

## Term Information

Effective Term Spring 2016  
*Previous Value Autumn 2015*

## Course Change Information

### What change is being proposed? (If more than one, what changes are being proposed?)

Proposal to add GE for Cultures and Ideas and Diversity-Global Issues

### What is the rationale for the proposed change(s)?

The change is a proposal that an already-approved course, Classics 2798, be approved as fulfilling the GE categories Cultures and Ideas and Diversity: Global Studies. As originally proposed, it did not count toward those GE categories.

### What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

No changes

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

## General Information

Course Bulletin Listing/Subject Area	Classics
Fiscal Unit/Academic Org	Classics - D0509
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	2798.02
Course Title	Byzantium - Constantinople - Istanbul: Crossroads of East and West
Transcript Abbreviation	ByzConstpleInstbul
Course Description	Traces the evolution of culture, religion, and power in the eastern Mediterranean, focusing on the reception of classical culture by the Byzantine and Ottoman empires and the modern nations of Turkey and Greece. The class will examine how places endowed with cultural and religious meaning have been appropriated or rejected by their successive owners throughout history.
Semester Credit Hours/Units	Fixed: 3

## Offering Information

Length Of Course	4 Week (May Session)
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Always
Campus of Offering	Columbus

## Prerequisites and Exclusions

Prerequisites/Corequisites  
Exclusions

## Cross-Listings

Cross-Listings

## Subject/CIP Code

Subject/CIP Code	05.0114
Subsidy Level	Baccalaureate Course
Intended Rank	Freshman, Sophomore, Junior, Senior

## Requirement/Elective Designation

General Education course:  
Culture and Ideas; Global Studies (International Issues successors)  
The course is an elective (for this or other units) or is a service course for other units

### *Previous Value*

*The course is an elective (for this or other units) or is a service course for other units*

## Course Details

### **Course goals or learning objectives/outcomes**

- Students understand the long-term geopolitical, cultural, and religious history of the Aegean region and the role of Byzantium - Constantinople - Istanbul in its changing fortunes and current configuration
- Students identify, discuss, and interpret the politics that shape imperial capitals, monuments, and museums, to give voice to their often unspoken messages
- Students understand the past as a set of malleable options that can be selectively activated and occluded to promote the projects of the present and future
- Student see the history of both Christianity and Islam in the foreign light of the point of their intersection at the crossroads of history

### **Content Topic List**

- The reception of classical antiquity
- The history and culture of the Byzantine empire
- The history and culture of the Ottoman empire and modern Turkey

## Attachments

- Istanbul Course proposal.docx: Syllabus  
*(Syllabus. Owner: Kallis, Erica Joy)*
- GE rationale Istanbul.docx: GE Rationale  
*(Other Supporting Documentation. Owner: Kallis, Erica Joy)*

**COURSE CHANGE REQUEST**  
2798.02 - Status: PENDING

Last Updated: Heysel,Garett Robert  
08/10/2015

**Comments**

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Kallis, Erica Joy	08/10/2015 04:45 PM	Submitted for Approval
Approved	Acosta-Hughes, Benjamin	08/10/2015 05:46 PM	Unit Approval
Approved	Heysel, Garrett Robert	08/10/2015 06:39 PM	College Approval
Pending Approval	Nolen, Dawn Vankeerbergen, Bernadette Chantal Hanlin, Deborah Kay Jenkins, Mary Ellen Bigler Hogle, Danielle Nicole	08/10/2015 06:39 PM	ASCCAO Approval

*Proposal for a new Study Abroad course*

**CLASSICS 2798.x**  
**Byzantium – Constantinople – Istanbul**  
**CROSSROADS OF EAST AND WEST**

Department of Classics, Study Abroad program

9 May to 3 June, 2016 (May term)

Cities visited: *Istanbul, Iznik, Bergama, Mytilene, Athens, and Delphi*

GE categories: Culture and Ideas; Diversity-Global Studies

**Instructor:** Anthony Kaldellis ([kaldellis.1@osu.edu](mailto:kaldellis.1@osu.edu), 450 University Hall)

**Prerequisites:** There is no prerequisite course, but students are encouraged to have taken Classics 2526 = MRS 2565: *Constantinople: The Imperial Capital of Byzantium*; History 3223: *Later Roman Empire*; or History 3225: *Byzantine Empire*. The May travel course is not now being proposed to fulfill a GE category, but may in the future be so enhanced to fulfill the category Cultures and Ideas and Diversity: Global Studies.

**Proposed course description:** This is a Study Abroad course offered in the May semester that traces the evolution of culture, religion, and power in the eastern Mediterranean, focusing on the reception of classical culture by the Byzantine empire, the Ottoman empire, and the modern nations of Turkey and Greece. The class will visit Istanbul (most of the course), then Iznik (Nicaea), Bergama (Pergamon), and Mytilene on the way to Athens and Delphi, thus going back in time from the largest city in Europe to the small shrine in the Greek mountains that was once considered the center of the world. Along the way we will examine how places endowed with cultural and religious meaning have been appropriated or rejected by their successive owners throughout history.

**Course themes:** This course will explore two themes of critical contemporary relevance. The first is how the successive Roman, Byzantine, and Ottoman empires as well as the modern states of Turkey and Greece have shaped configurations of power and culture in the eastern Mediterranean, the crossroads of Europe and Asia, Christianity and Islam. How are we to integrate their histories and contributions into our models of World History? The second is the ongoing creation of usable pasts that emerge out from the selective promotion, occlusion, and recombination of elements from previous phases of history. In Istanbul, we will study how the early Byzantine emperors invented Christian Constantinople as the summation of the pagan Graeco-Roman past, and how the Muslim Ottoman sultans then emulated and rivaled their Byzantine predecessors, whom they supplanted. The modern Turkish state, in turn, struggles to redefine itself politically and religiously against those two legacies. Similar contestations are visible in Iznik, site of the Council of Nikaia which is important to Christians but not Muslims; and at Bergama, where the ancient Attalid kings strove to emulate Athens but their pride monument, the altar of Zeus, was appropriated by the Germans and is claimed by the Turkish state. A

similar dynamic plays out in Athens. As a modern capital it is defined by its ancient legacy and demands the return of its national patrimony, the Parthenon marbles, from the UK, but modern Athens still actively resists its own Byzantine past. The Akropolis itself, as it is experienced today, is the product of a systematic attempt to purge its Roman, Byzantine, and Ottoman history. We will study how demands and omissions, claims and counter-claims, are performed and negotiated in museums, sites, and literature. This is how empires and states construct identities and interpellate their subjects. Along the way, we will explore how the particular states that have ruled this crucial area over so many millennia have, through their choices, shaped modern configurations and international relations.

