

INTERRUPTED SILENCE

Actively Engaged Intellectuals - Intellectually Engaged Activists

As university students in the twenty-first century, we don't have it easy. Our relative privilege as college doesn't protect us from intense, exhausting labor. For INT students, the burden is especially heavy. Each new day brings more work - more readings, papers, presentations, and research projects. However, we appreciate the value of this work, and understand that the rigorous education we're getting is something unique and vital. If we were able, most of us would probably embrace even more of this work, because we find learning exciting and worthwhile as an end in itself.

But INT isn't our only job. In the neoliberal higher education model, our lives balance precariously between intellectual and wage labor and the work of living. We work low-paid, unsatisfying jobs to blunt the cost of living in a large city. Many of us have taken on immense amounts of debt to pursue a degree which may never allow us to repay it. The effect of all this pressure is trauma and triage. INT students, pulled in a thousand different directions, often suffer from anxiety and depression. We feel like there's never enough time to do even a fraction of our work, let alone to do it well.

The pressures of our demanding field, and the situation of academia more broadly, mean that we have to tightly manage our attention and focus on the things which are most immediately important: the next assignment, the research paper, the shift at work. Inevitably, important things get ignored. How much time and energy do we dedicate to political engagement and social justice? What can we give of ourselves to a greater good when we already give so much just to get by? This is the terrible irony lived by many of us in this department. We're taught to recognize and challenge structures of power, to understand clearly the oppressive political economy of neoliberal capitalism. But the tremendous cost of that knowledge - hundreds of thousands of dollars spent in tuition and fees, human agency signed away to banks for decades, and nigh-unbearable stress endured by young scholars - too often negates our ability to act on it.

This is the challenge we face. This is the prison of educational privilege. But when we understand our situation - that is, when we recognize that it is an impossible paradox in which total success can never be achieved - it becomes a little easier to bear. We need to be realistic about what we can do at this stage in our lives, and forgive ourselves for not meeting that deadline, for showing up late to work, for sleeping when we could be studying. Still, there is a point when concession becomes surrender, and for INT students, surrender occurs when we allow our knowledge to be subsumed in its cost.

Practical depoliticization of the most theoretically politicized student body at DePaul cannot continue. We're all complicit in this. We've all let the pressures of our labor take priority over building a better world. So even in our impossible situation, let's resolve to fight. Let's decide together, as INT students, that we can fight, that we will, *because we must*.

With love,
INTerrupted Silence

IN THIS ISSUE

Letter from the editors (1)

When a Veil is More Than a Veil
(2-3)

Getting to Know World-Systems
Analysis (4-5)

Books to Read (4)

Music to Hear (5)

Life of an Alum: Estelle de
Vendegies (6)

Winter Quarter INT Courses (7)

Reclaiming the Right to the City:
Local Responses to the
Occupation of Istanbul (7-10)

Understanding la république
laïque: Interfaith Dialogue in
the Republic of France (10-11)

Faculty Spotlight: Carrie
Breitbach (12-14)

Refugees On the Global Stage:
The History and the Future of
Syrian Political Theater (15-16)

The INT BA/MA Program (16)

What is INT? (17-18)

Meet the Newsletter
Committee (19-20)





When a Veil is More than a Veil

Zunaira Chishti



In December of 2014, I returned to Pakistan for the first time in ten years. I had been nine years old during my last visit and the memories I can recall from that trip are patchy at best, nonexistent at worst. When I returned at nineteen I wasn't quite sure what to expect. I'd been scared by the looming threat of suicide bombers and the crazy idea of being kidnapped for being American; anything remotely scary that can happen in a foreign country had been forewarned to me by every person I'd encountered in the weeks prior to my trip.

I went to Karachi with a set of ideas I had cultivated here in the United States unaware that they wouldn't fit the model of life in Karachi. While I adjusted, I wore traditional clothes when stepping out of the house and often had my hair tied up instead of covered. Makeup was seldom on my face unless I was going to an event. My dress was simple, nothing to draw any unwanted attention. My speech in the native tongue is not fluent enough to be taken as a native so I never spoke aloud in public in fear of drawing unnecessary attention to myself. Essentially, I played the part of a born and raised Pakistani girl without a veil. There was never any indication that I was a foreigner except perhaps the stark contrast between myself and my aunts who wore the headscarf and a long overcoat, called an abaya, everywhere they went.

One thing I hadn't expected when first stepping out into the streets and bazaars of Karachi was how many women wore the headscarf and abaya. It was so common that I sometimes felt out of place in my plain traditional clothes. Regardless, I held firm in my interpretation of the veil and never wore it. The entire time I noticed other women would openly stare at me or constantly glance my way. Initially I had thought it was judgment for not wearing the veil. I was wrong. One of my aunts later explained to me that women in Karachi who did not wear the veil were wealthy and did not often frequent the types of bazaars I had been taken to shop. The open stares I had been receiving were in fact judgment but not the kind I had thought. These women didn't care that I wasn't wearing a veil, they were wondering what a 'wealthy' woman like me was doing on this side of town.

Karachi has a small elite population which is rather ignorant of the problems that plague working and lower class citizens due to the fact that they live in a coastal neighborhood that is gated off to the rest of the city. The Defense Housing Authority (DHA) was built by the government for retired army officials to live a comfortable life that is essentially separate from the rest of the city's problems. The DHA, considered the best urban planning project in Karachi, is open to individuals and foreigners to live in only if they pay a membership fee. Next to the DHA is the neighborhood of Clifton. While Clifton is not a gated community, it is a community designed for the upper

class. Both the DHA and Clifton are known for their higher end shopping malls and the cleanliness of their streets. The rest of Karachi does not have much urban planning. Streets are half paved, buildings have additions that couldn't possibly be permitted by any code, electrical wires appear as if they're hanging on by measly pieces of wood that should have rotted decades ago, and some homes have corrugated sheet metal roofs held down with bricks and large rocks.

An important thing to remember is that nationalism in Pakistan is heavily centered around Islam. During my first few weeks in Pakistan I had talked to my cousin about school and life after college. I went into explaining what an international studies degree was and what I studied in school. National identity was brought up and I asked him, what does it mean to be a Pakistani? He hesitated only a moment before answering with complete conviction that being Pakistani meant being Muslim. It may seem strange that the unifying factor for a country of over 180 million is religion, but Pakistan was formed specifically for Muslim Indians during the partition of India to create a separate homeland for Muslims.

With religion so deeply rooted in national discourse, the veil held a rather strange role. A majority of the population believes the nation is for Muslims and wearing the veil denotes one as being Muslim. A small, elite chunk of the population, however, believes 'modernization' in addition to Islam, is integral to the strength of the nation; the 'liberation' of women, which for them often entails unveiling, is essential for this 'modernization'. The elite tend to lean towards modernist and western

views regarding the veil. The veil is not seen as a status symbol or even a religious symbol. To the elite it does not have deep religious meanings. The veil operates differently on two sides of a physical line through this large metropolitan city with two very distinct perceptions, neither of which made very much sense to me at the time.



Women waiting in line for subsidized flour during Ramadan in Karachi in 2009

Looking back I should have realized the veil was much more than a simple issue of agency. Wearing the veil was never forced on any women in my home in Pakistan; they freely removed it for parties and weddings and easily slipped into it over their home clothes to run to the bazaar. While it would be nice to put the entire population of women in Pakistan in neat categories of why they do and do not veil, I cannot provide that sort of information. The veil is an individual act that women make a choice about every single day. While the act of veiling in Pakistan can be influenced by culture and social norms, it is subject to a more personal understanding than what a few paragraphs here can provide. As a Muslim woman raised in the United States I will never see the veil the same way as Muslim women of Pakistan because the veil is not simply an attribute of religion. It plays a functional role and is subject to cultural specificities and social meanings within each individual society.

