

## **Term Information**

Effective Term Summer 2012

## **General Information**

Course Bulletin Listing/Subject Area Classics  
Fiscal Unit/Academic Org Classics - D0509  
College/Academic Group Arts and Sciences  
Level/Career Undergraduate  
Course Number/Catalog 3408  
Course Title Ancient Roman Religion  
Transcript Abbreviation Ancient Rom Relig  
Course Description Study of religious life and institutions in the Roman Republic and Empire, with due attention to the primary sources, in translation, and their difficulties.  
Semester Credit Hours/Units Fixed: 3

## **Offering Information**

Length Of Course 14 Week, 7 Week, 4 Week (May Session), 12 Week (May + Summer)  
Flexibly Scheduled Course Never  
Does any section of this course have a distance education component? No  
Grading Basis Letter Grade  
Repeatable No  
Course Components Lecture  
Grade Roster Component Lecture  
Credit Available by Exam No  
Admission Condition Course No  
Off Campus Never  
Campus of Offering Columbus

## **Prerequisites and Exclusions**

Prerequisites/Corequisites  
Exclusions

## **Cross-Listings**

Cross-Listings

## **Subject/CIP Code**

Subject/CIP Code 16.1200  
Subsidy Level Baccalaureate Course  
Intended Rank Freshman, Sophomore, Junior, Senior

## **Quarters to Semesters**

**Quarters to Semesters**

New course

**Give a rationale statement explaining the purpose of the new course**

This course serves as a compliment to CL323 [3401]: Ancient Greek Religion and fills a gap in our curricular offerings on ancient Mediterranean religion.

**Sought concurrence from the following Fiscal Units or College**

History

## Requirement/Elective Designation

General Education course:

Culture and Ideas; Historical Study

The course is an elective (for this or other units) or is a service course for other units

## Course Details

**Course goals or learning objectives/outcomes**

**Content Topic List**

- Religious Studies
- Roman Empire
- Polytheism
- Divination
- Temples
- Priesthoods
- Festivals and Ceremonies
- Sacrifice
- Divine Images
- Magic
- Early Judaism and Christianity

## Attachments

- CL3408 History Concurrence.pdf: History  
*(Concurrence. Owner: Kallis, Erica Joy)*
- CL3408 Ancient Roman Religion SYLLABUS.docx  
*(Syllabus. Owner: Kallis, Erica Joy)*
- CL3408 Ancient Roman Religion RATIONALE.docx: Rationale  
*(Other Supporting Documentation. Owner: Kallis, Erica Joy)*
- CL3408 Assessment.docx: Assessment  
*(GEC Course Assessment Plan. Owner: Kallis, Erica Joy)*
- CL3408 Comparative Studies Concurrence.docx: Comparative Studies  
*(Concurrence. Owner: Kallis, Erica Joy)*

## Comments

- do you have concurrence? I see other docs but no concurrence.  
Returned at the request of Erica Kallis *(by Heyssel, Garrett Robert on 04/03/2012 12:27 PM)*
- - Do you have concurrence from Comparative Studies?  
-The Assessment Plan still explains how the students will be evaluated. The curriculum committee is asking for a plan re: how the instructor/dept will assess that the learning goals of the 2 GE categories are achieved.  
-Please include the boilerplate GE language on the syllabus. *(by Vankeerbergen, Bernadette Chantal on 11/07/2011 10:33 AM)*
- 7/28/11-Feedback from CCI Assessment subcommittee:
  - a. Assessment plan does not evaluate the GE learning goals
  - b. Should seek concurrence from History and Comparative Studies
  - c. Syllabus should use the boiler plate GE language *(by Meyers, Catherine Anne on 07/28/2011 02:52 PM)*

## Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Kallis, Erica Joy	05/10/2011 10:15 AM	Submitted for Approval
Approved	Graf, Fritz	05/10/2011 12:22 PM	Unit Approval
Approved	Williams, Valarie Lucille	06/14/2011 07:48 AM	College Approval
Revision Requested	Meyers, Catherine Anne	07/28/2011 02:52 PM	ASCCAO Approval
Submitted	Kallis, Erica Joy	10/19/2011 02:48 PM	Submitted for Approval
Approved	Kallis, Erica Joy	10/19/2011 02:51 PM	Unit Approval
Revision Requested	Heyssel, Garrett Robert	10/22/2011 09:53 PM	College Approval
Submitted	Kallis, Erica Joy	10/31/2011 02:55 PM	Submitted for Approval
Approved	Kallis, Erica Joy	10/31/2011 02:56 PM	Unit Approval
Approved	Heyssel, Garrett Robert	10/31/2011 09:31 PM	College Approval
Revision Requested	Vankeerbergen, Bernadette Chantal	11/07/2011 10:36 AM	ASCCAO Approval
Submitted	Kallis, Erica Joy	04/02/2012 10:19 AM	Submitted for Approval
Approved	Kallis, Erica Joy	04/02/2012 10:21 AM	Unit Approval
Revision Requested	Heyssel, Garrett Robert	04/03/2012 12:27 PM	College Approval
Submitted	Kallis, Erica Joy	04/03/2012 12:54 PM	Submitted for Approval
Approved	Kallis, Erica Joy	04/03/2012 12:55 PM	Unit Approval
Approved	Heyssel, Garrett Robert	04/03/2012 08:58 PM	College Approval
Pending Approval	Nolen, Dawn Jenkins, Mary Ellen Bigler Meyers, Catherine Anne Vankeerbergen, Bernadette Chantal Hogle, Danielle Nicole Hanlin, Deborah Kay	04/03/2012 08:58 PM	ASCCAO Approval

## CL 3408: Ancient Roman Religion

Professor XXX

Ohio State University

**Instructor's Office Hours:** Office in Oval Mall 207 (no appointment necessary)

9:00–10:00 a.m. MW

Phone:

E-mail:

Webpage: (contains essay writing guidelines)

### **Description:**

Who or what is the divine? How should human beings relate to it? This course explores the variety of ways that people answered these questions in the ancient "pagan" experience of the Roman Empire. We will begin with the life of a "pagan" holy man and philosopher named Apollonius of Tyana, move to a survey of Roman religions, and turn to a detailed examination of primary sources. This course is thus an upper-level seminar that examines the diversity of religions in Roman imperial society and throughout the Mediterranean world. The major themes of the course include sacrifice, "magic" and "superstition," the religious calendar, divination, oracles, and the priesthood. There is special attention to the widening scope of religious choice within and outside the "official" cults of the state, including ancient Judaism and early Christianity.

### **GEC Requirement:**

This course meets the general principles of the model curriculum for the following GEC categories:

**Arts and the Humanities, "Cultures and Ideas" Category**  
**Historical Study**

### **Goals/Rationale for GEC Requirements**

The University's Goals and Learning Outcomes for **Arts and the Humanities** are as follows:

#### **Goals:**

Students evaluate significant writing and works of art. Such studies develop capacities for aesthetic and historical response and judgment; interpretation and evaluation; critical listening, reading, seeing, thinking, and writing; and experiencing the arts and reflecting on that experience.

#### **Expected Learning Outcomes:**

1. Students develop abilities to be informed observers of, or active participants in, the visual, spatial, performing, spoken, or literary arts.
2. Students develop an understanding of the foundations of human beliefs, the nature of reality, and the norms that guide human behavior.
3. Students examine and interpret how the human condition and human values are explored through works of art and humanistic writings.

For **Ideas and Cultures** the Learning Outcomes are further specified as follows:

**Cultures and Ideas Expected Learning Outcomes:**

1. Students develop abilities to analyze, appreciate, and interpret major forms of human thought and expression.
2. Students develop abilities to understand how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.

The University's Goals and Learning Outcomes for **Historical Study** are as follows:

**Goals:**

Students develop knowledge of how past events influence today's society and help them understand how humans view themselves.

**Expected Learning Outcomes:**

1. Students acquire a perspective on history and an understanding of the factors that shape human activity.
2. Students display knowledge about the origins and nature of contemporary issues and develop a foundation for future comparative understanding.
3. Students think, speak, and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

**General Education (GE) Report and General Assessment Plan**

The course addresses the learning outcomes of two categories within the General Education: Breath (Arts and Humanities: Culture and Ideas); and Historical Study.

