Off the Beaten Path in Novara, Italy

One of the beauties of history is in the extensive and diverse perspectives we come across and experience in our own community as well as communities abroad. As a history major I find myself interested in wanting to be familiar with these different historical landmarks, events, people, and their significance to their immediate community and how it is different from their significance to people outside of that community. This summer I worked as an English teacher in Novara, Italy which provided me with a great opportunity to explore in person some of the history of this beautiful country. Throughout my time in Italy I was able to explore the Pompeii ruins, Vatican City, and the Roman Coliseum as well as other renowned landmarks. Although exploring the tourist landmarks was very interesting I found myself enjoying and learning more from local residents and exploring small local churches, monuments, and museums. While visiting the city of Lucca I stayed in a wonderful hostel that was a convent during the 17th century. I found staying in a local family-owned bed and breakfast, hostel, or attending local community events was a great way to befriend local residents of Naples, Rome, and other cities in Italy. They provided me a glimpse into their perspective and what they believed and wanted people to take away from their city and their history. Being a history major has definitely influenced my travels. I am always interested in looking beyond what is physically in front of me and considering how it came to be and looking further into its history rather than relying on a plaque that only provides a visitor with five sentences worth of historical information. I would recommend to anyone who is traveling to explore beyond the classic tourist landmarks because there is rich history to be discovered, and interacting with locals can be a great way to notice what you might be overlooking.

-Nathalie Moreira-Ramirez, Spring ’16

Questions? Comments?
If you have questions or comments or are interested in contributing to the History Department newsletter, please contact Cheryl Czekala at czekala@usfca.edu. We welcome information about student and faculty news, publications, and upcoming events at USF and in the Bay Area.
Check Out Our Graduates!

1. What did you do this summer? How has the transition from USF been?
   a. I spent the summer backpacking in Iceland then I traveled around Scandinavia. I am currently spending some time at home in North Carolina but I am moving to New Orleans! The transition has been bittersweet but I am excited for what’s coming next.

2. What next?
   a. I am looking forward to working with underserved communities in New Orleans, potentially in an education setting. I am also in contact with a number of publications in the area looking into journalism positions. I’ve started to study for the LSAT. I’m considering going into immigration law. Lots remains to be seen, but I am excited about the possibilities of social-justice work in New Orleans.

3. Favorite history class at USF?
   a. All of Professor Moreno’s classes and Professor Fels’ methods course on the Salem Witch Trials. Both of these professors are truly excellent at what they do and they inspired me a great deal academically and personally. I will miss them a great deal (although I am still working with both of them currently!).

(continued on page 3)
Continued: Check Out Our Graduates!

1. What have you been doing this summer? What’s next?
   a. Since graduating I’ve been enjoying my family, doing photography and styling for friends in San Francisco. I’m staying in San Francisco. I’m now working at Yahoo in talent acquisition. I just started.

2. How do you feel majoring in history has benefited you for what’s to come?
   a. I think majoring in history has provided me with a strong discipline in analytical and personal skills. Employers can trust that I can process a great amount of information and organize it while connecting it to the larger narrative of a brand or its values. At its root, history is the study of past events and how they relate to people. I think studying history can provide students with a greater understanding of how people relate to one another which makes history majors great team members in any work environment!

3. Favorite history class at USF?
   a. My favorite history class has to be the senior seminar with Professor Harrison, the Rise of Capitalism in the U.S. That class allowed me to contextualize my whole existence in relation to this country, essentially making me passionate about social justice in a real way.

1. What’s next for you?
   a. I am currently working as one of the eight Customer Happiness Supervisors at Getaround, Inc. Our company is using technology to revolutionize peer-to-peer carsharing. The Customer Happiness Team is responsible for communications with both renters and owners of the cars in our system and works closely with the claims, fleet, and product teams. On a day-to-day basis, this position is responsible for supervising a team of Customer Happiness Agents, and interacting directly with customers and vendor partners.

2. How do you feel majoring in history benefited you getting this new job?
   a. I feel that majoring in history gave me many valuable skills, particularly strong communication abilities. Much of my work requires me to interact remotely, through both written and oral avenues. I feel that what prepared me more than anything for this task was my history education which helped me to refine my ability to share ideas clearly. Additionally all of the history classes I took while working towards completing the major helped me improve my capacity for problem solving. I also learned to develop solid interpersonal competencies and process information quickly and accurately. These abilities are all developed during the course of studying history, and are invaluable to a wide range of jobs, including mine.
Continued: Check Out Our Graduates!