Zunaira is a junior majoring in international studies and minoring in women and gender studies.

Getting to Know World-Systems Analysis

David Purucker

This past summer, I made an effort to keep reading academic literature, because I wanted to continue learning outside of classes and start developing a little bit of expertise in a specialized part of social science. The syllabus for my spring INT 203 course had included Immanuel Wallerstein's *Utopistics* as an optional supplementary reading. The book was very short - really just three essays arranged as chapters - so I figured it would be a good place to start my summer reading. After reading and enjoying *Utopistics*, I decided to read another book by Wallerstein, *World-Systems Analysis: An Introduction*. I tried to engage deeply with the texts, taking careful notes and reflecting on what I read. This particular theoretical system isn't as well-known as some other types of analysis more familiar to us in INT, like feminist, realist, or post-structural analysis, but I think that world-systems analysis is a novel and exciting way of theorizing historical change in the world. Below, I've attempted to provide an overview of Wallerstein's theory (other scholars have expanded world-systems analysis in new directions, but I've only read Wallerstein's work, so this short summary will engage only with the theory he's presented in *Utopistics* and *World-Systems Analysis: An Introduction*).

A good way to understand the foundations of world-systems theory is by examining its epistemology. World-systems theory, which emerged in the early 1970s, is premised on three analytical innovations: a widening of the spatial unit of analysis from the nation-state, a lengthening of the temporal unit of analysis to consider historical changes over new (and often much longer) historical periods, and a "undisciplinary" integration of social science knowledge. World-systems theory (or "world-systems analysis" - the terms are interchangeable, though the latter can be understood as the praxis of the former) primarily studies "world-systems" instead of nation-states. The term "world-system" is not meant to indicate one of a number of systems of the world, but rather a totalizing unit that exists as and creates a "world" within its spatial and temporal boundaries (the hyphen connecting "world" and "system" is meant to emphasize this point). World-systems are different from nation-states in that they are neither politically nor culturally unified entities; rather, they are distinguished by broadly similar divisions of labor and exchanges of goods and services within their boundaries. Historically, world-systems expanded to absorb other such systems. Beginning in the sixteenth century, the European capitalist world-system expanded to integrate the entire world within itself. There is thus only one modern world-system, in Wallerstein's analysis, and it is capitalist in form.

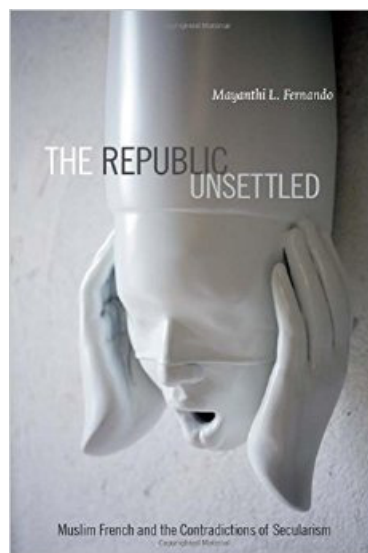
BOOKS TO READ *this Winter*

Here
Richard McGuire



In his 2014 graphic novel *Here*, Richard McGuire synthesizes decades of graphic artistry into one book-length opus. The pieces, set in a single room, capture not only what is happening in current time, but also what has occurred in that same place in the forgotten past and in the sprawling, speculative future. *Here* is an elegant meditation on the poignant transience of space and the illusion of linear time.

**The Republic Unsettled: Muslim
French and the Contradictions of
Secularism**
Mayanthi L. Fernando



In *The Republic Unsettled*, Mayanthi Fernando draws on ten years of ethnographic research to critique the French model of *laïcité* (a specific form of secularism) and its impact on the experiences of French Muslims.

Thinking on the level of world-systems requires a new approach history, because world-systems themselves exist over longer periods of time than nation-states, and the historical forces that affect them most powerfully take place over centuries. Wallerstein was strongly influenced by the twentieth-century French historian Fernand Braudel (and, more generally, by the Annales School of historiography with which he is associated). Braudel and other Annales historiographers argued that scholars should pay attention to long-term social history. In particular, there are two 'social times' that historiographers have missed: 'structural time', which consists of long-lasting basic structures underlying historical systems (Braudel used the term *longue durée*), and 'cyclical processes', which are medium-run, recurring trends in history. Applied to world-systems analysis, this emphasis on broadening the temporal unit of analysis allows us to conceptualize history in a new way, which is a necessary step for theorizing the spatial expansion implied by the idea of a 'world-system'. The history of the capitalist modern world-system, for example, is a phenomenon of structural time: it was born in the sixteenth century, matured in the twentieth, and is now (in Wallerstein's reckoning) beginning to be pulled apart by its own structural contradictions.

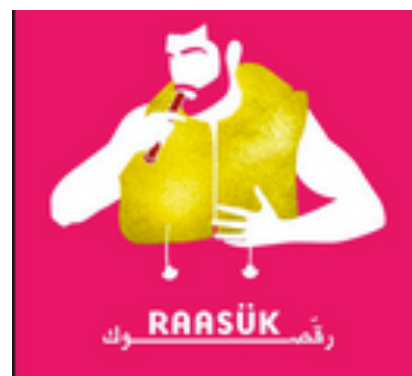
Finally, world-systems analysis is "unidisciplinary" (rather than multidisciplinary) because it aims to break down barriers between different social science disciplines, integrating knowledge from economics, sociology, history, political science, geography, and other disciplines. Wallerstein argues that the fragmentation of social science into five or so core disciplines, and numerous sub-disciplines, makes analysis of "total social systems" difficult. This tends to prevent us from seeing the interconnectedness of social, political, and economic history across space and occurring within long-lasting historical structures - in short, from perceiving the world as a world-system.

In the space of this short article, I haven't had time to get into the details of just how Wallerstein's world-system works - how its institutions (markets, firms, states, households, classes, identity-groups) have been constituted and interact; how its three archetypal ideologies (conservatism, liberalism, and radicalism) emerged and have changed over time; and how the capitalist world-system is now entering a long terminal period of systemic crisis, bringing with it both profound dangers and instability, as well as opportunities for the less powerful to construct a new world-system by forming broad 'antisystemic movements.'

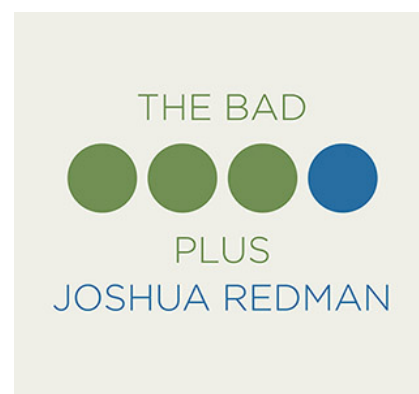
Despite its brevity, I hope that this introduction has been enough to pique the interest of some readers. World-systems theory isn't for everyone - for example, it is a very grand historical narrative (Wallerstein admits as much), and its macro-level theorizing means that attempts to apply it at small spatial and temporal scales can be problematic. However, I find it to be a very convincing narrative, with explanatory power and inspiring conclusions. World-systems theory, at least as formulated by its founder, Wallerstein, is explicitly antisystemic. It offers a powerful normative critique of the capitalist world we live in, and presents compelling reasons to believe that the system is already coming apart at the seams. I believe that world-systems theory is an important contribution to the theoretical basis of twenty-first century struggle against exploitation and oppression, and for radical change in our unequal and unjust world. I thus hope that INT students interested in such change take a look at world-systems theory, and give thought to how the ideas we articulate and the actions we take can be understood in powerful new ways when positioned against the grand scale of world historical systems.

