

How History Shapes Place: A Tour of Two Cities

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INTRODUCTION

As a teacher at Lee High School, the seminar *The Middle East: History, Geography, and Culture* is appealing in order to both understand some of my students' cultural history and gain insight to the past that has shaped this often news-making region. Lee High School prides itself on cultural diversity. Though only a small percentage of the student population is Asian, the majority of that group is either South Asian or Southwest Asian. In my regular tenth grade world history classes, Muslim students from various parts of the world experience fasting at Ramadan, attend services Friday afternoons, complain about the lack of Halal cuisine in the cafeteria, and wash themselves in the bathrooms before attending group prayers in designated rooms in the school building. Despite these behaviors that could possibly cause an ethnic or religious group to stand out, the Muslim populations at Lee are greeted with a balance of bewildered acceptance and complacent ignorance by the non-Muslim majority.

Lee is an inner city high school with a highly diverse population. Over fifty percent of the students are considered English learners, meaning they are not fluent enough to pass the state required exam. The majority of these students, plus others from English-speaking nations, have been in the country less than ten years. This diversity seems to remove much of the self-consciousness that ethnic groups have in other parts of Houston, but also creates misunderstandings as these groups join together, creating ethnic cliques and circles of friends. These cliques do little to inform other groups of their cultures, values or beliefs, which causes further divide amongst the students. Often in my history classes I hear students ask each other questions that seem very forward and sometimes rude. These questions are often posed to the Muslim students. Though it is usually a simple matter of the asker being tactless and genuinely curious, these questions show that there are misunderstandings between groups. While I feel it is my job to clarify these misunderstandings, when it comes to questions of Islam and the Middle East, I often have to consult students of that faith or region myself. My hope in attending this seminar is to gain information that will allow me to negotiate these moments more easily and develop a unit which will both help non-Middle Eastern students understand their classroom neighbors' history and allow the Middle Eastern students to feel their culture's contributions are present in the curriculum.

Considering the one year time frame to teach it, the tenth grade world history curriculum is actually somewhat generous to non-Western cultures. However, I happen to teach in a school where state tests rule this curriculum, and much of what is not tested tends to be replaced by what is, namely United States history. Sadly, our study of Hammurabi's Code is juxtaposed with the Constitution, allowing both to be taught at the expense of serious coverage of the former. Also, due to the English abilities of the students in the school, a significant amount of time is also taken for vocabulary mastery. This leaves very little room for non-Western history. There is, however, always room for improvement with social studies skills. For that reason, I have decided to focus my unit on skills including primary source analysis, sequencing, comparing, contrasting, and drawing conclusions. These are skills that students can use on the state-required test that transfer from any content to any other they are presented with in the future. In short, my unit will focus on

critical thinking skills. The unit will be taught over a period of two weeks with classes meeting three times a week in one 40 minute session and two 95 minute sessions each week. Lessons are roughly designed for these session lengths.

OBJECTIVES

The objectives for this unit are adapted from the Texas Essential Knowledge and Skills for 10th grade world history (see Appendix A for complete objective and corresponding enumeration).

History

Students will gain knowledge of significant empires throughout history in the Middle East, including the Roman Empire, the Byzantine Empire, and the Ottoman Empire.

Culture

Additionally, students will understand how competing political forces in the region altered the culture and physical appearance of the region. Students will also be exposed to significant artistic and architectural pieces that have influenced later cultures.

Social Studies Skills

The student will also interpret primary sources to compare and contrast, develop conclusions, and categorize information (chronologically and thematically).

RATIONALE

Architecture as a Historic Medium

Jonathan Glancey defines architecture as “the moment that a building is imbued with a knowing magic that transforms it from mere shelter to a self-conscious work of art” (Glancey 9). If architecture is the embodiment of magic, then is it possible that architecture changes wherever definitions of magic differ? Is architecture in the Middle East a departure from the western styles because of the Muslim influence? Or is it possible that architecture is the uniting element between Middle East and West that informs and inspires and offers a window into the respective cultures that defined these styles?

While film and literature lend insight into the highest desires of common people, architecture does a very different thing. Architecture that remains standing through generations reflects the eternal culture of a place. While literature and film capture a moment, the ability of a building to remain standing shows that the next generation still has value for it or respect for that part of the culture’s history. A city shows not only what happened in the past and what was valued most (often these buildings are very costly and require sizable fortunes to build – not a frivolous undertaking), but also what that culture may continue to revere.

