

COURSE OUTLINE

(1) GENERAL

SCHOOL	SOCIAL SCIENCES		
DEPARTMENT	SOCIOLOGY		
LEVEL OF STUDIES	UNDERGRADUATE		
COURSE CODE	KISK313	SEMESTER	From the 6th
COURSE TITLE	Special Topics in Historical Sociology		
INDEPENDENT TEACHING ACTIVITIES <i>if credit units are awarded for distinct parts of the course, e.g. lectures, laboratory exercises, etc. If credit units are awarded uniformly for the entire course, enter the weekly teaching hours and the total credit units</i>	WEEKLY TEACHING HOURS	CREDITS	
Lectures, focused discussions, laboratory exercises, student oral assignments	3	6	
<i>Add rows if necessary. The teaching organization and teaching methods used are described in detail in (d).</i>			
TYPE OF COURSE <i>general background, special background, specialization general knowledge, skills development</i>	Interdisciplinary seminars (YEPSD)		
PREREQUISITE COURSES:			
LANGUAGE OF INSTRUCTION AND EXAMS:	Greek or /and English		
COURSE OFFERED TO ERASMUS STUDENTS	YES		
COURSE WEBSITE (URL)	https://elearn.uoc.gr/course/view.php?id=6659		

(2) LEARNING OUTCOMES

<p>Learning Outcomes</p> <p><i>The learning outcomes of the course describe the specific knowledge, skills, and abilities of an appropriate level that students will acquire upon successful completion of the course.</i></p> <p>See Appendix A</p> <ul style="list-style-type: none"> • Description of the Level of Learning Outcomes for each cycle of studies in accordance with the European Higher Education Area Qualifications Framework • Descriptive Indicators of Levels 6, 7 & 8 of the European Qualifications Framework for Lifelong Learning and Appendix B • Summary Guide to Writing Learning Outcomes
<p>Upon successful completion of the course, students are expected to be able to:</p> <ul style="list-style-type: none"> • Analyze Byzantine and post-Byzantine prophetic discourse as a system of collective beliefs and expectations with historical continuity, social function, and political content. • Understand the role of prophetic and messianic myths as basis of social cohesion, forms of resistance, and mechanisms of political mobilization during (a) the period of the Ottoman rule and (b) the Greek Revolution (1821). • Explain the processes of re-interpretation of traditional myth-symbol patterns in the era of nationalism. • Apply concepts of historical sociology (long <i>durée</i>, collective memory, cultural trauma, political legitimation, revolution) to the analysis of historical sources. • Develop critical thinking all the while avoiding linear or teleological interpretations of modern Greek

society.

General Competencies

Taking into account the general skills that graduates should have acquired (as listed in the Diploma Supplement and set out below), which of these does the course aim to develop?

Searching, analyzing, and synthesizing data and information, using the necessary technologies

Adapting to new situations

Decision making

Independent work

Teamwork

Working in an international environment

Working in an interdisciplinary environment

Generating new research ideas

Project planning and management

Respect for diversity and multiculturalism

Respect for the natural environment

Demonstration of social, professional, and ethical responsibility and sensitivity to gender issues

Exercise of criticism and self-criticism

Promoting free, creative, and inductive thinking

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Other

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- Searching, analyzing, and synthesizing data and information using the necessary technologies
- Adapting to new situations
- Decision making
- Working independently
- Teamwork
- Generating new research ideas
- Respect for diversity and multiculturalism
- Respect for the natural environment
- Demonstration of social and professional responsibility and sensitivity to gender issues
- Exercise of criticism and self-criticism
- Promotion of free, creative, and inductive thinking

(3) COURSE CONTENT

The aim of the seminar is to understand the Greek Revolution (1821) as a dynamic field of interaction between pre-modern cultural traditions and modern political ideas. Initially, an attempt is made to approach Byzantine and post-Byzantine prophecy as a platform of collective beliefs and expectations with historical duration and political content. Students are invited to explore the social function of these beliefs and expectations as mechanisms of social cohesion, resistance, and mobilization both during both the period of Ottoman rule and the period of the Greek Revolution. The seminar will also examine post-revolutionary developments all the while emphasizing the gradual reorientation of Greek collective imagination towards irredentist goals, which the autonomous Greek state was now proclaiming to achieve.

Using tools of historical sociology, such as the long durée, the transition from empire to nation, cultural trauma and collective memory, political legitimization and revolution, the seminar aims to cultivate students' critical thinking by encouraging them to approach modern Greek society beyond simplistic linear and evolutionary narratives, and understand its formation as the result of complex, sometimes contradictory, yet always historically determined social processes.

(4). TEACHING AND LEARNING METHODS – ASSESSMENT

DELIVERY METHOD <i>Face-to-face, distance learning, etc.</i>	Face to face
USE OF INFORMATION AND COMMUNICATION TECHNOLOGIES <i>Use of ICT in teaching, laboratory training, communication with students</i>	Use of PowerPoint, video, and audio in teaching. Support for learning and communication with students via the e-learn electronic platform.