David is a senior majoring in international studies with a concentration in environmental policy. He is also the senior student representative.

MUSIC TO HEAR *this Winter*



Band Mashrou' Leila
Album Raasük (2013)
Song "Ala Babu"
About Mashrou' Leila is an alternative rock band from Beirut. The group engages social political issues within Beirut and Lebanon, such as homosexuality, war, and materialism.



Band The Bad Plus
Album The Bad Plus
 Joshua Redman
Song Dirty Blonde
About An avant-garde jazz band, the Bad Plus is a perfect companion for that final paper push. If you're a fan of their most recent album, you should also check out "Made Possible" (2013)



Life as an Alum

Estelle de Vendegies

INTerrupted Silence is proud to recognize Estelle de Vendegies, a DePaul alum and INT major. Estelle graduated in June 2015. Previous to that, she was the International Studies Undergraduate Student Assistant. She has since moved to Kuwait where she teaches at the American Creativity Academy.

Neha - What first attracted you to DePaul?

Estelle - Well, I had just come back to the states after taking a gap year to work in Ecuador and I wanted to be close to my parents. Growing up in Chicago, I had always known about DePaul and it seemed like the best place for me to finish out my degree and stay close to home.

Neha - Why did you choose to major in INT?

Estelle - I was really sold after taking INT 201 with Professor Clarisa Kurtovic my first quarter at DePaul. I loved how historical yet current it was and it really challenged me. It was one of those classes that I loved to hate.

Neha - Describe your experiences with INT. What are your favorite memories?

Estelle - I loved being the student worker! It was a great experience especially after transferring the year before because I never really got a chance to know many of the professors or other students. Being the student worker automatically involved me in so many aspects of INT that I instantly became immersed. It was really great to get to know everyone personally and work with so many different people. Also, putting together the newsletter! It is really hard work, but working together with Madi and Connor (Student reps my year) was really great! We had a lot of fun, and it really made us close friends.

Neha - What were your favorite classes?

Estelle - I really loved all the classes that I took. If I had to choose a top one though, I would have to pick Critical Social Theory with Professor Ehsani and my senior seminar with Professor Malik. All the classes and professors in the department are excellent, though.

Neha - Were there any individuals you feel really solidified the INT experience? Why?

Estelle - Professor Rose Spalding (although she is not in the department) was a huge part of my INT experience. I worked with her on my Fulbright application among other scholarship applications, and I was her research assistant. She was also my concentration advisor and helped guide me through picking out classes. She really is amazing and I would recommend anyone who is interested in South America speak with her!

Neha - What field are you hoping to go into?

Estelle - At this point I am applying to J.D./M.A. programs at a few different schools.

Neha - What are you doing currently?

Estelle - Right now I am teaching a class of third grade boys in Hawally, Kuwait at the American Creativity Academy. It was a great opportunity to travel and make money, while also taking some time off to think about what my next steps are going to be.

Neha - What advice would you give to current INT majors?

Estelle - Follow your instincts! Nothing is a waste of time! Don't make the mistake of planning your life too far in advance! ...[And] Honestly, I wish I had created a savings account for myself. When you graduate to have a little cushion to fall back on should you not get your dream job or any job for that matter, right away... On a side note: Mallory and Susan are amazing and do so much behind the scenes work for students and professors! The office could not run without them! Next time you stop by the office make sure you thank them for all the work that they do day after day!

Winter Quarter INT Courses

INT 202: *International Conflict and Cooperation*
Brendan McQuade, Shiera Malik

INT 204: *Cultural Analysis*
Heidi Nast

INT 205: *International Political Economy*
Antonio Morales-Pita

INT 206: *Identities and Boundaries*
Heidi Nast

INT 301: *Senior Seminar*
Antonio Morales-Pita

INT 304: *Migration and Forced Migration*
Shailja Sharma

INT 314: *Surveillance and Digital Labor*
Brendan McQuade

INT 316: *The Social and Political Life of Oil*
Kaveh Ehsani

INT 317: *Reading Marx's Capital*
Kaveh Ehsani

INT 328: *Culture and Power*
Shiera Malik

INT 360: *Revolutions and Peasant Rebellions in Latin America*
Jose Soltero

INT 364: *The World Economy*
Maureen Sioh

INT 382: *Internship residency*
Shiera Malik

INT 388: *Afro-Caribbean and Afro-Latin America: Peoples, Cultures, Ideas, Movements*
Alyssa Garcia

INT 389: *International Social Engagement*
Gil Gott

Reclaiming the Right to the City

Local Responses to the Occupation of Istanbul

Elise Manchester

While researching local responses to urban renovation in Istanbul last February, my research partner, Anna Fechter, and I had the opportunity to interview perhaps one of the most inspirational and dedicated activists I may ever meet in my life. At the time of our interview, Mücella Yapici, the head of the Istanbul Chamber of Architects, was on trial for allegedly having 'organized' the 2013 Gezi protests. She laughed at such a ludicrous, yet, in my opinion, flattering allegation. Faced with such an absurd indictment, I couldn't help but wonder how this woman, a fifty or sixty-year-old single mother, could garner such concern from the Turkish state. While Mücella lives resistance, constantly challenging neoliberalism, authoritarianism, and their discontents, the mere act of resisting did not land her a place on the Turkish government's most wanted list. While her dedication to the resistance at Gezi undoubtedly took her out of the state's good graces, I suspect that her involvement in the Chamber of Architects

ultimately landed her in the legal predicament where we found her in 2015. Thankfully, she and twenty-five other protesters were acquitted a month after we spoke with her. To my surprise, she was not the only architect among them. According to *The Guardian*, the acquitted activists included "architects, engineers, and medical doctors." Why would the government be so concerned with such seemingly apolitical professional identities? I cannot personally speak to the role played by doctors in the resistance, however, I can venture a theory for the architects and the engineers.

In order to understand why an architect like Mücella would warrant such state attention, one must first understand the political economic history of Istanbul and, more specifically, its history of urban regeneration and occupation. The occupation of Istanbul by private developers, foreign planners, greedy businessmen, and

political opportunists dates back over a century. However, Istanbul's urban 'transformation' began in earnest following the rise of neoliberalism under the ANAP in the 1970s and 1980s. This period saw a sharp increase in foreign direct investment in Turkey, with the majority located in Istanbul. In a matter of decades, Istanbul went from being a center of manufacturing to being a center of finance, real-estate and commercial activity. The neoliberalization of the city has only intensified since then. In an attempt to 'grow' the economy after the 2001 economic crisis, the Justice and Development Party, the AKP, turned to the real estate markets. Through a series of contested legal developments, the AKP has extended the reach of TOKİ, the mass housing administration, and private developers. These legal developments have made it so that TOKİ and the state can declare virtually any space 'unsafe,' in need of 'historical' or 'cultural' renovation, 'blighted,' obsolescent,' or 'illegal.' More often than not, however, these declarations signify real-estate profitability rather than the necessity of state or private intervention.

Of course, not everyone in Istanbul benefits from these profit-driven developments. With control of city space in the hands of politicians and financial and real-estate powers, the people of Istanbul must watch in dismay as the government destroys their 'illegal' or 'informal' homes, which they sometimes have inhabited for decades. For those who are not necessarily materially deprived, they must simply sigh in sorrowful exasperation as TOKİ announces yet another plan for a skyscraper that will further mar the beauty of the Bosphorus Strait.

