

14-109  
UW UCC: AP-12/2/14  
Senate Info: 3/31/15

### Undergraduate Distance Education Review Form

(Required for all courses taught by distance education for more than one-third of teaching contact hours.)

#### Existing and Special Topics Course

Course: HIST 198 Explorations in Global History

Instructor(s) of Record: Christine Baker

Phone: 7-2284 Email: cbaker@iup.edu

#### Step Two: Departmental/Dean Approval

Recommendation:  Positive (The objectives of this course can be met via distance education)  
 Negative

*Robert West Moore* 11/14/14  
Signature of Department Designee Date

Endorsed: *Ram* 11/22/14  
Signature of College Dean Date

Forward form and supporting materials to Liberal Studies Office for consideration by the University-wide Undergraduate Curriculum Committee. Dual-level courses also require review by the University-wide Graduate Committee for graduate-level section.

#### Step Three: University-wide Undergraduate Curriculum Committee Approval

Recommendation:  Positive (The objectives of this course can be met via distance education)  
 Negative

*Gail S Sedrist* 11/4/15  
Signature of Committee Co-Chair Date

Forward form and supporting materials to the Provost within 30 calendar days after received by committee.

#### Step Four: Provost Approval

Approved as distance education course  Rejected as distance education course

*Frank S. Moadel (tm)* 1/23/15  
Signature of Provost Date

Forward form and supporting materials to Associate Provost.

Received

JAN 13 2015

DEC 1 2014

Liberal Studies

## Undergraduate Distance Education Review Form

**Course:** HIST 198

**Instructor(s) of Record:** Christine Baker

**Phone:** 724-357-2284

**Email:** [cbaker@iup.edu](mailto:cbaker@iup.edu)

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### **Step One:** Proposer

A. Provide a brief narrative rationale for each of the items

1. How is/are the instructor(s) qualified in the distance education delivery method as well as the discipline?

Dr. Baker has used D2L in all of her classes at IUP, in addition to using Blackboard in her classes at the University of Texas. Each semester, she has added new elements from D2L and it has become a significant portion of her class. In addition, Dr. Baker will take an online course entitled "E-learning and Digital Cultures" through the University of Edinburgh and Coursera beginning in November.

As for discipline qualifications, Dr. Baker received her PhD in History from the University of Texas at Austin in 2013 in Middle Eastern history and has taught classes at IUP in various fields – Byzantine, medieval and modern Middle Eastern history, ancient Iran, Central Asia and China.

2. How will each objective in the course be met by using distance education technologies.

Objectives from the original HIST 198 syllabus of record.

**Objective 1: Demonstrate knowledge of the cultural, economic, social, and political elements that make up the history of the Global past.**

This objective will be met through the students reviewing PowerPoint presentations with accompanying audio on the university's course management system, reading corresponding chapters in their textbook, viewing online readings in the university's course management system, and participating in threaded discussions guided by instructor constructed questions based on primary source materials. The students will demonstrate their understanding of this objective through their performance on unit exams.

**Objective 2: Identify important themes in Global history.**

This objective will be met through the students reviewing PowerPoint presentations with accompanying audio on the university's course management system, reading corresponding

chapters in their textbook, viewing online readings in the university's course management system, and participating in threaded discussions guided by instructor constructed questions based on primary source materials. The students will demonstrate their understanding of this objective through their performance on unit exams.

**Objective 3: Explain conflicting interpretations of Global history.**

This objective will be met through the students reviewing PowerPoint presentations with accompanying audio on the university's course management system, reading corresponding chapters in their textbook, viewing online readings in the university's course management system, and participating in threaded discussions guided by instructor constructed questions based on primary source materials. The students will demonstrate their understanding of this objective through their performance on unit exams.

**Objective 4: Integrate analyses of race, ethnicity, class, and gender into the historical narrative about regions outside of the U.S and Western Europe.**

This objective will be met through the students reviewing PowerPoint presentations with accompanying audio on the university's course management system, reading corresponding chapters in their textbook, viewing online readings in the university's course management system, and participating in threaded discussions guided by instructor constructed questions based on primary source materials. The students will demonstrate their understanding of this objective through their performance on unit exams and in a group project.

**Objective 5: Place historical developments in the Non-western world within a larger global context.**

This objective will be met through the students reviewing PowerPoint presentations with accompanying audio on the university's course management system, reading corresponding chapters in their textbook, viewing online readings in the university's course management system, and participating in threaded discussions guided by instructor constructed questions based on primary source materials. The students will demonstrate their understanding of this objective through their performance on unit exams and in a short paper.

**Objective 6: Read and analyze historical texts.**

This will be met in several ways. The students will read a variety of primary sources online (readings, images, videos) in the university's course management system and will participate in a weekly threaded discussion on these primary sources. They will also complete an internet research assignment designed to demonstrate an understanding of how to conduct historical research online.

**Objective 7: Develop skills in chronological thinking and historical analysis.**

This objective will be met through the students reviewing PowerPoint presentations with accompanying audio on the university's course management system, reading corresponding chapters in their textbook, viewing online readings in the university's course management system, and participating in threaded discussions guided by instructor constructed questions

based on primary source materials. The students will demonstrate their understanding of this objective through their performance on unit exams and in a group project.

3. How will instructor-student and student-student, if applicable, interaction take place?

Instructor-student interaction will take place:

1. Posting and answering messages in the university's course management system general question discussion area;
2. Answering emails from students;
3. Sending out group notices in the university's source management system or through email about class management issues;
4. At the end of each week, I will send out an email summarizing the week's threaded discussion and adding my thoughts to the discussion;
5. When I grade the online exams in the university's course management system, I will be able to provide feedback using the boxes provided in the course management system for such feedback;
6. Each student will send me a rough draft/outline of their presentation project and I will provide feedback based on the criteria for the assignment;
7. Through the gradebook function in the university's course management system which will provided feedback to the students on their discussions, online exams, quizzes, and presentation project.

Student-student interaction will take place in several ways:

1. Each week the students will participate in a threaded discussion that requires both an original posting and responses to other student postings;
2. They will also comment and interact in a threaded discussion on each classmate's presentation project.

How will student achievement be evaluated? Student achievement will be evaluated through:

1. The quality of the student posts on the weekly discussion questions based on the scoring rubric;
2. Their scores on two online unit exams administered in the university's course management system;
3. Their score on two online map quizzes administered in the university's course management system;
4. Their score on weekly D2L quizzes on the reading assignments;
5. Their score on an individual presentation project.

How will academic honesty for tests and assignments be addressed? Academic honesty will be addressed in several ways. First, the students will be asked to read a document explaining academic honesty and plagiarism. Then they will be required to take an online quiz on the material until they achieve a score of 90%.

For the exams, several steps will be taken to address academic integrity:

1. Question sets will be used to randomize exams. Thus, each student will be presented with a unique test which makes it difficult to collaborate with other

students during the exam. It also deters students from copying their question set and passing it along to their peers.

2. Multiple choice questions will have their answer order randomized to make it more difficult for students to share answers if they are presented with the same question;
3. A strict time limit for each exam will be established to prevent students from looking up answers;
4. All students will have to take the exams at the exact same time to prevent students from sharing questions;
5. Students will be made aware of the fact that their activities in the university's course management system are logged in a file that the instructor has access to; this will prevent them from blaming their computer for questions they did not answer.

For the individual presentation project, the text of the project will be submitted to Turnitin.com to ensure that it was not plagiarized from online sources.

## Online Syllabus

### HIST 198: Explorations in World History Clash of Civilizations?: Early Christianity and Islam in the Mediterranean

Department of History, Indiana University of Pennsylvania

HIST 198 Explorations in World History (3c-01-3cr)

Interprets and analyzes the development of World history through a chronological survey of a historical era or the analysis of a topic central to World History. Examines, where appropriate, the intersection of race and ethnicity, gender and class. Emphasizes the recognition of historical patterns, the interconnectedness of historical events, and examines various sub-fields in the discipline of history.

