

## Term Information

Effective Term Spring 2023  
*Previous Value* Spring 2018

## Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Adding TCT Theme to Course (one of the initial courses proposed for new theme)

What is the rationale for the proposed change(s)?

Course is a good fit for new TCT theme

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

N/A

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

## General Information

Course Bulletin Listing/Subject Area	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3229
Course Title	History of Early Christianity
Transcript Abbreviation	Early Christianity
Course Description	A survey of the history of Christianity from its Jewish and Greco-Roman roots to the late sixth century.
Semester Credit Hours/Units	Fixed: 3

## Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 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, Lima, Mansfield, Marion, Newark, Wooster
<i>Previous Value</i>	<i>Columbus, Lima, Mansfield, Marion, Newark</i>

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## **Prerequisites and Exclusions**

<b>Prerequisites/Corequisites</b>	Prereq or concur: English 1110.xx, or permission of instructor.
<b>Exclusions</b>	
<b><i>Previous Value</i></b>	Not open to students with credit for 506.
<b>Electronically Enforced</b>	Yes

## **Cross-Listings**

Cross-Listings

## **Subject/CIP Code**

<b>Subject/CIP Code</b>	54.0101
<b>Subsidy Level</b>	Baccalaureate Course
<b>Intended Rank</b>	Sophomore, Junior, Senior

## **Requirement/Elective Designation**

Required for this unit's degrees, majors, and/or minors

General Education course:

Historical Study; Global Studies (International Issues successors); Traditions, Cultures, and Transformations

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

### ***Previous Value***

*Required for this unit's degrees, majors, and/or minors*

*General Education course:*

*Historical Study; Global Studies (International Issues successors)*

*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**

- 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.

**COURSE CHANGE REQUEST**  
3229 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
10/26/2022

**Content Topic List**

- Judaism and Greco-Roman religions
- Jesus and his movement
- Paul and the apostles
- Formation of the New Testament texts and canon
- Early missionary activity
- Development of competing forms of Christianities
- Gnosticism
- Proto-orthodox school
- Asceticism and Monasticism
- Ritual and liturgy
- The church and clergy
- Roman empire and Christianity

**Sought Concurrence**

No

**Attachments**

- HIST 3229 Syllabus.docx: Syllabus  
*(Syllabus. Owner: Getson, Jennifer L.)*
- HIST3229\_TCT\_SubmissionDoc.docx: GE Form  
*(Other Supporting Documentation. Owner: Getson, Jennifer L.)*
- 3229 GE Form Revisions REVISED.docx: REVISED GE Form  
*(Other Supporting Documentation. Owner: Getson, Jennifer L.)*
- HIST 3229 Syllabus Revisions REVISED.docx: REVISED Syllabus  
*(Syllabus. Owner: Getson, Jennifer L.)*

**Comments**

- Uploaded Revised Syllabus and GE form in response to committee *(by Getson, Jennifer L. on 10/26/2022 11:00 AM)*
- Please see Panel feedback email sent 10/13/2022. *(by Hilty, Michael on 10/13/2022 11:33 AM)*

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	06/28/2022 03:01 PM	Submitted for Approval
Approved	Soland, Birgitte	06/28/2022 04:18 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	09/06/2022 02:36 PM	College Approval
Revision Requested	Hilty, Michael	10/13/2022 11:33 AM	ASCCAO Approval
Submitted	Getson, Jennifer L.	10/26/2022 11:00 AM	Submitted for Approval
Approved	Soland, Birgitte	10/26/2022 02:24 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	10/26/2022 02:39 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	10/26/2022 02:39 PM	ASCCAO Approval

# **SYLLABUS: HIST 3229 HISTORY OF EARLY CHRISTIANITY AUTUMN 2020**

## **Course Overview**

### **Classroom Information**

Format of Instruction: In Person Lecture

Meeting Days/Times: Tuesdays and Thursday 11:10–12:30

Location: Dreese Lab 113

### **Instructor**

Instructor: Professor David Brakke

Email address: [brakke.2@osu.edu](mailto:brakke.2@osu.edu)

