

Term Information

Effective Term Autumn 2018

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 2222
Course Title From Ishtar to Christ: The History of Mediterranean Religions
Transcript Abbreviation IshtarChristMedRel
Course Description This course introduces students to the historical facts of 10 ancient Mediterranean religions in a context that trains them to study religions more generally. It also teaches them how two of the most prominent religions today—Judaism and Christianity—succeeded within a richly diverse religious marketplace, and how religions respond to their political, economic and social environments.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week
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 Not open to students with credit for RelStds 2222
Electronically Enforced No

Cross-Listings

Cross-Listings Cross-listed in RELSTDS

Subject/CIP Code

Subject/CIP Code 16.1103
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:

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

- Students will acquire the analytical and comparative skills that are necessary for understanding religions in the ancient Mediterranean as a fluid set of beliefs and practices.
- Students will learn how religious beliefs and practices affected political, military and economic decisions and how they gave rise to literary and artistic products that still influence our cultures today.
- Students will understand religions and their relationships to other aspects of cultures from a historical perspective more generally, including those of the contemporary world.

Content Topic List

- The history of ancient Mediterranean religions from about 1500 BCE to 200 CE
- How religions interact with one another and change in response
- Subtopics such as ancient beliefs concerning the afterlife, the creation of the world, how god(s) dispense justice
- How ancient Mediterranean religions affected, and were affected by, the political, economic and social systems of the cultures in which they arose.

Sought Concurrence

Yes

Attachments

- From_Ishtar_to_Christ_syllabus_proposal.docx
(Syllabus. Owner: Kallis, Erica Joy)
- Ishtar_to_Christ_GE Assessment Plan.docx
(GEC Course Assessment Plan. Owner: Kallis, Erica Joy)
- Ishtar_to_Christ_History_GE Rationale.docx: GE Rationale
(Other Supporting Documentation. Owner: Kallis, Erica Joy)
- Otter_History_Concurrence_Ishtar to Christ Assessment Plan.pdf: History Concurrence
(Concurrence. Owner: Kallis, Erica Joy)
- Van_Bladel_NELC_Ishtar to Christ Concurrence.pdf: NELC Concurrence
(Concurrence. Owner: Kallis, Erica Joy)
- Classics Curriculum Maps.xlsx: Classics Undergraduate Curriculum Map
(Other Supporting Documentation. Owner: Kallis, Erica Joy)
- Updated_From_Ishtar_to_Christ_syllabus_proposal.docx: Updated July 2017
(Syllabus. Owner: Newcomer, Lindsay M)
- GE Expected Learning Outcomes_Ishtar_to_Christ.docx: Updated July 2017
(GEC Course Assessment Plan. Owner: Newcomer, Lindsay M)

Comments

- Uploaded updated syllabus and corrected GE learning outcomes form 7/25/17.

On another note, we are awaiting a curriculum map from Religious Studies; coordinator Elizabeth Marsch has been waiting for her faculty members to make one. *(by Newcomer,Lindsay M on 07/25/2017 10:25 AM)*

- See 2-13-17 feedback e-mail to R Fletcher and E Kallis. *(by Vankeerbergen,Bernadette Chantal on 02/13/2017 01:55 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Kallis, Erica Joy	01/20/2017 04:12 PM	Submitted for Approval
Approved	Kallis, Erica Joy	01/20/2017 04:14 PM	Unit Approval
Approved	Heysel, Garrett Robert	01/27/2017 09:31 PM	College Approval
Revision Requested	Vankeerbergen, Bernadette Chantal	02/13/2017 01:56 PM	ASCCAO Approval
Submitted	Newcomer, Lindsay M	07/25/2017 10:38 AM	Submitted for Approval
Approved	Kaldellis, Anthony	07/25/2017 10:43 AM	Unit Approval
Approved	Heysel, Garrett Robert	07/25/2017 10:43 PM	College Approval
Pending Approval	Nolen, Dawn Vankeerbergen, Bernadette Chantal Oldroyd, Shelby Quinn Hanlin, Deborah Kay Jenkins, Mary Ellen Bigler	07/25/2017 10:43 PM	ASCCAO Approval

Proposal for Classics 2222/RS2222:
 From Ishtar to Christ:
 The History of Ancient Mediterranean Religions
 TuTh; 1hour and 20 minutes each day

Instructor: Sarah Iles Johnston
 424 University Hall
 johnston.2@osu.edu

Teaching Assistant: XXXXX

Office Hours: XXXXX

Description

'From Ishtar to Christ' introduces students to the historical facts of ten ancient Mediterranean religious systems in a context that trains them to study religions more generally. Additionally, it helps them understand how two of the most prominent religions today – Judaism and Christianity – developed and succeeded within a richly diverse religious marketplace, and how religions respond to the political, economic and social environments in which they function.