Architecture also lends relevance. Students experience architecture (or lack of it) in their daily lives. I am frequently asked why our school looks so ugly. I respond by having students think of more attractive buildings in the city, most of which are downtown or in the wealthier parts of Houston. Eventually, students realize that the architecture provided them at Lee High School not only reflects the mid-century modern style popular in the 1960s, but also shows an underlying devaluation of education at the time as reflected by the low cost construction. These students are aware that their school building is a temporary mark on the city’s appearance. The fact that the district refuses to address the new “open-air” quality in one of the stairwells leads them to believe a change is coming, but whether that means a new building or a more radical change is less certain. Either way, the city seems unwilling to tear down the Astrodome, (which opened just two years after Lee), causing some to wonder what this city values in it.

My ultimate appeal for using buildings, however, may be rather personal. I did not come into history for the love of history. I came to appreciate history through my love of architecture. As a young architecture major at the University of Houston, my favorite classes were the survey classes where professors took us on tours of the world and through time by showing us the buildings that different cultures revered. It took two years of studio classes for me to realize that I did not care for new architecture very much. What I loved were the old buildings that time and people saw fit to preserve. Each image showed me a new mindset and a different world view. For just a moment, I could step into that place and imagine the climate, geography, culture, and history that created it and begin to feel some connection to that mindset. It is my hope that some of my students will experience this when we embark on this unit of discovery.

The unit I develop from my studies on the Middle East will involve two cities of particular significance in the region. Both Jerusalem and Istanbul have roots to the Roman Empire. By starting with the Romans, students will be able to connect to their studies of western cultures a little more easily. The unit will be a highly pictorial series of lessons asking students to draw conclusions based on what they see in buildings. When given a set of pictures, students will be encouraged to arrange the images by use, possible eras, and similar elements. Before any clarification is made, students will develop questions to guide their own study and I will offer some as well. Such questions include: What types of buildings are important to Middle Eastern cultures? How do people use these spaces? How does the history of the place shape the look of it? What are the distinguishing elements present in the architecture of a specific time or of a specific group? How does the geography play a role in the architecture? How does religion play a role in the architecture? Is it possible to tell the history of a city simply by looking at it?

The last question is of particular interest. It is my hope that after a study of the elements and their associated contributors throughout history in one of the cities, students will be able to look at images of the other city and determine its historical influences. This deductive method will challenge students to develop “rules” of an era or group that can then become a schema onto which historical information is added.

UNIT BACKGROUND

Jerusalem

According to the Talmud, “Whoever did not see Jerusalem in all her glory, never saw a beautiful city” (Salomon). What is written of in the Talmud and so many other documents now only remains in pieces scattered across the Old City of modern day Jerusalem. The Jaffa Gate, the Damascus Gate, and the Temple Mount harken back to the days of Herod and are all that remain of the Second Temple that was destroyed in 70 AD by the Roman Emperor Titus (“Jerusalem: 3,000 Years of Miracles”). Even Herod’s version, however, was a replacement for Solomon’s Temple that was destroyed on the same site in 586 BC by Nebuchadnezzar II, the Babylonian King. Both Titus (“Jerusalem: 3,000 Years of Miracles”) and Nebuchadnezzar (Hirsch) destroyed the Holy site to punish insurrection by the people of Jerusalem. Though little of either temple remains today, these events do set a trend that has lasted for the better part of Jerusalem’s history – that of conquest by competing factions.

In order to appreciate Jerusalem’s architectural make-up, it is necessary to arrange these buildings with the history that inspired the construction. Since 931 BCE, with the death of King Solomon, Jerusalem changed hands from the Assyrians, to the Babylonians, to the Persians, and under Alexander the Great, to the Greeks. By 320 BCE, Jerusalem was under the control of the Egyptians, then the Syrian Seleucids – who outlawed Judaism – prompting the Maccabean revolt, which established a brief period of Jewish rule in the city (“Main Events in the History of Jerusalem”).

The Roman period of the city's history began in 63 BCE when Pompey claimed Jerusalem for Rome but allowed the local leaders to continue their rule under Rome's protection ("Main Events in the History of Jerusalem"). During Rome's approximate 200 years of rule, the Second Temple was both constructed and mostly destroyed. Originally located at the Holy Land Hotel in Jerusalem, a recreation one-fiftieth the size of the original city has been created by a host of scholars in order to attempt to show what the city looked like after Herod had completed the Second Temple ("Jerusalem: 3,000 Years of Miracles"). This replica – now moved to the Israel Museum – shows a city which could have stood next to Pompeii. Roman arches lead one into the city where gold-toned Roman Corinthian capitals top fluted columns. The characteristic semi-circular structure in the heart of the city appears to be a theater. Amid the red Roman tile roofs are dotted in the occasional compluvium, the characteristic opening to the sky featured in Roman houses (Harris 464). The protective parapets running the lengths of the many city walls continue the Roman style and remind the viewer that this city was highly desired for conquest by others.

