CS 9532 001
Greek Sanctuaries and Social Memory

Instructor: Dr. Gino Canlas
Office: Lawson 3211
Office Hours: 1-2pm on Mondays and Wednesdays or by appointment
Mondays: 2:30-5:30 PM

Instructor
My name is Dr. Gino Canlas and I will be your instructor for CS 9532 001. Please call me
Gino. I am a new professor at Western. I have been a field archaeologist in Greece since 2009. I
specialize in the archaeology of Greek sanctuaries from the Archaic to the Hellenistic periods. I
predominantly work in the region of Thessaly where I will eventually be starting a new archaeological
field school for Western. Please feel free to email me or come to my office with any questions about
the course or the Classical World in general.

Course Description
Greek sanctuaries were centres of social interaction—bragging, fighting, politicking, the creation of
communities, and the manipulation of memories. This course will look at the development of Greek
sanctuaries from the Early Iron Age to the Roman Imperial Period, primarily from an archaeological
lens but also examining the literary and epigraphic evidence. It will introduce a range of sanctuaries,
not just from mainland Greece but also from the farthest reaches of the Greek world. We will
investigate the sanctuaries' roles in the construction of social or collective memory--how they serve as
strategic tools through which the peoples that made use of them crafted memories and counter-
memories through anachronism and reinvention, to create collective identities, to justify political
dominance, or to respond to subjugation.

Learning Outcomes and Objectives
By the end of the course, students will be familiar with:
1) the common (but not universal) characteristics of Greek sanctuaries
2) the state of the discourse on social or collective memory
3) the advanced interpretation of the archaeological record
4) the application of socio-anthropological theories to material culture
5) problematizing and nuancing long-held assumptions in Classical Archaeology

Assessment
This is a discussion-based seminar course. The success of the class discussions depends largely on the
level of your preparation and willingness to participate. In addition to your StoryMap project and
term paper, you will be assessed on your class presentations and on your level of participation and
engagement in class discussions.

Class participation: 15%
Seminar Facilitation: 20%
StoryMaps: 25% (March 31)
Paper 40% (April 8)

Seminar Facilitation:
Students will take turns facilitating the seminar every week. Within the first two weeks of the term,
you will be expected to select a week in which you will give a ten to fifteen minute presentation on
the week's topic and readings.

The facilitator's presentation should be informed by the readings I assigned, but don't be afraid to offer your own views, or bring in material not on the syllabus (this can include but are not limited to other articles you've read, inscriptions, ancient literary sources, insight on certain archaeological sites, or modern popular culture). A Powerpoint is highly recommended especially if you will be discussing archaeological sites. A digital handout is also acceptable if you will not be showing any images but a powerpoint is preferred. Your presentation will be assessed on clarity, originality, and argumentation. We will agree on a schedule for presentations in the first week.

In addition to the presentation of that week's theme, you will guide the class discussion for that day. You will prepare questions for the class to discuss. You should have enough questions to keep the class talking for the entire duration of the class. I want you to make sure that it is not just a few voices that are dominating the conversation every week and that the tone of the class stays respectful.

Readings:
All readings will be posted on OWL Brightspace. There is no textbook nor anything you are expected to buy. Although only one person will present in each class, I expect everyone to have read the assigned readings, and thought carefully about the presentation topics. This means, I will expect everyone to be able to engage with the presentation, interact with the arguments made in class, and contribute your opinions.

Although your readings on social memory will often not be directly on Greek sanctuaries, I would like each of you to reflect on how they apply to Greek sanctuaries. And vice versa, if the readings on sanctuaries do not necessarily have anything to do with social memory.

Class Participation:
Every week, you should come prepared and able to share (for 3-5 minutes) an aspect of the readings that you found interesting, noteworthy, incorrect, horrendous, thought-provoking, etc. This is also a good opportunity to connect the non-classics readings to Ancient Greece and its sanctuaries. Every class, as soon as you enter, you will roll a die (d20) to determine the order of who will share their thoughts on the readings. I will always go last.

