

Term Information

Effective Term Autumn 2023

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 3217
Course Title Family, household, and kinship in the Ancient World
Transcript Abbreviation Fam & Kin AncWrld
Course Description This upper-level course focuses on the family as a foundational unit of ancient Mediterranean societies. Through a survey of primary and secondary literature, the students will engage with the evolution of familial networks from the Bronze Age to Late Antiquity, with a focus on the Greco-Roman world.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week, 12 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

Prerequisites and Exclusions

Prerequisites/Corequisites English 1110.xx, or completion of GE Foundation Writing and Information Literacy Course, or permission of instructor
Exclusions Not open to students with credit for Classics 3217
Electronically Enforced Yes

Cross-Listings

Cross-Listings Cross-listed in Classics

Subject/CIP Code

Subject/CIP Code 16.1299
Subsidy Level Baccalaureate Course
Intended Rank Sophomore, Junior, Senior

Requirement/Elective Designation

Traditions, Cultures, and Transformations

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

- This course fulfills the goals and expected learning objectives for the Theme Traditions, Cultures and Transformations in four primary ways. First, it requires the students to engage with advanced scholarly writings
- Second, the students are asked to reflect and communicate, through oral presentations and written assessments, what they have learned about the pervasiveness of ideas and models from antiquity.
- Third, the students will be able to analyze how any society (ancient or modern) is a combination of mainstream and sub-cultures, acceptance and resistance, oppression and opportunities, and how ideas survive, prosper or decline through time.
- Fourth, this course will serve the students in their efforts as citizens of the global world, being able to assess the difference between cultures, recognizing different beliefs and practices as variations of the human experience.

Content Topic List

- Gender
 - Slavery
 - Monogamy or polygamy
 - Childhood
 - Divorce and marriage
 - Family
 - Fertility
 - Material culture
 - Religion
- No

Sought Concurrence

Attachments

- History 3217 GE Forms_Family, household and kinship.docx: GE Form
(Other Supporting Documentation. Owner: Getson, Jennifer L.)
- History 3217 Syllabus_Family, household and kinship in the Ancient World.docx: Syllabus
(Syllabus. Owner: Getson, Jennifer L.)
- Curriculum Map Master (12.22.2022).doc: Curriculum Map
(Other Supporting Documentation. Owner: Getson, Jennifer L.)

Comments

COURSE REQUEST
3217 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
01/18/2023

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	01/17/2023 04:33 PM	Submitted for Approval
Approved	Soland, Birgitte	01/17/2023 05:55 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	01/18/2023 05:35 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	01/18/2023 05:35 PM	ASCCAO Approval

Class/Hist 3XXX – GE Theme *Traditions, Cultures and Transformations*

Family, household, and kinship in the Ancient World.

Instructor: Prof. Gaia Gianni

Office: University Hall, 4148

Office Hours: TBA

Email: gianni.8

Land Acknowledgement

We acknowledge that the land 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 Greeneville and the forced removal of tribes through the Indian Removal Act of 1830. As a land grant institution, 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.

Course Description

This upper-level course focuses on the family as a foundational unit of ancient Mediterranean societies. Through a survey of primary and secondary literature, the students will engage with the evolution of familial networks from the Bronze Age to Late Antiquity, with a focus on the Greco-Roman world. Emphasis will be given to the lived experiences of women, children and enslaved individuals, whose voices are often suppressed in patriarchal societies. Although the readings will focus primarily on Greece and Rome, the students will have ample opportunity to discuss how certain ideas (regarding fidelity, childcare, reproduction, intimacy, marriage, divorce, etc.) are still incredibly pervasive in modern and contemporaneous societies, including our own. The course will involve extensive readings and in-class discussion, in addition to a final paper in which the students will not only showcase what they have learned but also present their own original thoughts and ideas.

Note on Course Content

This course includes discussion of difficult topics, such as (but not limited to) sexual violence, slavery, death, suicide, and child abuse. If a student feels uncomfortable, they can leave the classroom (no questions asked) for a few moments or for the rest of the meeting. While my students owe me no explanations, I remain available to speak individually about class content.

Course Goals and Expected Learning Outcomes

This course fulfills the goals and expected learning objectives for the Theme **Traditions, Cultures and Transformations** in four primary ways. First, it requires the students to engage with advanced scholarly writings. From those, the student will learn the history and development of ideas, notions and beliefs, with an eye to their present experience and how such topics are discussed in the current national and international discourse. Second, the students are asked to reflect and communicate, through oral presentations and written assessments, what they have learned about the pervasiveness of ideas and models from antiquity and how those are relevant not only across disciplines but – most importantly – for their personal experience outside of the classroom. Third, the students will be able to analyze how any society (ancient or modern) is a combination of mainstream and sub-cultures, acceptance and resistance, oppression and opportunities, and how ideas survive, prosper or decline through time, but are never completely erased. Fourth, this course will serve the students in their efforts as citizens of the global world, being able to assess the difference between cultures, recognizing different beliefs and practices as variations of the human experience.