The Israel Museum hosts a website that allows users to take a virtual tour of the replica and maneuver around in it. While most of these buildings are no longer in existence, it might be quite useful for students to see what the city looked like in Roman hands. This brings up another question: if Herod had commissioned much of this architecture, and he was a Judean king, why does his city look so Roman? Herod, like some of his predecessors, who were also great city builders, believed that the Roman Empire could become a source of power and stability. Though he is often accused of being a traitor to his own people, Herod used the Romans to gain his right to rule and frequently honored the Roman Emperor Octavian and his family with buildings in the Roman style throughout Judea (Mueller). Perhaps to balance his loyalties and appease his own people, Herod constructed the Second Temple to replace the one destroyed by Nebuchadnezzar. This became Judaism's most sacred place ("About the Model of Jerusalem in the Second Temple Period"). What remains of Herod's Second Temple is the Western Wall, constructed of foundation stones, some over forty feet long and weighing as much as six hundred tons (Mueller 42). Jews gather to pray in the courtyard that surrounds the Western Wall, a primary support to the Temple Mount where the Second Temple once stood and where now stands Islam's third most sacred site.

Apparently not all leaders of Jerusalem placated the Romans as Herod had. From 66 through 73 CE, the Jews of Judea fought for independence from the Romans. In 70 CE, Titus destroyed much of Jerusalem including the Second Temple in order to put down a rebellion. After the Jewish defeat at Masada, a second rebellion returned Jerusalem to the Jews. This did not last. In 135 CE, Emperor Hadrian destroyed much of what remained of Jerusalem, renamed the city, and refused to allow Jews to enter ("Main Events in the History of Jerusalem"). It may be useful to have students think about why certain buildings remain while others do not. Some buildings lose value and are destroyed, but this is not the case with the Second Temple. This building was more likely destroyed in order to psychologically crush the Jews. As a result, what remains has possibly gained value over time as a symbol of the trials that Jews have suffered and an immovable testimony of the Jewish faith.

Emperor Constantine's mother, Queen Helena, visited Jerusalem in the early Byzantine era, shedding light on the Christian presence in the city. While there, she commissioned construction of the Church of the Holy Sepulcher, completed in 335 CE ("Jerusalem: 3,000 Years of Miracles"). The site itself is of historic and Christian significance. It geographically corresponds to Biblical descriptions of the site where Jesus was taken after crucifixion. The site had once been a quarry and then perhaps a burial site, where early Christians held services, only then to become the site of the Temple of Venus constructed by the Roman Emperor Hadrian in 135 CE ("Church of the Holy Sepulcher"). Though the site was less than ideal for excavation, Constantine authorized a massive excavation and the destruction of the Temple of Venus. While the site was

being prepared, Helena discovered three crosses, including the True Cross and the Stone of Unction where Jesus was laid after crucifixion. The main part of the church was a circular structure that surrounded what is believed to be the Tomb of Christ (“Church of the Holy Sepulcher”).

Under the Byzantine rulers, Jews were eventually allowed to return, but only to be thrown out again when the Persians reclaimed the city (“Main Events in the History of Jerusalem”). The church was partially destroyed by fire in 614, when Persians invaded and took the True Cross away with them. It was returned by Emperor Heraclius as the Byzantines tried to reclaim the city. With the development and expansion of Islam, the Church of the Holy Sepulcher found itself in the hands of Caliph Omar who generously refused to pray in the church. He did so to prevent it from being taken over by Muslim worshippers, only his plan meant the church’s destruction when Caliph Hakim recognized it as a Christian house of worship and systematically destroyed the structure in 1009 (“Church of the Holy Sepulcher”). It was not until the Crusaders reached Jerusalem in 1099 that significant repairs were undertaken. At this time, three caretakers were appointed: Greek Orthodox, Armenian Apostolic, and the Roman Catholic Churches were charged with the care and future repair of the structure. Today, these groups and others conduct services at various times under one roof (“Church of the Holy Sepulcher”). Their unique senses of décor blend with the Byzantine and Crusader styles that make the Church of the Holy Sepulcher a patchwork display of the history it has witnessed.