Office: 230 Dulles Hall

Phone number: 614-292-2174

Office hours: Tuesdays 1:15–2:15 in person; Wednesdays 2:00–3:00 via Zoom (link on Carmen course homepage); and in person or via Zoom by appointment

### **Course Description**

This course studies the history and literature of ancient Christianity from its origins as a Jewish sect in Palestine to its establishment as the official religion of the Roman Empire in the fifth century. Topics include persecution and martyrdom, scripture, “Gnosticism,” theological controversies over the Trinity and the nature of Christ, Constantine and the establishment of catholic orthodoxy, the rise of monasticism, and important figures such as Origen and Augustine. The course will emphasize the variety of early Christian groups and will provide a good foundation for the study of Christianity in any later period. No previous study of ancient history or of Christianity is assumed.

We take particular interest in how the early Christian movement interacted with the wider society, culture, and politics of the Roman empire. How did Christians imagine themselves as citizens of a Roman imperial state, before and after the conversion of Constantine? How did Christian ideas and practice transform and get transformed by the traditions of Greece and Roman?

### **Course Learning Outcomes**

By the end of this course, students should successfully be able to:

- Identify, compare, and contrast the teachings and practices of diverse early Christian movements of the first five centuries CE.

- Trace the social and political history of the Roman empire from 100 to 450.
- Recognize the differing understandings of religion, citizenship, and government that developed during this period and their enduring legacies.
- Understand the obstacles to and the benefits of analyzing class and gender in late ancient history.

## **General Education**

This course fulfills the Legacy GE category of **Historical Studies**, the Legacy GE Category of **Diversity Global Studies**, or the current **GE Theme: Traditions, Cultures, and Transformations**.

### **Legacy GE: Historical Studies**

#### **Goal:**

Students recognize how past events are studied and how they influence today's society and the human condition.

#### **Expected Learning Outcomes (ELOs):**

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.

### **How We Will Meet the Goals of the Legacy GE Category Historical Studies in this Course**

You will read closely a range of primary sources to discover how religious, political, and social factors contributed to the rise and development of Christianity and its eventually dominant role in the Roman empire (ELO 1). You will examine the origins of several issues that are of contemporary relevance, including the relationship between church and state and between religion and family life (ELO 2). You will write papers that critically examine primary and secondary sources and evaluate their interpretations (ELO 3).

### **Legacy GE: Diversity Global Studies**

#### **Goal:**

Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive,

and principled citizens.

**Expected Learning Outcomes (ELOs):**

1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

**How We Will Meet the Goals of the Legacy GE Category Historical Studies in this Course**

You will study Christianity in the Mediterranean world (ELO 1), and you will encounter forms of Christianity that shape diverse regions of the world and contribute to global movements and conflicts (ELO 2).

**GE Theme: Traditions, Cultures, and Transformations**

GOAL 1: Successful students will analyze and important topic or idea at a more advanced and in-depth level than the foundations.

Expected Learning Outcomes

- 1.1 Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme.

GOAL 2: Successful student will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in the future.

Expected Learning Outcomes

- 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.

GOAL 3: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

Expected Learning Outcomes

- 3.1 Describe the influence of an aspect of culture (religious belief, gender

roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.

3.2 Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.

3.3 Examine the interactions among dominant and sub-cultures.

3.4 Explore changes and continuities over time within a culture or society.

**GOAL 4:** Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals’ experience within traditions and cultures.

#### Expected Learning Outcomes

4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.

4.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues.

#### **How We Will Meet the Goals of the Traditions, Cultures, and Transformations Theme in this Course**

**GOAL 1:** You will develop skills in critical and logical thinking through the analysis of primary sources, completion of short papers and tests about them (ELO 1.1). Your study will be advanced because you will read challenging primary sources and subject them to various forms of scholarly analysis, and you will read one major scholarly work (ELO 1.2).

**GOAL 2:** You will explore different approaches to religious history, including gender analysis and literary theory, and you will assess the use of cross-cultural data to interpret experience (ELO 2.1). You will be encouraged to reflect on your own learning through the rewriting of papers and in class discussions (ELO 2.2).