1. What have you been up to since graduation? What comes next?
   a. Since graduating from USF in May 2015, I packed my baseball gear and moved to Berlin, Germany. I am currently employed as a professional baseball player in Berlin. Naturally, there has been somewhat of a culture shock; with a background in history and a passion for learning I have so far had fulfilling experiences all over Europe. While playing baseball in Berlin, I have been privileged to travel all over Northern Germany and visit some of the most beautiful destinations in the world. While I am not spending my time exploring new cities, I am always reading and striving to learn something new, forming relationships with new friends, and breaking bread with the locals.

2. How do you feel majoring in history benefited you?
   a. I feel that being a history major, and more importantly a liberal arts major, has helped prepare me for the real world. By studying history, being able to learn from past successes and failures, I have knowledge and critical thinking skills that allow me to analyze anything in its entirety. Not to mention that knowing I majored in something I love to learn about, versus what will make the most money, brings me daily peace of mind.

3. Favorite history class at USF?
   a. I took several classes with Professor Moreno and I have been able to work closely with him on several personal projects of my own. I enjoyed his Latinos in the U.S. class, as it was my first history class at USF. I was enlightened by new perspectives in regards to Latinos in America. Also Professor O’Sullivan’s History and Geography of California class was loads of fun. His enthusiasm for teaching made the class all the more amazing.

-Interviews conducted via e-mail and edited for length by Claire Winter, Spring ’15

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historyusfca
A Window to Constantinople

In 1453, Prince Mehmed II stormed the walls of Constantinople. The Ottomans had valued Constantinople because of its strategic location along the Mediterranean basin. Under the military leadership of Mehmed II, they were successful in conquering it. The Byzantine name of the city, “Istanbul,” was renamed “Islambol” or “abounding with Islam.” However, to describe the conquest as a transfer of power between a “Christian” empire to an “Islamic” empire would underestimate its complexity. There were no clear-cut divides between Islamic power groups and Christian ones. Christian janissaries were recruited by the Ottoman Empire to help seize the Byzantine Empire while the pope in Rome refused to defend it. Islam was entwined with the identity of conqueror, Sultan Mehmed II. He promoted Islam in Constantinople in order to express his power, and adapted to the existing traditions and norms in order to maintain it.

Like Mehmed II, prominent individuals before the conquest adopted local customs in order to maintain their authority. Ibn Battuta, a Moroccan traveler and storyteller, records the journey of Khâtûn Bayûln, a daughter of the sultan of Constantinople. Though the Greek princess had expressed her piety through the Islamic practice of recitation of prayer, once she returned to her homeland, she indulged in consuming liquor and swine. The princess had adopted Islamic practices in order to gain recognition in her travels. However, once she reached her homeland in Constantinople, the princess returned to the customs of her people. Rather than outlining territorial borders, Ibn Battuta marks the change in territory with the change in customs. He therefore implies the fluidity of customs, as well as the fluidity of travel. Travelers pragmatically adapted to whatever practices were most convenient.

Though Muslim and Christian villagers in the pre-modern world meticulously defined their religious differences in laws and written accounts, these differences did not prevent them from daily interaction. Ottoman Muslims and Byzantine Christians intermarried in order to form political alliances. Christian lords allied with Ottoman power in order to manipulate and intimidate their Christian rivals. In his vivid description of the town of Kaynûk, Ibn Battuta mentions in his travelogue that he stayed in the “house of an old infidel woman” who “treated [him] well.” Ibn Battuta casually uses the term “infidel” in order to classify the woman, not necessarily to antagonize her. Though the Ottoman Empire bordered a Christian territory, it cannot be determined that the term had a directly anti-Christian connotation. Based on these interactions between Christians and Muslims, it is evident that they linked identities in order to further their economic or political agenda.