As mentioned before, in 638 Caliph Omar claimed Jerusalem, expanding the Muslim presence there and allowing Jews to return. It is in this era that the Dome of the Rock and Al-Aqsa were constructed (“Main Events in the History of Jerusalem”). The Dome of the Rock was commissioned by the Umayyad caliph Abd al-Malik in 688 CE (“Dome of the Rock, Jerusalem”). Located on the highest point of the Temple Mount, almost directly above the Western Wall, this shrine for pilgrims stands visible from almost any part of the city. It has several legacies of great significance to Jerusalem. First, to the Jews, this was believed to be the site where Abraham was told to kill his son Isaac. Beyond that, its location as the central point of the First and Second Temples marks it as a Jewish Holy site. It is also a sacred place for Muslims. They believe Mecca was the location where God’s request of Abraham was to be carried out; however, the Dome of the Rock is the third holiest site for Muslims for another reason. It is believed that here Mohammed ascended into heaven, though it is notable that the actual Dome of Ascension is nearby (“The Dome of the Rock, Jerusalem”). It is also believed that when God first created light, it shown here first (“Jerusalem: 3,000 Years of Miracles”). It is possible that the Dome of Rock was a message to Jews (by its location) and Christians (by its interior ornamentation warning against the Trinity) that Islam was the superior faith in Jerusalem (“The Dome of the Rock, Jerusalem”). Whatever its intension, the building itself is a statement. This is in part due to exact mathematical proportions. The diameter of the dome is the same length as the height of the building and the length of each of the eight walls. It is fitting that the inventors of algebra should create such a piece, but the striking quality of the building is also due to the golden dome, the full moon symbol upon it, and the elaborate tile work throughout the building.

In 1099, European crusaders had captured Jerusalem, which they held until 1189 when Saladin claimed the territory. During this period, as European armies continue to try to reclaim the Holy Land for various popes, small churches appear across the exterior landscape of Jerusalem including one at Abu Ghosh (“Jerusalem: 3,000 Years of Miracles”). After the Crusader period, ending in 1244, Jerusalem is briefly claimed by the Turks and then the Mameluk Egyptians (“Main Events in the History of Jerusalem”). Including the Crusader Church in the lessons brings in this period of Jerusalem’s history that is distinctly absent from Istanbul’s. Up to this time, the histories and architectural styles of both cities feature many of the same empires. While the Crusader period is comparatively short and relatively insignificant in the greater

scheme of Middle Eastern history, it is significant in European history. Students are taught that during this era, Classical texts are rediscovered and significant trade relationships are formed that will eventually help to usher in the Renaissance in Europe. While this does not directly relate to the unit at hand, a quick study of the Crusaders may draw a connection for students to their knowledge of European history.

By 1517, the Ottoman Turks peacefully enter and claim Jerusalem which they held until 1917 (“Main Events in the History of Jerusalem”). During Turkish rule, the city gates were rebuilt as well as the temple of David and one Turkish pasha’s palace that would later become the American Colony Hotel (“Jerusalem: 3,000 Years of Miracles”). The hotel offers a website where students can take virtual tours of the building. Here they may see images reminiscent of Topkapi Palace in Istanbul though the style of the building is distinctly Jerusalem.

From 1917-1948, the British controlled Jerusalem and the larger Palestinian state. It is at this time that Saint George Cathedral appears (“Main Events in the History of Jerusalem”). The Gothic Revival style of the building itself looks rather English. This is appropriate as it is the seat of the Anglican or Episcopalian Church in Jerusalem. Students may recognize the distinctive parapets common to European castles as well as the central stained glass window found in many European churches.

Starting with the creation of Israel in 1948, architectural trends take very different tones depending on which portion of the city one sees. In the newer parts of West Jerusalem, the architecture reflects the styles popular in Europe or the United States (“Jerusalem: 3,000 Years of Miracles”). However, in the portions of the city that remained under Jordanian control until 1963, traditional souqs line narrow streets (“Israel & Sinai”). To teach the modern era of the city’s history, Yad Vashem is an interesting place to begin. This rather large complex is dedicated to the memory of the Holocaust. It features The Valley of Communities, a 2.5 acre maze carved into the bedrock of the landscape showcasing the names of Jewish communities throughout Europe that no longer exist; The Hall of Names, a conical shaped building wherein pictures, testimonies and records of those that perished are displayed; and the Hall of Remembrance, a tent-shaped building with an opening in the top allowing smoke to drift up from an eternal flame that lights the names of the concentration camps where the Holocaust took place (“Remembrance”). Also located on the grounds at Yad Vashem is the Avenue of the Righteous where a tree is planted in honor of those that attempted to save the lives of Holocaust victims and survivors. This is a fitting place to end the tour of Jerusalem as it is reminiscent of another of the city’s famous sites – the Garden of Gethsemane. Here ancient olive trees that witnessed the many empires once in control of Jerusalem still grow and will continue to grow for empires to come.

Istanbul

In the ever darkening landscape of the Roman Empire, Constantinople, now Istanbul, served as a beacon of civility on the edge of the Empire, but that was not this city’s first incarnation. Though Istanbul can trace its roots to perhaps as early as 3000 BCE, it was a group of Greek settlers that came to the area under King Byzas that established the colony of Byzantium (sometimes Byzantion) (“History of Istanbul”). Nothing remains of the original Greek city, for the Romans razed it completely when they took occupancy in the 100’s BCE (“Istanbul: Layers”). Under Roman occupation, the city served as a gateway to the Middle East with its prime location in the Bosphorus Strait. Constantinople (sometimes Constantinopolis), as it was renamed for the Emperor Constantine, became the center of Christianity for the Roman Empire. Perhaps the most notable remnant of this era was not a building at all, but rather the horserace track, or hippodrome, which remains mostly intact since its construction in 203 CE (“Constantinople (Istanbul): Hippodrome (1)”).