**GOAL 3:** You will explore how Christian beliefs influenced Roman culture on such issues as church and state, slavery, and the roles of women (ELO 3.1). You will study the impact of the Christian message on the cultures of Europe and West Asia (ELO 3.2) and examine interactions among Jews, “pagans,” and diverse Christian sub-cultures (ELO 3.3). You will learn how the Roman empire and Christianity changed and remained stable over a period of five centuries (ELO 3.4).

**GOAL 4:** You will compare Jews, “pagans,” and diverse Christian sub-cultures on various issues and note similarities and differences (ELO 4.1), and you will explore the significance of gender, race, and ethnicity in Christian thought and practice (ELO 4.2).

#### **Course Materials**

You should acquire the following books, which are also on reserve at the library.

Bart Ehrman, ed., *After the New Testament: A Reader in Early Christianity, 100-300 C.E.* (Second Edition)

Bart Ehrman and Andrew Jacobs, eds., *Christianity in Late Antiquity, 300 – 450 C.E.: A Reader*

Rodney Stark, *The Rise of Christianity*

You will need also a copy of the Christian Bible (Old and New Testaments), and a couple readings will be on Carmen. As for Bible translations, I recommend the New Revised Standard Version, but it is not required. If you do not have a Bible, *The HarperCollins Study Bible* has been ordered as a recommended text for this class and as a required text for History 3218 (“Paul and His Influence in Early Christianity”); it is ideal for serious historical study.

See below for recommended optional narrative textbooks that cover the period of this course under “How to Keep Up If You Have to Quarantine.”

## Grading and Instructor Response

### Graded Activities

You have four graded components of varied activities. You need to read both primary and secondary sources closely and engage in discussions about them. You will be asked to synthesize and analyze information about early Christianity in quizzes and exams. And you will reflect on and engage with key ideas through papers.

1. Four short map and date quizzes on Sep 8, Oct 6, Nov 3, Dec 1 (10%). You will be given lists of exactly what dates and geographical locations to know. These quizzes will be administered via Carmen. They will be timed (10 minutes), but you can take them at any time after our class meeting that day, until 11:59 p.m.

2. Midterm examination on Tuesday, October 13(25%). The test will be administered via Carmen and will be timed (80 minutes), but you can take the test at any 80-minute period during the 24 hours of the day. Class will not meet.

3. Three short papers (3-5 pages) due on September 18, November 6, and December 4 (40%). Please see the schedule of deadlines below. Assignments for these papers will be distributed well in advance of the due dates. No research will be required.

4. Final examination on Tuesday, December 8, 12:00 pm.–1:45 p.m., administered via Carmen during the week of December 7 (25%).



The midterm and final examinations will be administered via Carmen. The exams will be timed and must be completed in a single sitting only once, but they will be available over multi-day periods. They will consist of a mix of short and longer essay questions, and you will be able to use your notes and textbooks.

### **Grading Scale**

A = 93–100  
A- = 90–92  
B+ = 87–89  
B = 83–86  
B- = 80–82  
C+ = 77–79  
C = 73–76  
C- = 70–72  
D+ = 65–69  
D = 60–64  
E = under 60

When averages are calculated, numbers are rounded up from .5. For example, 89.5 = 90.

### **Paper Requirements**

You will write three short papers of 3–5 pages.

(1) The first and second papers (Sep 18 and Nov 6) will be on assigned topics (there will be two choices each time) dealing with one or more primary sources. No research beyond the assigned readings will be required. The topic choices will be distributed well in advance.

(3) The third paper (Dec 4) will ask you to assess the sociologist Rodney Stark's book *The Rise of Christianity*.

### **Instructor Feedback and Response Time**

Email is usually the best way to reach me, and you can expect a response within 24 hours. My office hours (whether in person or on Zoom) do not require an appointment, but I can meet at other times by appointment.

You can expect evaluation of and feedback on papers and tests within seven days.

### **Schedule of Topics and Readings**

### **Class Time and Preparation**

You should always bring to class the assigned readings. You should have read them and their introductions closely before class. In class we will devote some time to historical background and the remainder of our time to analysis of and discussion of the sources

### **Readings**

The lists of primary sources may look long, but nearly all the individual readings are excerpts, some as short as a couple paragraphs. Do not be discouraged!