### **Learning objectives specific to the course:**

After completing this course, students should be able to:

- understand the long-term geopolitical, cultural, and religious history of the Aegean region and the role of Byzantium – Constantinople – Istanbul in its changing fortunes and current configuration, especially the interconnected sequence of Greek, eastern Roman, Byzantine, Ottoman, and modern Turkish cultures;
- identify, discuss, and interpret the politics that shape imperial capitals, monuments, and museums, to give voice to their often unspoken messages;
- understand the past as a set of malleable options that can be selectively activated and occluded to promote the projects of the present and future;
- see the history of both Christianity and Islam in the foreign light of the point of their intersection at the crossroads of history.

## **GE Goals and Expected Learning Outcomes**

### **Cultures and Ideas**

**Goals:** Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

#### **Expected Learning Outcomes:**

1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.

### **Diversity-Global Studies**

**Goals:** Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

#### **Expected Learning Outcomes:**

1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.

2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

**Student audience:** certainly classics students, ancient and medieval history students, and all students in religious studies who are interested in the interface between paganism, Christianity, and Islam in the eastern Mediterranean from antiquity to the present. Turkey in particular is emerging as a major player in the region today, walking a delicate balance between western secular republicanism (albeit prone to generate military regimes) and more Islamic-friendly (but not extremist) ideologies. It is a former imperial power and likely a future pioneer in east-west relations – though no one at the moment is able to predict what direction they will go in. Therefore, the program should also be of interest to students in comparative studies, international studies, geography, and Near Eastern Languages and Cultures. There are no language requirements for this course and no prerequisites generally.

**Impact on academic unit's existing programs:** This course will count toward the Department's majors in Classics, Classical Humanities, and Ancient History and Classics (but will not be required for any of them). The Department of Classics has been a leader in proposing and implementing study abroad courses. We have, in the past, offered such courses that took students to Athens (Greece) and Rome (Italy). We have been thinking about offering parallel opportunities for Alexandria (Egypt) and Istanbul (Turkey), though the former option now seems off the table for the foreseeable future.

**Class format:** There will be two introductory meetings at Columbus at the beginning of the May term. In Istanbul and the cities visited afterward, there will be a combination of Formal Instruction by myself (designated as FI in the schedule below) – this will usually take place in the hotels, most of which have suitable conference rooms that are not used during the mornings – and visits to sites, museums, and living parts of the city, guided by myself (Structured Educational Experiences, or SEE in the schedule below). On rare occasions, SEE may be guided by guest local experts, but there will be no “host institution” for the course as a whole. The Formal Instruction sessions will include the presentation of necessary background information and analysis but will ideally revolve around a discussion of the readings. Students will also make brief presentations at the sites that we visit, about specific aspects on which they have had time to specialize. A good opportunity for them to present their final projects to the group will be the long (day-time) boat trip from Mytilene to Athens.

**In-country arrangements and safety:** The format presented above requires only two things: a conference room / lecture auditorium for our Formal Instruction sessions, and proximity to the sites to be visited in the Structured Educational Experiences. Many hotels in the cities to be visited, especially Istanbul and Athens, can accommodate these two needs. I have run this exact format before in Istanbul, as a visiting instructor for the NEH funded program “Istanbul between East and West.” See (a) <http://ucsdistanbul.org> and (b) <http://www.neh.gov/divisions/education/other-opportunities/2013/istanbul-between-east-and-west-crossroads-history>.

There are currently no DOS travel warnings or alerts for Turkey or Greece. There is considerable political, ethnic, and religious turmoil in Turkey these days (see

<http://travel.state.gov/content/passports/english/country/turkey.html>), and economic hardship in Greece as a result of, well, you know, but no reason to believe that the cities to be visited are more dangerous to Americans than any American or other western city. The turmoil does not target foreigners, nor are special precautions, distinctive to Turkey, necessary.

**Credit-hour rationale:** The schedule below breaks down the individual hours of FI and SEE that add up to 3 credit hours. There are, specifically, 25 hours of FI and 25 hours of SEE.

**Readings:** The readings will consist of individual articles and selected chapters from the books that are listed in the schedule/syllabus (below), and will be given to the students in pdf form, so that they don't have to carry bulky books or print-outs across Asia Minor and the Aegean. Students will be expected to have read the relevant Wikipedia entries for the smaller sites and objects of focus (or other assigned background information that can be found online), then read the more specialized bibliography.

**Assignments, grades, etc.:** A general outline may be offered, though the particulars may be adjusted when the time comes. First, participation in discussion, attendance at all site visits, and one presentation: 20%. The FI and the SEE will involve student discussion of the sites and readings; moreover, based on the readings, students will be asked to make one presentation at a site that they have chosen in advance, where they will interpret to for class one monument or artifact, specifically analyzing the politics of its preservation, appropriation, and display (i.e., the overarching theme of the course). Second, a journal entry kept for each day that includes an SEE: 35%. Journal entries will focus on how a monument, site, or artifact interacts with or is set apart from the living city in which it is located, and these may range from global topographical analyses to detailed observations about how people behave around it or its framing in the local culture. These will be collected and read by the instructor at first every few days, to make sure that students are on the right track, and later on a weekly basis. Photos may be included, so long as their significance is discussed. Third, a short paper (3 pages) analyzing the historical politics of the Turkish film Fatih 1453 (on the conquest of Constantinople): 5%. The film, with its blend of Hollywood-style special effects and modern Turkish politics, forms a curious analogue to the actual interventions in the city's monumental infrastructure, as it depicts the moment of conquest. Students will be asked to view the film (it is available with English subtitles on YouTube) and analyze both how the monuments themselves are used as props for the film's message of Turkish conquest and how the film depicts the conquered Byzantines and Latin (they are not the same in the producer's view). Fourth, a final written report on the trip: 40%. This will be a paper, ca. 3000 words with images, written on a specific common thread running through a number of sites visited in the class. A range of topics will be given to the students at the beginning of the class (for example, the ancient gods in post-classical, monotheistic cultures; representations of imperial power; art between rulers and subjects). Students will collect data on aspects of the theme they have chosen and synthesize them in their final report, reflecting also on the process by which they obtained their primary materials. The papers must also include photographs of key sites or objects, and explicit analysis of those images.