After Mehmed II led the conquest of Constantinople by brutal force, he left the impression among his subjects that he was a fearsome warrior. However, the significance of his victory in solidifying Constantinople was his ability to prove that he was also a diplomatic, administrative, and godly sultan. As historian Caroline Finkel describes in Osman’s Dream, Mehmed II sought to make Constantinople a reflection of his power as a leader and Islam was an extension of his power.
He replaced the cross and bells of the Hagia Sophia with a “prayer niche, a pulpit and minarets.” By reimagining and recreating ancient symbols, Mehmed II distinguished himself as a leader. Because he avoided public gatherings, his name carried an “aura of mystery and power.” Travelers and villagers’ main encounter with Mehmed II was through his awe-inspiring architecture. By limiting his public appearances and building on a grand scale, Mehmed II transformed his image from an idealistic warrior into a omnipotent symbol of pride to which his many subjects could relate. Through the wondrous eyes of travelers who enjoyed his architecture, Mehmed II became a window to Constantinople itself.

Mehmed II created his legacy by meshing together Constantinople’s past with its present. Mehmed II crafted an image that he was divinely ordained. He expressed his power in ways his subjects could comprehend. Mehmed II reimagined history and declared himself to be the descendant of the honorable Christian emperors such as Constantine, and Justinian. By appropriating these emperors’ power, Mehmed II’s main concern was to express himself as the most powerful. Mehmed II simultaneously claimed to have fulfilled the wishes of the Prophet Muhammad that “one day Constantinople will certainly be conquered.”

The Sultan’s expanding army was not a unanimously Muslim force. A significant force of military strength was a light cavalry called the akitiç, which consisted of both Muslims and Christians. Mehmed II made the military decision to enlist Christians as janissaries who served in the higher ranks of the central administration. Because the janissaries were recruited during boyhood and forced to convert to Islam, they were completely allegiance to him. Many families regarded the janissary position as an honor. Because janissaries were not considered a threat, they were trusted with high ranking positions of power and had more access to the sultan than a free Muslim male. By separating the military from tax-paying civilians, Mehmed II prevented rebellions. While Mehmed II allowed janissaries to live within the walls of the palace, he built dervish lodges away from mosques because he felt they threatened his absolute power. Because he considered Islam as entwined his identity as a leader, Mehmed II’s main ambition was to maintain power.

When he took the throne, Mehmed II also prevented chaos in Constantinople by instigating economic growth and maintaining existing practices. In order to increase prosperity within his kingdom, Mehmed actively recruited people of all religions. If Greeks, Muslims, Jews, Armenians, and Latin Christians were not already living in Constantinople’s metropolis, they were actively pursued and forced into the city. By the end of Mehmed’s reign, the Ottoman Empire gained about 75,000 new settlers. Mehmed II governed with a fluid sharia law that adhered to local customs. He created different variations of sharia law for Muslim and non-Muslim villagers. Mehmed was the first sultan to structure laws that served public administration that did not directly address religious law. Sharia law was the supreme law, but Mehmed incorporated local customs in order to gain the support of his subjects. Mehmed II’s primary motivation was to secure a peaceful transfer of power over his conquered territories.

The changes of Constantinople reflected the transition of Mehmed II as he rose from a revolutionary to an absolute monarch. Mehmed II built mosques as well as adopted Christian titles and symbols in order to transcend both cultural traditions. Like the travelers, royalty, and merchants who voyaged through Anatolia, Mehmed II sought to preserve his self-interest, while adapting to local customs. As Finkel describes, Mehmed II believed himself to be the “legitimate heir of Byzantium,” as well as the “epigone of heroes of the Classical world.” The city of Constantinople did not simply become a part of the Ottoman Empire. The city was both an outlet and an inspiration as Sultan Mehmed II crafted his identity and legacy.

-Danielle Groak, Spring '17
Baile Folklórico

We never appreciate the lessons we are taught while growing up. I didn’t realize it back then, but my parents helped keep our Mexican culture alive through dance by taking us to Xochiquetzal, a Mexican folkloric ballet class every Saturday morning. As a child I didn’t think anything of it. I just looked at it as going to hang out with a bunch of my cousins on Saturday mornings. Almost every partner I got paired with was related to me. Carpooling to performances was always with a tía (aunt). We would perform for local community events and special occasions throughout our city. When we were introduced, the speaker would always give a historical summary of the region where the dance was from. The art of dance has been used to keep cultures alive for centuries. In each region of Mexico there are different styles of dances. The northern area of Mexico has a more cowboy look to it with denim fabrics. The central area of Mexico has large colorful skirts with ribbons along the edges. The indigenous regions, specifically the Yuca tán, have beautiful stitch work with colorful flowers and lace. Along the coastal region of Veracruz they have beautiful white dresses full of lace and with a black apron that has colorful flowers stitched on the side.