Goals and ELOs for Theme in Traditions, Cultures and Transformations

Goals	Expected Learning Outcomes	In this course, students will...
GOAL 1: Successful students will analyze “Traditions, Cultures, and Transformations” at a more advanced and in-depth level than in the Foundations component.	ELO 1.1: Engage in critical and logical thinking about the topic of traditions, cultures, and transformations.	...be encouraged to ask questions, consider alternative points of view, and challenge their assumptions through the analysis of primary sources and with the help of guided discussion questions provided by the instructor.
	ELO 1.2: Engage in an advanced, in-depth, scholarly exploration of the topic traditions, cultures, and transformations.	... participate in the weekly discussion of contemporary secondary scholarship, sharing their opinions on the readings and answering questions posed by the instructor and fellow classmates.
GOAL 2: Successful students will integrate approaches to understanding lived environments by making connections to out-of-classroom experiences with academic knowledge or across	ELO 2.1: Identify, describe, and synthesize approaches or experiences as they apply to traditions, cultures, and transformations.	...through the analysis of a common institution (the family) in a different social environment (ancient Greece and Rome), allow the students to investigate something they are exceedingly familiar with through completely new and different lenses.

<p>disciplines and/or to work they have done in previous classes and that they anticipate doing in future.</p>	<p>ELO 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.</p>	<p>...be asked, at the end of each of the four modules, to write a short (400 words max.) essay in which they reflect on what they have learned from the assigned readings and in-class interactions with classmates</p>
<p>GOAL 3: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.</p>	<p>ELO 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.</p>	<p>...learn, through primary and secondary sources, how gender played a fundamental role in a person’s everyday life, shaping Greco-Roman societies and whose consequences are still echoed in modern social discourse.</p>
	<p>ELO 3.2: Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.</p>	<p>...analyze texts from ancient and contemporaneous authors in which the centrality of the family (in whatever form it might take) is always assumed and rarely recognized to be an a priori model to which we implicitly compare any other institution.</p>
	<p>ELO 3.3: Examine the interactions among dominant and sub-cultures.</p>	<p>...learn, through the analysis of inscriptions and other primary sources, how certain sub-groups gained more and more power and visibility in Roman society, reaching levels of independence that were unknown before.</p>
	<p>ELO 3.4: Explore changes and continuities over time within a culture or society.</p>	<p>...make use of both their final paper and their self-reflection essays to explore on how ideas have evolved, transformed, and morphed over time and how they still influence the modern socio-political national conversation.</p>

GOAL 4: Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.	ELO 4.1: Recognize and explain differences, similarities, and disparities among institutions, organizations, culture.	...learn to recognize how, in the ancient world, the ubiquity of slavery affected every member of the household and society at large.
	ELO 4.2: Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues.	...demonstrate in their final paper students that they can competently explain how gender roles, the alienation of the enslaved and the suppression of non-accepted sexual behaviors conditioned an individual's lived experiences and possibilities in ancient societies.

This course will fulfill the current GE Theme: Traditions, Cultures, and Transformations in the following ways:

The course “Family, household and kinship in the Ancient World” focuses on the role and evolution of the family in Greco-Roman societies. Students explore, through primary sources and secondary scholarship, how Greek and Roman families dealt with a wide array of topics (child’s education, marriage, divorce, fertility, parental authority, but also slavery and child labor) and how views and ideas surrounding them were negotiated and transformed through the centuries. Moreover, students are encouraged to draw connections between ancient ideas and modern systems of belief, to recognize how notions and opinions evolve through time, and to look at contemporaneous issues as the result of ancient discussions and traditions.

Required books

This a discussion-based course. In order to promote a good and productive classroom discussion, it is necessary that each student comes to class 1) having done all the readings assigned; 2) ready to explain, engage or ask questions about the readings. The students are required to buy one book:

- Dixon, Susanne 1992. *The Roman Family*, The John Hopkins Press.

All the other readings are made available by the instructor on Carmen.