**Disability policies:** Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office for Disability Services is located in 150 Pomerene Hall, 1760 Neil Avenue; 292-3307; [ods.osu.edu](http://ods.osu.edu)

**Academic misconduct:** It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term academic misconduct includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the OSU Code of Student Conduct ([studentaffairs.osu.edu/resource\\_csc.asp](http://studentaffairs.osu.edu/resource_csc.asp)). Additional information about plagiarism is available at [cstw.osu.edu/writing\\_Center/handouts/research\\_plagiarism.cfm](http://cstw.osu.edu/writing_Center/handouts/research_plagiarism.cfm); more information about the OSU Writing Center is available at [cstw.osu.edu/writing\\_center](http://cstw.osu.edu/writing_center).



## ***SCHEDULE***

(for readings, see above)

### **PART I: COLUMBUS**

9-11 May: Columbus meetings.

- **4 FI.** These two lectures will prepare students by presenting important background information about the current state of the two countries they will visit, Turkey and Greece. The former is experiencing something of an economic and “neo-imperial” boom, though its foundations may be shaky and its society is showing many fault-lines. The former is socially and religiously much more unified, but is undergoing a sustained economic crisis that has caused (and exacerbated) many problems. The lectures will also present information about local norms and attitudes toward the west.
- **Readings:** Turkey: Council on Foreign Relations, *U.S.-Turkey Relations: A New Partnership* (2012). Greece: depends on what things are like in early 2016.

### **PART II: ISTANBUL**

12 May (Th): **Arrival and meeting in Istanbul.**

13 May (F): **Palace and hippodrome:** hippodrome; Binbirdirek cistern; Mosaics Museum; Sts Sergios and Bakchos; the sea walls & Boukoleon.

- **2 FI** in hotel in the morning. The first session begins chronologically with the creation of Constantinople and its original urban and monumental layout (and later sessions will take up the Ottoman and modern Turkish sequels to this story). What did a late Roman imperial capital have to have and be in order to serve its purpose? We will concentrate on the palace & hippodrome complex, because that was where the emperors interacted with their subjects. The hippodrome was for the races, of course, but also for imperial acclamations, announcements, and negotiations with the populace. We will examine closely one of its monuments, the Egyptian obelisk from Karnak, because it exemplifies the cultural imperialism and appropriation that the Romans practiced since the time of Augustus’ conquest of Egypt, setting the tone for all their later imitators, down to modern times. Many modern capital have obelisks, including Washington, D.C. Why do they have this?
- **2 SE** on site in the afternoon.
- **Readings:** selections from S. Bassett, *The Urban Image of Late Antique Constantinople* (2004).

14 May (Sat): **Hagia Sophia:** Milion; the Basilica Cistern; Hagia Sophia.

- **2 FI** in hotel in the morning. The focus of this session will be the cathedral of Hagia Sophia. We will discuss its history, architecture, and what kind of experience of the liturgy its various elements offered. To do this we will be looking closely at its audio-visual qualities. A second theme will be the current push to re-convert it back into a mosque (while for Orthodox “nationalists” it must be re-converted into a church). This raises questions not only about Islamic-Christian relations but religious-secular relations that cut across them, in the preservation and reception of ancient monuments.
- **1 SE** on site in the afternoon.

- **Readingsb:** Ç. Atakuman, 'Value of Heritage in Turkey: History and Politics of Turkey's World Heritage Nominations,' *Journal of Mediterranean Archaeology* 23.1 (2010) 107-131.

15 May (Sun): **Markets:** forum of Constantine, forum of Theodosius, Grand Bazaar, Süleymaniye Cami (Sinan), and Spice Bazaar.

- **2 SE** on site in the morning. This day is devoted to the public spaces of Constantinople and Istanbul that, among other things, functioned as market-places. In the Byzantine context, however, they were also imperial forums for the articulation of imperial ideologies. We will, therefore, examine how the ruling authorities constructed these spaces to both serve public needs but also as platforms for their imperial propaganda. They are all within fairly comfortable walking distance from each other.
- **Readings:** selections from A. Kaldellis, *The Cosmic Design of Constantinople* (work in progress).

16 May (M): **Holy Apostles:** aqueduct of Valens; St Polyeuktos ruins; Fatih Cami, Mehmed II's mosque and tomb (Holy Apostles).

- **2 FI** in hotel in the morning. The main theme of this day will be the construction of Ottoman Constantinople-Istanbul in the aftermath of the conquest, and the ways in which the sultans built on, or emulated, the old Roman emperors' monumental self-presentation. The cluster of sites will include the City's water supply and the ruins of St Polyeuktos, a church of the sixth century that was meant to preempt Justinian's imperial image by a noblewoman, Anicia Juliana, but which is used as an open-air latrine today. The focus, however, will be the Fatih mosque, the mosque of the Conqueror, Mehmet II, which is built directly on top of the church of the Holy Apostles, the second-most important church of Constantinople and the place of burial of the emperors for a thousand years.
- **1 SE** on site in the afternoon.
- **Readings:** selections from Çiğdem Kafescioğlu, *Constantinopolis/Istanbul: Cultural Encounter, Imperial Vision, and the Construction of the Ottoman Capital* (Penn State UP, 2009).

17 May (T): **Archaeological Museum**

- **2 FI** in the morning: the function of National Archaeological Museums. This session will be devoted to the politics and national function of these museums, in western Europe but also specifically in the late Ottoman empire. We will explore the predicament of the Great Powers, in that the lands of their self-professed cultural origins lay in the south and east, where they did not necessarily exert direct imperial control. How then to construct a collection of Egyptian, Greek, and Mesopotamian antiquities? And what did those collections mean, especially in terms of Great Power competition? Why did the Ottomans jump in the same game, when Turkish culture was not (then) perceived as stemming from the same sources? The presentation will also introduce the collections of the Museum to students, so that they can orient themselves in it.
- **1 SE** on site in the morning-afternoon; also St Eirene church.
- **Readings:** selections from S. L. Marchand, *Down from Olympus: Archaeology and Philhellenism in Germany, 1750-1970* (1996), on the late Ottoman antiquities drive.