Nonetheless, their discontent has not gone unexpressed. Perhaps the most discernible manifestation of this occurred in the summer of 2013. During a 19-day 'occupation' of Gezi Park, millions of Istanbulites gathered to protest the AKP's decision to build a shopping center in one of the last remaining green spaces in the city. While many misinterpret the event as having transformed from a *mere* attempt to save a park to a *much larger* manifestation against Turkish authoritarianism, this understanding overlooks the



"Billboards, ads, illuminated block lettering and sewage plates read 'TOKİ' - a consistent reminder of who owns this regenerated city" (Fechtor and Manchester 2015).

the confrontation of Turkish authoritarianism. By claiming a 'right to the city,' the activists concurrently challenged authoritarian-neoliberal control.

In claiming a 'right to the city,' the people of Istanbul did much more than claim entitlement to material space. As David Harvey tells us in *Rebel Cities: From the Right to the City to the Urban Revolution*, "The right to the city is... far more than a right of individual or group access to resources that the city embodies: it is a right to change and reinvent the city [a synecdoche for the spaces in which we live] more after our hearts' desire" (Harvey 2013, 4). Thus, the environmentalists in the park were not there because they thought that the existence of this one, small park would save their planet. The leftists were not there because they feared that one more shopping mall (in addition to Istanbul's one-hundred some) would determine the fate of capitalism. The architects were not there to protests the construction of one more ugly, unoriginal commercial building. They were there to struggle for the right to regain control of city space and, by extension, to regain control of their lived realities. The attempt of the government to privatize Gezi symbolized the occupation of their lives by political, commercial, and financial powers while the struggle to *reclaim* Gezi symbolized the struggle for the right to the city.

Almost two years after the uprising, many observers, scholars, and even many activists have come to see Gezi as nothing more than a fleeting moment of hopefulness, idealism, and naïveté. If that's the case, though, then why would the state continue to pursue individuals like Mücella? What threat could she pose in this seemingly dead movement? Perhaps this question can best be answered with a brief analysis of the vestiges of Gezi.

When Anna and I conducted our research almost two years later, we found ourselves surrounded by echoes of the Gezi protests. We attended a weekly forum for the Caferağa Dayanışması Solidarity, a neighborhood solidarity group located in Kadıköy on the eastern side of the strait. The solidarity, which has over 9,000 likes on



Members of the Caferağa Dayanışması solidarity gather signatures for a petition put forth by another nearby solidarity group while community members sign (Fechtor and Manchester, 2015).

Facebook, found name recognition through a squat (illegal occupation of a building) it carried out for several weeks a few months prior to our research. Very much reminiscent of the language and actions of Gezi, the solidarity and other community members 'occupied' the building illegally. Along the same trend, they also developed what those with whom we spoke referred to as a 'culture of resistance' in which solidarities were formed through the sharing of space, just as was the case in Gezi. During the time of the squat, they held public community forums in the building, engaged in social/political education—holding talks on topics like LGBT

rights in Turkey, and produced art and music. Moreover, they developed alternative forms of governance. Almost every grass-roots activist and solidarity member with whom we spoke emphasized repeatedly the importance of "horizontal" politics, which we were able to witness in action during a forum meeting and in more informal interactions amongst activists. One young woman said that, through the forums, "We're trying to develop some direct democracy," a task that, they feel, requires a connection with the local, with the neighborhood, and with the city (Fechtor and Manchester, 2015).

With this in mind, perhaps Mücella's indictment make a bit more sense. While she *did* engage in extraordinary resistance, so did many others in the park during the summer of 2013. What sets Mücella apart from other activists was the way in which she politicized space. As shown above, the politicization of space during Gezi gave rise to new notions of 'ownership,' undermining the hegemonic hierarchy of rights which favors property rights and, ultimately, serves the capitalist class and the politicians with whom they are allied rather than the people of the city. When such a small part of the population has a right to the city and such a large population seeks to wrest that right from them, the status quo is put at risk. In this case, the status quo would be the reign of private commercial, financial, and real-estate interests and, of course, the authoritarian AKP along with other political interests. If I were Erdoğan, I probably wouldn't want architects and engineers like Mücella around either.

Despite dismissals of the Gezi protests or the greater right to the city movement in Istanbul, the Turkish government's concern with the politicization of space implies that such a resistance movement has true potential to disturb the current state of affairs. Yes, the occupation of the city by politicians and capitalists has worsened. But, that does not mean that we should automatically dismiss the movement as having failed. Transforming the economic system in which we are so deeply entrenched will not happen over night. And cities cannot accomplish that task on their own. In a 'globalized' world, as we can see with Istanbul, cities are increasingly subject to the



Recep Tayyip Erdoğan appears to make a deal with a private developer on an advertisement for a development project in the highly contested Tarlabası neighborhood.

whims of globalization and neoliberalism which are then compounded by the cities specific political climate. It would take a lot for Istanbul's right to the city movement to depose foreign capital, Turkish authoritarianism, and growing commercialization altogether. Does that mean it's impossible. I hope not. Even if it is, though, the movement has still been successful in many ways. To this day, it continues to produce solidarities that, even if they will never dismantle neoliberalism, challenge hegemonic gender norms, class divisions, and political hierarchies. That, in and of itself, is invaluable. The right to the city, be it a revolutionary movement or a cultural transformation or both, is undoubtedly worthwhile.

(adapted from a collaborative work with Anna Fechter without whom the following piece would not exist)

Elise Manchester is a senior majoring in international studies and Arabic studies.

Understanding *la république laïque*

Interfaith Dialogue in the Republic of France

Ashnar Dholakai-Maita

When I was in Paris this past summer researching interfaith discourse in a *laïque* society, my colleagues and I (two professors and five other DePaul religious studies students) met with a French interfaith organization called "Coexister" (or

coexist, in English). Coexister was created and is run by French youth of a diverse range of cultural and religious backgrounds who volunteer to meet weekly and have discussions involving global faith-based news. An encounter I remember well when meeting with Coexister is speaking to a specific member who I quickly became good friends with. "Fenway Park! That's the name," he said, as we were discussing places he had been to in the United States, and he told me about a time he went to a Red Sox baseball game in Boston. His American friends told him to just "go with the flow," as far as standing up, facing the American flag, and saying the pledge — since this is essentially an American tradition. He told me that, initially, he found this practice to be very unusual and the amount of patriotism was overwhelming. I asked him, "Do you know what everyone was saying when they put their hands over their hearts and faced the flag?" He had no clue. When I explained the wordings of the pledge of allegiance and its significance, he was absolutely baffled. His jaw literally dropped at the fact that thousands of people would recite the lines, "One nation, under God" so openly and casually at a public sporting event like that. To the average French citizen, such an unabashed expression of religiosity in the public sphere would be inconceivable. To an American, however, the presence of religion in daily life goes, largely, unquestioned. Both circumstances are manifestations of two different types of secularism. One, *laïcité*, calls for the absence of religion in public spaces. The other, the secularism that we are familiar with here in the United States, invites religion into public spaces, conceiving the practice and expression of religion as part and parcel of what it means to be a free citizen. Both are more or less benign in theory, however, each one poses various problems in practice.

