IE-HUMANITIES

IE University
Professor: **GABRIEL MARIN**

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Academic year: 21-22
Degree course: FIRST
Semester: 2º
Category: COMPULSORY
Number of credits: 6.0
Language: English

PREREQUISITES
There are no prerequisites for this course.

SUBJECT DESCRIPTION
THE PHILOSOPHY OF HAPPINESS

What do we call happiness? Do we really know how to live a happy life? Is what makes you happy the same as what makes me happy? In other words, if as individuals, we live happy lives, does that make happiness something personal? Or does happiness exist in relation to the other, to a community, and to family and friends? Are we more or less happy nowadays? Since these are questions that do not have easy answers, we can begin by looking back at the writings of our earliest great thinkers who already questioned whether or not happiness is the meaning and purpose of life.

This course will explore these and other questions related to happiness as we comprehend it today: happiness as philosophical inquiry, happiness from its psychological prospect to the pathological feature of medical discourse, and from politics to the social policies of well-being. We will also look at how different spiritualities embrace happiness and how this is expressed in arts such as literature and music, in social media and through behavior consumerism.

The first part of the class (up to the mid-term exam) will focus on the intellectual history of the idea of happiness from a comparative perspective: philosophical, ethical, theological and cultural considerations.

And the second part of the course will examine the meaning of happiness in other disciplines such as psychology, art and literature, artificial intelligence and the economy for what these can tell us about how we apprehend happiness today.

OBJECTIVES AND SKILLS
This course will introduce you to the more general interpretations of the meaning of happiness. This is an extremely rich subject of inquiry and we cannot be so ambitious as to try to cover every aspect of this term. The objectives of this course inlcude:

- Development of analytical, critical, and creative thinking.

- Comprehensive reading of complex texts.

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10th October 2021

- Writing and argumentation.

- Research and information competence.

- Sensitivity to other cultures and human experiences.

This class will also help to strengthen our intellectual conversations on philosophy, history, spirituality, literature and psychology. Participation will make you enjoy the company of others and even make good friends.

METHODOLOGY

The course will be taught employing IE's Liquid Learning methodology, which combines three essential elements for a complete and dynamic learning experience: synchronous interactions, asynchronous interactions and individual inquiry and discovery.

Synchronous Interaction is learning that happens in live, in real-time. For example, attending classes (lectures, discussions, labs, studios) in-person or virtually, working with classmates on team projects in a work-room or video-conference platform, or getting help and feedback from professors in-person or online.

Asynchronous Interaction and Individual Inquiry and Discovery are learning experiences that happen interactively and asynchronously using collaboration tools and digital platforms.

The professor is expected to:

Conduct the class as a seminar, promoting discussion and teamwork, and providing students with exercises to do both in class and at home. The professor will also moderate the debates based on the analysis of the readings and audiovisual materials provided in the syllabus. Tutorial support off-line will also be offered for student who need assistance in developing analytical and practical assignments. The could be carried out both individually or in groups.

Combine classes in the form of seminars, discussions, exercises and teamwork, based on selected readings and viewings.

Moderate debates and seminar sessions based on the analysis of some sequences of the audiovisual materials proposed or on the course readings.

Give tutorial support off-line and on-line to develop the analytical and practical assignments, both individually and in groups.

Provide the students with extra materials.

The students are expected to:

Students are expected to do the readings before the class and come to class prepared.

Reflect about the selected bibliography, videography and multimedia works and post their comments on the assigned weekly discussion forum.

Participate actively and meaningfully in the seminars, debates and team activities.

Work on the individual and the team assignments.

Teaching methodology	Weighting	Estimated time a student should dedicate to prepare for and participate in
Lectures	23.33 %	35 hours
Discussions	23.33 %	35 hours
Exercises	16.67 %	25 hours
Group work	16.67 %	25 hours
Other individual studying	20.0 %	30 hours
TOTAL	100.0 %	150 hours

PROGRAM

SESSIONS 1 - 2 (LIVE IN-PERSON)

Introduction to the idea of happiness, its varied meanings and its understanding in different cultures. We will learn about the "European" origin of the discourse on happiness: Plato and Aristotle (eudaimonia and virtues).

Book Chapters: The Republic

Book Chapters: ,Nicomachean Ethics

Description: Session 1. Course introduction. General discussion of the idea of happiness and why it interests us today. Session 2. Greek Antiquity: happiness and virtues. Plato and Aristotle as two thinkers that have shaped the European discourse on happiness, how we understand it, think about it, and how it had determined how we think is the meaning of life.