18 May (W): **Day off.**

- 19 May (Th): **Later Byzantine Church:** The Ecumenical Patriarchate (Fener); Theotokos Pammakaristos (Fethiye Cami); Chora Church (Kariye Müzesi); Aetios cistern; possibly we can add the Yedikule to this tour.
- **2 FI** in the morning. This session will introduce the history of the Orthodox Church in the later Byzantine and Ottoman periods. We will discuss the millet system of the Ottoman administration (i.e., by religious group) and the strategies by which the Church survived and, at times, even flourished under Muslim rule. We will also examine the current situation of the Orthodox Patriarchate, and its future prospects. The onsite visit will include a presentation on that topic by a spokesman of the Patriarchate and a visit to its headquarters. The Chora Church is not far, and it includes splendid examples of late Byzantine mosaic and fresco work, made just before the empire was conquered by the Turks.
  - **2 SE** on site.
- 20 May (F): **Topkapı palace**
- **2 SE** on site. Unlike the Great Palace of the Byzantine emperors, the palace of the Ottoman sultans can be visited. Our visit will focus not so much on recreating the life and times of the palace itself, however much its present display encourages such neoromantic readings, but rather on a critical analysis of how this former imperial center is put on display by the secular republic that has displaced it, albeit within a narrative of Turkish continuity.
  - **Readings:** selections from J. Freely, *Istanbul: The Imperial City* (1996).
- 21 May (Sat): **Pilgrimage:** Ahrida Synagogue; Virgin of Blachernae; mosque & tomb of a companion of the prophet Muhammad at Eyüp.
- **1 FI** in the morning: the Ottomans and “the three cultures.” The Ottoman empire was a multi-ethnic, polyglot, multi-religious society. Muslim Turks were dominant, but all groups had their recognized place, representatives, and assigned rights and duties. How did this society transition to a nation-state informed by ethnic nationalism, military secular rule, and, now, an Islamic-lite ideology? We will approach these questions by visiting three pilgrimage sites, for Jews, Orthodox Christians, and Muslims respectively, to compare their previous and current fortunes. For all that Istanbul is today a thriving modern capital of the capitalist world (“mosques and malls”), it was once and in part still is one of the most important pilgrimage centers in the world.
- 22 May (Sun): **Bosporos:** boat tour; Dolmabahçe Palace; Rumeli Hisari.
- **1 SE** at Rumeli Hisari. A day devoted to the conquest of Constantinople by Mehmet II on 29 May, 1453.

### PART III: ON THE MOVE

- 23 May (M): **Istanbul → Iznik** (ferry to Yalova: 2 hr; bus to Iznik: 1 hr)
- **1 FI** in hotel after arrival on the Ecumenical Council and the Empire of Nicaea (Nikaia). Introductory lecture on the two moments in the history of Nicaea that have fundamentally shaped its memory and reception in later (including modern) times: the Council of 325 that henceforth defined the Christian Creed for the Catholic, Orthodox, and many Protestant Churches, and the Byzantine “Empire of Nikaia” (1204-1261 AD), where the exiles from the Crusader state of Constantinople sought refuge, recreated a miniature version of Constantinople (as best they could), and regrouped. Iznik today receives

Christian pilgrims because of the Council but its monumental layout is determined by the short-lived empire of the thirteenth century.

- **1 SE** (the walls and gates).
- **Readings:** A. Gur, 'Political Excavations of the Anatolian Past: Nationalism and Archaeology in Turkey,' expanded version of paper in R. Boytner, L. Swartz Dodd, and B. J. Parker, eds., *Controlling the Past, Owning the Future: The Political Uses of Archaeology in the Middle East* (2010); and N. Pitamber, 'Memory and Architecture at Hagia Sophia, Nicaea,' in *Re-Placing Byzantium: Laskarid Urban Environments and the Landscape of Loss (1204-1261)* (PhD dissertation, UCLA, 2015), chapter on the remains of Nikaia.

#### 24 May (T): **Iznik**

- **2 FI** in hotel: the conflicts over memory at Nikaia/Iznik. The visit to Nikaia will revolve around three themes of reception: First, the way in which the modern Turkish city of Iznik resists the appropriation of its public spaces by Christian "pilgrims" (or religious tourists), who come seeking a focal point for their devotion to the Nicene Creed. Second, Nikaia was a battleground in the Byzantine debate over the use (or not) of religious icons (in the eight and ninth centuries). Icons were taken down and then put back in churches and other public places during the controversy and the churches of Nikaia is (or rather was) one of the few places where we can actually tack this polemic. Third, the exilic "empire of Nikaia" tried to remake the city in the image of Constantinople. Having just come from the latter, we will see how cities can imitate each other, in the imagination if not in actual monumental fact.
- **2 SE** (Hagia Sophia, site of Koimesis, Archaeological Museum).
- **Readings:** see above.

#### 25 May (W): **Iznik → (5 hr bus) Bergama**

- **1 FI** in hotel before departure: Pergamon. The lecture will be an introduction to the history of the ancient kingdom of Pergamon, its rise to power and great wealth, the attempt by its kings (the Attalids) to build their capital into an imitation of Athens, and the annexation of the kingdom by Rome.
- **Readings:** see below.

#### 26 May (Th): **Bergama: Akropolis and Museum**

- **1 FI** in hotel: the politics of imperial imitation. What did it mean for ancient kings (and other types of regimes) to build their capital cities in imitation of another city? What role did Athens specifically play in the imagination of ancient cultures, and why? Are there modern cities that do the same, or do most (western) capitals try to imitate Rome rather than Athens? The issue at bottom concerns the legitimation of regimes, and it extends to the present. Specifically, we will discuss the controversy over the German acquisition of the altar of Zeus and the Turkish demands that it be returned. Why did the Germans want this in the nineteenth century, why did (almost) no one in Turkey object at the time, and why are they objecting now? The class will discuss the politics of cultural patrimony between the nineteenth and twentieth centuries. On site we will also explore the dynamic between the modern Turkish town and the ancient citadel at its heart.
- **2 SE** on site.
- **Readings:** W. Radt, in H. Koester, ed., *Pergamon, Citadel of the Gods: Archaeological Record, Literary Description, and Religious Development* (1998) on ancient Pergamon; and S. L. Marchand, *Down from Olympus: Archaeology and Philhellenism in Germany, 1750-1970* (1996), on the modern history of the altar of Zeus.

27 May (F): **Bergama → (1.5 hr bus) Ayvalik → (2 hr boat) Mytilene**

- **1 FI** in hotel before departure: From Asia Minor to Anatolia. As the class takes its leave of Turkey, Asia Minor, and, indeed, of Asia, we will look back at the *longue durée* history of this region: how did Asia Minor become a thing? How did Greek and Roman “Asia Minor” become Turkish “Anatolia”? We will consider the degree to which it has been a unified or fragment land, and its relations with the empires of which it has been a part (namely Hittite, Persian, Macedonian, Roman, Byzantine, and Ottoman), especially whether those empires were local, western, and eastern. We will also look at its relations with the islands to its west, such as Mytilene.