More impressive than the Hippodrome in terms of engineering, the city walls that surround the oldest portion of Istanbul were built over the course of the first emperors' reigns and completed by 439 ("Constantinople (Istanbul): Land Walls"). Punctuating these walls are gates, including the Golden Gate with the characteristic Roman arch, students may find familiar as such gates were common not only to Europe, but also Jerusalem.

With the division of the Roman Empire and the sack of Rome in 410 CE, Constantinople became the capital of what remained for the next thousand years: the Byzantine Empire. Still, little of this city remains due to anti-government riots under Emperor Justinian I that destroyed the city's significant buildings ("History of Istanbul"). Some of Istanbul's most distinct architectural artifacts reflect the rebuilding efforts undertaken in the 500's CE. The most notable and influential of these is the church of Hagia Sophia (or Divine Wisdom). Under Justinian's command, architects Anthemius of Tralles and Isidorus of Miletus erected a massive domed structure free of central support columns and interior walls. Though the dome partially collapsed thirty years after construction had ended resulting in slight changes to the ring of windows that encircle the central dome, the engineering marvel began to reflect a style that would become the trademark of Christian and Islamic architecture in the region for generations to come (Glancey 38-39). What is particularly notable about this building is its departure from Western architectural styles. While the dome remains, it takes on a much more organic appearance when coupled with the support domes that flank it. Even the columns have taken a different cue, adopting capitals adorned with "serpentine foliage" (Glancey 39). This perhaps reflects a more mystical era's onset, but more than that, it may also show a preference for the organic sensuality of the East. By this time, Romans had been trading with empires in Eastern, Southeastern and Southern Asia. It is fitting that builders would create a style to bridge the known world in a city that connects the continents.

Continuing in the Byzantine tradition, the last Byzantine imperial palace was built in the 1200's. Tekfur Sarayi was home to Constantine Porphyrogenetus and later emperors until the Ottoman conquest in 1453 ("Tekfur Sarayi"). While only the façade remains, the fact that it stands at all is rather unique. After the Ottoman conquest, the building was repurposed as a brothel, only to later become a pottery shop and then a home for the poor ("Tekfur Sarayi"). While the façade shows a once grand structure with details similar to those in the Hagia Sophia, its use was lost on the Ottomans who chose to make their headquarters closer to the waterways. While the Hagia Sophia was preserved and converted to a mosque sending a message regarding the new religion in Constantinople, Tekfur Sarayi was left to ruin stating a similar message that the political winds had shifted as well.

Standing on the site of the original Greek Acropolis near the Seraglio Point on the Bosphorus exists the palace of Fatih Sultan Mehmet, the Conqueror. Built twenty-five years after Mehmet conquered Anatolia to expand his father's empire, the massive complex housed sultans and government officials for the first 380 years of Ottoman occupation in Istanbul ("History of Topkapi Palace"). Istanbul's architectural marvel suggests the influence of the Islamic styles, while maintaining a bond with the Byzantine appearance of the city's past. Surrounding the Baghdad Pavilion, the nearly flat overhung roof of the tall shaded gallery is supported by thin columns that widen at the top forming decorative support arches. While its appearance is reminiscent of the Roman column, this is not a far stretch from the Moorish styled horseshoe arch that characterizes Islamic buildings throughout the Middle East, Africa, Europe, and India. The roof line and dome suggest a more Indian influence altogether. The departure from Rome seems not in the structure so much as in the decorative elements that adorn the walls of almost every public and private space in the complex. Elaborate tile-work in geometric patterns emphasizes the spiritual beliefs of the makers. The literal depictions of people in the Byzantine era's mosaics were feared by many Muslims to be a form of idolatry and abandoned by the Ottomans.

Located next to the Hippodrome, the Mosque of Sultan Ahmed rounds out our tour of Istanbul. Begun in 1609, it is a landmark example of Classical Ottoman architecture. Often referred to as the Blue Mosque for its tile-work designs in blue, the main structure looks a bit like a cascading fountain due to concentric domes stacked one upon the other. The mosque was created by Sultan Ahmed to rival the Hagia Sophia (“Blue Mosque, Istanbul”). In fact, it borrows heavily from the Hagia Sophia in appearance, especially in the rings of windows that encircle the many domes, but the Blue Mosque is decidedly more modern and conventionally Islamic in style. The interior is ornamented with Arabic writings in white, blue, and gold that contrast with the ornate mosaic patterns set on bright white walls.