SESSION 3 (LIVE ONLINE)

Hedonism and Stoicism; the Philosophy of Happiness in Classical Greek and Roman Antiquity.

Book Chapters: Epicurus,Letter to Menoeceus

Book Chapters: Seneca,Of a happy life

Description: Two views of happiness, Epicureanism and Stoicism. These two views are attached to the notion of (un)happiness during Greek Antiquity and Roman times. We will address question such as "virtuous" and "rational" life far from "emotions". Is "pleasure" the highest form of good that one can experience and the only mean to minimize "pain" and "suffering"? Are Epicureans and Stoics "incompatible"? What is the context and historical origins (individual, social) of these two views? What lessons can we draw from them today?

SESSION 4 (ASYNCHRONOUS)

Asia, Latin America and Sufism on Happiness, yesterday and today.

Article: Eastern Conceptualizations of Happiness: Fundamental Differences with Western Views

Article: What the Aztecs can teach us about Happiness & the Good Life

Article: Buddha and Happiness

Description: Is happiness a European product only? Do we fully understand what a "happy" life looks like for others? This session offers an overview of the history of this idea, and its symbolism in the culture and spiritual life of non-Europeans.

Students are required to do the assigned readings & podcasts & videos etc.,and answer a question or write a summary of the assigned homework etc. in the weekly discussion forum. More about the format of the asynchronous homework will be provided in class.

SESSIONS 5 - 6 (LIVE IN-PERSON)

Beatific Happiness, Western and Eastern Christianity and the Theology of Happiness

Book Chapters: St. Augustine,The Happy Life (selection)

Book Chapters: St. Thomas Aquinas,Summa Theologica (First Part of the Second Part.Question III)

Article: Pleasure in Epicurean and Christian orthodox conceptions of happiness

Description: This session will explore the Judeo-Christianity understanding of happiness as it displays: loaded with the eudaimonic heritage of the ancient Greek philosophy, and the new eucharistic perspective as praxis of God's transcendence and revelation.

SESSIONS 7 - 8 (LIVE IN-PERSON)

Common Happiness and the Right to Happiness: The Enlightenment and the Pursuit of Happiness

Book Chapters: Montesquieu,My Thoughts (selections)

Book Chapters: D. Diderot and J. le Rond d'Alembert,Encyclopedia (Happiness and Felicity)

Book Chapters: D. Hume - The Four Essays on Human Life and on Happiness

Description: If the pursuit of happiness is as old as history itself, the Enlightenment introduced a new perspective on the subject, based on the advancement of the concept of reason. The philosophical, political, and scientific discourse shaped the foundation of modernity, including the birth of the Nation-State and its duty to achieve an ultimate goal: universal happiness.

SESSION 9 (ASYNCHRONOUS)

Utilitarianism or "normative ethics": the "right" and "wrong" actions that will bring you a happy life.

Book Chapters: J. Bentham,An introduction to the principles of morals and legislation (Chapter III-V)

Book Chapters: Mill,J.S.Utilitarianism

Description: Utilitarianism is been regarded as one of the most persuasive philosophical approaches in the Anglo-Saxon 19th century world. It was endorsed by protestants and free capitalist market model thinkers. How has utilitarianism influenced social welfare policies on happiness since? What's about today's challenges?

Students are required to do the assigned readings & podcasts & videos etc.,and answer a question or write a summary of the assigned homework etc. in the weekly discussion forum. More about the format of the asynchronous homework will be provided in class.

SESSIONS 10 - 11 (LIVE IN-PERSON)

The Human Conquest of Happiness: Schopenhauer and Nietzsche

Book Chapters: THE ESSAYS OF ARTHUR SCHOPENHAUER: THE ART OF CONTROVERSY

Video: Philosophy: A Guide to Happiness – Nietzsche on Hardship

Description: Is happiness an illusionary escape from suffering (a "prison" for Schopenhauer, a "dialectical burden of resistance" for Nietzsche)? Is it an escape from individual self-education, self-determination and a new kind of commitment for an Übermensch (Over-Human) after "the death of God"? Can such "ascetic" endeavor be practiced today?

SESSIONS 12 - 13 (LIVE IN-PERSON)

Existentialism: Søren Kierkegaard, Albert Camus, Jean Paul Sartre

Book Chapters: Kierkegaard, Søren. The Concept of Anxiety

Article: A Life Worth Living: Albert Camus on Our Search for Meaning and Why Happiness Is Our Moral Obligation

Article: On Sartre: Can Existentialists be Happy? Authentic Life, Authentic Happiness

Description: In line with Schopenhauer and Nietzsche, the existentialists have sought to answer the question of (un)happiness as an interlocked quest into the nature of human condition and ontology.