Instructor:

Christine D. Baker

Email: [Christine.Baker@iup.edu](mailto:Christine.Baker@iup.edu)

Office address: 215 Keith Hall

This course critically examines and analyzes the idea of a 'Clash of Civilizations' between Islam and 'the West' through a survey of Mediterranean and Middle Eastern history from approximately 300 to 1500 CE.

#### Course Objectives:

During this course, students will:

- Examine different aspects of Middle Eastern, Mediterranean, and Central Asian history and their inter-relationships.
- Identify important themes in Global history, such as the interconnection between regions and the spread of ideas and technology through trade.
- Explain conflicting interpretations of Global history by comparing how different societies narrate their past.
- Integrate analyses of race, ethnicity, class, and gender into the historical narrative about the Middle East, Mediterranean, and Central Asia.
- Place historical developments in the non-Western world in a historical and global context.
- Read and analyze historical texts and the different types of primary evidence (textual, visual, oral, statistical, and material) used to make historical arguments.
- Develop skills in chronological thinking and historical analysis.

The basic framework of the course will be recorded lectures via PowerPoints and online discussions via D2L.

#### Required Books:

1. Timothy E. Gregory. *A History of Byzantium* (2<sup>nd</sup> ed.). Wiley-Blackwell (2010).
2. Amira K. Bennison. *The Great Caliphs: The Golden Age of the 'Abbasid Empire*. Yale University Press (2009).
3. All other required readings will be provided online or on the class D2L site.

**Note on Online Courses:** This course is not self-paced. There are deadlines that you will need to meet. It is also not an independent study – you will need to participate, interact, and work with other students.

Online courses have different responsibilities from traditional on-campus courses. All of us (both students and instructors) have outside lives and responsibilities – no one can be online 24 hours a day, 7 days a week. Please allow your colleagues 24-48 hours to respond to you. Likewise, please try to respond to your colleagues in a timely fashion. **At a minimum, you need to log into the classroom three times a week** in order to be a productive participant and keep up with the assignments. If you make your posts and submit your assignments at the last minute, it doesn't give your colleagues enough time to respond.

### **Course Requirements:**

***Map quizzes:*** There will be two map quizzes designed to help students develop a greater geographic literacy of the non-western world. I will provide students with a list of places and geographic features which they are responsible for learning for the quizzes. The quizzes will be multiple choice. The questions will be randomly selected from a large pool of test questions based on the places and geographic features that students are responsible for learning.

***D2L quizzes:*** Students will be required to take weekly quizzes on D2L about the major concepts in the required readings for the week. These will also include a quiz on the syllabus and one on plagiarism/academic honesty.

***Online Discussions:*** In this class, we will use threaded discussions on the course management software to cover topics, issues, and other questions that I pose to facilitate discussion. These discussions will focus primarily on primary and secondary sources that I have placed online for you to read each week. Remember: A threaded discussion is a public discussion. Other students can read your comments and respond. Further, I expect everyone in the class to participate in the discussions. You cannot get an 'A' in the class without participating in the threaded discussions.

Each Sunday evening, I will post a question in the discussion section of D2L. To properly answer the question, you will need to first do the readings for each topic. These readings will include writings, artwork, photos, and video clips. After studying these sources, you will **have until Wednesday evening** to post a thoughtful, well-articulated response to the posted question. **By Sunday evening** you will need to have posted an additional response to the question that addresses one of your colleagues' response. This response **MUST** be more than 'I agree with so and so.' You need to consider how you respond to the posted questions and how you respond to other posted responses to ensure that a meaningful discussion and learning experience occurs. You will receive points for your responses based on your effort and the quality of your responses. There are 14 discussion activities (1/week) and your responses each week will be graded and you can earn 10 points for posting and responding to the discussions based on the following grading rubric.

### **Rules of engagement:**

- All posts must be thoughtful and civil. No personal attacks will be tolerated.
- Read all previous posts prior to entering a discussion. Do not just post to answer my initial question or issue, but consider your peer's responses.
- Do your best to write well. Try to use complete sentences and proper grammar. Think in paragraphs, not sentences. Avoid overly brief responses.
- Keep your comments topic-related and to the point.
- Elaborate on, justify, and support your ideas. Use brief quotations from your readings to support your views.
- Point out how your classmates' comments relate to one you made earlier.
- Express yourself in your post.
- Post on time.

### **Grading Rubric for Threaded Discussions (0-10 points):**

#### **Original Post (7 points):**

1. Mentions at least 2 specific points from the article or reading. (2 points)
2. Relates new information to old information learned in the course to date. (1 point)
3. Discussion at a critical level, not just recitation of facts from the article. (3 points)
4. Length of posting approximately 1 page (such as a page in a Word doc). (1 point)

#### **Reply to Others' Post (3 points):**

1. Discuss one point you like/agree with and one point you dislike/disagree with, and explain why. (2 points)
2. Length should be about ½ page in length. (1 point)

Discussion at a 'critical level' means discussing things such as your opinion of the point mentioned, why you hold that opinion, what you see wrong with the point mentioned, how you see the point as consistent/inconsistent with what you have learned so far, implications for the future, consistencies/inconsistencies within the article or reading itself, etc. In other words, critiquing a reading means analyzing the good and/or bad aspects of the article and justifying your analysis. **Do not just tell me what the article or reading says. I already know this.**

At the end of each week, I will send out an email summarizing the week's discussion and adding my own thoughts.

**Presentation project:** Each student will be asked to select a topic related to the overall course material and prepare a 5 minute online presentation on that topic. The presentation can consist of a PowerPoint/prezi with recordings or students may do a short video. Students will sign up for a presentation topic and week on a Google Document. It is your responsibility to sign up for a presentation topic/date. I will make periodic reminders, but if you do not sign up until late in the semester and there are no more open topics, you will receive a zero. Students will post their presentation topics on D2L. Their classmates will be required to watch these videos and provide comments/feedback.

**Exams:** There will be two exams taken online in the university's course management system. These hour long exams will consist of multiple choice, true/false, and short



answer questions. The questions will be randomly selected from a large pool of test questions based on the PowerPoint presentations and the readings in the textbook.

### **Grading**

Course assignments are worth the following number of points, out of a total 1000 points.

Map quizzes (2)	200 points (100 points/each)
Presentation	200 points
Midterm	150 points
Final	200 points
D2L quizzes	200 points
Other quizzes	50 points

### **Grading Scale:**

A: 900 - 1000

B: 800 - 899

C: 700 - 799

D: 600 - 699

F: 599 and below

## **Course Outline:**

### **Part One: The Byzantine Empire**

#### **Week 1: Who were the Byzantines?**

- Introduction to the course: why study Global History?
- Who were the Byzantines?
- Crisis of the Third Century

#### **Week 2: Byzantines before Christianity and the Rise of Constantine**

- The Byzantines before Constantine I
- What was "Roman Religion" before Christianity?

#### **Week 3: The Fourth and Fifth Centuries: Ages of Change and the Slow Domination of Christianity**

- Christianity as the Official Religion of the Roman Empire
- Germanic peoples in the West and 'Barbarians'

#### **Week 4: The Byzantine 'Dark Ages' and the Struggle over Ikons**

- Dark Ages and Islamic Conquests
- What are Ikons and why were the Byzantines so concerned about them?