#### Tues Aug 25 Introduction and the Culture of the Early Roman Empire

No reading

### **I. The Earliest Christian Groups (50-100)**

#### Thur Aug 27 Varieties of Judaism in First-Century Palestine (Including Jesus Believers)

Daniel, chapters 7-12 (in the Hebrew Bible or Old Testament)  
Gospel of Mark, chapter 13 (in the New Testament)

#### Tues Sep 1 Paul the Apostle: The Inclusion of Gentiles and Life under Roman Rule

Romans, 1 Corinthians, Galatians (in the New Testament)

#### Thur Sep 3 Different Gospels, Different Christian Sub-Cultures

Gospel of Matthew (in the New Testament)  
Gospel of John (in the New Testament)  
*Gospel of Thomas (ANT 43)*

### **II. The Development of Christian Institutions and Theologies in the Roman Empire (50-250)**

#### Tues Sep 8 Bishops, Presbyters, and Deacons: The Development of Church Offices

1 Timothy, 2 Timothy, Titus (in the New Testament)  
*The Didache (ANT 72)*  
*The Letters of Ignatius to the Ephesians, Magnesians, and Smyrneans (ANT 73)*  
Hippolytus, *The Apostolic Tradition (ANT 74)*  
*The Gospel of Mary (ANT 46)*  
**Short map quiz after class today**

#### Thur Sep 10 Early Christian Literature and a New Testament

1 Timothy (in the New Testament)

*Infancy Gospel of Thomas (ANT 42)*  
*Acts of Paul (ANT 50)*  
*Acts of Thecla (ANT 83)*  
*The Muratorian Canon (ANT 59)*  
*Irenaeus, Against the Heresies (ANT 60)*  
*Origen of Alexandria (ANT 61)*  
*Eusebius, Ecclesiastical History (ANT 62)*

Tues Sep 15 Appropriation of Jewish Scriptures (Old Testament)

*The Epistle of Barnabas (ANT 18)*  
Justin, *Dialogue with Trypho (ANT 19)*  
Origen, *Homilies on Genesis (ANT 70)*

Thur Sep 17 Dissenting Citizens: Persecution, Martyrdom, and the Authority of the Confessor/Martyr

Pliny's Letter to Trajan (ANT 4)  
*The Letter of Ignatius to the Romans (ANT 5)*  
*The Martyrdom of Polycarp (ANT 6)*  
*The Martyrdom of Perpetua and Felicitas (ANT 9)*

Tues Sep 22 Platonism, Stoicism, and the Birth of Christian Thought

Justin, *Dialogue with Trypho (ANT 3)*  
Justin, *First Apology (ANT 13)*

Thur Sep 24 Christian Diversity: The Gnostics and the Valentinians

*The Secret Book of John (ANT 25)*  
*The Gospel of Judas (Carmen)*  
*The Gospel of Truth (ANT 28)*  
Ptolemy's *Letter to Flora (ANT 63)*

Tues Sep 29 Christian Diversity: Differing Modes of Opposition to "Gnosis"

*The Letter of the Churches of Vienne and Lyons (ANT 7)*  
Irenaeus, *Against the Heresies (ANT 35)*  
Clement of Alexandria, *The Educator (ANT 91)*

Thur Oct 1 The New Prophecy and Christianity as a Counter-Culture

Women Montanist Prophets (ANT 89)  
*The Acts of the Scilitan Martyrs (ANT 8)*  
Tertullian, *Prescription of the Heretics (ANT 36)*  
Tertullian, *On the Flesh of Christ (ANT 37)*  
Tertullian, *Against Praxeas (ANT 38 & 93)*  
Tertullian, *To His Wife (ANT 92)*  
**Short date quiz after class today**

Tues Oct 6 Origen and a Unified Christian Theory of Everything

Origen, *Against Celsus* (ANT 17)  
Origen, *Homilies on Luke* (ANT 69)  
Origen, *On First Principles* (ANT 67 & 94)