The first part of the course offers historical overviews of the ten religious systems, with pauses to look at specific phenomena shared by those religions in order to start honing the students' abilities to compare religions in a sophisticated manner. The second part of the course is topical; beliefs and practices shared by some or all of these religions are examined, and the reasons that they were expressed differently in different cultures (or not expressed at all in some cases) are explored. In this part of the course, both the historical information and the comparative methodologies that were gained in the first part of the course will be put to use and more fully developed. By the end of the course, the students will have a 'toolkit' of approaches by which they can begin to responsibly study any religion within its historical milieu(x).

Course readings will include historically-oriented essays by leading scholars of the religions to be studied (i.e., essays that give the basic facts of how the religions originated and developed and what their main practices and tenets were); essays that explore the challenges of comparing religions; and primary sources in translation.

Required Texts

- *Religions of the Ancient World: A Guide*. Ed. S.I. Johnston (Harvard University Press, 2004)
- *Gods, Heroes and Monsters: A Sourcebook of Greek, Roman and Near Eastern Myths in Translation*. Ed. C. López-Ruiz. (Oxford University Press 2013) Second Edition 2017.
- Supplemental readings as posted on Canvas

General Education (GE) Historical Study

This course fulfills Ohio State's GE Historical Study requirement, whose expected goals and learning outcomes are as follows:

Students recognize how past events are studied and how they influence today's society and the human condition. 1. Students construct an integrated perspective on history and the factors that shape human activity. 2. Students describe and analyze the origins and nature of contemporary issues. 3. Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

This course will fulfill the Historical Studies GE by (1) providing the students with a 'toolkit' of methodologies by which they may responsibly study religions and their developments within different ancient time periods and cultures with attention to the political, economic, social and cultural factors that determined the forms that those religions took; (2) using the enhanced understanding of ancient religions to better understand why and how two of today's major religions – Judaism and Christianity – are rooted in certain beliefs and practices; (3) discussing these ideas in class and writing a term paper that demonstrates their ability to study and compare religions in a critically informed manner.

This course is also intended to teach students how to study different cultures' religions in a manner that enables them to see how those religions shared practices and beliefs but also adapted those practices and beliefs to suit the different contexts in which they were being used. We will look at a diversity of ways in which the concept of God/the gods and humanity's relationship to God/the gods could be imagined and acted upon. This will help us comprehend how people of differing backgrounds use religious beliefs and practices to make sense of the events that unfold around them. Reflecting upon these ideas will help the students better understand the religious choices that people in today's world make – including the choice of not believing in God/the gods at all. Overall, the course will also help students understand the crucial question of how groups' religious beliefs sometimes drive their military, political, economic and other

policies.

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://www.sja.osu.edu/page.asp?id=1>) .

DISABILITY ACCOMMODATIONS STATEMENT

The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. You are also welcome to register with Student Life Disability Services to establish reasonable accommodations. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: slds@osu.edu; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

Purposes

The purposes of this course are: to learn the basic facts about ancient religious systems; to understand something about how these religious systems developed in the directions

that they did; to consider how some of these systems have affected contemporary religious practices and beliefs; and to develop critical skills in reading ancient sources in translation and in responsibly comparing cultural practices – in this case, the beliefs and practices of ancient religions.