The art of dance in Mexico has the blending of indigenous, African, and Spanish roots. Before the arrival of the Spanish many dances were held for religious practices or to entertain the elite. Baile folklórico today is for entertainment and to keep Mexican traditions alive. Baile folklórico in the United States became popular in the 1960s and 70s in Los Angeles and El Paso. These two cities have large Mexican communities and wanted a way to promote the pride in their heritage. There are now baile folklórico dance crews all over the United States keeping that culture alive.

When I got to USF it was hard to feel at home or to get that feeling of belonging. I’m a non-traditional, transfer student, meaning that I’m older than most university students, and to top it off I live-off campus. Making friends is almost impossible if you don’t try to get involved with student organizations. My second semester, I decided to make time to get involved in an organization that was also going to be fun. Unfortunately, the only club I wanted to join, “Latinas Unidas” held meetings during my class time on Thursday evenings at seven o’clock. I gave up and decided to try again the following semester. A few weeks later, I was at a campus event luncheon that held a Mexican dance group performance made up of all female students. My childhood memories immediately came back and the steps became familiar.

My time in Xochitquetzal wasn’t long lived. By the age of 8 or 9 my parents couldn’t afford to send three kids to dance classes and we had to stop attending. I would sit in the audience and watch the older age division group perform with their gorgeous Jalisco dresses making giant circles with their colorful skirts and knowing that I wouldn’t be able to be a part of them. I asked around campus and found out the meeting time and place for Baile Folklórico de San Pancho and dropped in on one of their practices. All of the girls were tremendously friendly and helpful with learning the dances. Our first performance took place at culturescape, which is the main event during USF’s International Education Week. It was amazing and I’ve stuck around to perform this semester as well at Día de la Mujer. One of the dances I have come to love is Vuela Paloma. The giant hand movements of this dance makes grand circles with the skirts and makes me feel free like a dove. It finally gave me the chance to dance with colorful skirts that make designs in the air like a bird does with their wings.

(continued page 8)
Baile Folklórico de San Pancho gave me the sense of community and culture that I was brought up around. They also gave me the opportunity to dance and to fulfill my yearning for a chance to dance with not only the giant colorful skirts with ribbon edges I saw as a child but also the gorgeous white laced dresses from Veracruz. The lessons I learned as a child I could now appreciate and carry the legacy my parents have passed on. I am extremely grateful that my parents used the art of dance as a way to create a national identity in our family. And I am extremely grateful that I have found that same family here at USF.

If you are interested in joining Baile Folklórico de San Pancho contact me at mmunoz2@usfca.edu

-Margarita Muñoz, Spring '16

Discover the Latest Publications by the History Faculty!

Professor Olds’ book, Forging the Past: Invented Histories in Counter-Reformation Spain was released in September!

Spain's infamous “false chronicles” were alleged to have been unearthed in 1595 in a monastic library deep in the heart of the German-speaking territories of the Holy Roman Empire by the Jesuit priest Jerónimo Román de la Higuera. These four volumes of invented “truths” about Spanish sacred history radically transformed the religious landscape in Counter-Reformation Spain and were not definitively exposed as forgeries until centuries later. Professor Olds explores the history, author, and legacy of one of the world’s most compelling and consequential frauds in her new book Forging the Past.

Professor Kruze’s book, Shin Kanemaru and the Tragedy of Japan’s Political System was released in February!

“It's a political biography of one of Japan's most influential politicians, Shin Kanemaru, who served in Japan's National Assembly (or Diet) from 1958 to 1992. He was a ‘shadow shogun,’ controlling or influencing political developments from behind the scenes. The Kanemaru ‘story’ reveals the weaknesses and fragility of Japan's formal democracy, and reveals the structural collusion and systemic corruption of its national political system. And the need for substantive reform,” summary provided by Professor Kruze.

The History Department, KA 327, has both books. If interested in borrowing either book, please stop by the office.
Roman Limes

Raetia is one of the more obscure and unknown Roman imperial provinces. Its lifespan was around four centuries but it never accrued the acclaim of Gaul and Egypt even though it played a vital role for Rome. Situated just north of Italia, Raetia held important Alpine passes and the sources of both the Rhine and Danube Rivers. Besides its geographical importance, Raetia had the honor of being a frontier province to the mightiest of unconquered Roman lands, Germania. Charged with the defense of the greatest empire ever and home to the limes, one of Rome’s lasting military memorials, Raetia was truly a special province. Once the Romans had conquered the tribes that had occupied the area that became Raetia they thoroughly adopted the province into the empire. The Romans carried out a policy of Romanization and established a frontier that defined Raetia’s northern border. This northern border solidified over many years into the limes, an eventual stone wall between Rome and Germania. Even though the limes eventually became a wall it was a rather porous border. The limes must therefore be thought of as a line of administrative demarcation and not as a solid border between Rome and Germania.