The course readings and assignments address the learning outcomes of Cultures and Ideas in the following ways:

Who or what is the divine? How should human beings relate to it? This course teaches students to develop abilities to analyze, appreciate, and interpret the forms of human thought on these questions in a variety of ways in the ancient polytheism of ancient Roman culture. The approach will take into account the religious pluralism characteristic of Roman polytheism at four levels: (1) the international level of official state piety in the state gods and goddesses; (2) the local level of community, neighborhood divinities and oracles; (3) the family level of idiosyncratic, cultic veneration of ancestors and the dead; and (4) the individual level of personal spirituality. After a survey of traditional myth and religion, we will investigate specific religious practices in Roman daily life, including athletic and theatrical competitions, judicial proceedings, love affairs, and business transactions. Students will examine literary and archaeological remains of Roman imaginations of the divine, which aims to form a personal arts and literature aesthetic. Students will thus develop abilities to understand how religious ideas influenced the character of Roman beliefs, perception of reality, and norms that guided human behavior in its Mediterranean empire and its imperial legacy in the medieval and modern eras.

The course readings and assignments address the learning outcomes of Historical Study in the following ways:

- (1) The student will master a body of information about an important period of history, called "classical," and will acquire skills in depth and breadth by close reading of primary texts and archaeological remains. The main historical periods under study are the Late Republic (133 — 49 BCE), the Civil Wars (49–27 BCE), and the early Empire (27 BCE — 235 CE).
- (2) From extensive use of primary sources, the course will heighten the student's ability to communicate his/her deliberative powers on paper and in oral delivery, by requiring multiple interpretative essays and small-group debates about how to interpret ancient primary evidence. The collaborative effort to reconstruct the past from literary and archaeological remains will increase the student's capacity to accomplish goals as part of a team. The successful student must also work on independent projects, proving that he/she in a self-directed way can engage in inquiry of difficult material.
- (3) By requiring critical judgment over the readings in class discussion and in written assignments, the course enables the student to develop independent and creative thought. The hope is that the student be liberated from unexamined preconceptions about ancient Roman religion and facile claims about "paganism."
- (4) The course fosters information literacy about the past and visual literacy from learning to read archaeology.
- (5) From the experience of encountering religious difference in the Roman past, the student will hopefully be able to reflect on this learning and transfer this knowledge to inevitable encounters of religious difference in the present. Thus, the student is better equipped to make wise decisions in life.
- (6) The course is historical, and its subject matter constitutes the foundations of many Western religious and philosophical traditions. The expected learning outcome is that the student will develop knowledge and appreciation of the past and its role in shaping the present and future.

The course will be assessed in the following ways:

1. Class Attendance and participation, with class participation and/or use of office hours improving final grade. The goal of rewarding class participation is to encourage active rather than passive learning.
2. *Two essays*. One is a short (2–3 page) essay on a specific text in a primary source. The second is a longer (5–7 page) research paper with multiple deadlines: first, the research topic and bibliography; second, a complete first draft with thesis statement; and, third, the rewritten final paper based on the instructor's comments on the draft (Deadline III). A sample assignment might be: "The Incorporation of New Deities. Compare and contrast on this question the following Roman texts:

Augustine, *The City of God* IV.21; Livy, *History* V.21.1–7; Juvenal, *Satires* VI.511–521; and Philo, *Embassy to Gaius* 355–357."

3. Two tests, and a Final Examination. The examinations will contain objective questions (multiple choice, identification of passages), vocabulary terms to define, and essay questions. A sample essay question might be: "The *Parilia*, like any Roman festival, permitted a multitude of competing interpretations. The Roman poet Ovid offers no fewer than seven. What are they?"

### **Assessment Methods:**

The Course-Specific Learning objectives for this course are implemented as follows: An assessment of whether the above-mentioned objectives are in fact realized in the course is most easily and effectively made through an examination of the work students are actually required to do for the course. Their responses, e.g., to specific exam questions, such as comparisons drawn from different cultural-historical periods, can demonstrate their ability to think critically and to engage in cultural comparison. All exams will consist in part of questions that require extended interpretation of course material, which will allow assessment of students' progress toward objectives 1 and 3. Both essays will test students' critical and analytic abilities, the second in particular allowing for an assessment of the progress each individual student has made in critical and analytic processes in the course of the semester. With both the exams and the papers a random sampling of 10% of both the exams and the papers should provide an adequate assessment of whether the course is in fact living up to its goals. The random sampling will be photocopied and provided to the Teaching, Technology and Assessment Committee for examination, and the instructor(s) will act on the advice of the committee in evolving the course components.