Many critics of French *laïcité* argue that by attempting to negate religion in the public sphere, religious minorities are often ostracized. While the American model of multiculturalism allows for people from different backgrounds to engage in interfaith and intercultural dialogue which, if done in an open minded and nonjudgmental manner, helps those who are unfamiliar with someone else's background to understand it better, and ultimately build bridges of appreciation and cooperation. One friend with whom I have stayed in touch with from the organization explained to me:

"Our [Coexister's] first step in building bridges between different religions is dialogue. We start to learn about each other and try to understand even if we disagree. In our association, "We all agree on the fact that we disagree." In order to make connections and build bridges, we first have to know each other. In this dialogue, there has to be as much identity as otherness. Our second step is making our diversity strength. We act together and we do together — thanks to our differences and not despite. We try to help society in the most productive way we know how."

DePaul, in contrast to the French model of *laïcité*, embodies a genuine desire to be religiously inclusive and hospitable by having designated prayer rooms and sacred spaces on campus where students are encouraged to practice — including an interfaith safe space as well. This amenity is an example of American secularism, as it allows for the freedom to practice religion, even in a Catholic institution. According to the very first standard listed in DePaul University's "Student Organization Handbook" for student involvement, each organization on campus "Must demonstrate Vincentian values of diversity, pluralism, socially responsible leadership, and mission and service," keeping alive the vital principles by which this institution was founded.

Ashnar is a junior international studies major with a minor in Islamic world studies.



Next Quarter *in the INT department*

#INTreads

Join us this winter for our first department-wide book club! Throughout the course of winter quarter book of the Join us this winter in reading our first book of the quarter. We will be announcing the book in the coming weeks. Throughout the quarter, we will be hosting small book clubs, engaging the book through film and discussion, and adjourning the quarter with a lecture and discussion with a guest speaker.

#INTblogs

Interrupted Silence will soon be in the blogosphere! Keep a look out for us on Facebook and in emails. If you're interested in getting involved or contributing a piece, contact elizabeth@hampson.us

Faculty Spotlight

Dr. Carolyn Breitbach



Carrie Breitbach is a visiting assistant professor of international studies at DePaul University. During fall quarter, Dr. Breitbach taught one section of INT 206. She is leaving the international studies department at the end of this quarter to spend more time with her family.

David - I think one question that I am always interested in with faculty is "how you got to be here" - where did you start with your undergrad, and how did you traverse young adulthood?

Dr. Carolyn Breitbach - So my undergraduate, I went right from high school in suburban Maryland, to my undergraduate in the University of Colorado at Boulder, mainly because I wanted to see a different part of the country and I had no idea what I wanted to study or what I wanted to do. So I just started taking whatever classes looked interesting, and then in my junior year, I had to declare a major, and the closest path to graduation was philosophy. So that was what my undergraduate degree was in. And I could choose a focus, and it was "Values and Social Policy", I think it was called, because I was interested in what I would now call issues of social justice, but then, it was just learning about the world and problems in the world. So I was not the best undergraduate student, because I was too young and too naive to have any idea what I was doing. And because being there was more about the whole experience rather than the academic part itself.

David - I think that's a pretty common thing for undergrads.

Dr. Carolyn Breitbach - Yes, it is. And my parents didn't go to college, so they didn't really know how to help me prepare for it or anything. So it was just an experiment. And it was fun, and interesting, and I met a lot of wonderful professors, but I was very quiet. With the big classes, I didn't stand out at all, and didn't have any experiences with my faculty. So, then I worked at a variety of jobs for two years, because having a degree in philosophy doesn't prepare you to do anything, really (laughs) and then I decided I needed to go back to graduate school, because I liked school and I liked learning. So I started looking at programs in peace studies and applied to a few of them. I got a fellowship offer at Syracuse - it was an interdisciplinary program in peace studies. And when I got there, to Syracuse, the interdisciplinary program was very loosely structured, and really not very well organized. And so, my adviser recommended that I choose a disciplinary master's program to start with. And I said, "well, I don't know what to take", and he said "well, there's a really good geography department here." So I started taking geography classes, and that was when it all came

justice questions. The geography department at Syracuse is very strong in cultural geography, and a lot of the focus was on Marxist cultural geography. I learned that perspective on social justice. The other thing that I really liked about it was that it taught me a lot of history and the "real world." So, coming from suburban Maryland to a philosophy degree, there was so much I did not know about just the history of the world.

David - The material reality.

Dr. Carolyn Breitbach - Exactly, yeah. And I knew I needed to know that. And so graduate school was a wonderful experience for me, entirely different from undergraduate, because I was ready for it. I ended up in a really nice department with a lot of very supportive faculty, and a great group of graduate students. So I switched from the interdisciplinary program and finished my masters and PhD in geography.

David - I think that's a pretty common thing for undergrads.

David - How did you find your way to DePaul?

Dr. Carolyn Breitbach - I came to Chicago while I was doing my dissertation research because my husband got a job here. I was an adjunct here when I was first finishing my dissertation, and then I got a job at Chicago State University. And that was my first major job, tenure-track, and I was there for five years. That's all the way on the south side, around 95th Street. It's mostly students who are coming from the Chicago area. Many of them are older, families, working.

David - Nontraditional.

Dr. Carolyn Breitbach - Yeah. And I loved working there. We had four classes a semester, a very heavy teaching load, but I really enjoyed it. It was a job where I was required to teach physical geography, economic, cultural, everything.

David - You were the all-purpose geographer.

Dr. Carolyn Breitbach - Yes. Everybody was an all-purpose geographer there. And undergraduate, graduate, small seminars, big classes, everything. So that was such a wonderful experience for me, just learning to teach everything, and learning how to figure

out who these students were and what they needed to know and what they were bringing to the classroom, and how to make use of that in the classroom. The school is 95% African-American, which, for me, it was a significant cultural experience to be the only white person in the room, and to just learn about Chicago, because I was new to Chicago, to learn about Chicago through their lives. I stayed there until one year before I was up for tenure, and by that point I had an almost two-year old and I was pregnant with my second child. I had had a year of leave, and I asked for another year of leave, and the university president decided they weren't gonna do that, so I was deliberating whether to either go back full time or leave. I ended up leaving. So I left.

David - Did you come straight to DePaul from there? Or you took another year of leave?

Dr. Carolyn Breitbach - Yeah. I think maybe I took half a year, and then I started adjuncting one course at a time in geography. And then I came to International Studies just last year with a two course per quarter one-year contract.

David - What would you say to an INT student who's interested in pursuing an academic career, at this point in time, with the current situation in higher education?

Dr. Carolyn Breitbach - That's a hard question, because I feel like the empirical data is different than my experience. So, it's really hard to get a job, but it was very easy for me to get a job. That was ten years ago now, almost. I also - you know, the job that I had, at Chicago State, was one that a lot of my peers in Syracuse would have considered a bad job, because it was not a research job. It was a difficult teaching job, which meant that I lost the status of being an expert in one small area of geography. There was no time for research or writing or anything like that.

David - You lost the ability to publish.

Dr. Carolyn Breitbach - Yeah, really. So I think it depends on what you want to get out of it. If you want to be a renowned intellectual, those opportunities are very rare, but if you want to teach then are many opportunities, many lots of opportunities. The pay is variable, you know, and that's a problem, especially for so many people who have huge loans. It's difficult. But there is a great deal of freedom, even given that there's less freedom than there ever was before., Nevertheless, but there's still the autonomy of not having somebody looking over your shoulder all the time and telling you exactly what to do.

David - Yeah. For now.

Dr. Carolyn Breitbach - (laughs) For now! And I don't know how much worse it can get before it's an entirely different - before education is an entirely different creature. And I don't know what will force change. Academics tend to be maybe hard to organize, in a sense, despite the fact that so many of us talk about organizing, you know. It's also because it's an independent kind of area, then...

