

ITAL OC4016

**Mediterranean Venice: Living and Losing a Maritime Empire**



**Instructor: Konstantina Zanou**

Summer 2019

**Columbia in Venice Program**

Venice is today a northeast province of the Italian state. For the largest part of its history, however, the city had very little to do with the rest of the Italian peninsula; it was instead the northwestern metropolis of an Eastern Mediterranean Empire, stretching all the way to (today's) Croatia, Albania, Greece, Cyprus and Turkey. By studying the history of Venice's imperial past, the course aims precisely to relocate the students' geographical and cultural perception of the city. Combining readings and documentaries with weekly walks and guided tours in the city, it invites students to explore themes such as the history of the Venetian Republic (and especially of the maritime state—*stato da mar*), Venice's relations to the Ottoman world, the city's ethnic and confessional diversity, and the 'myth of Venice'. Visits include the Correr Museum, the Doge's Palace, the Arsenal, the Jewish Ghetto, the Campo Dei Greci, the Church of San Giorgio degli Schiavoni, the Island of San Lazzaro degli Armeni, and others. An one-day trip to Trieste will be optionally offered.

## READINGS:

- All readings will be available on a USB drive stick which will be given to you.
- Make sure to come to class with a hard or electronic copy of all the assigned readings.
- Beyond the readings listed in the Weekly Syllabus below, two books may be of interest to you and you may want to purchase them beforehand:
  - 1) John Julius Norwich, *A History of Venice*, New York: Vintage Books, 1989 (for a detailed account of historical events)
  - 2) Hugo Pratt, Guido Fuga and Lele Vianello, *The Secret Venice of Corto Maltese: Fantastic and Hidden Itineraries*, Milan: Rizzoli Lizard, 2009 (the best guide to Venice)

## COURSE REQUIREMENTS:

**Attendance.** You are expected to attend every class meeting and to arrive on time. In the event that you must miss a class due to religious observance, illness, or a family emergency, please notify me in advance (whenever possible). Unexcused absences will adversely affect your grade.

**Class Participation and Preparation.** This is a discussion-driven course. You are required to come to each session prepared to share your thoughts about the places we visit and to analyze the weekly readings. This means that you will have read and reflected upon the readings and have taken notes. For every session, the students are expected to have written open-ended questions, lists of key-concepts, and/or designated one or two passages that they find particularly relevant and that they wish to discuss in class.

**Class Conduct.** I expect that you will treat your peers and their ideas with consideration and respect. That means, among other things, that your cell phones must be turned off or silenced (no sounds or vibration) and put away for the duration of the class or the walk/visit. You can use a laptop or tablet only for note-taking purposes.

**Method of Evaluation.** Aside from your attendance and participation, there are two other factors of assessment:

- I. **Weekly written responses:** Once a week all students will be writing 1-2 page double-spaced papers, intended as informal (though always well-written!) responses to the weekly readings. These responses should reflect your comments, questions and/or thoughts about all readings of the week (you can focus on one or more subjects, but this/these should be seen through all readings). These papers should be sent by email attachment to the whole class by Monday morning (in .doc, .docx or .pages format). You will receive a grade for your responses each week, so you can follow your progress throughout the term.

2. **Final presentation:** Each student will be required to choose one object from our museum visits and city walks (it can be anything, from a map to an archeological or artistic object to a building, a commemorative plaque or an installation) and discuss it in a 20-mins final class presentation. These presentations will be evaluated on their creativity, performance, organization and concision, as well as on how well they draw out issues and themes from our readings and class discussions.

*\* Since this class includes museum visits, walks and guided tours, unexpected practical issues may arise. This means that our syllabus and schedule are subject to revision. You are thus required to show flexibility regarding adjustments to the program.*

### **Grading.**

Class participation (including attendance of walks/visits): 30%

Weekly written responses: 30%

Final presentation: 40%

### **DISABILITIES:**

If you are a student with a disability and have an DS-certified 'Accommodation Letter' please come to my office hours to confirm your accommodation needs. If you believe that you might have a disability that requires accommodation, you should contact Disability Services at [212-854-2388](tel:212-854-2388) and [disability@columbia.edu](mailto:disability@columbia.edu).

### **ACADEMIC INTEGRITY:**

The intellectual venture in which we are all engaged requires of faculty and students alike the highest level of personal and academic integrity. As members of an academic community, each one of us bears the responsibility to participate in scholarly discourse and research in a manner characterized by intellectual honesty and scholarly integrity.

Scholarship, by its very nature, is an iterative process, with ideas and insights building one upon the other. Collaborative scholarship requires the study of other scholars' work, the free discussion of such work, and the explicit acknowledgement of those ideas in any work that inform our own. This exchange of ideas relies upon a mutual trust that sources, opinions, facts, and insights will be properly noted and carefully credited.

In practical terms, this means that, as students, you must be responsible for the full citations of others' ideas in all of your research papers and projects; you must be scrupulously honest

when taking your examinations; you must always submit your own work and not that of another student, scholar, or internet agent.

Any breach of this intellectual responsibility is a breach of faith with the rest of our academic community. It undermines our shared intellectual culture, and it cannot be tolerated. Students failing to meet these responsibilities should anticipate being asked to leave Columbia.