Your participation grade will be based on the quantity and quality of your participation.

ArcGIS StoryMaps Assignment:
You will create a StoryMap via ArcGIS StoryMaps, on one of the sanctuaries from the list provided. You may also suggest a sanctuary to do, but you will have to confer with me first. You will need to fill out a sign-up sheet within the first two weeks of class (the link to the sign-up sheet is on OWL). Your StoryMap should guide us through a sanctuary diachronically from before its conception as a sanctuary until the present day. It should provide a geographic and historical overview of the sanctuary and analyze the role of the memory in the sanctuary (and the role of the sanctuary in

memory) not just in antiquity but in the modern period. It should include as many high quality maps, images, videos, and other illustrations as you can gather.

In addition to the StoryMap, you will create a 15-minute presentation of your StoryMap. Guide us through your StoryMap, highlighting the most important historical and topological aspects of the sanctuary as well as a summary of your analysis of the role of social memory in that sanctuary. There will also be 5-10 mins of questions. The 15-minute time limit will be strict so make sure to rehearse your presentation beforehand.

The last class will be extra long. There are 8 registered students in the class and if you all take 25 minutes each (including questions), it will last almost 3.5 hours (that is, if we do not take a break and everyone stays within their allotted time). Rather than splitting the presentation day into two, I propose that we just stay late until everyone has finished. That way, we can take a bit of a break after the first 4 presentations. I will buy food and drinks for everyone. Students can bring extra food and drinks to share with the class (bonus points for ancient Greek or Roman recipes).

In order to create a StoryMap, you are required to sign up for an ArcGIS online account through UWO (free) by following the instructions on the link below:
https://western-libraries-geospatial-hub-westernu.hub.arcgis.com/pages/licensing

Exam:
There will be no quizzes, midterms, or exams for this class.

The Paper:
This should be a profesionally-written paper on a topic of your choosing, although I recommend that your topic be related to the sanctuary you chose for your StoryMap. Due April 15.

POLICIES

Religious Accommodation
When a course requirement conflicts with a religious holiday that requires an absence from the University or prohibits certain activities, students should request accommodation for their absence in writing at least two weeks prior to the holiday to the course instructor and/or the Academic Counselling office of their Faculty of Registration. Please consult University's list of recognized religious holidays (updated annually) at: https://multiculturalcalendar.com/ecal/index.php?s=c-univwo.

Accessibility and Accommodation Policies
Academic Accommodation is "a means of adjusting the academic activities associated with a course or program of student in order to permit students with disabilities to participate in those activities at the University and to fulfill the essential requirements of a course or program."

https://www.uwo.ca/univsec/pdf/academicpolicies/appeals/Academic%20Accommodationdisabilities.pdf

Students with disabilities are encouraged to register with Accessible Education at the earliest opportunity. "Accessible Education plays a central role in Western's efforts to ensure that its academic programs are accessible for all students"
http://academicsupport.uwo.ca/accessibleeducation/index.html

Academic Integrity
Academic integrity policies are about equity. Academic writing is a product of labour and so appropriating others' work without credit or attribution is theft. You can also see plagiarism as a form of censorship as incorrect citation or omission of authorship can amount to the silencing of scholarly perspectives and identity. Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at the following Web site:
http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_grad.pdf.

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You are responsible for knowing and avoiding misconduct. I encourage you to make sure you understand and know how to avoid plagiarism before submitting any work for assessment. The University offers an Academic Integrity Tutorial for Undergraduate Students on OWL; students who complete the tutorial will earn a certificate:
https://owl.uwo.ca/portal/site/dc11302e-3b48-41b2-bdf6-05a2d96c86cc

Western Libraries also offers resources on plagiarism:
https://www.lib.uwo.ca/tutorials/plagiarism/index.html.

Statement on the Use of Plagiarism-Checking Software
All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com Department of Classical Studies University of Western Ontario - 7 - (http://www.turnitin.com).