The Raetian limes was defined by the Danube and Rhine rivers, a series of forts, and eventually a wall. Nonetheless identifying this border as similar to a modern-day fixed border would be fallacious, and to misunderstand the nature of Roman borders. The limes did not constitute an unmovable boundary that the Romans would not (and the barbarians could not) cross. The border was not a black and white demarcation point between Rome and the area beyond but was rather, as C.R. Whittaker argued, a “frontier land,” an expansive grey area between Rome and Germania beyond. Although a solid border, the limes was extremely porous and both the Romans and barbarians crossed the border on many occasions throughout history.

The history of the limes really began with the first fortifications of the Danube by the emperor Claudius (r. 41-54 AD). Forts were created along the southern side of the river and a road that allowed for communication between the Rhine and the Danube lands connected these forts. The establishment of these forts and the road connection shows the importance of communication for Romans along the frontier. Raetia linked the Danube and Rhine rivers because it held the sources for the two great rivers within its territory. Communication was improved and the distance traveled was thoroughly shortened by the Raetian acquisition.

The artificial border between the Danube and Rhine took on many faces throughout its history. Paul MacKendrick provided a concise history of the artificial border that eventually became what is now called the limes. The original limes was probably quite unimposing for any marauding Germanic tribesman: as Paul MacKendrick states in his book, Romans on the Rhine: Archaeology in Germany, a “wickerwork fence, with earthwork forts and wooden signal towers.” Under Hadrian (r. 117-138 AD) it developed into a full wooden palisade and became much more of an imposing obstacle. Directly following Hadrian, Antoninus Pius (r. 138-161 AD) rebuilt the forts in stone. Finally, it was around the turn of the second century that the last touches to the limes were completed by replacing the wooden palisade with stone. The limes took on its final form. (continue page 10)
Roman influence really did not end at the *limes* but rather it extended well into the territory of Germania. Rome had rather friendly relationships with the Marcomanni, a Germanic tribe directly across the border, except of course when they were at war. The Romans and the tribes beyond this border entered originally into what were presumably mutually advantageous agreements. Furthermore, Rome traded with these tribes and by the end of the late first century trade beyond the Danube was thriving. What this tells us is that the *limes* was neither solid nor non-traversable. The border it seems was rather porous and its importance lay with administration instead of defense.

Although Germania itself never became a Roman province it was not as free and uninfluenced by Rome as we might expect. Trade was a large part of Rome’s contact with “unconquered” peoples and there was significant trade across the *limes*. The *limes* was merely a demarcation point for Roman administrative purposes and it guarded a road that ran from the province Germania Superior and through Raetia. With the ever-changing nature of archaeological evidence a new theory of the Raetian *limes* may arise and not as a solid line between Raetia and Germania beyond.

-Justin Meyer, Spring ’15

Advice for New Incoming Students!

- Make time for yourself!
- Take history classes that challenge your conventional thinking!
- Take core classes that interest you and explore different topics!
- Talk to your professors! They went to college once too!
- Don’t forget to bring flip-flops to the dorm showers!

-Advice provided by Ariana Varela, Spring ’17 and Leah Michael, Spring ’18
The Power of Perception: A Look into Another Nation’s History

There aren’t a lot people who would do something like I did. I came to USF as an international student from England. 13 hours on a flight, away from home and on the opposite coast from my closest family members. This was a big step for me in so many different ways. I experienced several different culture clashes during my time here and was often singled out as a foreigner with a really cool accent. Honestly, I was grateful we all spoke the same language, at least, to a certain extent. I learned a lot during my time abroad, beyond what my degree indicates. Moving away from my home all by myself pushed me to grow in more ways than I could have ever imagined. It also gave me a new view on my major, and the power of perception. I switched my major to History my junior year, and thankfully was able to graduate on time. I became a U.S. and European emphasis: the U.S. in order to learn about a subject in its own country, and European, thinking it was a field I would be more familiar with.