Thur Oct 8 Ritual Practices and Communal Identity

*The Didache* (ANT 77)  
Justin, *First Apology* (ANT 78)  
Tertullian, *Apology* (ANT 79)  
Tertullian, *On the Crown* (ANT 80)  
Hippolytus, *The Apostolic Tradition* (ANT 81)  
*The Didascalía* (ANT 82)

Tues Oct 13 **Midterm Examination**

*Have a fun Autumn Break!*

**III. From Persecution to the Beginnings of Catholic Orthodoxy (200-335)**

Thur Oct 15 Lapsed Christians and the Nature of the Church

A New Religion: Mani and Manichaeism  
Cyprian, *On the Unity of the Catholic Church* (ANT 76)  
Cyprian, *On the Lapsed* (Carmen)

Tues Oct 20 The Great Persecution and Constantine

*The Acts of Saint Felix* (CLA 1)  
Lactantius, *The Death of the Persecutors* (CLA 2)  
*The Origin of Constantine* (CLA 3)  
Eusebius, *The Life of Constantine* (CLA 4)  
Canons of Elvira (CLA 32)

Thur Oct 22 Creating Orthodoxy: The Council of Nicaea

Arius, *Thalia* (CLA 20)  
Alexander of Alexandria, *Letter to Alexander of Constantinople* (CLA 21)  
Arius, *Letter to Alexander of Alexandria* (CLA 22)  
Creed and Canons of Nicaea (CLA 33)

**IV. Christianity and Empire in Late Antiquity (300-450)**

Tues Oct 27 Defining the Christian God: The Trinitarian Controversy

Athanasius, *On the Incarnation of the Word* (CLA 26)  
Gregory of Nazianzus, *Third Theological Oration* (CLA 23)  
Creed and Canons of Constantinople (CLA 34)

**Short map quiz after class today**

Thur Oct 29 New Figures of Authority: Female Virgins in the Cities, Desert Monks in Egypt

Pachomian Rules (CLA 38)  
*Sayings of the Desert Fathers* (CLA 39)  
Antony, *Letters* (CLA 40)  
Athanasius, *Life of Antony* (CLA 46)

Tues Nov 3 New Figures of Authority: Monks in Syria and Gaul

Sulpicius Severus, *The Life of Saint Martin* (CLA 12)  
Aphrahat, *Demonstration 6: On Covenanters* (CLA 41)  
Theodoret, *The Religious History* (CLA 47)

Thur Nov 5 Church and State: Julian, Theodosius, and the Donatists

Julian, *Letters on Religion* (CLA 6)  
*Theodosian Code: On Religion* (CLA 9)  
Optatus, *Against the Donatists* (CLA 28)

Tues Nov 10 Creating a Sacred Empire: Saints, Relics, and Holy Places

Egeria, *Travel Journal* (CLA 42)  
Gregory of Nyssa, *Letter on Pilgrimage* (CLA 43)  
Victricius of Rouen, *In Praise of the Saints* (CLA 44)  
Lucianus, *On the Discovery of Saint Stephen* (CLA 45)  
*History of the Monks of Egypt* (CLA 48)  
*The Life of Pelagia* (CLA 49)

Thur Nov 12 The New Christian Culture: The Bible and Early Images of Jesus

Eusebius, *Church History* (CLA 50)  
Athanasius, *Easter Letter 39* (CLA 51)  
Priscillian, *On Faith and Apocrypha* (CLA 52)  
Christian Art in Late Antiquity (CLA 58)

Tues Nov 17 Inclusion and Hierarchy: Slavery, "Race," and Skin Color

New Testament: Acts 8:26–40; 1 Corinthians 7:17–24; Ephesians 6:1–9;  
Philemon  
*Gospel of Judas* (Carmen)  
"Moses" in *Sayings of the Desert Fathers* (CLA 39, pp. 304–305)  
Athanasius, *Life of Antony* 6 (CLA 46, pp. 370–371)  
Augustine, *City of God* 19.14–16 (Carmen)

Thur Nov 19 Augustine I: From Young Seeker to Catholic Bishop

Augustine, *Confessions* (CLA 11)  
Augustine, *Sermon on the Dispute with the Donatists* (CLA 29)  
Augustine, *On Christian Doctrine* (CLA 53)  
**Short date quiz after class today**