There are two striking features that stood out to me about this building. The first feature is not one, but rather six minarets that call the faithful to prayer. Apparently, this was the product a misunderstanding on the part of the architect. Ahmed had ordered gold (“altin”) minarets, but the architect had understood there were to be six (“alti”) minarets (“Blue Mosque, Istanbul”). Even before construction was complete, this created controversy as the most sacred mosque, Harem Mosque in Mecca, also had six. A solution was achieved by adding a minaret to the one in Mecca, thus allowing the Blue Mosque to maintain its six (“Blue Mosque, Istanbul”). This shows that Islamic architecture does not exist on its own. The Blue Mosque is part of a larger community of buildings in the Middle East with an established hierarchy developed by the religion that inspires this region’s great buildings. The second feature of particular interest to me is the entranceway where chains are hung low to remind people to bow when entering. Even the sultan, who would have entered on horseback, had to bow (“Blue Mosque, Istanbul”). By creating such an obstacle to entry, the participant in a Blue Mosque experience is forced to become humble before stepping into the vast space that unfolds inside. Once inside, the spectacle is perhaps made all the more awesome by the feeling of humility and smallness that its entrance commands. Students may start to reflect on how they enter buildings themselves. Often entryways are welcoming, but it may be the buildings with the very heavy doors we remember because we were forced to experience the space after a challenge.

It is no wonder that Mehmet and later sultans chose to keep the Hagia Sophia and other Christian churches intact during Ottoman occupation. To these buildings were added minarets and Islamic details that did not diminish the quality of the craftsmanship or structure. Istanbul, like Jerusalem, has held her history by adapting to the political and cultural shifts of her conquerors. It may be interesting for students to consider what Houston might look like if another culture conquered it. What structures would be valued by any culture in our city?

LESSON PLANS

Lesson Plan One: Elements of Style

Objectives

The students will be expected to analyze information by sequencing, categorizing, comparing, contrasting, making generalizations and predictions, and drawing inferences and conclusions (25c), as well as use primary sources, such as artifacts, to acquire information (25b).

Materials and Resources

The teacher will need to provide each group of 3-5 students with an envelope of images of the students’ own city, in my case, Houston. These images will show different buildings of different uses (churches, office buildings, schools, houses, political buildings, industrial buildings, etc.) and styles built in different eras of the city’s history and should be labeled with the name of the building and perhaps a date of construction. [Note: Collaboration with the photography teacher may be able to produce many of these images.] Students will also need sticky notes to create category headings and make notes. Each student should also develop a research organizer. A

large piece of drawing paper could be used where a graphic organizer with five columns and 8-11 rows are drawn on.

Procedures and Activities

Students in small groups are given an envelope with pictures of the city they live in inside and a package of sticky notes and asked to create categories with the images starting with building usage. Students label the categories as they go. Once categories are created, students are pressed to evaluate the buildings. Which look the most impressive? Which seem the most expensive? Which are the oldest buildings? Ask students to create generalizations about the styles and appearances of each category of building and write them on the category headings. Groups then develop a series of questions about why certain kinds of buildings seem different than other kinds of buildings. Solicit groups to share their questions so that other groups can add to their pool if they hear something interesting.

Next students organize the images based on architectural style. This may require a brief lesson in local styles. In Houston, the common architectural trends include Classical Revival, Mission, Romanesque Victorian, Modern, and Post-Modern. A significant number of buildings in the collection may not have an identifiable style. These might be grouped together. Once the categories are made and students have made generalizations based on style, have students develop questions they have about the different styles. Share this round of questions as well.

Add to the questions if these were not discussed. What types of buildings are important to our culture? How does the history of Houston shape the look of it? What are the distinguishing elements present in the architecture of a specific time? Why are certain distinguishing elements common to different types of buildings? How does the geography play a role in the architecture? How does religion play a role in the architecture? Is it possible to tell the history of a city simply by looking at it?

In the first column of the research organizer, students add 7-10 questions that they want answered by the end of the unit. The top row will list eras maybe cities of interest, starting with the students' own city. Have students fill in their own city's column, answering the question with buildings that could be useful in developing an answer to the question and a hypothesis answer.

This is designed to take 40 minutes, but may take longer if discussions are generated.

Assessment

As students are categorizing the images, check for understanding as to why certain images are placed together. Generalized theories about building use and style may be rough. Use this as a formative assessment and respond with questions.

Lesson Plan 2: The Romans Build an Empire

Objectives

The student will: analyze examples of how architecture reflect the history of cultures in which they are produced (20b); locate and use primary sources such as artifacts to acquire information (25b); analyze information by sequencing, categorizing, summarizing, making generalizations and predictions, and drawing inferences and conclusions; as well as explain and apply different methods that historians use to interpret the past, including the use of primary and secondary sources, points of view, frames of reference, and historical context (25d).