Having grown up in the U.K., one of my main concerns was not knowing enough about U.S. history, as I would be in a classroom with students who had gone through the U.S. education system, and would know more about it than I would. I had taken a couple courses on U.S. history in high school, but it was only a fraction of what I believed most of the students in America had already been taught. As it turns out, it was less of a problem than I had anticipated. There were minor embarrassing moments where I would be asked a question, and guessed the wrong answer. For example, I didn’t know when the Pilgrims arrived at Plymouth Rock, which was 1620, or that Benjamin Franklin was not actually a president. As it turned out, a lot of the classes I had taken were filled with some students who knew as much about as I did. The mixture made me feel a bit more comfortable, and since I was the ‘foreign girl’ I was forgiven for asking questions, but was still made fun of from time to time.

There were no hard feelings, especially after taking Professor Olds’ Print and Controversy class. The class focused on the Reformation period in Europe, including England, and the church’s role. I had studied the role of the Tudors in high school, so I felt a little more comfortable about the topic. It intrigued me to know that parts of British History I knew so well had to be explained to the American students in a more detail and simplistic way. Certain parts of its history had felt so natural to me that I had never even considered looking at it differently. Students would ask questions I had never considered. A lot of things in high school I just accepted most of the time. One example was the idea that the Guy Fawkes Night in the U.K. was rather barbaric and really anti-Catholic. It was a weird revelation as I had grown up as a Catholic and still participated in the festivities, but never really decided to think about it that way before. That was something that never really addressed in elementary school, unfortunately. However, a friend said my revelation was just like Americans realising that Thanksgiving wasn’t really about giving thanks.

This happened again in my European Civilisation class. Since most of my history classes in the U.K. revolved around the history of the U.K., I eventually found out that European history did not revolve around my own powerful tiny island. It’s weird to say now, but I was so conditioned to believe that England was the centre of almost all of history in Europe and mostly around the world. When I took my European class, I was a little disappointed to learn that British history only took up about two classes throughout the entire semester. (continue page 12)
I was also secretly hoping Britain would be the star when we reached the Second World War. Sadly, it wasn’t (in the class and in reality.) When I went to school in England, the majority of our classes were focused on how Britain was so great in the World Wars, that we self-admiringly added the word ‘Great’ to our country’s name after the First World War, and continued to remind the rest of the world that ‘we’ won the second one too. This class made me realise that both the U.S. and U.K. education systems had one particular thing in common: national pride dictated the perception of their own version of history. Whenever I would talk about Britain’s role in the Second World War to any American, they would always defensively say, “Well you wouldn’t have won unless we came to help you.” The Second World War is an important example. While both Britain and America had gained victory, I was surprised to have realised that my history classes in high school had barely mentioned the involvement of the U.S. or any other parts outside of Europe. I knew very little about Pearl Harbour and the role of the Japanese. It wasn’t until I took East Asian Civilisation that I had any idea that the Chinese were even involved at all.

History is an ongoing topic that can hold unlimited ideas and perception of an era as well as its outcome. I was not only able to grasp the history of the new home I was living in, but was able to look at my own history in a different light. Our countries’ pride comes from our victories in the past, and can lead us to where we stand as nations today. There is a reason why Americans are seen as overly confident and pushing to new and better things and why Britain is so adamant on holding onto its traditions and historical landmarks.

For history students, it’s easy to read articles and texts and continuously debate in class and in our papers about a certain culture’s history. However it can never really be understood until one lives and it observes it first hand. This is why I was thankful for the professors who would show slideshows of buildings and paintings to students during lectures, since imagery is as important to understand a culture’s history. To experience it though is a whole different level. Studying abroad changed my outlook of history and how important national pride can dictate a culture and how it functions today. I would highly recommend that everyone study abroad, especially if you are studying history. It can change almost everything you were taught in a classroom for the better.

— Angela Needham, Spring ’15

What’s New at the History Department?

Come check out our History Department board on the third floor of Kalmanovitz Hall! The board is across from Professor Julio Moreno’s office, KA 320. This board displays short profiles of famous people that majored in history in college—from Senator Dianne Feinstein to athlete Kareem Abdul-Jabbar! The Board also displays profiles of our very own USF history alumni!

In addition, if you’re looking at internships and part-time jobs suitable for history majors, the history department faculty and staff will be regularly posting opportunities for our majors on the board.