Tues Nov 24 Augustine II: Original Sin, Predestining Grace, and Citizenship in a Christian State (Online via CarmenZoom)

Augustine vs. Pelagius on Free Will (Carmen)

Suggested: Augustine, *The Enchiridion on Faith, Hope, and Love* (Carmen)

*Safe travels, and happy Thanksgiving!*

Tues Dec 1    The Great Division of Ancient Christianity: The Christological Controversies and the End of Empire in the West (Online via CarmenZoom)

Nestorius, *Letter to Cyril of Alexandria* (CLA 24)

Cyril of Alexandria, *Third Letter to Nestorius* (CLA 25)

Canons of Ephesus (CLA 35)

Definition and Canons of Chalcedon (CLA 36)

Thur Dec 3    Can Sociology Explain the Rise of Christianity? (Online via CarmenZoom)

Stark, *The Rise of Christianity* (entire book)

**Tues Dec 8    Final Examination via Carmen (12:00 p.m.–1:45 p.m)**

### **Supplemental Optional Reading**

You may choose to purchase or access a standard history of early Christianity that covers what we're doing in class to supplement my lectures. Use the lecture outlines to see what you should find out about. Here are recommended options:

Henry Chadwick, *The Early Church* (Penguin Books 1993). A short classic (if now somewhat outdated) history of our period that I used to use as a textbook for this class. Inexpensive paperback (ca. \$14.00) through Amazon.

Joseph H. Lynch, *Early Christianity: A Brief History* (Oxford University Press, 2009). Written by my predecessor as Engle Chair here at OSU. Over \$40.00 new.

Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement*, Vol. 1 to 1453 (Orbis Books 2001). Covers ancient *and* medieval Christianity. Over \$30.00 new.

Charles Freeman, *A New History of Early Christianity* (Yale University Press, 2011). Longer and denser than Chadwick and Lynch, but a good buy at \$22.00.

### **A great option that's free:**

*The Cambridge History of Christianity:*

*Volume 1: Origins to Constantine* (2006), ed. M. M. Mitchell and F. M. Young

*Volume 2: Constantine to c. 600* (2007), ed. A. Casiday and F. W. Norris

You can read these volumes online through the OSU Library, and you can download PDFs of individual chapters. If you have any trouble finding these

through the online catalogue, just ask me, and I'll help you.

## **Other Course Policies**

### **Academic integrity policy**

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://studentlife.osu.edu/csc/>.

If I suspect that a student has committed academic misconduct in this course, I am obligated by university rules to report my suspicions to the Committee on Academic Misconduct. If COAM determines that you have violated the university's Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the university.

If you have any questions about the above policy or what constitutes academic misconduct in this course, please contact me.

Other sources of information on academic misconduct (integrity) to which you can refer include:

- Committee on Academic Misconduct web page ([go.osu.edu/coam](http://go.osu.edu/coam))
- Ten Suggestions for Preserving Academic Integrity ([go.osu.edu/ten-suggestions](http://go.osu.edu/ten-suggestions))

### **Student Services and Advising**

University Student Services can be accessed through BuckeyeLink. More information is available here:

<https://contactbuckeyelink.osu.edu/>

Advising resources for students are available here: <http://advising.osu.edu>

### **Copyright for Instructional Materials**

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

### **Statement on Title IX**

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator at [titleix@osu.edu](mailto:titleix@osu.edu)

### **Commitment to a Diverse and Inclusive Learning Environment**

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

### **Land Acknowledgement**

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greenville and the forced removal of tribes through the Indian Removal Act of 1830. I/We want to honor the resiliency of these tribal nations and recognize the historical contexts that has and continues to affect the Indigenous peoples of this land.