Readings

Please be aware that, although we will discuss portions of the readings in class, we will not discuss everything you read and will often also discuss topics not covered in the readings. *Keeping up with both the readings and the class sessions is essential for success in this course.*

The Four Exams:

- Each exam covers materials studied during the weeks since the previous quiz.
- Exam 1 will comprise 25 multiple choices true/false and short-answer questions (mc/tf/sa) that draw on information the students obtained from assigned readings and class lectures and discussions..
- The other quizzes will also include mc/tf/sa questions that draw on information the students obtained from assigned readings and class lectures and discussions, but will have additional elements as well.
- Exams 2 through 4 will also have an additional element:
 - Exam 2 will include 9 mc/tf/sa questions and a short essay question (about 300 words) worth ten points. For this essay I will name and briefly describe a religious practice that is still in use today in either Judaism or Christianity, ask you to identify the salient element(s) of that practice that can be found already in antiquity (worth 8 points) and offer an explanation for why this practice has survived so long (worth 8 points).
 - Exam 3 will include 10 mc/tf/sa and will also present to you a brief excerpt from primary source and ask you to identify three facts that we can reliably derive from that source concerning the religion it concerns. Each difference you identify is worth 5 points, for a total of 15 possible points. This essay should be about 400 words.
 - Exam 4 will include 10 mc/tf/sa questions and a brief essay question for which I give you two sacred stories from different religious systems, ask you to identify a salient similarity and a salient difference between them, and then offer a brief possible explanation for either the similarity or the difference, supporting your suggestion with evidence from the cultures and/or logically valid conjectures. Identifying the salient difference and the salient similarity are worth 5 points each and explaining one of them is worth 5 points for a total of 15 possible points. This essay should be about 400 words.

Offerings and Votives: Mesopotamia') and RAWG 580-81 ('Myths and Sacred Narratives: Mesopotamia') plus some excerpts from ancient texts on Canvas.

Thursday: Historical Survey of Syrian and Canaanite Religions. Read RAWG, 'Syria and Canaan,' by David P. Wright, RAWG pages 332-333 ('Sacrifices, Offerings and Votives: Syria-Canaan'), and RAWG pages 354-355 ('Prayers, Hymns, Incantations and Curses, Syria-Canaan').

√Week Three:

Tuesday: Historical Survey of Israelite religion . Read RAWG, 'Israel,' by John J. Collins, RAWG pages 256-8 ('Sacred Times and Spaces: Israel'), RAWG pages 333-35 ('Sacrifices, Offerings and Votives: Israel') and RAWG pages 402-4 ('Deities and Demons: Israel') plus some excerpts from ancient texts on Canvas.

Thursday: Practicing Comparison, Test Case #1: Sacred Times and Spaces. Read RAWG, pages 243-50 ('Sacred Times and Spaces: Egypt'), RAWG pages 250-255 ('Sacred Times and Spaces: Mesopotamia'), and RAWG pages 259-63 ('Sacred Times and Spaces: Anatolia'). Review other entries on Sacred Times and Spaces.

Week Four:

Tuesday: **Exam 1** over Weeks 1-3, followed by lecture: Historical Survey of Hittite and Iranian religions. Read RAWG, 'Anatolia: Hittites,' by David P. Wright and RAWG 'Iran,' by William Malandra and Michael Stausberg, and GHM 3.4, 3.5 and 6.6.

Thursday: Historical Survey of Greek religions. Read RAWG, 'Greece,' by Jon Mikalson, RAWG pages 408-412 ('Deities and Demons: Greece'), RAWG pages 340-43 ('Sacrifice, Offerings and Votives: Greece') and RAWG pages 590-93 ('Myth and Sacred Narratives: Greece and Rome'), plus some excerpts from ancient texts on Canvas.

√Week Five:

Tuesday: Historical Survey of Etruscan religions. Read RAWG 'Etruria,' by Olivier de Cazanove, RAWG pages 413-15 ('Deities and Demons: Etruria') and RAWG pages 386-7 ('Divination and Prophecy: Etruria').

Thursday: Practicing Comparison, Test Case #2: Deities and Demons. Read RAWG 'Monotheism and Polytheism' by Jan Assmann in RAWG, and review the pages you have read in the past few weeks on deities and demons in the different religious systems, plus the introductory essay on pages 392-3 of RAWG and the essay on Egyptian deities and demons on RAWG pages 393-5. On Canvas, Ivan

Strenski, 'Actually, You Can Compare Apples to Oranges: Secrets of Successful Comparison of Myths.'