SESSION 14 (ASYNCHRONOUS)

Subjective, Objective Happiness, and Well-Being

Book Chapters: Nozick - The Experience Machine

Article: J. Kekes,Happiness

Description: Is Happiness "subjective" or "objective"? Or, can it be "both"? Can "subjective" happiness be measured? What about "objective" happiness? Can we measure happy well-adjusted people through "scientific facts" (brain observation)? Are biological and physical interpretations different from social constructions, psychological or ethical considerations of happiness?

Students are required to do the assigned readings & podcasts & videos etc., and answer a question or write a summary of the assigned homework etc. in the weekly discussion forum. More about the format of the asynchronous homework will be provided in class.

SESSION 15 (LIVE ONLINE)

MIDTERM EXAM

SESSIONS 16 - 17 (LIVE IN-PERSON)

For a Positive Psychology Revolution: in the Search of a Meaningful Life

Book Chapters: S. Freud - Civilization and Its Discontent

Article: "Are You Happy?" The New York Review of Books 54, no. 5 (April 3, 2008)

Article: Maslow's Hierarchy of Needs

Description: Can the "emotional distress" be apprehended as a "clinical" problem and tackled through a healing approach (*therapeia -gr.*) only? Why are Freud and his disciples regarding suffering as a "medical condition", rather than considering it a paradoxical "human condition"?

SESSIONS 18 - 19 (LIVE IN-PERSON)

'Mind fixers', 'Prozac Generations', and how Happiness became a "medical norm"? Antidepressants, Victims of (Un)happiness and the Market of Mental Health

Article: How does Big Pharma influence mental health?

Podcast: How Drug Companies Helped Shape A Shifting, Biological View Of Mental Illness

Article: CDC: COVID-Related Anxiety, Depression Skyrockets in Young Adults

Description: We will discuss the strain caused by medical treatment of the mental health drug market industry or how the industry of happiness works in an happy and unhappy world. Why do we need a "medical" foundation to deal with happiness today?

SESSION 20 (ASYNCHRONOUS)

Loneliness and Depression in a All-Connected Virtual World? The Globalization of (Un)Happiness

Video: David Fincher: The Social Network (2010)

Book Chapters: Vijay Pande: Artificial Intelligence's 'Black Box' Is Nothing to Fear (in Health Tech :

The Apps and Gadgets Redefining Wellness; The New York Times Editorial Staff,)

Book Chapters: Introduction in Health tech : the apps and gadgets redefining wellness; New York

Times Editorial Staff (s-c)

Description: Scientific research seeks connections between depression and addictions linked to smart phones, Internet and Social Media. Is "virtual happiness" more tempting? Why?

Students are required to do the assigned readings & podcasts & videos etc., and answer a question or write a summary of the assigned homework etc. in the weekly discussion forum. More about the format of the asynchronous homework will be provided in class.

SESSIONS 21 - 22 (LIVE IN-PERSON)

Music, art and pop culture, the American happiness industry. Civil Rights Movements in America: Freedom and the Pursuit of Happiness

Article: De Tocqueville on the Pursuit of Happiness

Article: The Happiness Movement: Pop Culture, Money, and Science

Article: On Being A Good Neighbor (s-c)

Description: Are Americans obsessed with the pursuit of happiness? Their economy, politics, social and religious identities are the inner fabric of this ambitious American Dream.

SESSIONS 23 - 24 (LIVE IN-PERSON)

Happiness and Multiculturalism. Who defines what?

Article: Positive Psychology, Ethnocentrism, and the Disguised Ideology of Individualism

Article: Multiculturalism and the Promise of Happiness

Article: Happiness in Cross-linguistic & Cross-cultural Perspectives

Description: Positive Psychology is been criticized because of its eurocentric "simplistic" view on tackling happiness universally. Can the universality of human experience influence our scientific approach?

SESSION 25 (ASYNCHRONOUS)

Gross National Happiness. Policy of Well-Being?

Article: The Data Tell a Different Story Ruut Veenhoven • April 12, 2007 •

Article: Virtue, Pleasure, and Paternalism in Happiness Policy Darrin M. McMahon • April 18, 2007 •

Article: Why Societies Should Pursue Happiness Barry Schwartz • April 10, 2007 •

Description: What can be done to increase individual's well-being, can this be done (only) by increasing our national/global growth? Are these views interchangeable?