David - Yeah. And the structures of research and the pressure to publish, it pushes people to become experts in their little thing. It's a very individuating system.

Dr. Carolyn Breitbach - Mm-hm. But on the other hand, through things like conferences and various other things when academics get together, they can get things done. I also think that from institution to institution it's different. At Chicago State, we had a very strong union, and that made all the difference in the world. And that was one of the things - when I was leaving there was a new president coming in and he wanted to put the union in check. And I think that was part of the decision about denying the extension of leave. It was a little bit of pushback on the faculty power.

David - This is a debate I've been having with myself. You can probably tell.

Dr. Carolyn Breitbach - Yeah! So, are you thinking about grad school?

David - Yeah, I am. I think, maybe take a gap year, or a gap two years, and do whatever, and then go to grad school. But I don't know if I can justify it. I don't know what I want to do, if I'll ever be satisfied.

Dr. Carolyn Breitbach - Justify it to who?

David - Well, to myself, to a large extent. I mean, I want to learn, I really, really do enjoy learning. I think this is a common condition for some undergrads. It's not like I don't think I couldn't get some sort of job, that I couldn't sustain myself - it's that, with the things I'm learning, with the kind of critical scholarship I'm being exposed to, do I want to go that route, or do I want to go live in the woods or something?

Dr. Carolyn Breitbach - Yeah. I mean, one of the things - you know, I'm leaving after this quarter, and a big part of that is just family time, but it's also - it's a big debate because I really like teaching, but it's hard to think about what does that actually do in the world, and what else is there to be done in the world. You know, what is it that we're doing? I think there's great opportunity for doing positive things within the structure of academia, and things like - like the "service learning" stuff, that's maybe kind of the right idea, but it doesn't go nearly far enough and it's not at all - it doesn't embed the university within society.

David - It's this compartmentalized thing. It's this box you fill out on your degree progress report, "I need to do this", it's not a holistic part of the experience you get.

Dr. Carolyn Breitbach - Yeah. But if you think about what kind of structures there already are in the world that have the potential to use the kind of learning that we do in universities, that we have time to do, like to use that for good in the world, those institutions don't exist.

David - Mm-hm. It is still a very special institution in that way.

Dr. Carolyn Breitbach - Yeah. So - it's exciting to think about what's next, but it's also like, what am I going to do? And who knows, maybe I'll end up back here, or back teaching again, because I really do enjoy it.

David - Did you consciously develop an identity as "an academic", or was it something that - just happened?

Dr. Carolyn Breitbach - (laughs) No, I never developed an identity like that. And I've heard other people say this, too, that - it's an uncomfortable thing to say, and I almost feel like an imposter saying that, like "what does it even mean"? All through grad school, I just enjoyed it so much, but I did always feel like "gosh, everyone else in the room knows so much more", and I think everybody feels like that, except the people who are just totally arrogant. I mean, not in every room. But, the thing that - I felt like part of a community, for the first time, really, in my life, in my adult life, when I was in graduate school I felt like "these people are people who are interested in the same things as me", who are interested in the same questions, you know, it genuinely felt like a community of like-minded adults - more than an identity of who I am. And I guess those two things go together, like you feel you're a part of a community because you identify with those people, but it wasn't about like, "I am now an academic" so much as "this is what we're interested in."

David - Dr. Ehsani has talked about this issue of the education students receive before they come to college in American universities. He thinks that the American undergraduate education is often equivalent to achieving a high school degree in some other countries, because the American public education system under-educates young people. Do you think that's accurate? What are your thoughts on that?

Dr. Carolyn Breitbach - Oh, I think it depends. So, I certainly would fall into that category. I had a totally mediocre high-school experience in the suburbs, which was just typical American eugh. And, you know, like I said, coming after undergrad, I still didn't know anything then (laughs), and so - in grad school, you know the student body was very international, so I could compare, like "Oh my gosh, you got such a better education than me." But I don't know how much of that was just because I didn't know any better, and my parents didn't necessarily know how to challenge me and find opportunities and whatever. But that's okay. Learning happens over a lifetime, and it's not something that, when you're that young, even if you do have fantastic instruction, if you don't have any way of contextualizing that in the world with experience, then I don't know how much it really matters. So, with the Chicago State students, they had really - you know, in terms of the writing skills, and the things that are tested and measured, many of them were woefully underprepared. But for in terms of like, critical thinking and intelligence and insight into, not only what they had seen, but also, you know, just from like reading a specific text, what they could get from that. That was a totally different way of gauging their intelligence.

David - Yeah.

Dr. Carolyn Breitbach - You talk about what the function of universities are, and I do think - one of the other reasons that I'm dissatisfied with being an adjunct is that I don't have the time to do all of it. To do the research and the community engagement that I think adds a lot to the classroom, and also serves that role of what you're supposed to be doing if you're a "public intellectual." So that's that kind of stuff that I was doing at Chicago State, and you know, other research projects that weren't like, prestigious academic publications, but that were like writing for local newspapers.

David - Yeah. We've talked about the matter of adjuncts and the condition of the higher-education underclass.

Dr. Carolyn Breitbach - Yeah, it's really appalling. And really, teaching about it made me feel like, exploited for the first time in my life. Because it is so, on the face of it, looking at what I'm getting paid, and what the university is getting out of that. And especially the comparison between, like - I'm a more experienced teacher now, and I'm getting so much less than I was when I started out. For what? You know, for what reason?

David - Would you care to say how much you're getting paid? We talk about this stuff a lot in class, and I think it's good for students to understand.

Dr. Carolyn Breitbach - I think it's between three and four thousand dollars.

David - That's absurd.

Dr. Carolyn Breitbach - (laughs) But I think I was getting more when I was on the six-course contract. But - yeah.

David - This is such a messed up system. Especially a great teacher like yourself. I think I wouldn't have believed that this was the condition of higher education if someone had told me all about this in high school. The exploitation of intellectual labor like this.

Dr. Carolyn Breitbach - Yeah. It is - like, I also - you know, to some degree I chose my position here. You know, I had the tenure track job, and left it. So - but that doesn't justify, how little they're paying to do the work, right?

David - Yeah. A living wage shouldn't have to be a choice.

Dr. Carolyn Breitbach - (laughs) I do have a lot of freedom! But, I can't support myself.

David - No, and that's not freedom at all!

Dr. Carolyn Breitbach - And that's something that really hits me hard, that - I'm not able to support myself right now, with my work.

David is a senior majoring in international studies with a concentration in environmental policy. He is also the senior student representative.

Refugees On the Global Stage

The History and the Future of Syrian Political Theater

Elizabeth Hampson

Antigone, a story about a woman who defies the law and buries her disgraced brother, is not a piece of drama that one would think of immediately when one looks at the Middle East today. (In general, theatre is one of the last things to think about when contemplating a war-torn region of the world). However, the arts have a powerful way of making us listen to others' stories and inspiring sympathy, as well as ideas of how to create change. In Lebanon in December of 2014, refugee women from Syria boldly performed an adaptation of Antigone, integrating their own experiences of conflict into this story about war and its consequences. In January of that same year, a group of Syrian refugee women in Jordan performed Euripides' Trojan Women, again a play about war and refugees, a topic close to the hearts of the actors onstage. New projects are being imagined daily in order to express these powerful stories.