√Week Six:

Tuesday: Historical Survey of Roman religions. Read RAWG 'Rome' by John North, RAWG pages 547-8 and RAWG 558-7 ('Religion and Politics: Introduction' and 'Religion and Politics: Rome and Christianity') RAWG pages 564 and 572-77 ('Controlling Religion: Introduction' and 'Controlling Religion: Rome and Christianity') plus some excerpts from ancient texts on Canvas.

Thursday: Overview of Early Christianity. Read RAWG 'Early Christianity,' by Harold W. Attridge, RAWG pages 347-8 ('Sacrifices, Offerings and Votives: Christianity'), RAWG pages 594-6 ('Myth and Sacred Narratives: Christianity') and RAWG pages 637-39 ('Sacred Texts and Canonicity: Christianity') plus some excerpts from ancient texts on Canvas.

√Week Seven:

Tuesday: Practicing Comparison, Test Case #3: Sacrifices and Offerings. Read RAWG 'Ritual' by Jan Bremmer, review the essays on sacrifices and offerings in different religious systems that you have read so far and read the introduction 'Sacrifices, Offerings and Votives' on RAWG pages 235-6. On Canvas, Bruce Lincoln, 'Theses on Comparison.'

Thursday: First half-hour of class Lecture: Standing Back and Looking at What We Have so Far: The challenges and rewards of large-scale comparison.
Remaining portion of class: **Exam 2** over Weeks 4-7

√Week Eight:

Tuesday: How to Cope with a Difficult Life, Part One: Responses to Illness. Read RAWG 'Illnesses and Other Crises,' pages 452-69 plus some excerpts from ancient texts on Canvas.

Thursday: How to Cope with a Difficult Life, Part Two: Prayers and Curses. Read RAWG 'Prayers, Hymns, Incantations and Curses,' pages 349-69 plus some excerpts from ancient texts on Canvas.

√Week Nine:

Tuesday: Your Religion is My Magic: Practices, Borrowing and Problems of Definition, Part One. Read 'Magic' by S. I. Johnston in RAWG, plus some excerpts from ancient texts on Canvas.

Thursday: Your Religion is My Magic: Practices, Borrowing and Problems of Definition, Part Two. Read on Canvas some excerpts from ancient texts.

√Week Ten:

Tuesday: Preparing for Life: Rites of Passage, Part One. Read 'Rites of Passage' pages 438-51 in *RAWG* plus read on Canvas, Fritz Graf, 'Initiation: A Concept with a Troubled History'

Thursday: Preparing for Life: Rites of Passage, Part Two. No new readings.

√Week Eleven:

Tuesday: First hour of class: **Exam 3** over Weeks 8-10. Remaining portion of class: lecture, Preparing for Death: Rituals for the Dead, and for the Living. Read 'Death, the Afterlife and Other Last Things' in *RAWG* pages 470-95.

Thursday: Preparing for Death: What Lies Beyond? Read 'Mysteries,' by S. I. Johnston in *RAWG*; *GHM* 425-30 plus 6.1, 6.2, 6.5, 6.7, 6.8 6.9.

√Week Twelve:

Tuesday: Sin and Pollution, Purity and Atonement. Read 'Pollution, Sin, Atonement, Salvation,' by Harold W. Attridge in *RAWG*.

Thursday: Sin and Pollution, Purity and Atonement. Read 'Sin, Pollution and Purity' in *RAWG* pages 496-513 plus some excerpts from ancient texts on Canvas.

√Week Thirteen:

Tuesday: Sacred Stories, Part One. Read 'Myth' by Fritz Graf in *RAWG* and review the portions of 'Myth and Sacred Narratives' and 'Sacred Texts and Canonicity' from *RAWG* that we have read for earlier class sessions.

Thursday: Sacred Stories, Part Two. On Canvas read S. I Johnston, 'The Role of Myths in Creating and Sustaining Religious Beliefs' plus *GHM* 3.7, 3.8, 3.9, 3.10.b,

√Week Fourteen:

Tuesday: How it all Began: Read in *RAWG* 'Cosmology: Time and History,' by John J. Collins; From *GHM* read the Introduction to Part One, 1.1, 1.2, 1.4, 1.5, the introduction to Part Two, 2.1, 2.3, 2.4, 2.5, 2.6.

Thursday: First half-hour of class: Wrap-up discussion. Read Bruce Lincoln, 'Epilogue' in *RAWG*. Remaining portion of class: **Exam 4**.