#### **Week 5: Macedonian Power and Byzantine Power Resurgent**

- Macedonians in Power and Conflicts in the Christian Church
- Byzantines in Eastern Europe and Influx of Turks into the Middle East
- Women, Saints, and Monks in the Byzantine Empire

**Week 6: The Crusades from the Byzantine Perspective**

- Crusades
- Crusader personalities
- Conflict between Byzantines and the Pope

**Week 7: Aftermath of the 4<sup>th</sup> Crusade and the End of the Byzantines**

- Crusades
- Conquest of Constantinople by the Ottomans
- Other Byzantine Enemies

**Part Two: The Middle East**

**Week 8: The Basics of Islam and Early Islamic History**

- Life of the Prophet Muhammad
- Basics of Islam and the Rashidun Caliphs

**Week 9: Medieval Islamic Politics**

- The 'Abbasid Caliphs and their Competitors
- Competing caliphates: Spain, Egypt, and Iran/Iraq

**Week 10: Life Under the 'Abbasids**

- More on competing caliphates
- Trade and Life under the 'Abbasids
- Muslim Scientists and Intellectuals

**Week 11: Scientific Renaissance and the Influx of Turkic Peoples**

- Islam's Scientific Renaissance
- Crusades from the Muslim perspective
- Presentation Day #7: Muslim figures in the Crusades

**Week 12: Turks and Mongols**

- Turks invade the Middle East
- Rise of the Mongols

**Week 13: Ottomans**

- Ottomans
- Competition between Ottomans and European powers

**Week 14: Consequences of Connection: The Black Death**

- The Black Death
- Discussion: Clash of civilizations?

**Week 15: Exam week**

### **First Online Discussion Assignment:**

Before reading, consider what you already know about paganism and polytheism.

The polytheism/paganism of the sort practiced in the Roman Empire doesn't exist anymore, so it can be hard for us to understand. Due to the competition between Christianity and Roman paganism (and the fact that many of the primary sources that survive were written by Christians), we often have a negative opinion of the Roman religion.

Roman paganism was a religion *without revelation*. So, there was no core text. It had no 'orthodoxy' (no enforced correct doctrine/belief). It was an 'orthoprax' religion, meaning that it focused on ritual and the correct performance of those rituals. There was no initiation/conversion to Roman paganism. If you were Roman, you had a duty to the Roman Empire to perform certain religious practices. Roman paganism focused on the community; there was no idea of salvation of an individual. There was no immortal soul.

Roman paganism was polytheistic, meaning that they worshipped multiple gods. And the gods varied according to community. Specific gods were often linked with specific places. In essence, there wasn't just ONE Roman paganism, there were lots of Roman paganisms. People could honor the gods in many ways, provided that they respected the public cult, public order, and the liberty of others.

In this, festivals were very important, especially agrarian/harvest festivals: people paid homage to patron deities and celebrated the progressions of seasons. People would visit temples and sanctuaries to offer sacrifices to their gods (and sometimes pray for guidance). There were many different kinds of cults.

For Roman paganism, sacrifice was at the heart of most religious acts. You could sacrifice lots of things – incense, plants, and animals. Within the public cult, the sacrifice was celebrated in the front of the temple. If you were performing a sacrifice at home, you probably did it on some kind of home altar. Sacrifices usually required some kind of ritual bath and ceremonial robes. If animals were being sacrificed, they were washed and adorned with ribbons. Their horns might be gilded or decorated in some way. Plant offerings brought in baskets, liquids in jugs, or incense in small boxes.

Whatever was being sacrificed would be symbolically given to the god. Animals that were sacrificed were killed quickly – they didn't want them to feel pain or fight the sacrifice: that was a bad omen. These offerings were accompanied by prayers. The entrails of animals were burned for the gods ("burnt offerings"), but the rest of the animal was cooked and consumed in a sacrificial banquet by the people celebrating the ritual. Public sacrifices were offered for the community as a whole while smaller sacrifices could be done at home (for example, you might offer a sacrifice of wine and incense between courses at a meal).

Romans believed in countless gods. Some had made themselves known to the Romans, but not all. Some lived in foreign lands.

The leader of the Roman pagan cult was the *pontifex maximus* – ‘head priest’ – and this position was usually filled by the emperor himself. Once the emperor died, he was considered a god. During his life, however, while he wasn’t deified, he was considered sacred. Everything that belonged to the emperor was sacred – his bedroom was the *sacrum cubiculum*, for example. The emperor wore distinctive clothing – richly embroidered and jeweled clothing; a diadem; clothes colored with purple dye that commoners were forbidden to use. This was because the Emperor not seen as an ordinary person – he moved in elaborate processions and only appeared in carefully orchestrated audiences and manifestations. He acted like a god and his divinity or his connection with god was stressed whenever possible. The emperor’s power seen as descending directly from the gods.

In the primary sources below, you will read multiple primary source descriptions of the practice of Roman paganism. As you read them, consider the different ways that Romans had for praying to their gods and practicing their religion.

When you have read the texts and thought about them, answer one of the two following questions on D2L (using specific examples from your primary texts):

1. What kinds of reasons did people have for praying to their gods? How did they differ from place to place? Compare and contrast the different ways that these sources show people practicing Roman religion.
2. What are the types of sources that can tell us about how the people of the Roman Empire practiced their religion? You read accounts of Roman religion from about 275 BCE until 220 CE on your list, can you note any kind of change over time?

### **Accounts of Pagan Religion in the Roman Empire:**

#### **Accounts of Roman State Religion and Festivals:**

*Herodotos, The Histories, c. 430 BCE*

In other respects the festival is celebrated almost exactly as Dionysiac festivals are in Hellas, excepting that the Egyptians have no choral dances and no plays. They also use phalli four cubits [6 feet] high, pulled by ropes, which the women carry around, and whose male genitalia are operated by strings to go up and down. A piper goes in front, and the women follow, singing hymns in honor of Dionysos. The erection of the phallus, however, which the Hellenes observe in their statues of Hermes, they did not derive from the Egyptians, but from the Pelasgians; from them the Athenians adopted it, and afterwards it passed to the other Hellenes. The Athenians, then, were the first of the Hellenes to have an erect phallus....

*Cato the Elder: The Harvest Ritual, c. 160 BCE*

Before the harvest the sacrifice of the pig must be offered in this manner: Offer a sow as *porca praecidanea* to Ceres before you harvest spelt, wheat, barley, beans, and rape seed. Offer a prayer, with incense and wine, to Janus, Jupiter and Juno, before offering the sow. Offer a pile of cakes to Janus, saying, "Father Janus, in offering these cakes to you, I humbly pray that you will be propitious and merciful to me and my children, my house and my household." Then make an offering of cake to Jupiter with these words: "In offering you this cake, O Jupiter, I humbly pray that you, pleased with this offering, will be propitious and merciful to me and my children, my house and my household." Then present the wine to Janus, saying: "Father Janus, as I have prayed humbly in offering you the cakes, so may you in the same way be honored by this wine now placed before you." Then pray to Jupiter thus: "Jupiter, may you be honored in accepting this cake; may you be honored in accepting the wine placed before you." Then sacrifice the *porca praecidanea*. When the entrails have been removed, make an offering of cakes to Janus, and pray in the same way as you have prayed before. Offer a cake to Jupiter, praying just as before. In the same way offer wine to Janus and offer wine to Jupiter, in the same way as before in offering the pile of cakes, and in the consecration of the cake. Afterward offer the entrails and wine to Ceres.

*Letter of Demophon to Ptolemaios, c. 245 BCE*

Send us at your earliest opportunity the flutist Petoun with the Phrygian flutes, plus the other flutes. If it is necessary to pay him, do so, and we will reimburse you. Also, send us the eunuch Zenobius with a drum, cymbals, and castanets. The women need them for their festival. Be sure he is wearing his most elegant clothing. Get the special goat from Aristion and sent it to us. Send us also as many cheeses as you can, a new jug, and vegetables of all kinds, and fish if you have it. Your health! Throw in some policemen at the same time to accompany the boat.