Course Requirements

Attendance and in-class participation: 25%

Participation is coming to class regularly **ready to discuss the materials** and contribute to a healthy classroom discussion. There is no option to zoom in synchronously and the lectures are not recorded. If a student cannot attend class for any reason (illness, job interview, family emergency, etc.), the student is responsible for communicating with the instructor in advance of the class meeting. Students are allowed a maximum of **THREE** absences per semester (unless specific medical or personal issues require long absences). After three absences, their participation grade will be curbed.

Presentations and discussion (2): 20%

The students are asked to select two articles of their choosing. Each student will read their selected articles at home, prepare a summary and discussion questions, so that they can both give an overview of the article and lead the discussion by posing open-ended questions to their classmates.

Reflections (4): 20%

At the end of each module, the students must submit a short reflection (200-400 words) on what they have read, learned and discussed during the past few weeks. Students can choose to focus on one particular thing they learned, or issue they now see differently or whether learning about the past is changing how they perceive similar ideas and approaches in the present.

Final paper: 35%

A final paper must be submitted by the last day of the exam period. The instructor will provide a "Guide to writing the final paper" as a separate document, which is also available on Carmen.

Enrollment Requirements, Statements, and Special Requests

All students must be officially enrolled in this course by the end of the **FIRST** full week of the semester. No requests to add this course will be approved by the department chair after this time. Each student is solely responsible for his/her enrollment.

Statement on Disability

The University strives to make all learning experiences as accessible as possible. In light of the current pandemic, students seeking to request COVID-related accommodations may do so through the university's request process, managed by Student Life Disability Services. 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; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

Statement on Mental Health

As a student you may experience a range of issues that can cause barriers to learning, 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. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at suicidepreventionlifeline.org.

Statement on Violence and Sexual Harassment

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

Statement on Diversity

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.

Academic Misconduct 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://studentaffairs.osu.edu/csc/>

Electronic Device Policy

This classroom is **device-free**. All cell phones, tablets, and laptops should be switched off and put away unless otherwise directed by me. Texting, typing, and surfing the internet during class creates an atmosphere of distraction and undermines the basic purpose of education: to listen, learn, think, and discuss the topic at hand. Numerous studies have demonstrated that multi-tasking is detrimental to classroom learning. See, for example, Faria Sana, Tina Weston, and Nicholas Cepeda, "Laptop Multitasking Hinders Classroom Learning for Both Users and Nearby Peers," *Computers and Education*, 62 (2013): 24-31.

**Students with disabilities that prevent them from handwriting notes are exempt from this policy.

Class Schedule

Unit One: Concepts and definitions.

WEEK ONE

1. Introduction to the course.
2. Definitions of "family": nuclear, extended, biological, fictive.
 - White, James M. and Klein, David M. 2008. *Family Theories*, chap. 1, pp. 1-31.

WEEK TWO

1. Gender in the ancient family
 - Homer, *Iliad*, book 6, 369-493.
 - Livy, book 1, Ch. 9-13; 57-59.
 - Foxhall, Lin 2013. *Studying Gender in Classical Antiquity*, chap. 2, pp. 21-44.
2. Slavery and family in Greece and Rome: an introduction
 - *Digest* 1, 5 (on the status of persons).
 - Aristotle, *Politics* 1, 2.
 - The Gortyn Code, 1.1-49
 - Hunt, Peter 2017. *Ancient Greek and Roman Slavery*, Ch. 1, pp. 1-16.

Unit Two: Greece and Historical Archetypes.

WEEK THREE

1. The Mediterranean: "our" sea?

- Van Dommelen, Peter 2012. “Colonialism and Migration in the Ancient Mediterranean”, in *Annual Review of Anthropology* 41, pp. 393–409.
 - Huebner, Sabine 2016. “A Mediterranean Family? A Comparative Approach to the Ancient World”, in *Mediterranean Families in Antiquity: Households, Extended Families, and Domestic Space*, pp. 1-26.
2. The Mediterranean Basin: migration and continuity
- Davis, R. 2015. “Syria’s refugee crisis”, in *Great Decisions*, pp. 65–76.
 - Bardak, U. 2015. “Continuity and Change in Youth Migration Patterns from the Mediterranean”, in L. Kamel (Ed.), *Changing Migration Patterns in the Mediterranean* pp. 21–40

WEEK FOUR

1. Pandora: shaping misogyny in yesterday and today.
- Hesiod, *Works and Days*, 55-112.
 - Semonides, *Poem 7*.
 - Zuckerberg, Donna 2018. *Not All Dead White Men: Classics and Misogyny in the Digital Age*, chap. 1, pp. 11-44.
2. *Oikonomia* and Athenian households.
- Xenophon, *Oikonomikos* (selections).
 - Liasias, *On the Murder of Eratosthenes* (selections).
 - Sjöberg, Birgitta L. 2013. “More than Just Gender: The Classical *Oikos* as a Site of Intersectionality”, in *Families in the Greco-Roman World*, edited by Ray Laurence, and Agneta Stromberg, 48-55.