Materials and Resources

Students will need a prepared packet of information including a map of the Roman Empire, images of Roman buildings throughout the Empire, a timeline of Roman conquest battles, and a data set of Roman facts (based on political, intellectual, religious, artistic, technological,

economic, and social factors – or PIRATES). Sticky notes and the previously prepared research organizer will also be used. A large map of the Eastern hemisphere may assist the introduction to the lesson. A stone or marble sample would help as well.

Procedures and Activities

Start with stone either in picture or tangible form. Point out a large map of the Eastern Hemisphere where the stone can be found. Point to Rome, Germany, Britain, Spain, Greece, Morocco, Egypt, Israel, Syria, Turkey... Tell students that this stone can be found in buildings, but not in the ground. In fact, all of the stone came from islands in the Marmara Sea. Ask them why it is likely that all of these places use the same stone in their buildings. [Note: These were parts of the Roman Empire which quarried much of its marble from these islands, giving the empire a cohesive appearance.]

Students are given images of the Ancient Roman Empire and once again sort this information into categories based on use (which may only be possible using the names of buildings). Students identify which buildings seem impressive, more significant, grander, etc. Have students make generalizations on the sticky note category headings.

Next students are presented with a data set about the Roman Empire. Students sort data based on PIRATES (Political, Intellectual, Religious, Artistic, Technological, Economic, and Social) categories. Once categories are made, have students summarize the seven categories and add to sticky note headings. Have students find images of buildings in the Roman collection that support generalizations made about each factor. [Generalizations may need to be broadened or adapted to include buildings.]

Based on what they've seen and read, ask students to develop a sense of "what Romans are like." Have them discuss in groups and then share ideas as a class. If it doesn't emerge in their conversations, add to the discussion that Romans valued order, logic, and technology and their architecture demonstrates that. Ask students were the power lays in the Roman Empire. They should be encouraged to use the architectural and data examples as proof of their assertions. Students then need to recall buildings in their own city that seem "Roman" and how these buildings are used. Ask students what this says about us in America that we adopt Roman styles (mostly in banks and government buildings).

Students return to their research organizers and add answers to their previously made research questions in the third column now titled "The Roman Empire." This can be done once again in the form of example buildings and hypotheses.

This lesson will likely take 95 minutes.

Assessment

Somewhere in the course of the lesson, students are made aware that this is practice for a summative assessment wherein they will be given a city to analyze in much the same way we analyzed the Roman Empire. Students should be encouraged to contribute to the rubric-writing process so that they are well aware of the expectations. The rubric should include the required objectives and any other criteria that students feel strongly about adding. The final product will be a brief essay that answers their own research questions along with visual supports.

Lesson Plan 3: The Crossroads City: Istanbul

Objectives

The student will: analyze examples of major empires of the world such as the Ottoman empire (7a); compare the historical origins, central ideas, and the spread of major religious and philosophical traditions including Christianity and Islam (19a); analyze examples of how

architecture reflect the history of cultures in which they are produced (20b); and locate and use primary sources such as artifacts to acquire information (25b).

Materials and Resources

Part I: Students in groups will be given a map and timeline of the Byzantine Empire along with an image packet of selected buildings (aqueducts, Golden Gate/city wall, Hippodrome, Tekfur Sarayi, and Hagia Sophia) in Istanbul. Resources from previous lessons will also be referenced including Roman Empire PIRATES summaries, images, and timeline. Sticky notes will also be used.

Part II: Students will be given additional images of Istanbul, including Topkapi palace and the Blue Dome, along with a timeline and map showing the development and spread of Islam. Along with this, descriptions of Christianity and Islam should be given in some sort of reading.

Procedures and Activities

Part I: Before beginning this lesson remind students of the “PIRATES” history of the Roman Empire. Have students read about or discuss with them Constantine’s decision to move the Roman capitol to Constantinople. Point out the Marmara Sea. Reference the timeline of Rome and the development of Christianity within it. Ask students why they think Constantine (the first Christian Emperor) wanted to move the capitol.

Once students have a framework of the place, pass out image packets of buildings in Ancient Constantinople. Students categorize into two groups: Roman and not Roman. Some clarification may be necessary as this is not necessarily obvious, but students should look for the Classical forms that suggest order and logic and technological expertise. What is happening in the other images? Students might look for more organic influences. Have students hypothesize about why this might be that two styles are blending in roughly the same space and time.

At this time, it might be necessary to help students connect the images and their meanings. Students brainstorm in their groups “what power looks like” (particularly in architecture). Share ideas in the class. Who has power in Constantinople? [The selected buildings suggest there is some division of power between society (the Hippodrome), the military (the Golden Gate), the emperor (Tekfur Sarayi), and the Christian Church (Hagia Sophia). Allow students to try to prioritize these elements, but point out that they all serve a function in Byzantine society.] In the fourth column of their research organizer, students add Constantinople and try to formulate statements as to how this city answers the questions.