*Strabo, Geographia, c. 20 CE*

A festival is celebrated every year at Acharaca; and at that time in particular those who celebrate the festival can see and hear concerning all these things; and at the festival, too, about noon, the boys and young men of the *gymnasion*, nude and anointed with oil, take out a bull and with haste run before him into the cave; and, when they arrive at the cave, the bull goes forward a short distance, falls, and breathes out his life.

*Plutarch: Life of Aristides, c. 110 CE*

21.1: And the Plataeans undertook to make funeral offerings annually for the Hellenes who had fallen in battle and lay buried there. And this they do yet unto this day, after the following manner. On the sixteenth of the month *Maimacterion* (which is the *Boiotian Alakomenius*), they celebrate a procession. This is led forth at break of day by a trumpeter sounding the signal for battle; wagons follow filled with myrtle-wreaths, then comes a black bull, then free-born youths carrying libations of wine and milk in jars, and pitchers of oil and myrrh (no slave may put hand to any part of that ministrations, because the men thus honored died for freedom); and following all, the chief magistrate of Plataea, who may not at other times touch iron or put on any other raiment than white, at this time is robed in a purple tunic, carries on high a water-jar from the city's archive chamber, and proceeds, sword in hand, through the midst of the city to the graves; there he takes water from the sacred spring, washes off with his own hands the gravestones, and anoints them with myrrh; then he slaughters the bull at the funeral pyre, and, with prayers to Zeus and Hermes Terrestrial, summons the brave men who died for Hellas to come to the banquet and its copious drafts of blood; next he mixes a mixer of wine, drinks, and then pours a libation from it, saying these words: "I drink to the men who died for the freedom of the Hellenes."

*Lucian, De Salt, c. 160 CE*

Each town or region celebrates the festivals of the gods with its own rites; thus, to Egyptian deities generally by lament, to the Hellenic for the most part by choruses, but to the non-Hellenic by the clangor of cymbalists, drummers, and flutists....At Delos not even the sacrifices are offered without dancing. Boy choruses assembled and, to the pipe and kithara, some moved about, singing, while the best performed a dance in accompaniment; and hymns written for such choirs are called dances-for-accompaniment."

*Pausanias, Description of Hellas, c. 175 CE*

Every year the people of Patrai celebrate the festival *Laphria* in honor of their Artemis, and at it they employ a method of sacrifice peculiar to the place. Round the altar in a circle they set up logs of wood still green, each of them sixteen cubits long. On the altar within the circle is placed the driest of their wood. Just before the time of the festival they construct a smooth ascent to the altar, piling earth upon the altar steps. The festival begins with a most splendid procession in honor of Artemis, and the maiden officiating as priestess rides last in the procession upon a car yoked to deer. It is, however, not >till the next day that the sacrifice is offered, and the festival is not only a state function but also quite a popular general holiday. For the people throw alive upon the altar edible birds and every kind of victim as well; there are wild boars, deer and gazelles; some bring wolf-cubs or bear-cubs, others the full-grown beasts. They also place upon the altar fruit of cultivated trees. Next they set fire to the wood. At this point I have seen some of the beasts, including a bear, forcing their way outside at the first rush of the flames, some of them actually escaping by their strength. But those who threw them in drag them back again to the pyre. It is not remembered that anybody has ever been wounded by the beasts.

*Clementis Recognitiones, c. 220 CE*

Most men abandon themselves at festival time and holy days, and arrange for drinking and parties, and give themselves up wholly to pipes and flutes and different kinds of music and in every respect abandon themselves to drunkenness and indulgence.

## **Temples**

*Inscription, Miletus, 275 BCE*

Whenever the priestess performs the holy rites on behalf of the city, it is not permitted for anyone to throw pieces of raw meat anywhere, before the priestess has thrown them on behalf of the city....

*Plutarch, Moralia, c. 110 CE*

It's not the abundance of wine or the roasting of meat that makes the joy of sharing a table in a temple, but the good hope and belief that the god is present in his kindness and graciously accepts what is offered.

## **Temple Inscriptions:<sup>1</sup>**

1. Thanks to Minerva, that she restored my hair.
2. Thanks to Jupiter Leto, that my wife bore a child.
3. Thanks to Zeus Helios the Great Sarapis, Savior and Giver of wealth.
4. Thanks to Silvanus, from a vision, for freedom from slavery.
5. Thanks to Jupiter, that my taxes were lessened.

## **Oracular Inscriptions:<sup>2</sup>**

1. Shall I receive the allowance?
2. Shall I remain where I am going?
3. Am I to be sold?
4. Am I to obtain benefit from my friend?
5. Has it been granted me to make a contract with another person?
6. Am I to be reconciled with my children?
7. Am I to get a furlough?
8. Shall I get the money?
9. Is my lover who is away from home alive?
10. Am I to profit by the transaction?
11. Is my property to be put up at auction?
12. Shall I find a means of selling?
13. Am I able to carry off what I have in mind?
14. Am I to become a beggar?
15. Shall I become a fugitive?
16. Shall I be appointed as an ambassador?
17. Am I to become a senator?
18. Is my flight to be stopped?
19. Am I to be divorced from my wife?
20. Have I been poisoned?

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<sup>1</sup> Inscriptions that people left at temples, thanking gods for answering prayers.

<sup>2</sup> Inscriptions people left when they visited oracles, hoping for an answer to their question from the gods.

**HIST 198 Explorations in Global History  
SYLLABUS OF RECORD**

**I. Catalog Description**

HIST 198 Explorations in Global History	3 class hours 0 lab hour 3 credits
Prerequisite: None	
	(3c-0l-3cr)

Interprets and analyzes the development of Global history through a chronological survey of a historical era or a topical theme central to Global history. Examines, where appropriate, the intersection of race and ethnicity, gender and class. Emphasizes the recognition of historical patterns, the interconnectedness of historical events, and the incorporation of various sub-fields in the discipline of history.

**II. Course Outcomes:**

**Objective 1:**

Demonstrate knowledge of the cultural, economic, social, and political elements that make up the history of the Global past.

**Expected Student Learning Outcomes 1 and 2**

**Informed and Empowered Learners**

**Required History Content**

- Examine several different aspects of history and their inter-relationships.

**Rationale:**

Assignments will require students to have a level of knowledge about political, economic, social, and international developments in Global history. They will also engage students in examining the complexities of causation and effect in historical developments. (EUSLO 1)

Assignments will also require students to make judgments about developments in Global history based on their knowledge about political, economic, social and international events in the nation's past. (EUSLO2)

**Objective 2:**

Identify important themes in Global history.

**Expected Student Learning Outcomes 1**

**Informed Learners**

**Required History Content**

- Treats concepts, themes, and events in sufficient depth to enable students to appreciate the complexity of what is being studied, and not be merely cursory coverage of lists of topics.

**Rationale:**



Assignments will require students to evaluate developments in Global history over time in order to identify recurring themes. (EUSLO 1)

**Objective (3):**

Explain conflicting interpretations of Global history.

**Expected Student Learning Outcomes 1 and 2**

Informed and Empowered Learners

**Required History Content**

- Suggest major intellectual questions/problems which interest practitioners of the discipline and explore more critically important theories and principles presented by the discipline.
- Make students aware of various and sometimes contradictory historical interpretations.

**Rationale:**

Assignments will require students to demonstrate their understanding and knowledge of different interpretations of Global history. (EUSLO 1)

Assignments will require students to apply critical thinking skills in order to evaluate different interpretations of Global history. (EUSLO 2)

**Objective 4:**

Integrate analyses of race, ethnicity, class, and gender into the historical narrative about regions outside of the U.S and Western Europe.