Syrian drama is not a new phenomenon. Abu Khalil Qabbani (1835-1902), considered the father of the country's theatre, was the one who began to adapt the art form to include aspects of Arab culture. The National Theatre was formed out of the United Arab Republic, a brief attempt by Syria and Egypt to create a pan-Arab alliance. The National Theatre, however, remained after the collapse of the UAR in 1961. During Syria's alliance with the Soviet Union, which was formed in the aftermath of WWII and started to splinter with the rise of Gorbachev as Soviet premier in 1985, state-supported theatre did very well. It was meant to be an inexpensive pleasure, and it has remained so, even after the breakup of the Soviet Union and withdrawal of government support. This relationship with the Soviet Union impacted the training of theatre artists as well. Many of them studied in Russia and then returned to create work born out of their own culture, utilizing the new techniques they had learned.

Edward Ziter is a theatre historian with specialization in contemporary Arab theatre. "Theatre, with its bodily metaphor and contradictory voices, is a valuable storehouse of unofficial beliefs and denied truths" (Ziter 2015, 3). Syrian theatre has political

opposition in its nature, and Syrian artists have always been a part of public dialogue around social issues. In 2000, ninety-nine public intellectuals signed a statement that demanded, amongst other things, freedom of expression and an end to government censorship. Eighteen of those signatories worked in theatre, film, and fine art (Ziter 2015, 11).

Although it is unclear where the Syrian government's power will be in the future, it still has sway when it comes to control over the

*"I have been a stranger here in
my own land:*

All my life

*The blasphemy of my
birth has followed
me."*

- Sophocles, Antigone

Although it is unclear where the Syrian government's power will be in the future, it still has sway when it comes to control over the creation of culture. Censorship has grown much more stringent in recent years, with every production needing to be approved by the Director of Theatres and Music. Creating productions that are not explicitly critical of the



of the government allows artists to bypass some of this censorship and to use theatre as “a ‘safety-valve mechanism,’ allowing Syrians to breathe freely and momentarily share an awareness of injustice without directly challenging the regime” (Ziter 2015, 10).

Although the adaptations mentioned above are ancient texts reprised in new contexts, Syrian playwrights have devised their own pieces as well, using contemporary issues to make their audiences think. Tomorrow’s Revolution Postponed Until Yesterday (2011) tells the story of the excitement generated by the beginning of the Arab Spring. Could You Please Look into the Camera (2012) tells the story of a documentary filmmaker creating a film about the Syrian uprising, while using real-life

interviews within a fictional narrative.

What does theatre mean in the midst of this brutal civil war? Many of these artists are now working outside of Syria, but still moving towards healing for their people. The Syrian culture of theatre as a tool in political debate has followed them as they escape the overbearing censorship of their homeland. Everyone involved in the conflict understands the power of drama. Syrian authorities use state funerals to perform a brand of nationalism, ISIS uses public executions in ancient arenas to strike fear into the hearts of their opposition, and refugee actors step onto newer stages to share their stories.

Elizabeth studies international studies and theater studies with a concentration in directing.

Experiences in the **BA/MA program**

When I applied for the program my third year of undergraduate, I was not sure what I was getting myself into, but I felt as though the five-year BA/MA program in International Studies was a good fit for me. I learned about the program for the first time through an email that was sent out to all of the INT students at the time. Without the five-year program, I do not think that I would be continuing my education after finishing my undergraduate at DePaul. I knew that I could not afford to be in school for another two years in order to get my Master’s Degree. Plus, I really liked the idea of an accelerated program. Therefore, I decided to apply right away. When I was accepted into the program, I was really excited, but anxious for what was to come. The BA/MA orientation made me feel the same way. Now, I am finally in my first graduate course this quarter and I am really enjoying it. It is a lot of work, however. There seems to be a strong disconnect between BA/MA students and MA students. The MA students are lucky enough to only be juggling two classes, instead of four like the BA/MA students. Plus, the MA students do not have to worry about graduating with their Bachelor’s Degree since they are already beyond that step. Regardless, I think the hard work will pay off for myself and for the rest of the BA/MA students. The cohort is extremely well rounded and I have already met some of the greatest and smartest people that I hope to keep in touch with even after the program is over. Overall, I would recommend the BA/MA program to any student that is on the fence about it. It will be well worth it in the end, as I am already realizing.

-Joanna Bociek

INTERNATIONAL STUDIES?

But what really is

"Early in my undergrad someone asked me what my major was. When I said that it was international studies, he replied, **'What's that, like where you try different foods from around the world or something?'** Needless to say, I was taken aback by his response, one I thought was dismissive at the time (as if INT couldn't be a serious major). But, then again, maybe there was something to his reply. **As college education becomes more and more geared toward 'professionalization,' I hope that INT is one of the places that still allows us to ask the questions that, for whatever reason, hit us in the gut—things that are really hard to answer—and that it helps us to stick with them, exploring them deeply and maybe a little imaginatively, irresponsibly, and playfully.** In the absence of a really clear answer, I'd say that hopefully INT—whatever it is—teaches us how to ask surprising, razor-sharp questions—the kinds that can cause change. Like food sampling, a little playful—a little irresponsible."

Richard Hoffman Reinhardt
Class of 2014

"There is often **a confusion between international studies and international relations (IR).** The latter is a subfield of economics... whereas the former is an interdisciplinary field. IR focuses on relations between states, at the international level. Its main units of analysis are states and governing institutions. Its theoretical and research field is focused on those unit. **International studies' units of analysis are much wider,** and concern institutions of governance and social organization, but also networks of social relationships at all levels of **local, national, and transnational scales.**

Kaveh Ehsani
Professor, Graduate Program Chair

"International Studies is challenging the set of beliefs you came to college with and allowing yourself to criticize our world's norms. It is late nights in the library or your classmate's apartment. It is furrowed brows from non-INT friends when you make a comment about neoliberalism. It is long talks on the phone with your parents when you realize most of what you've been fed your whole life is canned and cookie cutter. It is putting yourself in another's shoes entirely. It is cynical and it is also beautiful. INT gives us a community that is both supportive and competitive. I have never met a more dedicated, down-to-earth, inspiring group of individuals in my life. I came in expecting some interesting classes with students who cared about more than 4.4% of the world's population, and I am leaving with the ability to understand how something works from the inside out and a network of movers and shakers who I know will change this world someday, if given the chance."

Emily Snider
Class of 2016

"We could be said to take our cue from the Roman playwright, Terence, **'Homo sum, human nihil a me alienum puto'** (I am human; nothing human is alien to me)"

Michael McIntyre
Department Chair

While I had no plans for what I would do after graduation, I landed a job in Luang Prabang, Lao PDR... Laos is where I spent roughly a year working in the marketing department for a local tourism company... **my degree in INT allowed me to take a step back and put everything I was doing in perspective.** I am speaking of the process of tourism in selling ethnic minorities as destinations in tourism brochures, but also 'voluntourism,' which I witnessed in other organizations operating in the country. While I had the option to continue working in the country, I ultimately decided to return to North America and earn my MA degree in Toronto, Canada."

Kyle Wagner
Class of 2014

"Through the program, I am able to see **intersections and connections of issues on the local scale and global scale**. There is not clear line of determining what only should be considered a local concern or a global concern."