More information on OSU's land acknowledgement can be found here:

<https://mcc.osu.edu/about-us/land-acknowledgement>

### **Your Mental Health**



As a student you may experience a range of issues that can cause barriers to learn, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. No matter where you are engaged in distance learning, The Ohio State University's Student Life Counseling and Consultation Service (CCS) is here to support you. If you find yourself feeling isolated, anxious or overwhelmed, on-demand resources are available at [go.osu.edu/ccsondemand](http://go.osu.edu/ccsondemand). You can reach an on-call counselor when CCS is closed at 614292-5766, and 24-hour emergency help is also available through the 24/7 National Prevention Hotline at 1-800-273-TALK or at [suicidepreventionlifeline.org](http://suicidepreventionlifeline.org). The Ohio State Wellness app is also a great resource available at [go.osu.edu/wellnessapp](http://go.osu.edu/wellnessapp).

## **Accessibility Accommodations for Students with Disabilities**

### **Requesting Accommodations**

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. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. 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](mailto:slds@osu.edu); 614-292-3307; 098 Baker Hall, 113 W. 12th Avenue.

### **Accessibility of Course Technology**

This course requires use of CarmenCanvas (Ohio State's learning management system). If you need additional services to use this technology, please request accommodations with your instructor.

- Canvas accessibility ([go.osu.edu/canvas-accessibility](https://go.osu.edu/canvas-accessibility))

# GE Theme course submission worksheet: Traditions, Cultures, & Transformations

## Overview

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Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. ELOs describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures, & Transformations)

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In a sentence or two, explain how this class “fits’ within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

This course provides an advanced study of the Traditions, Cultures and Transformations theme through the in-depth study of the emergence of early Christianity out of Judaism, its formation within the context of Greco-Roman classical culture, and its development into the dominant and official religion of the Roman empire. Christianity from the first century through the fifth century is a prime example of the issues that this theme explores: the influence of a new “big idea”: Ancient Christianity, as it developed in relation to preexisting religions and cultures, constituted a new way of organizing society and the self. In the context of studying ancient Christianity, students will examine the interactions among dominant cultures and sub-cultures, changes and continuities over time within a culture and society, diversity within and across cultures, and the significance of the categories of race, ethnicity, and gender within the history of Christianity.

## Connect this course to the Goals and ELOs shared by *all* Themes

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Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

**Goal 1:** Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

**Goal 2:** Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

	Course activities and assignments to meet these ELOs
<b>ELO 1.1</b> Engage in critical and logical thinking.	<p>This course will build skills in critical and logical thinking about traditions, cultures and transformations through</p> <ul style="list-style-type: none"> <li>• Reading of primary sources and analyses of them in class-based discussions</li> <li>• Completion of short papers that ask students to analyze primary sources critically either through comparison of two or more sources on a single theme (e.g., the role of women in the community, religious functions of the state) or through the discernment of change and continuity over time (likewise on a single theme, e.g., the nature of authority, perspectives on gender and family)</li> <li>• Completion of two tests in which students demonstrate comprehension of the course readings and materials</li> </ul>
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	<p>The course is advanced because students learn to read and interpret a range of often challenging primary sources (literary and legal texts, inscriptions, visual and archaeological evidence), and to subject them to various forms of scholarly analysis. Additionally, they examine one major scholarly interpretation of how Christianity as a sub-culture became a dominant culture in the Roman empire (Stark’s Rise of Christianity).</p>
<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	<p>Students explore different approaches to the materials through the inherently multidisciplinary study of religion. They read materials that can be classified as theological, social, political, cultural, and material, and the introductions in their readers and the lectures introduce them to different approaches to the primary sources, such as gender analysis, literary theory, and social history.</p> <p>The assignment of Stark’s Rise of Christianity (discussed in class and then analyzed in the third short paper) allows students to observe and assess a sociological approach that relies on cross-cultural data to explain significant cultural change.</p>

<p><b>ELO 2.2</b> Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>The papers encourage students to reflect on what they studied and to integrate what they have learned with new material. After each paper and test, students are invited to respond with a one-paragraph self-assessment of what they can work on for future assignments. They are also invited to resubmit reworked papers for a new grade. The class discussions model self-critical reflection on how we read and analyze sources and how we adjudicate among competing interpretations.</p>
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*Example responses for proposals within "Citizenship" (from Sociology 3200, Comm 2850, French 2803):*