**Expected Student Learning Outcomes 1, 2, and 3**

Informed, Empowered, and Responsible Learners

**Rationale:**

Assignments will require students to show their knowledge about how racial and ethnic backgrounds, socioeconomic status, sex and sexual orientation have shaped the experiences of individuals and groups in Global history. (EUSLO 1)

Assignments will require students to synthesize information about working people, men, women, and ethnic minorities in order to make judgments about how their experiences have changed over time. (EUSLO 2)

Assignments will engage students in assessing how the ethnical and behavioral consequences of certain decisions and actions. They will engage the students in developing respect for the identities, histories and cultures of others. (EUSLO 3)

**Objective 5:**

Place historical developments in the Non-western world within a larger global context.

**Expected Student Learning Outcomes 1 and 2**

Informed and Responsible Learners

**Rationale:**

Assignments will require students to examine how developments in Non-western history fit within a larger global context. (EUSLO 1)

Assignments will engage students in examining how Global history is shaped by the histories of other peoples and other lands as well as domestic developments that take place within Global society. (EUSLO 3)

**Objective 6:**

Read and analyze historical texts.

**Expected Student Learning Outcomes 2 and 3**

Empowered and Responsible Learners

**Required History Content**

- Facilitate students' ability to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.

**Rationale:**

Assignments will engage students in interpreting and analyzing textual, visual, and electronically-mediated historical texts. (EUSLO 2)

Assignments will prompt students to read and analyze historical texts in an intellectually honest manner. (EUSLO 3)

**Objective 7:**

Develop skills in chronological thinking and historical analysis.

**Expected Student Learning Outcome 2**

Empowered Learner

**Required History Content**

- Facilitate students' ability to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- Develop students' historical consciousness.
- Enable students to perceive contemporary experiences in historical perspective.

**Rationale:**

Assignments will require students to analyze developments in Global history from a historian's viewpoint. They will engage students in examining the conditions that prompt change and continuity. (EUSLO 2)

**III. Course Outline**

1. What is Colonialism? - 1 week

- a. Theory and concepts
- b. Varieties
- c. Origins

2. Portugal and Spain During the Age of Discovery - 2 weeks

- a. The Search for India and China
- b. The *Reconquista* and the Consolidation of Empires
- c. Pre-Columbine Shipping and Navigational Innovations

- d. The Iberian Mindset and Religious Factors
- 3. Exploration, Encounter, and Conquest - 1 week
  - a. Africa and the Atlantic Islands
  - b. Christopher Columbus and the Caribbean
  - c. Patterns of 15<sup>th</sup> and 16<sup>th</sup> Century Exploration and Conquest in the New World
- 4. The Colonial Experience in Spanish and Portuguese America- 2 weeks
  - a. Foundations of Society and Culture
  - b. Disease, Diminution, and the Mestizo “Problem”
  - c. Mercantilism and the Role of the Church
- 5. Slavery - 1 week
  - a. Africa in 1492
  - b. The Trans-Atlantic Slave Trade
  - c. Slavery and Resistance to Slavery in Latin America
- 6. The Western Invasion of Africa – 2 weeks
  - a. Early contacts and pre-colonial activity
  - b. The Portuguese in Angola and the Congo
  - c. Religious incursions and “setting the stage”
  - d. The Scramble for Africa: Motives and Patterns
- 7. Colonial Africa - 2 weeks
  - a. Varying styles of rule: British, French, German, Italian, Spanish, Portuguese and Belgian
  - b. The Rulers and The Ruled
  - c. Mistreatment and Resistance
  - d. Pan-Africanism and Movement toward Independence
  - e. Independence and post-colonial realities
  - f. The case of South Africa
- 8. Portuguese and British Imperialism in India - 3 weeks
  - a. Early Economic In-Roads and Local Reactions
  - b. 1757: India as a British Protectorate
  - c. The Rulers and The Ruled
  - d. The 1856 Rebellion: Tragedy and Consequence
  - e. The Indian Nationalism Movement
  - f. Gandhi, Nehru, and Ali Jinnah and the Independence of India
  - g. The Partition and post-colonialism in India
- 9. Final Exam Week

#### **IV. Evaluation Methods**

Final grades will be computed based on the following assignments and percentages:

1) Weekly quizzes – (25%)

These short quizzes will be held weekly on selected pages from the textbook

2) Reaction papers – (25%)

During the course of the semester students will submit two papers (three-pages, double-spaced) on topics/questions dealing with two of the supplemental course texts

3) Exams – 50%

There will be two mid-term exams conducted during the semester, and a final exam during exam week. These exams will consist of a variety of question formats (short answer, multiple choice, and essay)

#### V. Grading Scale

A: 90% and above    B: 80 - 89%    C: 70-79%    D: 60 - 69%    F: Less than 60%

#### VI. Attendance Policy

Students are strongly encouraged to attend class. Individual faculty members may develop their own policies that comply with the university attendance policy.

#### VII. Required textbooks, supplemental books and readings

Textbook: Philip D. Curtin, *The World and the West: The European Challenge and the Overseas Empire in the Age of Empire*

Supplemental Readings: Eduardo Galeano, *Open Veins: Five Centuries of the Pillage of a Continent*; and Chinua Achebe, *No Longer at Ease*

#### VIII. Special resource requirements

None.

#### IX. Bibliography

Chasteen, John. *Americanos: Latin America's Struggle for Independence*. Oxford: Oxford University Press, 2009.

Dussel, Enrique. *The Invention of the Americas: Eclipse of "the Other" and the Myth of Modernity*. Tr. Michael D. Barber. New York: Continuum, 1995.

Hanson, Mark. "Organizational Bureaucracy in Latin America and the Legacy of Spanish Colonialism" *Journal of Interamerican Studies and World Affairs* 16.2 (May 1974): 199-219.

Hogan, Patrick Colm. *Colonialism and Cultural Identity: Crises of Tradition in the Anglophone Literatures of India, Africa, and the Caribbean*. Albany: State University of New York 2000.

Loomba, Ania. *Colonialism-postcolonialism*. London/New York: Routledge, 1998.

Maddox, Gregory and Timothy K. Welliver. *Articles on Colonialism and Nationalism in Africa*. 4 vols. *Colonialism and Nationalism in Africa*. New York: Garland, 1993.

Pagden, Anthony. *Lords of All the World: Ideologies of Empire in Spain, Britain and France c.1500-c.1800*. New Haven: Yale University Press, 1995.

Todorov, Tzvetan. *The Conquest of America: The Question of the Other*. Tr. Richard Howard. New York: Harper & Row, 1984.

Wallerstein, Immanuel. *The Modern World System*. 2 vols. New York: Academic Press, 1974, 1980.

Wesseling, H. L. *Imperialism and Colonialism: Essays on the History of European Expansion*. Westport, CT: Greenwood Press, 1997.