Amelia Hussein
Class of 2014

"by studying other cultures, nation-states, political structures, and other processes, we learn more about ourselves and the **connections** that all of this has to us"

Kyle Wagner
Class of 2014

Too often, certain **strains of thinking or practice become dominant within society, either intentionally or unintentionally silencing alternative and often times much more accurate histories and voices...** Critically analyzing and questioning these areas becomes necessary in orchestrating any sort of change, from our economic system that privileges the wealthiest classes over the poorest and most vulnerable to our criminal justice system that is undoubtedly and disproportionately designed to punish persons of color... Soon enough, your understanding of nationalism will be bolstered by an understanding of feminist IR theory, and then social movements, political economy, post-colonialism, etc. ...How can we make sense of the flaws within capitalist economics without the help of Karl Marx, or the fracturing and fragmentation of work through neoliberal policies without David Harvey, or the rendering of perhaps controversial traditions and policies as somehow common sense without Antonio Gramsci? Public policy, political science, geography, economics anthropology, sociology, and more are all fields that help compose and influence INT as a multi-disciplinary field, but **INT is a discipline all its own in how it combines these subjects in a critical way.**

Matthew Lithgow
Class of 2015

International studies to me is encompassing all that is international, not just what the UN does or how the US dealt with Libya for example, but also how our histories, cultures and perspectives as ordinary people shape these relations.

Maha Abdel Wahab
Class of 2016

"To me, international studies (at least as practiced at DePaul) is, above all, a process of learning **critical thinking**. 'Critical thinking' is absolutely an educational buzzword... But **real critical thinking is actually quite a powerful and dangerous thing**, and it's something very different from the emaciated thinking... practiced in K-12 public schools in the United States. The critical thinking taught in the International Studies department evades easy definition, but the classic David Foster Wallace 'water' analogy does convey part of its meaning. Real critical thinking involves seeing the water—the taken-for-granted reality in which we all live. But it also involves a challenge to that water. Merely perceiving that which culture/society/state/economy constantly tells us isn't really there (isn't really something to be perceived) actually constitutes the beginning of **a conceptual assault on the network of paradigms, hegemonies, power (whatever it can be called— 'the water')**, which then, crucially, lays the groundwork for a sophisticated, real-world political attack on accepted structures of power and reality."

David Purucker
Class of 2016

"One of my professors described the major as **anti-disciplinary** (as opposed to interdisciplinary, where a group of people who study different disciplines come together and talk), in that there is a constant push to think outside what we believe we know about the world, across a wide range of fields. In this framework, the goal is that each of us will have the ability to work across disciplines in our own minds, being well-acquainted with many different ideas. My autodidactic mind loves this, because **it doesn't constrain students to one field of study**, thinking they don't have the ability to work outside of that mindset. **The fact that I am an artist as well as a critical thinker and intellectual is being taken seriously in INT, and I love it.**"

Elizabeth Hampson
Class of 2018

*"Many international studies programs have the conceit that they are forming 'world leaders.' At one level, this is usually marketing pabulum. There are too many students in these dozens if not hundreds of programs for them all to emerge as 'world leaders.' But beyond the silly marketing sloganeering, **I think we at DePaul are allergic to conceiving what we do as forming 'leaders.'** I know that whenever I hear the term 'leader,' I immediately think of the German term for leader: 'Führer.' I don't want any more of those. **I want our students to understand that 'world leaders' have failed them, failed them utterly and put their futures at grave risk. I don't want our students to be smoothly detailed to fit into the slots provided by the current system of 'world leadership.' I want them to come out spiky, combative, ready to kick the belly slats out from underneath the system and not go down without a fight.***

*For me, that's what makes International studies at DePaul distinctive. **I can't think of another department where you'll find it.***

Michael McIntyre
Department Chair

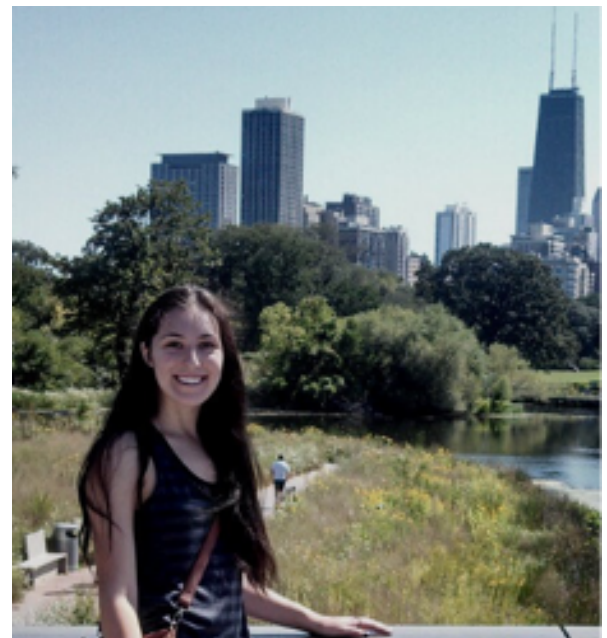
Meet the Newsletter Committee

*It's never too late to join the Interrupted Silence team!
Look out for our emails next quarter to get involved.*



My name is **Neha Sharma** and I am the junior INT student representative. My INT concentration is foreign policy and I also have a minor in international politics. In addition to being a part of the INTerrupted Silence newsletter committee, I am in ROTC.

My name is **Anna Pazderska**. I'm a sophomore at DePaul, and I am super excited to be writing for INTerrupted Silence! It's great that I get to combine my interest of writing with global affairs and shine light on important contemporary issues. I am involved with both the Spanish and the Polish clubs and I volunteer on Friday mornings with AIRE, a volunteer group that tutors English in the Pilsen neighborhood. Lastly, in my free time I love to travel, explore new places, read, be outdoors, and hang out with friends. I look forward to writing this year, and becoming more familiar with the International Studies department.



Hi! I'm **David Purucker**, the senior undergraduate student representative and a member of the INTerrupted Silence committee. You probably don't know me, because I haven't been too visible this quarter. But I'd like to change that and get to know more INT students! I grew up in the suburbs and right now I live in Lincoln Park. I'm interested in all sorts of things related to social science, but my main focus (and concentration) is in climate change. I'm especially interested in learning about the international political response to climate change and the role played by climate change in the ongoing history of capitalism. Over winter break, I'll be traveling to Paris to do some field research at the International Climate Change Conference. Outside of my academic life, I work at the Ray and enjoy hiking, drumming, and being around dogs. After I graduate in the spring, I plan on taking a few years to travel and work as a wilderness adventure guide in the Southwest.

If you're in INT, I want to meet you! Call or text me at [815-546-0104](tel:815-546-0104) or shoot me an email at davidpurucker@yahoo.com.





Hey! I'm **Elizabeth Hampson** and I am double majoring in international studies and theater. I hope to find some way of combining my passion for different cultures and social justice with my love of the arts. I enjoy writing and pulling together diverse voices to speak on a wide range of topics, which is what drew me to the editorial board of INTerrupted Silence.

Hey guys! I am **Elise Manchester**, your INT student assistant. I am a senior majoring in international studies and Arabic studies with a minor in French. I spent the last year living in the south of France where I took part in DePaul's exchange program with Sciences Po at the Campus de Menton, which specializes in the MENA and Mediterranean region. I had an amazing time and learned so much while I was gone, but, to be honest, one of the things I missed the most was this department, especially the students and the faculty and the critical thought that they foster. That's why I applied for the position of INT student assistant and I couldn't love it more. With that being said, I am *your* student assistant, so if you ever need anything (help with analytical summaries, citations, whatever it may be) or just want to chat, hit me up! There is nothing I enjoy more than discussing the never-ending topics that fall within our discipline.



Hi! I am **Maha Abdel Wahab**. I'm a senior INT major. In addition to being a part of the newsletter, I am also a member of Sigma Iota Rho (SIR), the international studies honors society. I am originally from Egypt, but my family is living in Qatar. I am currently in the process of preparing to apply for graduate programs.

Brought to you by the
Department of International Studies
990 West Fullerton, Suite 4100
Chicago, IL 60614