



## KIIS Greece, Summer 2020

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### ENG 399 Topics: Rhetoric & Philosophy in Western Thought

**Instructor:** Dr. Jill Parrott

**Email:** jill.parrott@eku.edu

**Instructor's office hours:** On site and by appointment

*Syllabus subject to change*

**1. Course Description:** What is love? What is truth? What about justice? Can we even know? And, if we can, *through what means?* Much of the way we understand these big human concepts in the cultural West comes from our earliest records of Greece. So, this course will trace Greek and Roman influence in our earliest Western histories through the Middle Ages and the European Renaissance by reading the original texts (in translation) from thinkers such as Gorgias, Plato, Aristotle, Cicero, St. Augustine, Christine de Pizan, and Baldassare Castiglione, among others. This exploration will not only help students better understand the historical contexts out of which the texts they are reading have come in the country they are visiting but also the wide-reaching influence of those traditions in their own contemporary lives at home.

### **2. Overall KIIS Program Student Learning Outcomes:**

KIIS Study Abroad Mission Statement:

KIIS creates and offers high-quality education abroad programs for students from diverse backgrounds that promote deep international learning, are integrated into the curriculum, and encourage critical and creative thinking. Our goal is to help transform students into global citizens who have personal and professional skills for lifelong enrichment. We strive to go beyond generalizing headlines and outdated cultural clichés to help foster a nuanced appreciation of the world in which we live.

Students participating in KIIS Study Abroad programs aim to:

- 1) Articulate the relationship between ideas, experiences, and place;
- 2) Develop tools to engage with diverse people in the local cultures; and,
- 3) Explore other peoples' values and clarify their own.

In the equivalent of one, single-spaced typed page, reflect on:

*How has this experience made you think – or act – differently about the world around you? Please consider the 3 SLOs discussed. Please don't consider course content in your response; instead, think beyond it, and be as specific as possible.*

**3. Course Objectives and Specific Learning Outcomes:** The KIIS Greece program has developed the following student learning outcomes for all courses in the program:

After having completed the KIS Greece program, students will have

- honed their knowledge of Greece and Greek society, from antiquity to the 21st century;
- synthesized academic concepts with real world experiences;
- observed Mediterranean life in rural settings, in middle-sized towns, and on islands, as well as in the megalopolis of Athens;
- interacted with ordinary Greeks on a regular basis;
- exhibited confidence in their abilities to function competently in another culture;
- articulated an understanding of what it means to be the stranger in another land;
- articulated the relationship between ideas and place (i.e., geography, landscape, buildings, monuments) as that relationship reflects the past, the present, and the recreation of the past in the present;
- clarified their personal values, both as U. S. citizens and as individuals;
- deepened their appreciation for the values of others;
- improved their oral and written communication skills in English.

#### **4. Major Topics covered in the Course:**

- An introduction to ancient Greek rhetoric and philosophies
- A survey of literature and philosophies influenced by ancient thought
- Reflections on the relationship between ancient Greek and contemporary rhetoric
- Considerations of the effects of Greek thought in students' own lives

**5. Fulfillment of General Education Requirement:** This course may fulfill some General Education requirement on your campus. Please be sure to explore this possibility with your campus KIS representative. I'll be happy to supply any additional information your school may need.

#### **6. Required Readings and Materials:**

Castiglione, Baldassare. *The Book of the Courtier*. ISBN: 978-1519086952

Plato. *Five Dialogues*. 2nd ed. Hackett Classics. ISBN: 978-0872206335

St. Augustine. *Confessions*. Oxford World Classics. ISBN: 978-0199537822

Other excerpts provided by instructor electronically before the trip. Please either make plans to print them out or to download them to a laptop to which you will have access for reading.

#### **7. Graded Assignments:**

A	90-100 points	Course Preparation	20 points
B	80-89 points	Level 1 Assignments	30 points
C	70-79 points	Level 2 Assignments	25 points
D	60-69 points	Level 3 Assignment	25 points
F	0-59 points		

#### **COURSE PREPARATION ASSIGNMENTS: (20 points total available)**

For each reading or meeting & certain chosen excursions, you will have a short assignment that will "prepare" you to fully participate and invest in that time from the perspective of this course. These may be brief reading notes or responses, a reflective question to consider on the day's topic, or a critical thinking activity that will get you in a particular mindset for a visit. We will do these at the beginning of our meetings or equivalent.

Each course preparation assignment will be graded on a Satisfactory (1 point) or Unsatisfactory (0 points) scale based on whether you exhibit a good faith effort. These should be short and concise, generally a short paragraph or equivalent each. 20 total. **Due throughout.**

**LEVEL 1 ASSIGNMENTS: Remember, Understand, & Apply (30 points total available)**

Choose at least 10 and no more than 12 of the following. For all, if you have an idea for an alternative mode (i.e., not written), I'm open to that. Just run it by me.