Generative Artificial Intelligence

In this course, students are permitted to use AI tools exclusively for information gathering and preliminary research purposes. These tools are intended to enhance the learning experience by providing access to diverse information sources. However, it is essential that students critically evaluate the obtained information, exercise independent thinking, and engage in original research to synthesize and develop their own ideas, arguments, and perspectives. The use of AI tools can serve as a starting point for exploration; however, students are expected to uphold academic integrity by appropriately attributing all sources and avoiding plagiarism. Assignments should reflect the students' own thoughts and independent written work. By adhering to these guidelines, students contribute to a responsible and ethical learning environment that promotes critical thinking, independent inquiry and allows them to produce original written contributions.

Absences and Extensions
If medical accommodations due to mental or physical health issues become necessary, please contact me, your supervisor, and the Graduate Chair.

SUPPORT SERVICES

Mental Health Support
Students who are in emotional/mental distress should refer to Mental Health@Western (https://uwo.ca/health/) for a complete list of options about how to obtain help.

Gender-based and sexual violence
Western University is committed to reducing incidents of gender-based and sexual violence (GBSV) and providing compassionate support to anyone who is going through or has gone through these traumatic events. If you are experiencing or have experienced GBSV (either recently or in the past), you will find information about support services for survivors, including emergency contacts at the following website:
https://www.uwo.ca/health/studentsupport/survivorsupport/get-help.html.

To connect with a case manager or set up an appointment, please contact support@uwo.ca.

Learning Development and Success
Counsellors at the Learning Development and Success Centre (https://learning.uwo.ca) are ready to help you improve your learning skills. They offer presentations on strategies for improving time management, multiplechoice exam preparation/writing, textbook reading, and more. Individual support is offered throughout the Fall/Winter terms in the drop-in Learning Help Centre, and year-round through individual counselling.

USC
Additional student-run support services are offered by the USC, https://westernusc.ca/services/.

COURSE SCHEDULE and READINGS

Week 1 (Jan 6) - no class (AIA/SCS)

Week 2 (Jan 13) - Introduction to the class

Emerson, M. 2018. *Greek Sanctuaries and Temple Architecture: an Introduction.* Bloomsbury. (Only Chapters 1 and 2)

Schwartz, B. 2015. "Rethinking the Concept of Collective Memory." In A.L. Tota and T. Hagen (eds.), *Routledge International Handbook of Memory Studies*, pp. 9-21. London: Routledge.

Week 3 (Jan 20) – Monuments, Monumentality

Pierattini, A. 2022. "Chapter Two: The Rise of Monumental Temples. Eighth to Mid-Seventh Centuries BC." *The Origins of Greek Temple Architecture,* pp. 56-178.. Cambridge.

Mylonopoulos, I. 2015. "Simplicity and Elaboration in the Visual Construction of the Divine." In Estienne et al. (eds.), *Figures de dieux. Construire le divin en images*, pp. 269-291.

Duffy, X. 2016. "Chapter 4: Monuments and Places." *Monuments, Memory, and Place: Commemorations of the Persian Wars,* pp. 127-174. PhD Dissertation. University of Birmingham.

Canlas, G. 2022. "The Religious Landscape of Phthiotis and Achaia Phthiotis: An Analysis of Regional Identities from the Archaic to the Hellenistic Periods." In Mazarakis-Ainian (ed.), *Αρχαιολογικό Έργο Θεσσαλίας και Στερεάς Ελλάδας* 6 Vol. 2: Central Greece, pp. 911-922. Athens.

Week 4 (Jan 27) - Genealogy, Ethnic Identity, and Mythological Memories

Turner, S. 2015. "Who's the Daddy? Contesting and Constructing Theseus' Paternity in Fifth Century Athens." In N. Mac Sweeney (ed.), *Foundation Myths in Ancient Societies*, pp. 71-102. Berlin.

Price, S. 2012. "Memory and Ancient Greece." In B. Dignas and R. Smith (eds.), *Historical and Religious Memory in the Ancient World*, pp. 15-36. Oxford.