**Required Textbooks:** (on order at the bookstores; also on reserve in the Main Library).

1. Mary Beard, John North, and Simon Price, *Religions of Rome*, Vol. 2: *A Sourcebook* (New York: Cambridge University Press, 1998). (graduate students registered in REL-R535 need also to purchase *vol. 1: A History*)
2. James B. Rives, *Religions in the Roman Empire*. Wiley-Blackwell, 2007.
3. Jonathan Z. Smith *Drudgery Divine*. University of Chicago Press, 1994.
4. Flavius Philostratus, *The Life of Apollonius of Tyana*. CreateSpace, 2009.

**Library Resource:** Oxford Classical Dictionary, 3d ed., Simon Hornblower and Anthony Spawforth, eds. (New York, Oxford University Press, 1996). Located in Reference DE5 .O9 1996.

**Homework Expectations:** This is a discussion-based class. The schedule on the following pages indicates the required reading assignments. Read the assignment by the date indicated, before the class session, and take notes on the reading. You should be prepared to discuss and answer questions on the homework in class discussion. Coming

prepared with questions on the material is even better than coming with answers to basics.

**Oncourse:** Some readings will be Online, which you are to print out and bring to class.

**Tests:** An (early) Midterm examination on **October 4**. And a Final examination on Wednesday, **December 15**, 5:00–7:00 p.m.

**Research Essay.** The student will research and write a Research Essay (8–10 pages) on the topic of his or her choice, in consultation with the instructor. In addition to being a detailed study of a particular text or ritual, the paper must also attend to questions of methodology in religious studies.

Note: E-mail attachments are not acceptable; paper copies only.

<b>Grading:</b>	25%	Class Participation
	25%	Midterm
	25%	Research Paper
	25%	Final Exam

**Grading Policy:** A 100–point scale is used, 10 points for each letter grade. An **A** indicates excellence of the highest quality. A **B** indicates above average work, meeting more than the minimum. A **C** indicates that the student minimally does the requirements of the course. In grading papers, I give a grade in the “B” range to papers I judge basically successful, and a grade in the “C” range to papers I judge basically unsuccessful. A paper will have to impress me strongly, one way or the other, to get a higher or lower grade. An “A” paper therefore will be a paper that is not merely good, but genuinely outstanding.

**Expectations for Attendance and Exams:** Illness is usually the only acceptable excuse for absence in class. Other absences must be explained to the satisfaction of the professor, who will decide whether omitted work may be made up. *If there will be a problem with the exam dates, you must let me know NOW during the first week of class.* Unexcused absences will be penalized against the final grade. A student wishing to discuss an absence as excused must do so in person during office hours, not over email or in class.

**Acceptance of Late Papers:** Written work is to be submitted on time, that is, handed to the instructor in class the day it is due. An essay assignment submitted after the end of class is late (by one day). Late papers will result in the loss of a letter grade for every day late (e.g., a paper with the grade of B will become C if one day late, D if two days late, and so forth). All essays must be submitted before the date of the final examination.



## SCHEDULE OF READINGS

An asterisk (\*) indicates a reading Online.  
You are to do the readings BEFORE the lecture in class.

Aug 30      Introduction to course

### **Part I: The Life of a "Pagan" Holy Man**

- Sept. 1      Philostratus, *Life of Apollonius*, 9–50.
- Sept. 6      Philostratus, *Life of Apollonius*, 51–134.
- Sept. 8      Philostratus, *Life of Apollonius*, 135–217.
- Sept. 13     Philostratus, *Life of Apollonius*, 218–365.

### **Part II: Survey of Roman Religions**

- Sept. 15     Rives, *Religions in the Roman Empire*, 1–53. Note the Glossary of Major Deities, 211–214.
- Sept. 20     Rives, *Religions in the Roman Empire*, 54–104.
- Sept. 22     Rives, *Religions in the Roman Empire*, 105–131.
- Sept. 27     Rives, *Religions in the Roman Empire*, 132–181.
- Sept. 29     Rives, *Religions in the Roman Empire*, 182–210.