- The first will be turned in by **Sunday, May 17** for me to turn around some feedback very quickly.
  - A total of 6 must be turned in on **Tuesday, June 2.**
  - Remaining assignments must be turned in **on or before Sunday, June 14.**
- 1) Consider a powerful concept you've encountered or experience you've had while in Greece that is intellectually challenging for you. Using the SEE-i method of critical thinking (State, Explain, provide an Example, and Illustrate; see handout for examples), provide a thorough consideration of this concept. For "i"—illustrate—you may draw something you believe stands for your understanding of the concept visually, take a picture or series of pictures to visually represent the concept, or create/gather a 3D object. Be sure you explain how the illustration fits in. May be repeated up to 3 times.
  - 2) Intentionally explore a particular neighborhood or district as we travel *for this assignment*. Prepare by first creating who, what, when, why, and where questions for your observation, and then answer them. Consider why you chose these questions, and what they revealed. How would you change your questions now that you've completed the observation? Refer to themes and questions from course content for most possible points. Use 2-3 paragraphs. May be repeated up to 3 times at different locations.
  - 3) Choose a reading from the semester and complete a KWLQ worksheet for it (included in course packet). You'll do the **K**now and **W**ant to know sections before you read and the **L**earned and **Q**uestions section after. Include a 1-2 paragraph reflection. May be repeated up to 2 times for different readings.
  - 4) Choose one of our *upcoming* readings and develop a discussion/activity guide for it (think 10 minutes). May be repeated up to 2 times for different readings.
  - 5) Choose a topic, theme, motif, or question from our readings and discussion to reflect on (ex: What is truth?). Referencing at least one of the readings and at least one of the spaces we have visited, write a short essay (3-4 paragraphs) discussing how you feel your understanding of that topic, theme, motif, or question may have changed or been confirmed through these experiences. May be repeated up to 2 times for different topics.
  - 6) Consider a preconceived notion you had about Greece, Greek people, Greek culture, or the authors & readings for the course. Write a 2-3 paragraph comparison or contrast considering that notion then versus now, whether you consider it positive or negative. Reflect on where that notion came from and why you had it. Provide specific, detailed evidence for the comparison/contrast from the readings, our site visits, or your own explorations.

**LEVEL 2 ASSIGNMENTS: Analyze & Evaluate (25 points total/10 points each, with an additional 2.5 points each if I see a draft and we have a conference about it)**

For level 2 you will choose two of the following three options. Each will be the equivalent of 2-3 typed pages (500-750 words). The first will be **due on Wednesday, May 27**. The second will be due no later than **Sunday, June 7**. If you choose to turn in a draft to me and have a short conference for 2.5 points, please plan to do that no later than 48 hours before the due date to allow you time to reflect on our conversation and make appropriate revisions. Rubric included in course packet.

1. *A Rhetorical Analysis*

Consider the rhetorical and philosophical question of whether a person must be "good" to speak well and choose a document you feel addresses this question. This could be a speech, a video, an advertisement, a commercial, a song, a historical document, etc.—basically anything. Referring to at least 2 of the texts from class, make an argument (with a clear argumentative thesis) about in what ways your document upholds or does not uphold the "good man" tenet. Be sure to use specific and concrete evidence from all texts involved.

2. *A Personal Reflection*

Consider any of the rhetorical or philosophical questions discussed in our course texts and choose an event from your life that you feel addresses your chosen question (i.e., what is truth? What is love?). Referring to at least 3 of the texts from class, make an argument (with a clear argumentative thesis) about how this reflection on a specific aspect of your life helps you better understand your chosen question and its place in rhetoric and philosophy. Be sure to use specific and concrete evidence from all texts involved, including your life.

3. *An Experience Evaluation*

When we evaluate, we make judgments about the value of an idea, document, act, and such based on learned criteria. Consider any of the sites we have visited on our travels to Greece and develop criteria for your experience based on our course readings. For example, if our readings lead you to believe that asking questions (the Socratic method) leads you to a higher understanding of yourself and of humanity, is your chosen site effective or ineffective at leading you to that higher understanding? Why, or why not? In what ways is your growth helped or hindered on that site based on your own criteria? How and why have you set those certain criteria (referencing the course texts)? Be sure to use specific and concrete evidence from all texts involved, including the sites.

**LEVEL 3 ASSIGNMENT: Create (25 points total, 20 for the project with an additional 5 points if I see a draft and we have a conference about it)**

Using the modality of your choice, create a project that synthesizes what you've learned about Greek rhetoric throughout history and applies it to our modern lives. This could be

- A 5-6 page "traditional" essay,
- A play, scene, or conversation between "characters" from the course,
- An artistic or 3D artifact with an introductory essay,
- An 8-10 minute *significant* presentation,
- A 20-minute activity or game for the class,
- A comic book/graphic novel format or
- Something else I haven't thought of yet.

Your **goal** for this assignment is to bring together (synthesize) ideas from all the “texts” of the course—historical texts, our readings, our site visits, course curriculum from other courses, your previous assignments, outside sources, and Greece itself—with contemporary American life by making a persuasive, thesis-driven argument.

Your **purpose** is to answer one of the following questions with *depth* and *breadth* in a way that shows how your argument is significant for your audience, which you will choose. Use specific, concrete evidence whenever possible to show the relevance of your argument.