Mairs. R. ."The Founder's Shrine and the Foundation of Ai Khanoum." In N. Mac Sweeney (ed.), *Foundation Myths in Ancient Societies*, pp. 103-128. Berlin.

Stamatopoulou, M. 2016. "Forging a Link with the Past. The Evidence from Thessalian Cemeteries in the Archaic and Classical Periods." In O. Henry and U. Kelp (eds.), *Tumulus as Sema: Space, Politics, Culture and Religion in the First Millennium BC*, pp. 181-204. Berlin.

Hall, J. 2002. "Chapter 3. Hellen's Sons: Blood and Belonging in Early Greece." *Hellenicity*, pp. 56-89. Chicago.

Week 5 (Feb 3) – Traditioning

Touna, V. 2022. "Traditional Acts of Identification: the Case of Greek 'Traditional' Villages." *Fabrications of the Greek Past: Religion, Tradition, and the Making of Modern Identities*, pp. 116-139. Leiden: Brill.

Gaifman, M. 2010. "Aniconism and the Notion of the 'Primitive' in Greek Antiquity." In I. Mylonopoulos (ed.), *Divine Images and Human Imaginations in Ancient Greece and Rome*, pp. 63-86. Leiden: Brill.

Haagsma, M. and S. Karapanou. [Unpublished Manuscript]. "Cakes and Cults: Negotiating Identity in Achaia Phthiotis." In C. Morgan and M. Stamatopoulou (eds.), *Cults and Sanctuaries in Ancient Thessaly*.

Kearns, E. 2016. "Old vs. New" In E. Eidinow and J. Kindt (eds.), *The Oxford Handbook to Ancient Greek Religion*, pp. 29-38. Oxford.

Hölscher, F. 2010. "Gods and Statues—an Approach to Archaistic Images in the Fifth Century BCE." In I. Mylonopoulos (ed.), *Divine Images and Human Imaginations in Ancient Greece and Rome*, pp. 105-120. Leiden: Brill.

Week 6 (Feb 10) - Continuity of Cult

Whitley, J. 2009. "The Chimera of Continuity: What Would 'Continuity of Cult' Actually Demonstrate?" *Hesperia Supplements* 42: 279-288.

M. Cosmopoulos. 2014. "Cult, Continuity, and Social Memory: Mycenaean Eleusis and the Transition to the Early Iron Age." *AJA* 118.3: 401-427.

Mikalson, J.D. 2006. "Chapter 10 - Greek Religion: Continuity and Change in the Hellenistic Period." In *The Cambridge Companion to the Hellenistic World*, pp. 208-222. Cambridge.

Price, S. 2012. "Memory and Ancient Greece." In B. Dignas and R.R.R. Smith (eds.), *Historical and Religious Memory in the Ancient World*, pp. 15-36. Oxford.

Rous, S. 2019. "Perpetuating Memory through Reuse that Preserves." *Reset in Stone: Memory and Reuse in Ancient Athens*, pp. 79-125. University of Wisconsin Press.

READING WEEK - no class on Feb 17

Week 7 (Feb 24) - Trauma

Arrington, N.T. 2023. "Material Responses to Collective Violence in Classical Greece." In S. Ammann et al. (eds.), *Collective Violence and Memory in the Ancient Mediterranean*, pp. 159-188. Leiden: Brill.

Yates, D.C. 2023. "Remembering and Forgetting the Sack of Athens." In S. Ammann et al. (eds.), *Collective Violence and Memory in the Ancient Mediterranean*, pp. 189-230. Leiden: Brill.

Steinbock, B. 2012. "Persistent Memories: the Proposed Eradication of Athens." *Social Memory in Athenian Public Discourse*, pp. 280-341. University of Michigan Press.

Jacobs, J. 2011. "Sacred Space and Collective Memory: Memorializing Genocide Sites of Terror." *Sociology of Religion* 72.2: 154-165.

Meyer, M. "The Acropolis Burning! Reactions to Collective Trauma in the Years after 480/479 BC." In A. Karanika and V. Panoussi (eds.), *Emotional Trauma in Greece and Rome*, pp. 96-109. Routledge.