28 May (Sat): **Mytilene: Ottoman fort and Archaeological Museum**

- **1 FI** in hotel: Mytilene between past and present, east and west. Mytilene in antiquity was one of the most important centers of Greek culture, second only after Athens, but it lay closer to Asia Minor than to mainland Greece. It looked east, to the empires there, but in the classical period was a subject of the empire of Athens; when it tried to break away, the Athenians came close to destroying. We will read the famous debate in Thucydides on how empires need to maintain discipline among “disloyal” subjects. We will also examine the continuous survival of ancient pagan rituals (animal sacrifice) on the island, which give it considerable cache in the politics of identity, antiquity, and “continuity,” but also the amusing reluctance of the island’s residents to embrace the fact that the label “Lesbian” – after their most famous poet, Sappho – had likewise acquired international usage; Sappho’s home town has become a site of annual pilgrimages for Lesbian couples from all over the world.. This also traps the island in a no man’s land (no pun intended) between the prestige of antiquity and the cultural politics of the present.
- **2 SE** on site.
- **Readings:** Thucydides, *History of the Peloponnesian War*: the Mytilene debate in book 3; also selections from P. Green, “Lebos and the Genius Loci,” in *Classical Bearings* (Berkeley 1989) 45-63; and ‘Lesbos in Late Antiquity: Live Evidence and New Models for Religious Change,’ in W. Caraher et al., eds., *Archaeology and History in Medieval and Post-Medieval Greece: Studies on Method and Meaning in Honor of Timothy E. Gregory* (Ashgate 2008) 155-167.

29 May (Sun): **Mytilene → Athens (10 hr boat)**

- **1 FI** (on the boat) on the politics of cultural patrimony. In preparation for our visit to the Akropolis and New Akropolis Museum, we will discuss the cultural, political, and legal arguments surrounding the ownership of antiquity, especially the tension between the great western museums (and the pull exerted by their financial resources) and the claims made by national institutions in the south and east, who put forward the claims of identity and cultural rights. We will also put private collecting of antiquities in the cross-hairs, as it encourages the production of forgeries, which now fill western museums, and funds terrorist organizations and other criminal rackets in the Middle East, which are now in the business of selling antiquities to fund their other activities. student presentations onboard
- **Readings:** selections from J. Cuno, ed., *Whose Culture? The Promise of Museums and the Debate over Antiquities*, Princeton, 2009 (a pro-museum volume); and C. Hitchens, *The Parthenon Marbles: The Case for Reunification* (2008) (a pro-restoration piece).

30 May (M): **Athens: Akropolis, and New Akropolis Museum**

- **1 FI** in hotel: the politics of the Akropolis. The Akropolis is both a national monument that is used to define Greek identity and bolster Greek pride and also an international, “universal,” monument claimed as a patrimony for all mankind. This introduces tensions in the way it is discussed and approached. The most obvious problem today is the issue

regarding the “Elgin” or “Parthenon” marbles in the British Museum. We will discuss the politics of cultural property and the arguments used on both sides of the debate. Also, we will discuss (in the FI and SE) the modern “construction” of the site of the Akropolis in the nineteenth century. Why were all traces of any post-classical layer scrubbed away to create a gleaming, albeit artificial “purist” site? We will discuss the Hellenist demands placed on Greece in the nineteenth century in exchange for support against the Turks and the creation of a modern nation-state. The Akropolis that we “see” today is the product of those political developments. And the New Akropolis Museum is a twenty-first century version of those same arguments.

- **Readings:** selections from Y. Hamilakis, *The Nation and its Ruins: Antiquity, Archaeology, and National Imagination in Greece* (2007); and E. Yalouri, *The Acropolis: Global Fame, Local Claim* (2001).
- **3 SE** on site (see FI above for content).

### 31 May (T): **Athens: Byzantine and Christian Museum**

- **1 SE** in Museum. Why is this Museum necessary? How does the relatively seamless past of a country get divided between “ancient/classical” and “Byzantine/Christian”? As this (beautiful and modern) Museum is laid out according to a chronological sequence of phases of Byzantine culture, we can study its almost imperceptible transitions up-close. One irony that results from the ideologically-driven distinction between the classical and the Christian is that part of the same monument, the Parthenon on the Akropolis, has been divided between the two museums, even while Greek spokesmen demand the return of the Parthenon marbles from the UK on the grounds that a single monument should not be divided between two places. So some divisions are visible and others not.
- **Readings:** A. Kaldellis, *The Christian Parthenon: Classicism and Pilgrimage in Byzantine Athens* (2009), chapters on late antiquity and Byzantine reception.
- **1 FI** in hotel: Delphi and Hosios Loukas (see SE below for content).

### 1 June (W): **Delphi & Hosios Loukas (1 day)**

- **3 SE** on site. The monuments and classical associations of Delphi were fundamental for the articulation of the public space of the hippodrome in Constantinople and the emperor Constantine’s Apolline self-presentation. So in a way we end up at the beginning. But there is more. In addition to its obvious importance in archaic and classical Greece, what we will study on site is the later Roman and early Christian reconfiguration of the site itself, which has imprinted itself on the way visitors experience the site today, albeit unbeknownst to them. The authentic Delphic experience turns out to be a later Roman one. Finally, we will also discuss the joint Greek-French project that made the excavation of Delphi possible in the late nineteenth century, in the context of Great Power rivalry over the “treasures” of the East.
- **Readings:** M. Scott, *Delphi: A History of the Center of the Ancient World* (2014), pp. 238-290, chapters on late antiquity and modern reception.

### 2 June (Th): **Writing project finalized and submitted.**

### 3 June (F): **Program ends.**

**GE proposal for CLASSICS 2798.02** (Anthony Kaldellis, Department of Classics)  
*Cultures and Ideas*  
*Diversity-Global Issues*

Table of Contents:

- *GE Rationale: Cultures and Ideas*
- *GE Assessment Plan: Cultures and Ideas*
- *GE Rationale: Diversity-Global Studies*
- *GE Assessment Plan: Diversity-Global Studies*
- Appendix 1: pre-course questionnaire

## **GE Goals and Expected Learning Outcomes: Cultures and Ideas**

### **Cultures and Ideas**

**Goals:** Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

### **Expected Learning Outcomes:**

1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.

### ***GE Rationale: Cultures and Ideas***

#### ***a. How do the course objectives address the GE category expected learning outcomes?***

This course cultivates the analytical skills necessary for understanding the past as a malleable set of options that are selectively activated or excluded to construct a dominant or usable model encoded in public spaces, narratives (official and unofficial), and the design of cities, especially of monumental capitals. Students in the course will visit cities of the Aegean region that either are now or once were capitals of states (Constantinople-Istanbul, Nikaia-Iznik, Pergamon-Bergama, and Athens) and learn to identify both the layered structure of their monumental memory but also the choices that went into their construction and projection of specific cultural values. This is a type of analysis that can just as well be applied to major US cities: students will learn to discuss how national, imperial, and post-imperial ideologies have shaped the construction and selective redeployment of important monuments in these spaces. They will learn, moreover, to see museums not as neutral spaces that house an objective past but as designed to project a past valorized in specific ways; they will learn to identify the ideas, values, and choices that shaped their construction, for example to project symbolic maps of empire. The cities visited during the course, their public monuments, and museums constitute major artifacts and moments in the history of human culture and include major works of art, some of which (such as the Parthenon and the altar of Zeus) are the objects of ongoing international dispute. Students will learn to sift and evaluate the historical background of the claims made on their behalf.