Students are required to do the assigned readings & podcasts & videos etc., and answer a question or write a summary of the assigned homework etc. in the weekly discussion forum. More about the format of the asynchronous homework will be provided in class.

SESSIONS 26 - 27 (LIVE IN-PERSON)

Happiness as Political Dystopias. "Equal, free and happy": a(n) (im)possible pursuit of happiness for the "capitalist man" (K. Marx)

Video: George Orwell's Animal Farm Animation (Full Movie)

Article: How to be happy in a Gulag: Lessons from Aleksandr Solzhenitsyn

Article: Sigmund Freud and Karl Marx: Freedom and happiness (s-c)

Description: 20th century has started with the most ambitious radical political and philosophical agenda, and has ended dramatically: 100 million people have died from ideals of ultimate happiness.

SESSIONS 28 - 29 (LIVE IN-PERSON)

What a History of The Philosophy of Happiness can teach us? What could be more relevant than Happiness?

Article: From the Palaeolithic to the Present: Three Revolutions in the Global History of Happiness (s-c)

Book Chapters: The How, Why, What, When, and Who of Happiness - Sonia Lyubomirsky

Podcast: B. Graham - On Technology and Faith

Description: What can we learned from this course? Are the Sciences ("Technology", Medicine, etc.) and Humanities (Philosophy, Spiritualities, Politics, etc.) two antagonist views in the pursuit of happiness? Why individuals and societies aim to happiness?

SESSION 30 (LIVE ONLINE)

FINAL EXAM

More details about the format of the evaluation will be provided in class.

BIBLIOGRAPHY

Recommended

- Darrin McMahon. *Happiness: A History.* Grove ISBN-13: 978-0-8021-4289-4. ISBN 9780802142 (Digital)

- Jonathan Haidt. *The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom.* Basic Books. ISBN 9780465028 (Digital)

- Raymond A. Belliotti. *Happiness is Overrated.* Rowman Littlefield. ISBN 0742533621 (Printed)

- Illich, Ivan.. *Medical Nemesis: The Expropriation of Health.* PANTHEON BOOKS. ISBN 0714510963 (Digital)

EVALUATION CRITERIA

Criteria	Percentage	Comments
Class Participation	20 %	
Intermediate Tests	20 %	
Final Exam	30 %	
Continuous Evaluation	30 %	Weekly Discussion Forum

GENERAL OBSERVATIONS

IE Impact

This course in the Humanities is the first course of the IE IMPACT learning journey. Consisting of courses in the Humanities, Technology and Entrepreneurship, IE IMPACT reinforces these three foundational pillars of IE University, and centers Diversity and Sustainability throughout the entire learning journey, which culminates with the IE Challenge.

IE Impact is a transversal academic program for all IEU students whose mission is to prepare students to be agents of positive change. Students from all IE schools and undergraduate degrees come together in this dynamic learning journey where they first select a course in the Humanities and are introduced to some of the most complex issues and challenges facing humanity; the second course is Technology where students develop a working knowledge of the disruptive technologies that are applied to address these challenges; the third course is Entrepreneurship where students begin to develop an entrepreneurial mindset by learning to ideate, design and validate sustainable business models that can serve to drive positive change at scale. Finally, students work in teams as innovation consultants in the IE Challenge to tackle real-world problems by ideating and designing proposals to help an enterprise advance, amplify or its impact on achieving one or more of the Sustainable Development Goals.

Grade description and equivalents:

·   Excellent/Sobresaliente: 9.0-10.0 (A- to A+)

Consistently produces work of the highest quality and craft; exhibits notable progress and development over the course of the semester; meets all course objectives at highest level; attendance is near-perfect, and contributions to course discussions are extremely valuable.

·   *Very Good/Notable: 7.0-8.9 (B- to B+)*

Completes all assignments with work of above-average quality and craft; exhibits significant progress and development; meets most course objectives; attendance and participation are very good.

·   *Good/Aprobado: 6.0-7.0 (C- to C+)*

Completes all assignments with work of acceptable quality and craft; exhibits some progress and development; meets a majority of course objectives. Attendance and participation are acceptable.

·   *Pass/Aprobado: 5.0-6.0 (D)*

Assignments are delivered but are incomplete and/or of low quality and craft; exhibits little progress and development; meets few course objectives. Attendance and participation are poor, but absences do not total more than 30%.