Week 8 (Mar 3) - Amnesia

Eliade, M. 1963. "Mythologies of Memory and Forgetting." *Myth and Reality*, pp. 114-138. Harper & Row.

Doolan, P.M.M. 2021. "Collective Memory and Unremembering." *Collective Memory and the Dutch East Indies: Unremembering Decolonization*, pp. 15-26. Amsterdam University Press.

Ricoeur, P. 2004. "Chapter 3. Forgetting." *Memory, History, Forgetting*, pp. 412-456. Trans. K. Blamey and D. Pellauer. University of Chicago Press.

Sakaranaho, T. 2011. "Religion and Study of Social Memory." *Temenos* 47.2: 135-158.

Buckley-Zistel, S. 2006. "Remembering to Forget: Chosen Amnesia as a Strategy for Local Co-Existence in Post-Genocide Rwanda." *Africa: Journal of the International African Institute* 76.2: 131-150.

Week 9 (Mar 10) - Memory and Constructions of Identity

Touna, V. 2022. "Gloria Patri: The Construction of the Modern Self." *Fabrications of the Greek Past: Religion, Tradition, and the Making of Modern Identities*, pp. 22-53. Leiden: Brill.

Mac Sweeney, N. 2009. "Beyond Ethnicity: the Overlooked Diversity of Group Identities." *Journal of Mediterranean Archaeology* 22.1: 101-126.

Thomas, R. 2019. "Origins, Foundations and Ethnicity: Greeks and Non-Greeks." *Polis Histories, Collective Memories and the Greek World*, pp. 177-226. Cambridge.

Funke, P. 2023. "Panhellenic Sanctuaries: Local and Regional Perspectives." In H. Beck and J. Kindt (eds.), *The Local Horizon of Ancient Greek Religion*, pp. 362-375. Cambridge.

Kindt, J. 2023. "Localism and the Study of Ancient GreekReligion: The Example of the Divine Persona." In H. Beck and J. Kindt (eds.), *The Local Horizon of Ancient Greek Religion*, pp. 1-27. Cambridge.

Week 10 (Mar 17) - Heritage and Archaeological Sites

Lambrinou, L. 2016. "Ancient Ruins and their Preservation: The Case Study of the Parthenon's East Porch." In M. Miles (ed.), *A Companion to Greek Architecture*, pp. 526-545. John Wiley & Sons.

Van Dyke, R.M. 2019. "Archaeology and Social Memory." *Annual Review of Anthropology* 48: 207-225.

Alcock, S. 2002. "Archaeologies of Memory." *Archaeologies of the Greek Past: Landscapes, Monuments, and Memories*, pp. 1-35. Cambridge.

Korostelina, K.V. 2024. "Memory Sites in the Midst of Identity-Based Conflicts." *Memory Sites and Conflict Dynamics*, pp. 45-76. Routledge.

McNeal, R.A. 1991. "Archaeology and the Destruction of the Later Athenian Acropolis." *Antiquity* 65: 49-63.

Week 11 (Mar 24) – Counter-Memory

Pickett, B.L. 1996. "Foucault and the Politics of Resistance." *Polity* 28.4: 445-466.

Herscher, A. 2014. "In Ruins: Architecture, Memory, and Countermemory." *Journal of the Society of Architectural Historians* 73.4: 464-469.

Hall, M. 2006. "Identity, Memory, and Counter-Memory." *Journal of Material Culture* 11.1/2: 189-209.

Goldfarb, J. 2015. "Against Memory." In A.L. Tota and T. Hagen (eds.), *Routledge International Handbook of Memory Studies*, pp. 53-64. London: Routledge.

Loftus, E. et al. 1987. "Who Remembers What? Gender Differences in Memory." *Michigan Quarterly Review* 26: 64-85.

Week 12 (Mar 31) – Student Presentations

Week 13 (Apr 8) - no class, professor is in Thessaly for a conference (use this time to write your papers)