WEEK FIVE

1. Monogamy or polygamy? Spartan families and their reception.
- Xenophon, *Constitution of the Lacedaemonians* 1.2-9
 - Plutarch, *Life of Lycurgus* 14-16.
 - Scott, A. G. 2011. “Plural Marriage and the Spartan State”, *Historia* 60, pp. 413–424.
2. Medea: the unspeakable crime of filicide.
- Euripides’ *Medea*.
 - Van Zyl Smit, B. (2002). “Medea the Feminist”, *Classical Association of South Africa*, 45, 101-122.

WEEK SIX

1. Slavery and familial alienation.
- Herodotus, *Histories*, 8.104f

- Strabo, *Geography*, 11. 2.3; 14.5.2
 - Rosivach, Vincent J. 1999. “Enslaving "Barbaroi" and the Athenian Ideology of Slavery”, *Historia* 48, pp. 129-157.
2. Childhood in Ancient Greece.
 - Plutarch, *The education of children*.
 - Selection of funerary epitaphs for children.
 - Oakley, John H. 2003. “Death and the Child”, in *Coming of age in ancient Greece*, pp. 163-194.

Unit Three: Family, law, and tradition in Rome.

WEEK SEVEN

1. In search of the Roman family.
 - Frier, Bruce and McGinn, Thomas A.J. 2004. *A Casebook on Roman Family Law*, Case 4 and 5, pp. 16-20.
 - Dixon, Susanne 1999. *The Roman Family*, Ch. 1, pp. 1-35.
2. Roman family relations and the law.
 - Frier, Bruce and McGinn, Thomas A.J. 2004. *A Casebook on Roman Family Law*, Case 90-96, pp. 193-209.
 - Dixon, Susanne 1999. *The Roman Family*, Ch. 2, pp. 36-60.

WEEK EIGHT

1. Marriage in Rome.
 - Frier, Bruce and McGinn, Thomas A.J. 2004. *A Casebook on Roman Family Law*, Case 8, 9, 10, 13 and 14, pp. 29-43.
 - The Praise of Turia (*ILS* 8393).
 - Dixon, Susanne 1999. *The Roman Family*, Ch. 3, pp. 61-97.
2. Divorce and remarriage.
 - Suetonius, *Life of Augustus* 61-65.
 - Paul, *Opinions* 2.26.1-17.
 - Gardner, J.F. (1991). “Divorce”, in *Women in Roman Law and Society*, 81-93.

WEEK NINE

1. Women’s fertility: from Augustus to Mussolini.
 - Frier, Bruce and McGinn, Thomas A.J. 2004. *A Casebook on Roman Family Law*, Case 12, 47, 48, pp. 39-40, 104-108.

- Garvin, Diana 2021. “Reproductive Health Care from Fascism to Forza Nuova”, *Journal of Women in Culture and Society* 47, pp. 129-163.
2. Nurses, nannies, and caretakers of children.
 - Bradley, Keith 1991. *Discovering the Roman Family*, Ch. 3, pp. 37-64.
 - Jones-Rogers, Stephanie 2017. “‘She could ... spare one ample breast for the profit of her owner’: white mothers and enslaved wet nurses’ invisible labor in American slave markets”, pp. 337-355.

WEEK TEN

1. Children in the Roman household.
 - Gellius, *Attic Nights*, 11.1-20.
 - Selection of funerary epitaphs for children.
 - Laes, Christian 2011. *Children in the Roman Empire: Outsiders Within*, Ch. 2, pp. 22-49.
2. Education of enslaved and free children.
 - Quintilian, *Institutes of Oratory*, 1.2-3.
 - Bradley, Keith 1991. *Discovering the Roman Family*, Ch. 5, pp. 103-119.

WEEK ELEVEN

1. Manumitted men and women in Roman daily life.
 - Livy, *Histories*, book 1, Ch. 8.
 - Selection of funerary inscriptions for freedmen and freedwomen.
 - Mouritsen, Henrik 2010. “The Families of Roman Slaves and Freedmen”, in *A Companion to Families in the Greek and Roman Worlds*, pp. 129–144.
2. Material culture, slavery, and families.
 - Baird, J. (2014). “On Reading the Material Culture of Ancient Sexual Labor”, *Helios*, 42, 163-170.
 - George, M. (2011). “Slavery and Roman material culture,” in *The Cambridge World History of Slavery*, pp. 385-413.