#### ***b. How do the readings assigned address the GE category expected learning outcomes?***

The readings selected for this course will highlight the specific cultural politics that shaped the construction of city spaces and monuments in Byzantine Constantinople (a major capital of the Christian world), early Ottoman Constantinople (a major capital of the Muslim world), the modern national capitals of Athens and Istanbul, and the former capitals of smaller past states in Asia Minor (Nikaia-Iznik and Pergamon). In addition to providing in an accessible way the necessary information and background to events and places that our students likely know little about, the readings explain the political,



national, and religious values and interests that informed the choices about what to keep, what to destroy, what to move, and what to repurpose and revalue in the creation of a new imperial, post-imperial, or national context. The readings will be chosen to cover all the major sites and periods that will be visited during the course and will provide models of cultural analysis that students can apply in their own assignments and thinking. Where possible, conflicting interpretations (for example, between the assigned readings and the information provided in museum displays or by official tour guides) will require students to adjudicate between different options and apply their own critical skills in producing original analyses.

***c. How do the topics address the GE category expected learning outcomes?***

The sites chosen for visit, exploration, and discussion in this course are all places that have witnessed at least one (and in some cases more) fundamental changes in their ethnic and religious profile and political governance and ideology. Each prior phase of their history left remains (“ruins”) but was also selectively redesigned by its successor phase. Thus, a city such as Istanbul with its rich, multi-layered history is an ideal laboratory for studying the transitions of empires, peoples, and faiths in one place, and analyzing the ways in which each phase reuses and reconstructs the past. The early Byzantine monuments show how the later Roman empire repurposed the pagan Greek past in a way that made it accessible in a Christian context, how it tried to replicate the city of Rome on the Bosphorus; the early Ottoman monuments show the same with regard to the Byzantine past, which had to be stripped of Roman-Christian associations and made to promote Ottoman-Muslim ideas; Nikaia-Iznik shows how exiled Byzantines tried to replicate the lost capital Constantinople (occupied by the Latins in 1204), and how modern Turks struggle with the fame of the site among Christians interested in the Council of Nicaea; and Bergama and Athens are modern cities built around ancient temple-citadels that have outstanding claims against a western country (Britain and Germany respective) accused of stealing a monument that is central to their modern identities. These sites are thus ideal for promoting the development of the critical skills outlined above.

***d. How do the written assignments address the GE category expected learning outcomes?***

Students will hone these critical skills on a daily basis in on-site presentations and post-site group discussions. The three types of written assignments are designed to promote specifically the critical skills outlined here. First, a journal entry kept for each day that includes an SEE: 35% (of the final grade). Journal entries will focus on how a monument, site, or artifact interacts with or is set apart from the living city in which it is located, and these may range from global topographical analyses to detailed observations about how people behave around it or its framing in the local culture. These will be collected and read by the instructor at first every few days, to make sure that students are on the right track, and later on a weekly basis. Photos may be included, so long as their significance is discussed. Second, a short paper (3 pages) analyzing the historical politics of the Turkish film *Fatih 1453*: 5% (of the final grade). The film, with its blend of Hollywood-style special effects and modern Turkish politics, forms a curious analogue to the actual

interventions in the city's monumental infrastructure, as it depicts the moment of conquest. Students will be asked to view the film (it is available with English subtitles on YouTube) and analyze both how the monuments themselves are used as props for the film's message of Turkish conquest and how the film depicts the conquered Byzantines and Latin (they are not the same in the producer's view). Third, a final written report on the trip: 40% (of the final grade). This will be a paper, ca. 3000 words with images, written on a specific common thread running through a number of sites visited in the class. A range of topics will be given to the students at the beginning of the class (for example, the ancient gods in post-classical, monotheistic cultures; representations of imperial power; art between rulers and subjects). Students will collect data on aspects of the theme they have chosen and synthesize them in their final report, reflecting also on the process by which they obtained their primary materials. The papers must also include photographs of key sites or objects, and explicit analysis of those images.

***e. How does the course aim to sharpen students' response, judgment, and evaluation skills?***

Students will (hopefully) learn that the past is highly malleable and can be rearranged to encode different values, depending on which regime has the power to disseminate its message; they will learn to not take narratives (whether official or not) at face value but internalize the critical response of seeing them as more or less politicized options that promote specific values and interests; they will learn to always ask about the context and choices that shaped the creation of cultural spaces, whether museums or monuments in living use; and they will look for discrepancies between those official narratives and peoples' living use of spaces and monuments. Discussions, written assignments, and presentations will require them to hone their ability to articulate these critical responses and develop their own vocabulary, imagery, and modes for expressing them. The questions with which they will be constantly grappling will be (drawing on the lectures and the readings) to "explain what ideas or messages this arrangement of cultural artifacts (whether in a museum or city center) is intended to promote," and also "what does this arrangement exclude or interpret in a novel way?"

## ***GE Assessment Plan: Cultures and Ideas***

### **Cultures and Ideas**

**Goals:** Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

### **Expected Learning Outcomes:**

1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.

### **Direct methods of assessment** will include

- (a) Pre-course questionnaire (like an exam, only it will not be used for grading purposes); see Appendix 1. This is necessary in order to gauge the level of students' knowledge and awareness of the issues at the beginning of the course. It will be administered at one of the pre-trip Columbus meetings; students will be told that it will not count toward their grade and, moreover, that I will not see them until we return from the trip.
- (b) Analysis of student papers, including the paper on the film *Fatih 1453* and the final paper. See below for the analytical categories that will be used as the metrics of success.

### **Indirect methods of assessment** will include

- (a) An opinion survey in the form of a brief video-testimonial. Toward the end of the course, students will be given the GE category Expected Learning Outcomes and asked to talk about them, explaining what progress they feel they have made toward them during the course and giving examples. These will then be uploaded to the course website. They will give a different perspective on the ELO because the ability to articulate verbally is not the same as answering a written opinion survey. It will enable us to ascertain whether students have been developed the ability to talk about the issues (as measured through the rankings given below).

**Metrics of success** to be used in the assessment of the papers (direct method b), and the video-opinion survey (indirect method a):

*Not satisfactory:* 1. is unable to identify or contextualize major cultural artifacts. 2. is unable to produce an analysis that explains major cultural artifacts in terms of underlying cultural norms and ideas.