Wilson, H.H. *History of British India*. London (UK): Kessinger Publishing LLC, 2007

## Crisis of the Third Century and Byzantine Enemies

### Big Ideas!

- **Roman Empire was too big, too heterogeneous to be effectively ruled by one emperor – needed some kind of reforms**
- **Crisis of the Third Century: we don't know exactly what caused it, but it led to a long period of chaos and disorder**
- **Diocletian = important reformer**
- **Who were the main enemies of the Byzantines? Where?**

# History of the First Century



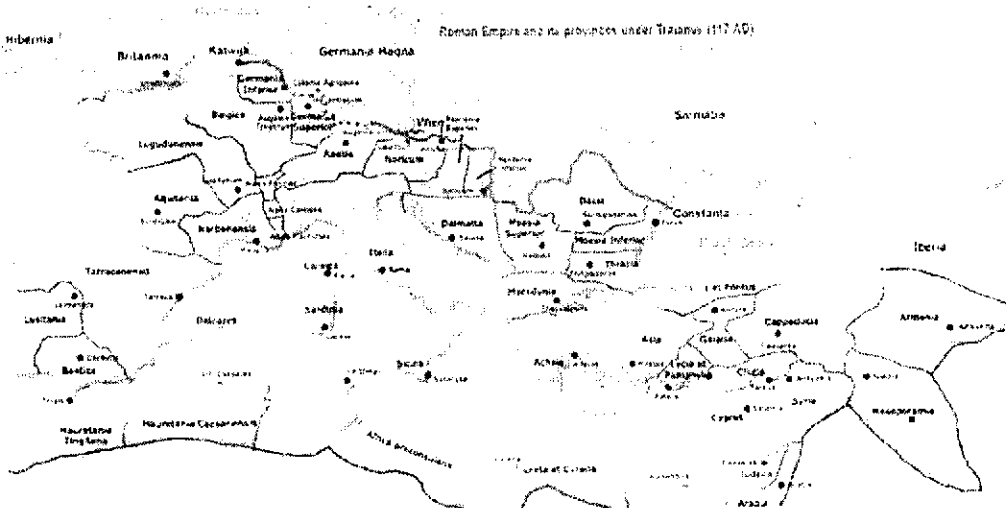
Not actually Severus Alexander

**Severan Dynasty ends:  
Severus Alexander dies  
235 CE → chaos**

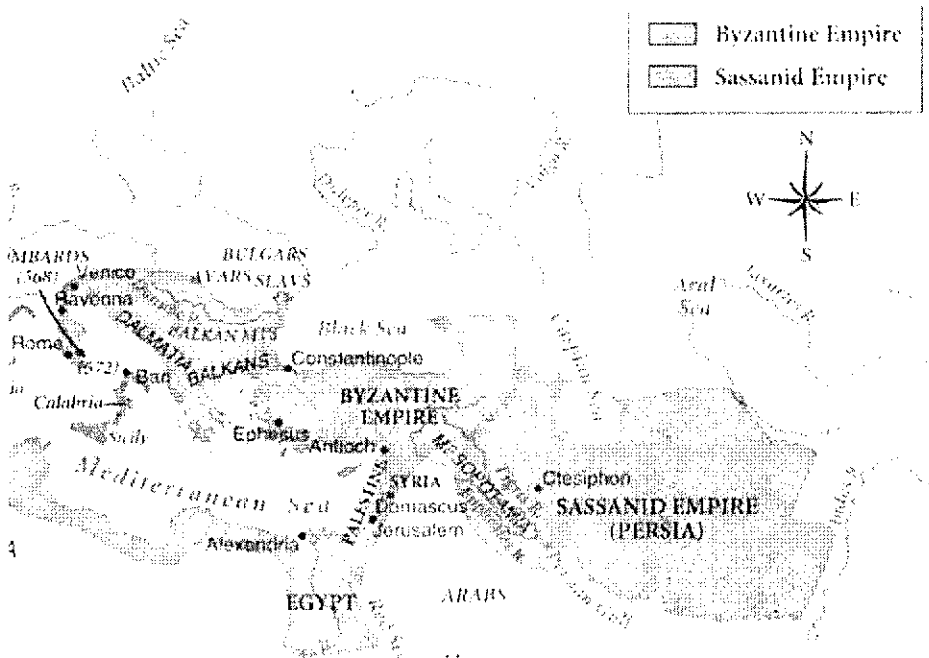
**Maximinius Thrax  
proclaimed emperor  
but didn't last long**

**Civil wars, revolts,  
inflation, economic  
problems, Persians  
pushing into Roman  
territory; Germanic  
tribes pushing into  
territories in Europe**

# Roman Empire - 100 AD



# Kassianus (Roman) 270-284 AD



# Kassianus (Roman) 270-284 AD



**Ardashir I conquered  
previous Persians  
(Parthians)  
Founded Sassanid  
Empire  
Ctesiphon = capital**



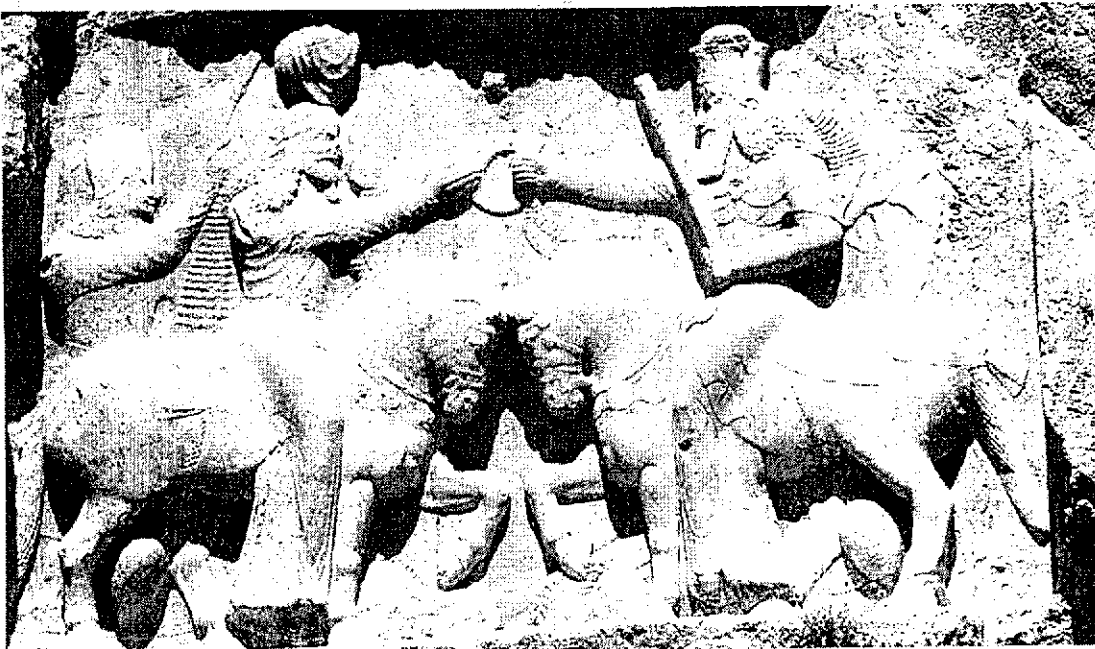
## Zoroastrianism



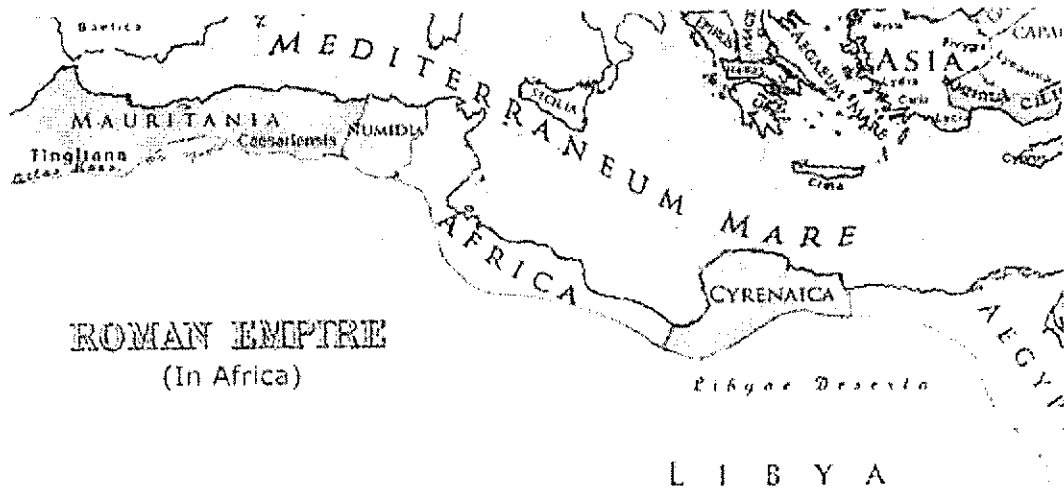
• Zoroaster/  
Zarathustra  
• Ahura Mazda