**Oct 4      Midterm**

### **Part III: A Case Study in Methodology, The Mystery Cults**

- Oct 6      Beard-North-Price, *Religions of Rome*, 134–37, 212, 288–305.
- Oct 11      Beard-North-Price, *Religions of Rome*, 43–49, 88–91, 107–115, 132–34, 160–162, 209–211, 305–348.
- Oct 13      \*John North, "Religious Toleration in Republican Rome."
- Oct 18      \*Arthur Darby Nock, "The Hellenistic Mysteries and the Christian Sacraments"  
\*Bruce Metzger, "Methodology in the Study of the Mystery Religions and Early Christianity"  
Jonathan Z. Smith, *Drudgery Divine*, pp. 1–35.

- Oct 20 Jonathan Z. Smith, *Drudgery Divine*, pp. 36–84.
- Oct 25 Jonathan Z. Smith, *Drudgery Divine*, pp. 85–143.

#### **Part IV: Roman State Religion**

- Oct 27 Temples and Deities. Family Values and the Household Cult  
Beard-North-Price, *Religions of Rome*, pp. 26–43, 78–88, 91–106.
- Nov 1 Research Paper Topic and Bibliography due in class.**  
Emperor Worship  
Beard-North-Price, *Religions of Rome*, pp. 49–59, 222–31, 239–59.
- Nov 3 Festivals and Ceremonies  
Beard-North-Price, *Religions of Rome*, pp. 60–77, 116–32, 137–47.
- Nov 8 Sacrifices  
Beard-North-Price, *Religions of Rome*, pp. 148–60, 163–65.
- Nov 10 Priests and Politics, Vows and promises  
Beard-North-Price, *Religions of Rome*, pp. 194–209, 212–15.
- Nov 15 What Was "Pagan" Piety?  
Beard-North-Price, *Religions of Rome*, pp. 216–21, 231–38, 349–64.
- Nov 17 \*Charles King, "The Organization of Roman Religious Beliefs," *Classical Antiquity* 22 (2003): 275–312.
- Nov 22 no class. (Society of Biblical Literature Annual Meeting).
- Nov 24 no class. Thanksgiving Break.

#### **Part V. The Category of "Magic"— Divination, Oracles, and Astrology**

- Nov 29 Beard-North-Price, *Religions of Rome*, 260–70.
- Dec 1 Beard-North-Price, *Religions of Rome*, 166–193.
- Dec 6 Research Paper due in class**
- Dec 8 Beard-North-Price, *Religions of Rome*, 271–281.
- Dec 15 Final Examination, 5:00–7:00 p.m.**

*Academic Misconduct:* It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct ([http://studentaffairs.osu.edu/info\\_for\\_students/csc.asp](http://studentaffairs.osu.edu/info_for_students/csc.asp)).

**Disability Statement:** Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office for Disability Services is located in 150 Pomerene Hall, 1760 Neil Ave., tel. 292-3307, [www.ods.ohio-state.edu](http://www.ods.ohio-state.edu)

## **CL 3408: Ancient Roman Religion**

***Rationale:*** This course offers a survey of more than a thousand years of religious life at Rome, from the foundation of the city to its rise to world empire and conversion to Christianity. Religion was central to Roman culture, being a part of the fabric of politics and warfare, imperial power and its opponents, domestic life and philosophical theorizing. This course sets the religion of Rome in its full cultural context, structured around a series of broad themes: how to interpret the Romans' own theories of their religious system and its origins; the relationship of religion and the changing politics of Rome; the religious importance of the layout and monuments of the city itself; changing ideas of religious identity and community; religious innovation and revolution. The focus will be on the close reading of primary texts—setting out a wide range of documents (including painting, coins, sculpture, and inscriptions) illustrating the rich religious life in the Roman world. This is *not* a course on "mythology," the poetry about the pantheon of gods and goddesses, but a study of the cult and community of ancient Roman society from a religious studies perspective. Currently, there is no similar course listed in the Greek and Latin department or any other academic unit of OSU. However, an important companion course would be CL 323 Ancient Greek Religion, a GEC Historical Study course. The course, thus, both complements and fills a gap in our curricular offerings on ancient Mediterranean religion.