*Basic:* 1. can identify and partially contextualize major cultural artifacts and say something about the political and historical forces that created it and gave it the shape that it has. 2. has grasped the basic concepts but is unable to use them in nuanced and original ways to fit the specific material that the class is asked to analyze in the specific assignment.

*Intermediate:* 1. reveals an understanding of more nuanced modes of interpretation, such as the effects of cultural transition, cultural assimilation, and inclusion and

exclusion in the production of significant spaces and artifacts. 2. has understood the basic concepts and is able to select the ones that best explain the individual features of different cultural artifacts from different periods; is also able to discuss cultures as heterogeneous and sites of contestation and conflict-resolution rather than as monolithic expressions of dominant ideas and ideologies.

*Advanced:* 1. has not only learned the material presented in the class (at the *Intermediate* level) but learned more through observation and further study; introduces novel information and contexts in his or her analyses. 2. has attained *Intermediate* level of comprehension but also produces original arguments and insights which reflect a more nuanced understanding of the relationship between culture and ideas.

**Success** will be met when at least 70% of the class reach the Intermediate level and at least 15% the Advanced level (the two groups not being exclusive).

**Description of follow-up/feedback processes:** At the end of the course, I will use an analysis of the papers and the level of improvement or change between the pre-course questionnaire and the video-testimonial (i.e., opinion survey) to identify problem areas and how I might change the course and the presentation of materials to insure better fulfillment of the GE expected learning outcomes.

## **GE Goals and Expected Learning Outcomes: Diversity-Global Studies**

### **Diversity-Global Studies**

**Goals:** Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

### **Expected Learning Outcomes:**

1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

### ***GE Rationale: Diversity-Global Studies***

#### ***a. How do the course objectives address the GE category expected learning outcomes?***

1. Most of the course will be spent in Turkey, especially in Istanbul (population over 15 million), with visits to some smaller towns in Asia Minor / Anatolia (Iznik and Bergama), and the focus will be on heritage management in Turkey and the way in which successive religions and political orders have shaped its cities and international claims. Turkey is a predominantly Muslim country, but also a post-imperial secular republic (since 1923, the abolition of the Ottoman empire). The focus of the course will thus be on the role of present values (political, cultural, religious) shaping a country's view of its own past (or the past of others, if its founding included an act of conquest, as in this case it did). Also, Turks are not Arabs (no love lost between those two), which is an important lesson for American students to learn: Arabs are a minority among the world's Muslims. What we will study is a specifically Turkish past that has created its own distinctive Muslim and now post-imperial secular culture.

2. Turkey is an ideal location for American students to gain their first exposure to the living world of Islam. The experience will show them that, contrary to media and certain political images, Muslim nations are not theocracies obsessed with Islamic law; that Islam and "republic" politics are hardly incompatible; and that the citizens of Muslim countries can debate the role of religion in public life just as happens in the west. In fact, under its current regime, Turkey has been inching back toward a more overt Islamic persona and trying to project a Neo-Ottoman authority in the broader region. This has sparked major debate within the country itself, and a focus of the course will be on charting its impact on the visual aspects of the public sphere (the use and presence of flags in public life and urban topography, the ubiquitous but now declining presence of images of the founder of the modern republic, Kemal Ataturk, etc.). In terms of diversity, Turkey should be fascinating to American students because one can see there, walking side-by-side on the same street, a range of permissible cultural options which belie the images that they may have of Islamic societies; for example, one can see women who adhere to strict interpretation of Muslim dress (full veil) and others who are completely

westernized (in business suits, “short shorts,” etc.). Turkey is ideal for experiencing the internal diversity of Muslim society in both religion and politics. The Ottoman empire, after all, is a classic case study for religious pluralism and the recognition by the ruling Muslim authorities of other religious groups, each assigned its own separate leadership.

***b. How do the readings assigned address the GE category expected learning outcomes?***

1. All the readings assigned in the course focus directly (and most of them exclusively) on the specific cultural, political, and religious factors that shaped the history of cities in Turkey and the Aegean region. Their value will be in providing sophisticated models of cultural analysis in which the surface of things (a monument, the layout of a city) is not taken for granted but which seek their explanation in deeper historical factors. Thus, in following the exposition in the readings, students will become familiar with those factors and hopefully incorporate them into their hermeneutical paradigms.

2. The assigned course readings will be chosen for their ability to explain the monuments and public spaces that the students will visit in terms of the specific cultural dynamics of the host country. While it is doubtful that readings can by themselves inspire students to reflect on the role of diversity in shaping their attitudes and values, the combination of readings, on-site visits and presentations, and on-site discussions among themselves and with the instructor may be able to do so. The readings will therefore be part of an overall immersive experience whose learning objectives are outlined above.

***c. How do the topics address the GE category expected learning outcomes?***

1. The focus of the course is on the multilayered history of specific cities. Students will learn about the history of culture in any one place is shaped and changed by different political, religious, and cultural orders. Specifically, in Istanbul we will study how the classical pagan past (in some cases linked to democracy) was transformed for use by a Roman Christian imperial culture; then how the latter, especially the Christian Orthodox monuments of Byzantium, were transformed for use by the Ottoman Turks, who created a Muslim empire in the same location; and, finally, how the modern secular republic of Turkey tries to balance this rich heritage against competing ideologies. For example, should Hagia Sophia be a secular museum, a mosque, or (as Orthodox nationalist want) a church again? Studying any one of these sites and monuments (and there will be plenty more) will give students insight into the rich cultural history of a country that straddles Europe and Asia, the European Union and the Muslim Middle East, Christianity and Islam, and ancient and medieval cultures.

2. One of the subtexts that I intend to introduce in the teaching of the course is how Constantinople-Istanbul and Washington, D.C., are “sister cities.” I do not mean that they have a formal agreement about this (Istanbul is twinned with Houston), but rather that both cities were designed to be replicas of Rome, in ways, of course, that promoted the specific values of their founders. Many of the topics that will be studied in the course are sites that have analogues in Washington and in American experience generally, such as obelisks, arches, Roman-style temples, domed circular halls, and open spaces modeled on

the Roman hippodrome (the “Mall” in Washington). In each city, of course, the same type of monument had a different history as it adjusted to a different set of cultural coordinates which grew increasingly divergent. Students will therefore have an anchor to keep them steady as they absorb modes of analyzing how the same monumental and civic infrastructure took such a different path under the influence of different values. This will hopefully make them experience the American imperial norm (which is what Washington projects) as only one among a variety of options that the same cultural background can enable. History did not go straight from Rome to Paris to Washington, but it took other, parallel paths in the east too, and learning about them will encourage students to bracket the norms that they take for granted. Finally, some of the topics will include disputes over cultural patrimony (the altar of Zeus at Bergama, the Parthenon marbles). This is an issue that will become increasingly prominent in the years to come as previously marginalized countries question the way in which their past has been appropriated by the West and its archaeological institutions. The definition of a global citizen is one who can appreciate the weight of all sides in a dispute, not just that of his or her own country, so exposure to the claims of others at the point of theft-discovery will be invaluable.