<p><b>ELO 1.1</b> Engage in critical and logical thinking.</p>	<p><i>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through: Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration; Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions; Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</i></p>
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	<p><i>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3) Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</i></p>
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<p><b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.</p>	<p>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</p> <p><u>Lecture</u> Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.</p> <p><u>Reading</u> The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.</p> <p><u>Discussions</u> Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.</p> <p>Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.</p>
<p><b>ELO 2.2</b> Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.</p> <p>Some examples of events and sites: The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</p>
	<p>Jazz-Age Montmartre, where a small community of African-Americans—including actress and singer Josephine Baker, who was just inducted into the French Pantheon—settled and worked after World War I. The Vélodrome d'hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.</p>

## Goals and ELOs unique to Traditions, Cultures, & Transformations

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Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

**GOAL 3:** Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

**GOAL 4:** Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals’ experience within traditions and cultures.

	Course activities and assignments to meet these ELOs
<b>ELO 3.1</b> Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	The course explores how religious beliefs of early Christians influenced and changed the culture of the Roman empire on several issues of historical and contemporary interest, including <ul style="list-style-type: none"> <li>• the interaction between church and state</li> <li>• the roles of women and the importance (or not) of the household and family</li> <li>• slavery</li> <li>• ethnicity</li> <li>• the body and its burial</li> </ul>
<b>ELO 3.2</b> Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.	The course studies the impact of Christianity on the Roman empire. Christianity, which became the dominant, state-sponsored religion of the Roman empire, created some of the greatest and longest-lasting changes in the cultures of Europe and West Asia.
<b>ELO 3.3</b> Examine the interactions among dominant and sub-cultures.	Students investigate at least two such major interactions. First, they examine the emergence of the Christian sub-culture within Judaism, the interactions between them, and their gradual separation. The readings and class sessions listed for Aug 27, Sep 1, Sep 3, and Sep 15 address this issue specifically. Second, they study how the Christian sub-culture interacted with the dominant Roman culture. This thread runs throughout the entire course, but receives particular attention in the readings and class sessions listed for Sep 17, Sep 22, Oct 1, Oct 15, Oct 20, Nov 5, Nov 10, Nov 24. Third, the course studies how Christian sub-cultures emerged within a dominant form of Christianity . This thread appears in the readings and class discussions on Nov 17 and Dec 1.
<b>ELO 3.4</b> Explore changes and continuities over time within a culture or society.	The course studies the changes and continuities within the Christian sub-culture (and thus within the wider Roman culture) from the first through the fifth centuries. Specific examples include doctrinal development, changes in authority structures and organizational forms, evolving modes of architecture and artistic expression.
<b>ELO 4.1</b> Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.	The course thematizes comparison both among groups within the Christian sub-culture and between Christians and the dominant Roman culture, and it highlights both similarities and differences. Particular areas for the former include ideas about God and Jesus (Sep 3, Sep 24, Sep 29, Oct 27, Dec 1) and forms of authority (Sep 8, Oct 1, Oct 8, Oct 15, Oct 29, Nov 3). Particular areas for the latter include ideas about God and the virtuous life (Sep 22, Oct 1, Oct 20, Oct 22) and the relationship between religion and the state (Sep 17, Oct 15, Oct 20, Nov 5, Nov 24).

<b>ELO 4.2</b> Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues	Gender is a thread that runs through the course, even when it is not visible on the syllabus. For example, study of the development of church offices (Sep 8) highlights the roles that women could and could not play and dissent from gender-based exclusion; the study of martyrdom (Sep 17) includes focus on female martyrs and how gender shaped their authority; students also discuss the study of female monks and the disciplining of the female versus male body in the class on emerging monasticism (Oct 29). Ethnicity looms large as Christians decide whether and how to include Gentiles (non-Jews) in their communities (Sep 1) and to maintain ties to Jewish tradition (Sep 15); the Christian practice of calling themselves “a third race” (in addition to Jews and Gentiles) is examined (Nov 17). Historians differ on whether “race” applies to the ancient world: the course raises this issue by examining attitudes about skin color, especially Blackness, among Christians (Nov 17). The participation of slaves in Christian groups and Christian views on slavery recur throughout the course because slavery was so central to Roman society and economics (although it was not race-based); it receives extended attention in the readings and class session listed for Nov 17.
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