**The course addresses the learning outcomes of two categories within the General Education: Breath (Arts and Humanities: Culture and Ideas); and Historical Study.**

**The course readings and assignments address the learning outcomes of Cultures and Ideas in the following ways:**

Who or what is the divine? How should human beings relate to it? This course teaches students to develop abilities to analyze, appreciate, and interpret the forms of human

thought on these questions in a variety of ways in the ancient polytheism of ancient Roman culture. The approach will take into account the religious pluralism characteristic of Roman polytheism at four levels: (1) the international level of official state piety in the state gods and goddesses; (2) the local level of community, neighborhood divinities and oracles; (3) the family level of idiosyncratic, cultic veneration of ancestors and the dead; and (4) the individual level of personal spirituality. After a survey of traditional myth and religion, we will investigate specific religious practices in Roman daily life, including athletic and theatrical competitions, judicial proceedings, love affairs, and business transactions. Students will examine literary and archaeological remains of Roman imaginations of the divine, which aims to form a personal arts and literature aesthetic. Students will thus develop abilities to understand how religious ideas influenced the character of Roman beliefs, perception of reality, and norms that guided human behavior in its Mediterranean empire and its imperial legacy in the medieval and modern eras.

**The course readings and assignments address the learning outcomes of Arts & Humanities in the following ways:**

Students will learn to discuss a survey of primary texts and archaeological remains as cultural monuments in themselves, in a non-judgmental and non-evaluative setting.

Students will develop their critical and analytic abilities, as well as work on the clarity and precision of their writing.

From the experience of encountering religious difference in the Roman past, the student will hopefully be able to reflect on this learning and transfer this knowledge to inevitable encounters of religious difference in the present. Thus, the student is better equipped to make wise decisions in life.

**The course readings and assignments address the learning outcomes of Culture & Ideas in the following ways:**

Students will learn general principles and strategies of literary and historical analysis through which they can come to appreciate these sources as the cultural products of a particular place, time, and genre.

By requiring critical judgment over the readings in class discussion and in written assignments, the course enables the student to develop independent and creative thought. The hope is that the student be liberated from unexamined preconceptions about ancient Roman religion and facile claims about "paganism."

**The course readings and assignments address the learning outcomes of Historical**

**Study in the following ways:**

Students will acquire a basic understanding of another historical period, of its values and limitations.

Students will develop an enhanced ability to engage in cross-cultural cross-temporal comparison.

The student will master a body of information about an important period of history, called "classical," and will acquire skills in depth and breadth by close reading of primary texts and archaeological remains. The main historical periods under study are the Late Republic (133 — 49 BCE), the Civil Wars (49–27 BCE), and the early Empire (27 BCE — 235 CE).

From extensive use of primary sources, the course will heighten the student's ability to communicate his/her deliberative powers on paper and in oral delivery, by requiring multiple interpretative essays and small-group debates about how to interpret ancient primary evidence. The collaborative effort to reconstruct the past from literary and archaeological remains will increase the student's capacity to accomplish goals as part of a team. The successful student must also work on independent projects, proving that he/she in a self-directed way can engage in inquiry of difficult material.

The course fosters information literacy about the past and visual literacy from learning to read archaeology.

The course is historical, and its subject matter constitutes the foundations of many Western religious and philosophical traditions. The expected learning outcome is that the student will develop knowledge and appreciation of the past and its role in shaping the present and future.

**The course will be assessed in the following ways:**

1. Class Attendance and participation, with class participation and/or use of office hours improving final grade. The goal of rewarding class participation is to encourage active rather than passive learning.

2. *Two essays.* One is a short (2–3 page) essay on a specific text in a primary source. The second is a longer (5–7 page) research paper with multiple deadlines: first, the research topic and bibliography; second, a complete first draft with thesis statement; and, third, the rewritten final paper based on the instructor's comments on the draft (Deadline III). A sample assignment might be: "The Incorporation of New Deities. Compare and contrast on this question the following Roman texts: Augustine, *The City of God* IV.21; Livy, *History* V.21.1–7; Juvenal, *Satires* VI.511–521; and Philo, *Embassy to Gaius* 355–357."
3. Two tests, and a Final Examination. The examinations will contain objective questions (multiple choice, identification of passages), vocabulary terms to define, and essay questions. A sample essay question might be: "The *Parilia*, like any Roman festival, permitted a multitude of competing interpretations. The Roman poet Ovid offers no fewer than seven. What are they?"