GE Rationale: History

a. How do the course objectives address the GE category expected learning outcomes?

This course teaches the analytical and comparative skills that are necessary for understanding religions in the ancient Mediterranean as a fluid set of beliefs and practices out of which different cultures at different periods within a 2000-year-long span developed systems that expressed their understanding of causality within the world, the nature of human existence and the reasons for that nature, the relationship of mortals to non-mortal entities and how those relationships could be nurtured for the benefit of humans, the inescapability of death, and what awaited one afterwards. The students will also learn how religious beliefs and practices affected political, military and economic decisions and how they gave rise to literary and artistic products that still influence our cultures today, and will begin to understand the environment in which two religions that are still highly popular and influential today – Judaism and Christianity – adapted themselves to succeed in a crowded marketplace of religious options. All of these skills will help students understand religions and their relationships to other aspects of cultures from a historical perspective more generally, including those of the contemporary world.

b. How do the readings assigned address the GE category expected learning outcomes?

The readings selected for this course can be divided into three types (1) essays providing the facts of ancient religions – what their adherents did and believed (2) ancient sources in translation that enrich the students' understanding of those facts (e.g., ancient sacred texts and narratives) and (3) essays by leading scholars of religion today that present some of the most successful methodologies for studying religions within a critically comparative framework that helps students avoid assuming that any religion is 'normal' and the rest are to be measured by that 'normal' religion's yardstick. As such, the course also helps to prepare students to better discuss contemporary religions and the ways that they affect politics, economics and social issues.

c. How do the topics address the GE category expected learning outcomes?

The topics in the course, as shown on the syllabus, begin by introducing students to the histories of the ten religious systems to be studied, in order to give the students a firm basis from which to go into further detail during the latter part of the course, which is more explicitly comparative in design. In that second part, specific topics such as 'sacrifice,' 'divination,' and 'cosmology,' which were

touched on only briefly in the histories, are looked at in depth for some or all of the ten religious systems studied in the course, and the students are guided in developing methods to compare the ways in which the different systems expressed those phenomena. Throughout both the first and second parts of the course, important scholarly articles on methodologies of comparison within a historical framework will be read and then analyzed in class.

d. How do the written assignments address the GE category expected learning outcomes?

Students will hone their critical skills as historians and comparativists of ancient religions by writing a 1500-word paper that is due at the end of the course. In the paper, the students will choose one of the critical methodologies expressed by one of the scholarly articles read in class and apply it to the analysis of a phenomenon as manifested in three of the ancient religious systems studied—for example, divination as found in ancient Greece, ancient Roman and ancient Israel. (The cultures chosen should not have been studied apropos that phenomenon already in the course). Students are required to turn in a 200-word sketch of their paper topic at the end of Week 4, and a 700-word rough draft at the end of Week 8 so as to ensure that their final paper, due during finals week, will be as finished a product of thought and expression as possible.

e. How does the course aim to sharpen students' response, judgment, and evaluation skills?

Excellent skills of analysis and comparison are central to successful judgment and evaluation in all walks of life. Seldom are they more difficult to apply than when working with data concerning a topic as sensitive as religious beliefs. By leading students to hone their analytical and comparative skills against materials drawn both from the early periods of two of today's most prevalent religions (Judaism and Christianity) *and* religions that are now longer practiced, students will be compelled to reexamine some of their assumptions about of how religious systems develop and how they interface with other important cultural systems (political, economic, etc.) Students will learn that the past is highly malleable and can be rearranged to encode different values, depending on which regime has the power to disseminate its message; they will learn to not take narratives (whether official or not) at face value but internalize the critical response of seeing them as more or less politicized options that promote specific values and interests; they will learn to always ask about the context and choices that shaped the creation of cultural products. In-class discussions and written assignments will require them to sharpen their ability to articulate these critical responses and develop their own vocabulary, imagery, and modes for expressing them.