## Sassanids and Zoroastrianism

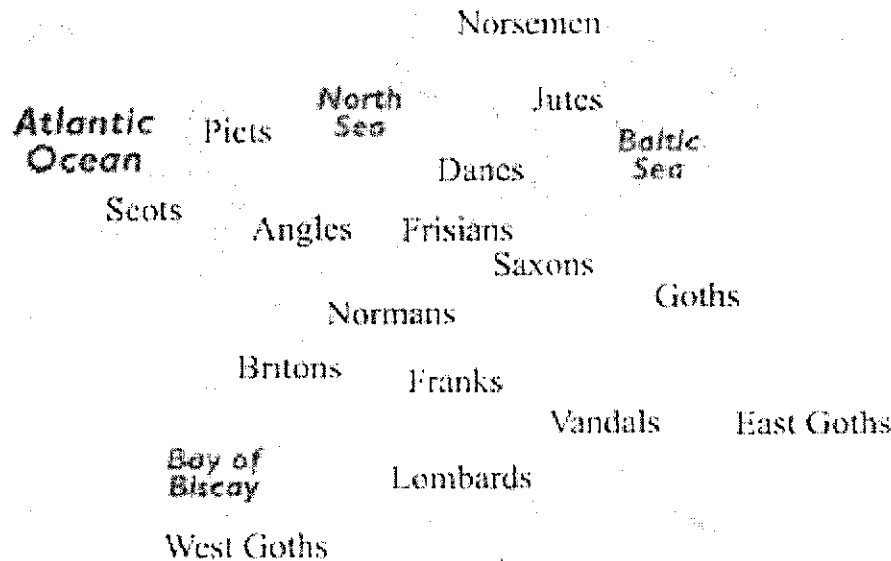


Map of Africa in Roman times



**Berber population in N. Africa (Amazigh)  
Maximinus vs. Gordian**

The north people of the Vandals of Julius



# Diocletian and Constantine



## **BIG CHANGES IN THE ROMAN EMPIRE**

### Big Ideas!



- **Diocletian tried to deal with the massive size of the Roman/Byzantine Empire by creating The Tetrarchy.**
- **Constantine tried to unite the heterogeneous peoples of his empire by making Christianity the official religion of the Byzantine Empire. His efforts were not wholly successful due to conflicts within the Christian community over how to define the nature of Jesus Christ.**

## Diocletian (r. 284-305)



**Barracks Emperor  
from the Balkans**

**The Tetrarchy: two  
Augusti and two  
Caesars**

**New organization:  
city councils →  
diocese (led by vicar)  
→ praetorian prefects  
→ emperor**

## Constantine (r. 306-337)



**Son of Constantius  
Chlorus, Augusti in  
Britain**

**Galerius (d. 311) =  
senior augusti**

**Constantine  
proclaimed  
Emperor by his  
troops when his  
father died  
(instead of  
Severus, his dad's  
caesar)**

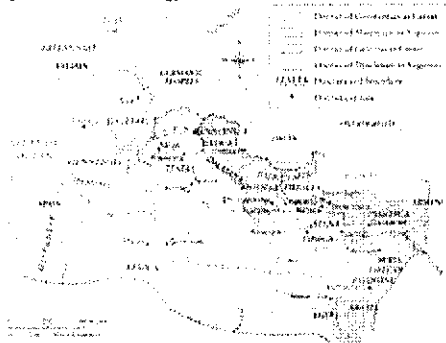
# Empire fighting itself

In the East

In the West

**Licinius (Augustus of the west) fighting Maximinus Daia for supremacy**

**Constantine led an army against the other Augusti, Maxentius (in Rome), to seize power.**



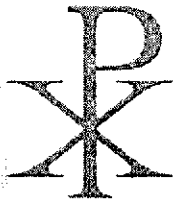
**Constantine kicks Maxentius out of Rome**

**Dream of Jesus**

**Edict of Milan: legalizes Christianity**



**Battle of Milvian Bridge (312)**



## Constantine and Licinius

- Licinius allies with Constantine, then defeats Maximinus Daia (313)
- By 320, Licinius and Constantine at odds
- → 325: Licinius defeated



Coin of Licinius

## Constantinople



## Christian Rome



## Big Ideas



- **Christianity as the official religion of the Byzantine Empire: benefits? Drawbacks?**
- **Conflict within early Christianity over who should 'rule' the church: Bishop of Rome (pope) vs. other Bishops vs. the Byzantine Emperor**
- **Life after Constantine – succession issues continue; invasions**
- **Julian the Apostate tries to bring back the old Roman religion (fails)**



## Council of Nicaea (325)

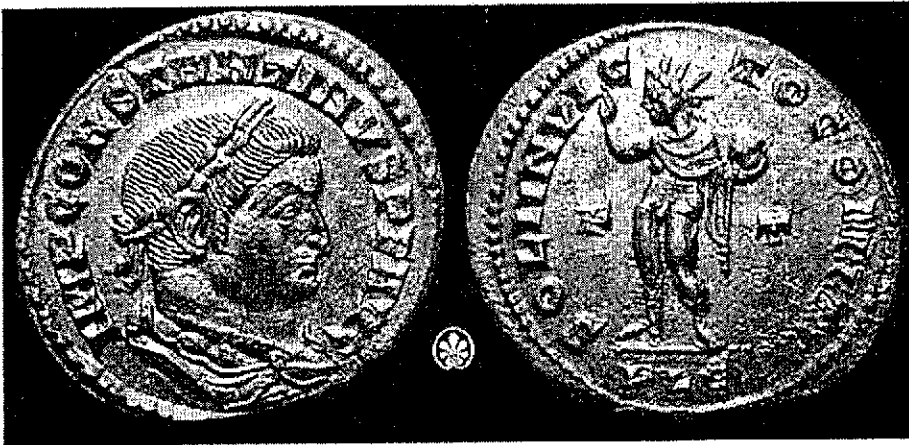
### Conflicts over nature of Christ

- Arianism (preacher Arius) + Eusebius (bishop of Nicomedia)
- Bishop of Alexandria

**Nicene Creed: Jesus Christ and God 'of same substance' (Trinity)**



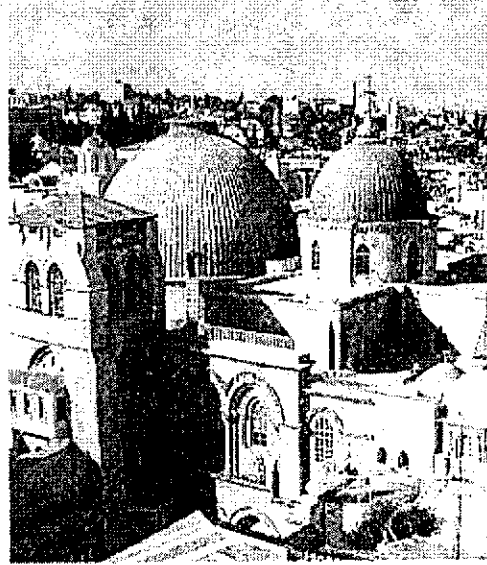
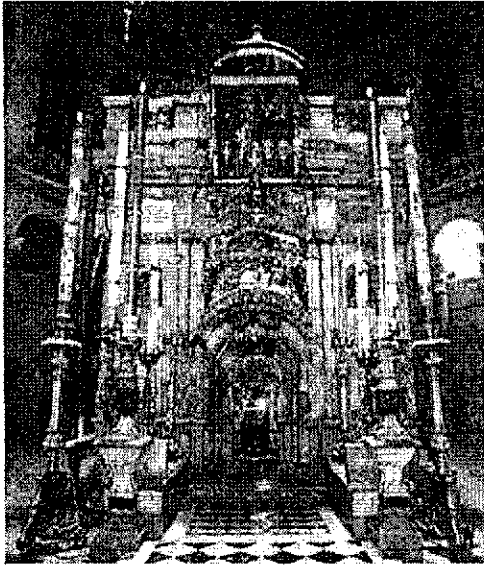
## Constantine's Christianity