### **Assessment Methods:**

The Course-Specific Learning objectives for this course are implemented as follows: An assessment of whether the above-mentioned objectives are in fact realized in the course is most easily and effectively made through an examination of the work students are actually required to do for the course. Their responses, e.g., to specific exam questions, such as comparisons drawn from different cultural-historical periods, can demonstrate their ability to think critically and to engage in cultural comparison. All exams will consist in part of questions that require extended interpretation of course material, which will allow assessment of students' progress toward objectives 1 and 3. Both essays will test students' critical and analytic abilities, the second in particular allowing for an assessment of the progress each individual student has made in critical and analytic processes in the course of the semester. With both the exams and the papers a random sampling of 10% of both the exams and the papers should provide an adequate assessment of whether the course is in fact living up to its goals. The random sampling will be photocopied and provided to the Teaching, Technology and Assessment Committee for examination, and the instructor(s) will act on the advice of the committee in evolving the course components.

## *CL 3408: Ancient Roman Religion*

### **Course Assessment**

GEC and Course-specific learning objectives for CL 3408 are summarized as follows:

1. Students will learn to discuss a survey of primary texts and archaeological remains as cultural monuments in themselves, in a non-judgmental and non-evaluative setting.
2. Students will learn general principles and strategies of literary and historical analysis through which they can come to appreciate these sources as the cultural products of a particular place, time, and genre.
3. Students will develop an enhanced ability to engage in cross-cultural cross-temporal comparison.
4. Students will acquire a basic understanding of another historical period, of its values and limitations.
5. Students will develop their critical and analytic abilities, as well as work on the clarity and precision of their writing.

### **Methods:**

Data: An assessment of whether the above-mentioned objectives are in fact realized in the course is most easily and effectively made through an examination of the work students are actually required to do for the course. Their responses, e.g., to specific exam questions, such as comparisons drawn from different cultural-historical periods, can demonstrate their ability to think critically and to engage in cultural comparison. All exams will consist in part of questions that require extended interpretation of course material, which will allow assessment of students' progress toward objectives 1 and 3. Both essays will test students' critical and analytic abilities, the second in particular allowing for an assessment of the progress each individual student has made in critical and analytic processes in the course of the semester. With both the exams and the papers a random sampling of 10% of both the exams and the papers should provide an adequate assessment of whether the course is in fact living up to its goals. The random sampling will be photocopied and provided to the Teaching, Technology and Assessment Committee for examination, and the instructor(s) will act on the advice of the committee in evolving the course components.



**From:** Benjamin ACOSTA-HUGHES [mailto:[bacosta2008@gmail.com](mailto:bacosta2008@gmail.com)]  
**Sent:** Friday, March 30, 2012 9:52 PM  
**To:** Kallis, Erica  
**Subject:** Fwd: Comparative Studies concurrence

Hi Erica,

OK, that takes care of that one. my best, Ben

----- Forwarded message -----

From: **Holland, Eugene** <[Holland.1@osu.edu](mailto:Holland.1@osu.edu)>  
Date: Fri, Mar 30, 2012 at 4:57 PM  
Subject: Comparative Studies concurrence  
To: Benjamin ACOSTA-HUGHES <[bacosta2008@gmail.com](mailto:bacosta2008@gmail.com)>

28 March 2012

Benjamin Acosta-Hughes  
Professor and Chair  
Department of Classics  
The Ohio State University

Dear Benjamin,  
Comparative Studies is happy to offer the Classics Department concurrence for its new semester course, CL 3408, Ancient Roman Religion.

Sincerely yours,

*Eugene W. Holland*

Dr. Eugene W. Holland, Chair  
Department of Comparative Studies  
<http://comparativestudies.osu.edu/>  
451 Hagerty Hall, 1775 College Road  
The Ohio State University  
Columbus, OH 43210  
[614-292-2559](tel:614-292-2559)

----- Forwarded message -----

From: **Jane Hathaway** <[kostebek24@yahoo.com](mailto:kostebek24@yahoo.com)>

Date: Mon, Oct 31, 2011 at 12:20 PM

Subject: concurrence for CL 3408

To: [bacosta2008@gmail.com](mailto:bacosta2008@gmail.com)

Cc: Peter Hahn <[hahn.29@osu.edu](mailto:hahn.29@osu.edu)>

Dear Professor Acosta-Hughes,

After reviewing the syllabus and rationale for Classics 3408, "Ancient Roman Religion," the Undergraduate Teaching Committee of the Department of History has voted to give concurrence to this course.

Please let me know if you have any questions.

Sincerely,  
Jane Hathaway

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