<p>TEACHING ORGANIZATION</p> <p>The teaching methods and techniques are described in detail.</p> <p>Lectures, Seminars, Laboratory Exercises, Field Exercises, Study & Analysis of Bibliography, Tutorials, Practical Training (Placement), Clinical Exercises, Artistic Workshop, Interactive Teaching, Educational Visits, Project Work, Writing Assignments, Artistic Creation, etc.</p> <p>The student's study hours for each learning activity are recorded, as well as the hours of unsupervised study, in accordance with the principles of ECTS.</p>	Activity	Semester Workload
	Lectures	20
	Seminars	40
	Literature review	30
	Writing a paper	50
	Total Course:	175
<p>STUDENT ASSESSMENT</p> <p>Description of the assessment process</p> <p>Assessment Language, Assessment Methods, Formative or Summative, Multiple Choice Test, Short Answer Questions, Essay Questions, Problem Solving, Written Assignment, Report/Essay, Oral Examination, Public Presentation, Laboratory Work, Clinical Examination of a Patient, Artistic Interpretation, Other/Others</p> <p>Clearly defined assessment criteria are specified and whether and where they are accessible to students.</p>	<p>Assessment language: Greek / English</p> <p>Assessment methods:</p> <ul style="list-style-type: none"> • Active participation in the course: 20% • Written Assignment: 30% • Public presentation: 50% 	

(5) RECOMMENDED BIBLIOGRAPHY

- Recommended Bibliography:

- Argyriou, Asterios (1988) "Eschatological literature and thought during the Ottoman occupation," *Theologia* 59 (2), 308-322 **(in Greek)**.
- Asdrahas (2019), "To Pothoumeno," in: Spyros Asdrahas, *Primitive Revolution. Armatoi and Klephts (18th-19th centuries)*, Athens: EAP, 297-303 **(in Greek)**.
- Gazi, Effi (2009) "Revisiting Religion and Nationalism in 19th century Greece," in: Roderick Beaton - David Ricks (eds.), *The Making of Modern Greece: Nationalism, Romanticism and the Uses of the Past (1797-1896)*, London: Ashgate, 95-106.
- Gara, Eleni - Tzedopoulos, George (2015), *Christians and Muslims in the Ottoman Empire*, Kallipos: Open Academic Publications **(in Greek)**.
- Dimaras, Konstantinos Th. (1947) "The Oracles in our modern history," *Eklogi* 3 (2), 196-203 **(in Greek)**.
- Dimaras, Konstantinos Th. (1957) Psychological Factors of the Twenty-One. Festive Speech, reprint of the journal *Spoudai of the A.S.B.S.*, Athens: n.p **(in Greek)**.
- Theotokas, Nikos (2006), "The Revolution of the Nation and the Orthodox Race. Comments on the Ideologies of the Twenty-First Century," in: Nikos Theotokas - Nikos Kotaridis (eds.), *The Economy of Violence. Traditional and Modern Powers in 19th-Century Greece*, Athens: Vivliorama, 11-57 **(in Greek)**.
- Karanika, Andromache (2016) "Messengers, angels, and laments for the fall of Constantinople" in: Mairy R. Bachvarova - Dorota Dutsch - Ann Suter (eds.), *The Fall of Cities in the Mediterranean: Commemoration in Literature, Folk-Song, and Liturgy*, Cambridge: Cambridge University Press, 226-251.
- Kariotoglou, Alexandros (2000) *Orthodoxy and Islam*, Athens: Domos **(in Greek)**.
- Kraft, András (2012) "Constantinople in Byzantine Apocalyptic Thought," *Annual of Medieval Studies at CEU* 18, 25–36.

- Liakos, Antonis (2011), *Apocalypse, Utopia, and History. The Transformations of Historical Consciousness*, Athens: Polis **(in Greek)**.
- Mavroudi, Maria (2022), "The Revolution of 1821 from the Perspective of Byzantine Studies," in: Dimitris Drakoulis - Paschalis Androudis (eds.), *Festschrift for Professor Vasilis Katsaros*, Thessaloniki: Stamoulis, 49-79 **(in Greek)**.
- Nicol, Donald (1992) *The Immortal Emperor: The Life and Legend of Constantine Palaiologos, Last Emperor of the Romans*, Cambridge: Cambridge University Press.
- Preiser-Kapeller, Johannes - Kislinger, Ewald (2022), "The sun was darkened for seventeen days' (AD 797). An Interdisciplinary Exploration of Celestial Phenomena between Byzantium, Charlemagne, and a Volcanic Eruption", *Medieval Worlds* 17, 3-58.
- Rotzokos, Nikos (2007), *Ethnaphypnisis and ethnogenesis. Orlof wars and Greek historiography*, Athens: Vivliorama **(in Greek)**.
- Schöpflin, George (1997), "The Function of a Myth and a Taxonomy of Myths" in: Geoffrey Hosking - George Schöpflin (eds.), *Myths and Nationhood*, New York: Routledge, 19-35.
- Smith, Anthony D. (2000) "The 'Sacred' Dimension of Nationalism", *Millennium: Journal of International Studies* 29 (3), 791-814.
- Chasiotis, Ioannis K. (2001) *Between Ottoman Rule and European Challenge. The Greek World in the Years of Ottoman Rule*, Thessaloniki: University Studio Press **(in Greek)**.
- Hatzopoulos, Marios (2015) "(From) Frying fish in Balouklis. A dialogue about a legend," in: Stefanos Kaklamanis - Alexis Kalokairinos - Dimitris Polychronakis (eds.), *Logos and time in modern Greek literature (18th-19th centuries). Conference proceedings in honor of Alexis Politis. Rethymno, April 12-14, 2013*, Heraklion: University of Crete Press, 583-597 **(in Greek)**.
- Hatzopoulos, Marios (2016), "Prophetic Structures of the Ottoman-ruled Orthodox Community in Comparative Perspective: Some Preliminary Observations", in: Paschalis Kitromilides - Sophia Matthaïou (eds.), *Greek-Serbian Relations in the Age of Nation-Building*, Athens: INE\EIE, 121-147
- Hatzopoulos, Marios (2020), "Eighteenth-century Greek Prophetic Literature," in: David Thomas - John Chesworth (eds.), *Christian-Muslim Relations. A Bibliographical History, Volume 14. Central and Eastern Europe (1700-1800)*, Leiden: Brill, 382-402.
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- Hobsbawm, Eric J. (1971) *Primitive Rebels*, London: Butler - Tanner.
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