GE Expected Learning Outcomes	Methods of Assessment <i>*Direct methods are required. Additional indirect methods are encouraged.</i>	Level of student achievement expected for the GE ELO. <i>(for example, define percentage of students achieving a specified level on a scoring rubric)</i>	What is the process that will be used to review the data and potentially change the course to improve student learning of GE ELOs?
ELO 1 Students construct an integrated perspective on history and the factors that shape human activity.	<u>Essay on Exam 4</u> ('a brief essay question for which I give you two sacred stories from different religious systems, ask you to identify a salient similarity and a salient difference between them, and then offer a brief possible explanation for either the similarity or the difference, supporting your suggestion with evidence from the cultures and/or logically valid conjectures. Identifying the salient difference and the salient similarity are worth 5 points each and explaining one of them is worth 5 points for a total of 15 possible points. This essay should be about 400 words.')	80% of students score at least 20 out of 25 possible points	After the completion of each course, the instructor will review and analyze outcome data. Should outcomes be beneath expected levels, instructor will adapt content, and/or lectures, and/or assignments accordingly. The instructor will continue to monitor progress on attaining GE learning outcomes. An annual report of the level of student achievement will be provided to the College of Arts and Sciences.
ELO 2 Students describe and analyze the origins and nature of contemporary	<u>Essay on Exam 2</u> ('a short essay question (about 300 words) worth ten points. For this essay I will name and briefly	80% of students score at least 20 out of 25	

<p>issues.</p>	<p>describe a religious practice that is still in use today in either Judaism or Christianity, ask you to identify the salient element(s) of that practice that can be found already in antiquity (worth 8 points) and offer an explanation for why this practice has survived so long (worth 8 points).)</p>	<p>possible points</p>	
<p>ELO 3 Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.</p>	<p><u>Essay on Exam 3</u> (‘a brief excerpt from primary source and ask you to identify three facts that we can reliably derive from that source concerning the religion it concerns. Each difference you identify is worth 5 points, for a total of 15 possible points. This essay should be about 400 words.’)</p>	<p>80% of students score at least 20 out of 25 possible points</p>	



RE: Ishtar to Christ Assessment Plan

Otter, Christopher

To: Johnston, Sarah; van Bladel, Kevin T.

Tuesday, January 10, 2017 3:00 PM

- You replied on 1/10/2017 8:47 PM.

Sarah,

Concurrence is granted!

Chris

Christopher Otter
Associate Professor
Chair, Undergraduate Teaching Committee
Department of History
263 Dulles Hall
Ohio State University
Columbus OH 43210

From: Johnston, Sarah
Sent: Tuesday, January 10, 2017 10:09 AM
To: van Bladel, Kevin T.; Otter, Christopher
Subject: Ishtar to Christ Assessment Plan

Hi Kevin and Chris,

Over the break, I completed the assessment plan for the proposed course From Ishtar to Christ, which I wrote to you about last semester. I attach the assessment plan here. I also attach a new version of the syllabus (writing the assessment plan led me to make minor changes there).

Do you have any idea when your committees might meet to weigh in on concurrence? I'd like to send this forward early this semester if possible.

Thanks a lot,
Sarah

Sarah Iles Johnston
Arts & Humanities Distinguished Professor of Religion
Professor of Classics and Comparative Studies, and
Professor of History, by courtesy
The Ohio State University



RE: Ishtar to Christ Assessment Plan

van Bladel, Kevin T.

To: Johnston, Sarah; Otter, Christopher

Tuesday, January 10, 2017 10:50 AM

- You replied on 1/10/2017 10:54 AM.

Hi, Sarah,

Sorry to have had a delay about this. The response from the committee had seemed ambiguous but I'm told that it's not. This means that NELC gives concurrence.

Would you be interested in cross-listing it with NELC?

Kevin

From: Johnston, Sarah
Sent: Tuesday, January 10, 2017 10:09 AM
To: van Bladel, Kevin T.; Otter, Christopher
Subject: Ishtar to Christ Assessment Plan

Hi Kevin and Chris,

Over the break, I completed the assessment plan for the proposed course From Ishtar to Christ, which I wrote to you about last semester. I attach the assessment plan here. I also attach a new version of the syllabus (writing the assessment plan led me to make minor changes there).

Do you have any idea when your committees might meet to weigh in on concurrence? I'd like to send this forward early this semester if possible.

Thanks a lot,
Sarah

Sarah Iles Johnston
Arts & Humanities Distinguished Professor of Religion
Professor of Classics and Comparative Studies, and
Professor of History, by courtesy
The Ohio State University

President, American Society for the Study of Religion

Mailing address:
414 University Hall
230 N. Oval Mall