***d. How do the written assignments address the GE category expected learning outcomes?***

1. The writing assignments *all* expect students to analyze foreign artistic, monumental, and historical material according to culturally relevant categories and concepts drawn from scholarship focused on those cultures (Byzantine, Ottoman, Turkish, and Greek). The objective of understanding political, economic, cultural, physical, and social aspects of those cultures will form the basis for all the assignments (for the specific assignments, see the proposal for the GE category Cultures and Ideas, or the syllabus).

2. The journal entry, movie review, and thematic paper will all require, as a basic precondition, that students adopt an explicitly analytical and not judgmental or narrow parochial attitude toward the cultures under discussion. They must be able to explain the choices made in terms of local cultural priorities. Thinking through issues of diversity in the written assignments will be important under the following two aspects, which are fundamental to developing healthy critical attitudes in global citizens: First, no culture is internally homogeneous, but rather incorporates elements from diverse predecessors, periods, political structures, and social constituencies which it tries to manage through strategies of inclusion and exclusion; exclusion, however, always leaves traces behind, and finding those traces is crucial for developing the critical skills of a global citizen (for example by asking, “What is being left out of an official narrative?”). Second, no culture reflects the monolithic dominance of a specific ideology but rather consists of a set of debates in which one side may have more power but can never claim to have complete and final supremacy. Students must learn to read spaces and ideas as always contested, whether in official or popular culture: cultures are not fixed formulas (as they appear in many textbooks) but sites of dynamic debate, which are alternately destructive and constructive.

## ***GE Assessment Plan: Diversity-Global Studies***

### **Diversity-Global Studies**

**Goals:** Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

### **Expected Learning Outcomes:**

1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

### **Direct methods of assessment** will include

- (a) Pre-course questionnaire (like an exam, only it will not be used for grading purposes); see Appendix 1. This is necessary in order to gauge the level of students' knowledge and awareness of the issues at the beginning of the course. It will be administered at one of the pre-trip Columbus meetings; students will be told that it will not count toward their grade and, moreover, that I will not see them until we return from the trip.
- (b) Analysis of student papers, including the paper on the film *Fatih 1453* and the final paper. See below for the analytical categories that will be used as the metrics of success.

### **Indirect methods of assessment** will include

- (a) An opinion survey in the form of a brief video-testimonial. Toward the end of the course, students will be given the GE category Expected Learning Outcomes and asked to talk about them, explaining what progress they feel they have made toward them during the course and giving examples. These will then be uploaded to the course website. They will give a different perspective on the ELO because the ability to articulate verbally is not the same as answering a written opinion survey. It will enable us to ascertain whether students have been developed the ability to talk about the issues (as measured through the rankings given below).

**Metrics of success** to be used in the assessment of the papers (direct method b), and the video-opinion survey (indirect method a):

*Not satisfactory:* 1. has gained no understanding of the basic facts about Turkish (and Greek) culture throughout history, of Christianity and Islam in their respective phases in Asia Minor in the Aegean, or of the way in which culture in this part of the world is expressed and articulated. 2. has gained no understanding of cultural diversity in Turkey or of the ways in which the distinctions between Islamic and secular republican, Ottoman and Turkish, and Turkish and Greek cultural options must be treated by global citizens who approach this part of the world.

*Basic:* 1. shows basic familiarity with the fundamental background knowledge (defined above) but applies it in a mechanical way. 2. has grasped the basic concepts but is



unable to use them in nuanced and original ways to fit the specific material that the class is asked to analyze in the specific assignment.

*Intermediate:* 1. has understood the fundamental background knowledge (defined above) and is able to select which parts of it are most relevant for the analysis of specific materials. 2. has understood the basic concepts and is able to select the ones that best explain the individual features of different cultural artifacts from different periods.

*Advanced:* 1. has not only learned the material presented in the class (at the *Intermediate* level) but learned more through observation and further study; introduces novel information and contexts in his or her analyses. 2. has attained *Intermediate* level of comprehension but also produces original arguments and insights which reflect a deeper and flexible understanding of the role of diversity in shaping the values of a global citizen.

**Success** will be met when at least 70% of the class reach the Intermediate level and at least 15% the Advanced level (the two groups not being exclusive).

**Description of follow-up/feedback processes:** At the end of the course, I will use an analysis of the papers and the level of improvement or change between the pre-course questionnaire and the video-testimonial (i.e., opinion survey) to identify problem areas and how I might change the course and the presentation of materials to insure better fulfillment of the GE expected learning outcomes.

## **Appendix 1: Pre-course questionnaire**

The purpose of this questionnaire will be to provide a pre-course baseline against which future progress, made during the course, can be measured. Its questions will target the ELOs of both GE categories, *Cultures and Ideas* and *Diversity: Global Studies*. It may, for example, include questions such as the following:

### *Cultures and Ideas* ELO 1:

*Question:* Name three cities that are modeled architecturally on ancient (imperial Rome). What are the main common architectural elements?

*Question:* What is the cultural genealogy and imperial associations of the obelisk? (e.g., the Washington monument in Washington, D.C.)

*Question:* What value do pagan statues have for medieval Christian emperors?

### *Cultures and Ideas* ELO 2:

*Question:* Give an example of how an idea shaped the construction of a major metropolitan or imperial center.

*Question:* When one empire or state succeeds another, what happens to the memory of the previous one? Give examples of different responses.

*Question:* Why is there tension between republicanism and the institution and enforcement of religious values in a state?

### *Diversity: Global Studies* ELO 1:

*Question:* Arabs are a minority among the world's Muslims. What other nations or ethnic groups account for up larger proportions of the world's Muslims? Name three.

*Question:* List in sequential order the states of which the city of Constantinople-Istanbul has been a part.

*Question:* What are the main challenges facing the Republic of Turkey today?

### *Diversity: Global Studies* ELO 2:

*Question:* How does a secular republic that is predominantly Muslim differ from a secular republic that is predominantly Christian?

*Question:* Name three historical events on which a modern Turk may have a different perspective than the average educated person in the US and Europe, and which may require some tact or diplomacy in discussion.

*Question:* What are the main sources of diversity in Turkish society?