·   *Fail/Suspenso: 0-4.9 (F)*

Work is incomplete, missing, or does not meet course objectives. Attendance and participation are poor.

·   *Automatic Failure/Suspenso: 0 (F)*

Please note that a student who misses 30% or more of the scheduled sessions receives an automatic 0.0, and loses his or her right to the second chance or call (convocatoria.)

Retake Policy

Students have four opportunities to pass a course distributed in two consecutive academic years. It is mandatory to attend 100% of the classes, but if justified, students can miss up to 30% of the classes. If they miss over 30%, they will have to enroll again in the course the following year.

·   Students who do not comply with the 70% attendance rule will lose their 1st and 2nd chance, and go directly to the 3rd one (they will need to enroll again in this course the next academic year).

·   Students who fail the subject in the first regular period, will have to retake it in July. The dates and locations will be posted in advance by the university informing both professors and students.

·   The maximum grade a student can obtain in the second exam session is 8 out of 10.

If part of the grade is writing papers, the student should submit all the homework that has not been previously submitted.

Code of Ethics/Honor

Cheating and plagiarism are very serious offenses governed by the IE student code of conduct. Any student found cheating or plagiarizing on any assignment or component of this course will at a minimum receive a "0" on the affected assignment. Moreover, the student will also be referred to the University Judicial System for further action. Additional penalties could include a note on your transcript, failing the class, or expulsion from the university.

What is academic integrity? One component of a definition is when one does the right thing even though no one is watching. The core values of integrity, both academic and otherwise include: honesty, fairness, respect, responsibility, and trust. Academic integrity requires that all students within Instituto de Empresa (IE) act in accordance with these values in the conduct of their academic work, and that they follow the rules and regulations concerning the accepted conduct, practices and procedures of academic research and writing. Academic integrity violations are defined as cheating, plagiarism or other violations of academic ethics.

Cheating includes:

a) An act or attempt to give, receive, share, or utilize unauthorized information or unauthorized assistance at any time for assignments, papers, projects, presentations, tests or examinations. Students are permitted to mentor and/or assist other students with assignments by providing insight and/or advice. However, students must not allow other students to copy their work, nor will students be permitted to copy the work of other students. Students must acknowledge when they have received assistance from others.

b) Failure to follow rules on assignments, papers, projects, presentations, tests or examinations as provided by the course professor and/or as stipulated by IE.

c) co-operation or collaboration.

d) with official documents, including electronic records.

e) The impersonation of a student on presentations, exercises, tests or an examination. This includes logging onto any electronic course management tool or program (e.g. Black Board, etc.) using someone else's login and password.

Plagiarism includes:

a) Using the work of others and attempting to present it as your own. For example, using phrases or passages from books, articles, newspapers, or the internet and not referencing them properly in your document is a form of plagiarism. This includes using information from others without citing it, misrepresentation of cited work, and misuse of quotation marks.

b) Submitting an assignment or paper that is highly similar to what someone else has written (i.e., minimal changes in wording, or where the sentences are similar, but in a different order).

c) Plagiarizing is not committing "word for word" copying. "Thought for thought" is also a form of plagiarism.

Other violations of academic ethics include:

a) Not acknowledging that the students' work or any part thereof has been submitted for credit elsewhere.

b) Misleading or false statements regarding work completed.

c) Knowingly aiding or abetting anyone in committing any form of an academic integrity violation.

Academic Misconduct Procedure for Humanities Courses

1. If a Humanities instructor suspects a student has committed academic misconduct (as defined in the student's Code of Ethics) in a Humanities course, he or she must refer the case to the Humanities program director with all the necessary supporting evidence.

2. The Humanities program director will meet with the student and write a brief summary of the instructor and the student's views and pass them on to the Bachelor's program director. The Humanities program director may also suggest what type of sanction would be appropriate for the student.

3. If there is enough objective evidence to sanction the student, the program director will check if this is the first time the student has committed academic misconduct.

4. Is this is a first breach of conduct, the program director will decide the scope of the sanction on the basis of all the above information. (Bachelor or Ethics Committee).

5. If this is a second offense or if, according to the Humanities director's report, the case is serious enough, the case will be redirected to the university's Ethics Committee.

(Approved by the Vice-Rector of Academic Affairs in June 2020)

CODE OF CONDUCT IN CLASS

1. Be on time: Students arriving more than 10 minutes late will be marked as "Absent". Only students that provide written notification to the professor in advance that they will be late for a specific session (and the professor confirms receipt of this information) may be granted an exemption at the discretion of the professor.