- Sol Invictus and Mars on coins
- Kept title Pontifex Maximus



## Church of the Holy Sepulcher

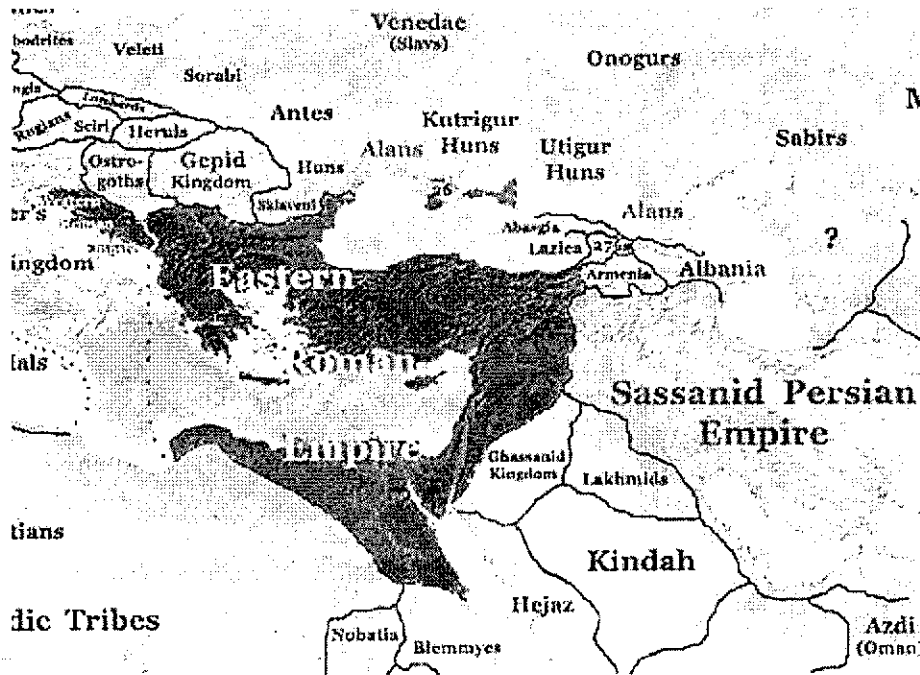


**Built by Helena, Constantine's mom**

## Apostolic Sees



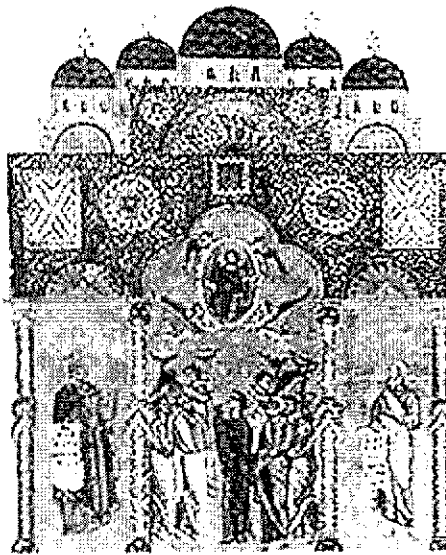
## Constantine marches East (377) against Shapur II



## Constantine's Death



Computer rendering



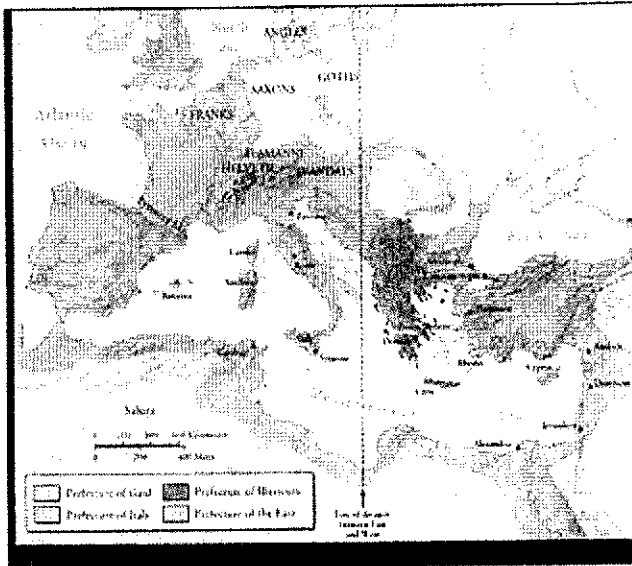
Church of the Holy Apostles

## Life after Constantine

337: Constantine dies → bloody chaos

Successors divide the empire:

- Constantine II (21 yrs old): ruling Gaul (France and Spain)
- Constantius (17): ruling Greece, Asia Minor, Egypt, and eastern Med
- Constans (14): ruling Italy and western N. Africa
- Magnentius and Julian too!

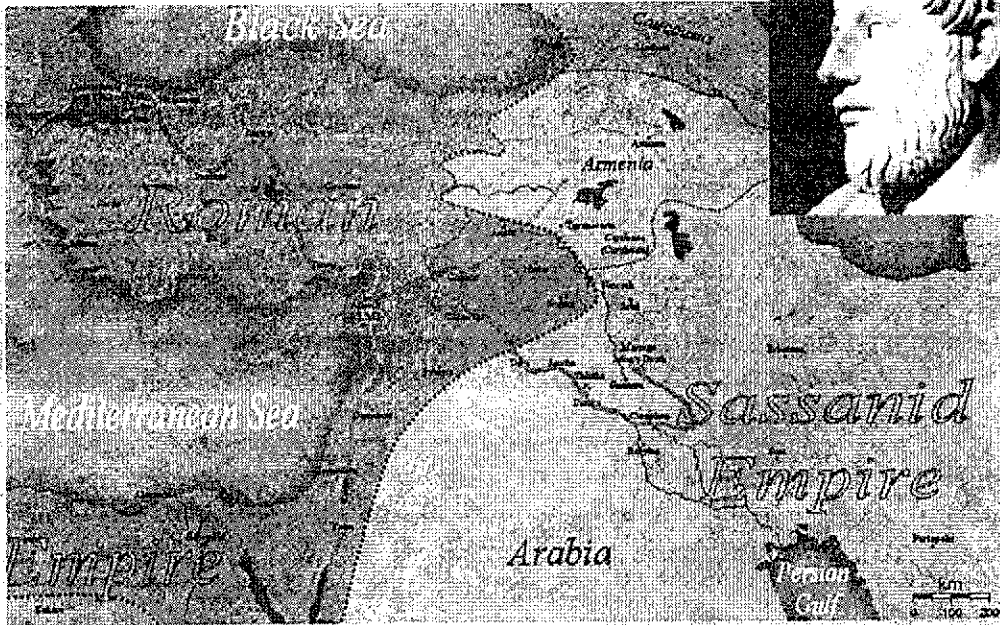


## Constantius

- Ignoring invasions in east and west
- Arian
- Fighting with the bishops
- Making people mad



## Julian "the Apostate"



Map of 363 campaign

## Short reign of Julian (r. 363-4)

- **Surrendered to Persians**
- **Considered a disgrace (because of surrender)**
- **Suffocated in own tent**
- **Succeeded by Valens (east) and Valentinian (west)**