Part II: Distribute map and timeline of Islamic rise and spread. Go over these resources together. Have students explore the similarities and differences between Christianity and Islam in a Venn diagram or similar organizer. Discuss as a class the historic relationship between these two groups.

Next distribute images of Istanbul. Point out the new name and the new style. Students identify various uses of each of the case buildings and various style elements. Add these images to the images of Constantinople. Students may generate questions. Have students theorize as to why Hagia Sophia appears totally intact while Tekfur Sarayi is in ruins. Why did the Muslims leave the Hippodrome intact? Who has power in the Ottoman Empire? Students will fill in their fifth and final column of the research organizer, now entitled “Istanbul.”

This lesson may take one 95 minute session and one 40 minute session.

Assessment

Have students write briefly to the prompt using specific evidence: “Why do people build great buildings and what do they say about the builders?” Student responses may vary, but should be

supported by evidence from the research organizer. The research organizer will become a foundation for the study of Jerusalem in the coming lessons, so some revisions may need to be made to allow for this.

Lesson Plan 4: The City That Never Forgets: Jerusalem

Objectives

The student will: analyze examples of major empires of the world such as the British and Ottoman empires (7a); compare the historical origins, central ideas, and the spread of major religious and philosophical traditions including Christianity and Islam (19a); analyze examples of how architecture reflect the history of cultures in which they are produced (20b); and locate and use primary sources such as artifacts to acquire information (25b).

Materials and Resources

In an envelope, students will be given a series of index cards with images of buildings, building descriptions (including style and use), descriptions of events in Jerusalem's history, eras, groups of people with descriptions, and religions in the region with descriptions. Each group will also receive as many modern news articles about the city as there are students in the group. Articles should show different sorts of information from differing points of view but mostly regarding current conflicts.

Procedures and Activities

What makes a city great? Have students brainstorm things that make a city great using their research organizers if necessary. Have groups share their ideas aloud. Add ideas if lists do not include diversity, history, beauty, exciting food, etc.

Each student in the group gets a different news article from the modern news and reads it. Group members share what their article suggests about the city. Ask students if Jerusalem seems like a great city. [Students may develop a negative view of the city that should be explored and challenged. If classes are lively, add articles that show a clear bias for one group or another in Jerusalem and have students challenge these assumptions.]

Students are then asked to read about and sort the items in their resource envelopes. Which items go together? How can you tell? Students then generate the history of Jerusalem using the supports from their research organizer and envelope contents.

Is Jerusalem a great city? Students return to their original description of "great cities" and check off characteristics that they have heard in the lesson plus any that were not covered, but apply to the current state of the city. See if the checklist holds up for their own city. Students fill in the last column of their research organizer now entitled "Jerusalem."

To allow students the time to understand the history and culture of Jerusalem and develop their projects, this lesson may take two 95 minute class periods.

Assessment

Once students understand the complexity of the city of Jerusalem, ask them to meditate on human nature a bit. Is anyone any more complex than a city? Have students create an extended metaphor comparing Jerusalem to a person. What are the qualities of the place that seem the most human? What are the appearance characteristics that could be talked of in terms of human terms? What are the experiences of this city that lend it human qualities? Are any of these experiences similar to experiences the student has had? Students create a character description of the city using these elements that they researched and place it on a "body biography" (optional).

APPENDIX A

From the Texas Essential Knowledge and Skills for tenth grade world history (“Texas Essential Knowledge and Skills”):

History

The student is expected to:

- 7a – analyze examples of major empires of the world such as the *Aztec*, British, *Chinese*, *French*, *Japanese*, *Mongol*, and Ottoman empires.

Culture

The student is expected to:

- 19a – compare the historical origins, central ideas, and the spread of major religious and philosophical traditions including Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism.
- 19b – identify examples of religious influence in historic and contemporary world events.
- 19c – summarize effects of imperialism on selected societies.
- 20a – identify significant examples of art and architecture that demonstrate an artistic ideal or visual principle from selected cultures.
- 20b – analyze examples of how art, architecture, literature, music, and drama reflect the history of cultures in which they are produced.

Social Studies Skills

The student is expected to:

- 25b – locate and use primary and secondary sources such as computer software, databases, media and news services, biographies, interviews, and artifacts to acquire information.
- 25c – analyze information by sequencing, categorizing, identifying cause-and-effect relationships, comparing, contrasting, finding the main idea, summarizing, making generalizations and predictions, and drawing inferences and conclusions.
- 25d – explain and apply different methods that historians use to interpret the past, including the use of primary and secondary sources, points of view, frames of reference, and historical context.

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