2. Respect your classmates. Classroom discussion is an important part of the learning process. Therefore, it is vital to maintain a classroom environment that is respectful and free of discrimination and/or recrimination from peers. Please keep in mind that, at times, students may disclose personal information through class discussions. It is expected that all members of the class will respect the privacy of their classmates. However, please remember that class is NOT a protected, confidential environment, and the professor cannot guarantee that other students/peers will maintain your information confidential should you choose to share it.

3. Do not leave the room during the lecture: Students are not allowed to leave the room during lectures (unless specifically permitted by the course professor). If a student leaves the room during lectures without receiving permission from the professor, he/she will not be allowed to re-enter and, therefore, will be marked as "Absent".

4. Do not engage in side-conversation. As a sign of respect toward the person presenting the lecture (the teacher as well as fellow students), side-conversations are not allowed.

5. The use of laptops during lectures must be authorized by the professor. The use of social media or accessing any type of content not related to the lecture is not permitted. That is, if a student uses social media during class, the student will be asked to leave the room and thus will be marked as "Absent".

6. No cellular phones: IE University implements a "Phone-free Classroom" policy and, therefore, the use of phones, tablets, etc. is forbidden inside the classroom. Failing to abide by this rule entails expulsion from the room and will be counted as one absence.

Escalation policy: Items 4, 5, and 6 above entail expulsion from the classroom and the consequent marking of the student as "Absent." IE University implements an "escalation policy": The first time a student is asked to leave the room for disciplinary reasons (as per items 4, 5, and 6 above), the student will incur one absence, the second time it will count as three absences, and from the third time onward, any expulsion from the classroom due to disciplinary issues will count as 5 absences.

7. Refrain from eating or drinking (except water) during class (virtual or onsite).

8. For hybrid classes, remember you may have signed a document whereby you will abide by certain practices such as wearing a mask at all times and not sitting next to another person.

9. Zoom Etiquette: We are all dealing with distractions and physical learning environments that are not always ideal. However, within reason, the following are the expectations for this course. Adhering to these guidelines will help us maintain the best possible learning environment for everyone.

Other recommendations:

§Please find as quiet a space as you can. Ideally, you will be in a chair with a desk or other surface.

§Regardless of where you are, please join the class in a seated or standing position, so you are ready to learn and contribute.

§Keep your video turned on unless there are major technical problems—in which case you should contact your instructor. Keeping the video on will maintain a sense of community and help foster a positive online classroom environment.

§Keep your audio turned off unless you are speaking. §Wear headphones/earbuds if possible to block out ambient noise.

§Focus on the task at hand (do not multi-task). Full virtual presence and attention in class are part of your participation grade. Full virtual presence means your camera must be kept on for the time of your class session! Failure to comply with this rule will be counting as an absence.

Recommandations for your vitual learning environement:

- Frame yourself in a bright environment (seek an environment where the background is simple, reflecting your professionalism).

- Focus on your camera (not your colleagues). Practice looking into your camera while you are speaking even for short moments.

- Maintain a strong voice, close windows and other sources of noise, consider yourself "at work" although you are "at home"!

- Be mindful of how long and how often you speak, try not to interrupt other people, and avoid making comments that might offend someone present but out of sight.

PROFESSOR BIO

Professor: **GABRIEL MARIN**

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Gabriel Marin received his PhD in History from the University of Laval (Quebec City), and has been teaching at Royal Military College (Kingston), Ottawa and Carleton Universities, Canada. He is interested in Intellectual History, Historiography and Nostalgias, publishing a book in 2013 at L'Harmattan, Paris, about the relationship between national memory construction and school teaching during and in the aftermath of the totalitarian political regimes.

As a postdoctoral researcher (2010-2014), Gabriel Marin continued his work bringing a comparative analysis of history and literature textbooks in Romania, France, Canada, and the US, written and taught during the Cold War period (his second book is currently under press).

As a Social Sciences Research Council fellow (2007-2008), he was interested about the immigrant nostalgias, approaching taxi-drivers, migrant workforce and ethnic business. He worked and traveled in the US and Canada with Eastern European and Latin American immigrant truck-drivers having fled communism and war.

In addition, Gabriel Marin holds a MA in Social Work at the University of Ottawa, founding Canadian Association of Alternatives in Therapy, and working on depression, intercultural counseling, and spirituality in migrant psychotherapeutic settings. Gabriel Marin also lived, worked and studied in Romania, France, Hungary, and Russian Federation.

OTHER INFORMATION