**Due no later than Friday, June 19.**

You should use 2-3 of our primary course texts, at least one site or cultural point of reference in Greece, and at least one outside reference (could be academic, pop culture, etc).

1. We started our trip with a discussion of sophistry. How have we embraced or rejected sophistry throughout the history we've studied, and what is its use to us in our contemporary lives?
2. As we know, Plato argued that rhetoric is simply cookery, flattery, flowery language. We are persuaded by rhetoric in the same way we want food that is unhealthy for us. Do you agree or disagree? What contemporary examples can you provide to support your position?
3. St. Augustine tells us that even “shattered vessels” can be effective communicators. Do any of our Greek philosophers and rhetoricians agree? How has the discussion about “good men” in rhetoric affected the way we see contemporary public figures?

*Further details on and assessment rubrics for these assignments will be provided in course packet.*

### **8. Attendance Policy:**

KIIS program participants are expected to be punctual to and in attendance at all classes, presentations, meetings and required excursions, and to remain with the program for the full academic period. Unexcused absences from classes and/or mandatory meetings will result in a lowering of the student's final grade, as will excessive tardiness. Multiple unexcused absences could result in expulsion from the program. Any absence from an academic class session must be excused for medical reasons.

### **9. Disability Accommodation:**

KIIS will make every reasonable effort to provide accommodations for program participants with special needs or disabilities, but we cannot guarantee that we will be able to do so. Be aware that many foreign countries do not have comprehensive legislation comparable to the Americans with Disabilities Act (ADA). As a result, businesses and other establishments operating in foreign countries may not be able to provide accommodations.

If you have a disability accommodation need, we recommend you contact your KIIS Campus Representative, <https://www.kiis.org/about-kiis/contact-us/campus-representatives/> early in your program selection process so that s/he has time to discuss any specific needs, including which KIIS programs may be best suited. You also are welcome to contact KIIS Office Manager, Haley McTaggart, [haley.mctaggart@wku.edu](mailto:haley.mctaggart@wku.edu), to discuss your disability accommodation needs (e.g. housing, transportation, excursions, class schedule, etc.).

Immediately after acceptance, notify KIIS Office Manager, Haley McTaggart, [haley.mctaggart@wku.edu](mailto:haley.mctaggart@wku.edu), if you have a special need or disability that might require any form of accommodation abroad. Failure to notify KIIS may prevent you from participating on your KIIS program. If you require any accommodations abroad, you must provide KIIS Office Manager, Haley McTaggart, an accommodation letter from your home campus' disability accommodation office that lists the accommodations you are eligible to receive. Please do not request accommodations directly from your KIIS Program Director or other KIIS Faculty; the KIIS Office will contact your KIIS Program Director and/or Faculty after we have received your above accommodation letter. In some cases, you may need to make arrangements for a caregiver to join you on your KIIS program, should your physician, campus disability accommodation office, or KIIS make such a recommendation or require it.

#### **10. Title IX / Discrimination & Harassment:**

Recent attention to gender discrimination and sexual harassment at colleges and universities reminds us of the importance of adhering to standards of ethical and professional behavior. KIIS Study Abroad is committed to supporting and encouraging safe and equitable educational environments for our students, faculty, and program directors. Students, faculty, and program directors are required to be civil and treat each other with dignity and respect. As such, harassment and/or discrimination of any kind will not be permitted or tolerated.

Sexual misconduct (sexual harassment, sexual assault, and sexual/dating/domestic violence) and sex discrimination are violations of KIIS policies. If you experience an incident of sex/gender-based discrimination, harassment and/or sexual misconduct, you are encouraged to report it to a) KIIS Executive Director, John Dizgun (+1-270-227-2288), b) WKU's Title IX Coordinator, Andrea Anderson (270-745-5398 / [andrea.anderson@wku.edu](mailto:andrea.anderson@wku.edu)) or WKU's Title IX Investigators, Michael Crowe (270-745-5429 / [michael.crowe@wku.edu](mailto:michael.crowe@wku.edu)) or Joshua Hayes (270-745-5121 / [joshua.hayes@wku.edu](mailto:joshua.hayes@wku.edu)). Please note that while you may report an incident of sex/gender based discrimination, harassment and/or sexual misconduct to a KIIS program director and/or faculty member, KIIS program directors and faculty are considered "Responsible Employees" of Western Kentucky University and MUST report what you share to WKU's Title IX Coordinator or Title IX Investigator.

If you would like to speak with someone who may be able to afford you confidentiality, you may contact WKU's Counseling and Testing Center, <https://www.wku.edu/heretohelp/> at 270-745-3159.

For more information on KIIS Title IX, see <https://www.kiis.org/students/health-safety/title-ix-clery/>; additional Title IX resources can be found here <https://www.wku.edu/eoo/documents/titleix/titleixbrochure.pdf>.

Everyone should be able to participate on a KIIS program, attend a KIIS event, or work in a KIIS environment (e.g. KIIS office) without fear of sexual harassment or discrimination of any kind. Be respectful of each other.