For more information on academic integrity at Columbia, students may refer to the Columbia University Undergraduate Guide to Academic Integrity: <http://www.college.columbia.edu/academics/academicintegrity>

## WEEKLY SYLLABUS

### **WEEK 1: Introduction to Mediterranean History & The History of the Serenissima**

#### — Introduction to Mediterranean and Transnational History

Screening: *Francesco's Venice*, 2006 BBC, 235 mins

#### — Visit: Museo Correr & Biblioteca Marciana

##### Readings:

- Joanne M. Ferraro, *Venice: History of the Floating City*, Cambridge: Cambridge University Press, 2012, Preface and Ch. 1 & 2, pp. 1-50.

### **WEEK 2: Venice and the Sea**

#### — The Venetian *Stato da Mar*

##### Readings:

- Monique O'Connell and Eric Dursteler, *The Mediterranean World: From the fall of Rome to the rise of Napoleon*, Baltimore-London: John Hopkins University Press, 2016, Ch. 9: "Mediterranean Empires: Habsburg, Venetian and Ottoman", pp. 206-34.
- Elizabeth Crouzet-Pavan, *Venice Triumphant: The Horizons of a Myth*, Baltimore-London: John Hopkins University Press, 2002, Ch. 2: "A City Wed to the Sea", pp. 46-96.

#### — Visit: Arsenale and Castello neighborhood

##### Readings:

- Robert C. Davis, *Shipbuilders of the Venetian Arsenal: Workers and Workplace in the Preindustrial City*, Baltimore-London: John Hopkins University Press, 1991, ch. 3, pp. 83-117.

### **WEEK 3: Multiethnic Venice (Greeks, Slavs, Albanians)**

— Venice and its Minorities

Readings:

- Larry Wolff, *Venice and the Slavs: The Discovery of Dalmatia in the Age of Enlightenment*, Stanford: Stanford University Press, 2001, Introduction, pp. 1-24.
- Joanne M. Ferraro, *Venice: History of the Floating City*, Cambridge: Cambridge University Press, 2012, Ch. 4, pp. 75-105.
- Dominique Kirchner Reill, *Nationalists Who Feared the Nation: Adriatic Multi-Nationalism in Habsburg Dalmatia, Trieste, and Venice*, Stanford: Stanford University Press, 2012, Ch. 2: "Niccolò Tommaseo: Progress through Multi-Nationalism", pp. 47-80.

— Visit: Campo Dei Greci, Scuola di San Giorgio degli Schiavoni, Campo san Maurizio (Scuola degli Albanesi), Campo San Stefano (statue of Niccolò Tommaseo)

Readings:

- Benjamin Ravid, "Venice and its minorities", in Eric Dursteler (ed.), *A Companion to Venetian History, 1400–1797*, Leiden-Boston: Brill, 2013, pp. 449-71 & 482-4.
- Molly Greene, *The Edinburg History of the Greeks, 1453 to 1768: The Ottoman Empire*, Edinburg: Edinburg University Press, 2015, pp. 96-101.
- Molly Greene, *Catholic Pirates and Greek Merchants: A Maritime History of the Early Modern Mediterranean*, Princeton: Princeton University Press, 2010, 'Venetian Decline', pp. 29-38.

\* Saturday — **OPTIONAL: One-day trip to Trieste**

**WEEK 4: Venice and the Orient & The Jewish Ghetto**

— Venice and the Orient

Readings:

- Deborah Howard, "Venice as an Eastern City", in *Venice and the Islamic World, 828-1797*, New York: The Metropolitan Museum of Art & New Haven-London: Yale University Press, 2006, pp. 58-70.
- Deborah Howard, "Cultural transfer between Venice and the Ottomans in the 15th and 16th centuries", in *Cultural Exchange in Early Modern Europe* (Volume 4), Cambridge: Cambridge University Press, 2007, pp. 138-77.

— Visit: Fondaco dei Turchi & Jewish Ghetto

Readings:

- Robert C. Davis and Benjamin Ravid (eds), *The Jews of Early Modern Venice*, "Introduction", Ch. 1 & 2, pp. 1-49.
- Richard Sennet, *Flesh and Stone: The Body and the City in Western Civilization*, New York-London: Norton, 1994, Ch. 7: "Fear of Touching: The Jewish Ghetto in Renaissance Venice", pp. 212-53.

## **WEEK 5: The Venetian Armenians & Students' presentations I**

— Visit: Isola di San Lazzaro degli Armeni

Readings:

- Adelina Cüberyan v. Fürstenberg (ed.), *Armenity*, The National Pavilion of the Republic of Armenia Island of San Lazzaro, Venice Biennale, 2015 (excerpts).
- Maurizio Isabella and Konstantina Zanou (eds), *Mediterranean Diasporas: Politics and Ideas in the Long 19th Century*, London: Bloomsbury, 2016, "From the Diaspora to the diasporas", pp. 3-7.

—Students' presentations I

## **WEEK 6: The Venetian Myth & Students' presentations II**

— Visit: Palazzo Ducale

Readings:

- David Rosand, *Myths Of Venice: The Figuration of a State*, Chapel Hill-London: The University of North Carolina Press, 2001, "Introduction" & Ch. 2, pp. 47-95.
- Bruce Redford, *Venice and the Grand Tour*, New Haven-London: Yale University Press, 1996, Ch. 3: "Myths", pp. 51-80.
- Frederick C. Lane, *Venice: A Maritime Republic*, Baltimore-London: John Hopkins University Press, 1973, Ch. 8, pp. 87-101.

— Students' presentations II

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