WEEK TWELVE

1. Roman religion as a family activity.
 - Cicero, *On the Laws*, 2.19-22.
 - Polybius, *Histories*, 6.53-54.
 - Dolansky, Fanny 2010. “Celebrating the Saturnalia: Religious Ritual and Roman Domestic Life”, in *A Companion to Families in the Greek and Roman Worlds*, pp. 488–503.

Unit Four: Transformation and continuation in Late Antiquity

WEEK THIRTEEN

1. Women coming of age.
 - Jerome, *Letter 22* (selections).
 - Vuolanto, V. (2019). “Single Life in Late Antiquity? Virgins between the Earthly and the Heavenly Family”, in *The Single Life in the Roman and Later Roman world*, pp. 276-291.
 - Alberici, L. and Harlow, M. (2007), “Age and Innocence: Female Transitions to Adulthood in Late Antiquity”, *Hesperia Supplements*, 41, 193-203.
2. Husbands and wives in legal literature.
 - Evans-Grubbs, J. (1993). “‘Marriage More Shameful than Adultery’: Slave-Mistress Relationships, ‘Mixed Marriages’, and the Late Roman Law”, *Phoenix*, 47, 125-154.
 - Dossey, L. (2008). “Wife Beating and Manliness in Late Antiquity”, *Past & Present*, 199, 3-40.

WEEK FOURTEEN

1. Children in Late Antiquity
 - Augustine, *Confessions* (selections from book 1)
 - Giorda, M. C. 2016. “Children in Monastic Families in Egypt at the End of Antiquity”, *Children and Everyday Life in the Roman and Late Antique World*.
 - Aasgaard, Reidar 2015. “Growing up in Constantinople: fifth-century life in a Christian city from a child's perspective”, in *Children and family in late antiquity: life, death and interaction*, 135-167.
2. Religion in Late Antiquity
 - Augustine, *Confessions* (selections from book 8)
 - Augustine, *De City of God* (selections from book 3)
 - Gordon, Richard 2007. “Institutionalized religious options: Mithraism”, in *A companion to Roman religion*, pp. 392-405.
 - Held, Stefan 2007. “The Romanness of Roman Christianity”, in *A companion to Roman religion*, 406-426.

WEEK FIFTEEN

1. Individual meetings with the instructor in preparation of the final paper.

***NB: This is a tentative schedule. Minor adjustments might be necessary during the semester.**

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

Overview

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)

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.

(enter text here)

The proposed upper-level course “Family, household and kinship in the Ancient World” focuses on the role and evolution of the family in Greco-Roman societies. Students explore, through primary sources and secondary scholarship, how Greek and Roman families dealt with a wide array of topics (child’s education, marriage, divorce, fertility, parental authority, but also slavery and child labor) and how views and ideas surrounding them were negotiated and transformed through the centuries. Moreover, students are encouraged to draw connections between ancient ideas and modern systems of belief, to recognize how notions and opinions evolve through time, and to look at contemporaneous issues as the result of ancient discussions and traditions.

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

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
<p>ELO 1.1 Engage in critical and logical thinking.</p>	<p>This course helps students to further develop their critical and logical thinking skills through in-class analysis and discussions of primary sources, and through assessments.</p> <p>In class: through the analysis of primary sources and the help of guided discussion questions provided by the instructor, the students are encouraged to ask questions, consider alternative points of view and challenge their assumptions. For example, during the eight week, the students are exposed to several Roman legal cases which showcase a relative freedom experienced by Roman women, who could inherit, own property, run businesses, separate from their husbands without anyone’s permission. The students are often surprised to learn that Roman women enjoyed so many rights which were denied to women who lived before and after them. This issue underscores the importance of understanding specific socio-historical contexts, asking questions and reading the sources, instead of projecting preconceived ideas and opinions onto the past.</p> <p>Assessments: a considerable portion of the students’ final grade (20%) is based on attendance and participation, which does not mean being physically present, but coming to class having read, digested, and carefully considered the assigned readings, and ready to participate in discussion with their classmates.</p>
<p>ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</p>	<p>Every week the students engage with secondary scholarships on the Greek and Roman family, often expressing different points of view and approaches to the study of the ancient world.</p> <p>In-class: students are encouraged to participate in the weekly discussion of contemporary secondary scholarship, sharing their opinions on the readings and answering questions posed by the instructor and fellow-classmates. For example, when we discuss the</p>

	<p>role of enslaved nannies in Roman society, the students will also read an article which analyses advertisements for the sale of enslaved Black women to work as nurses and nannies in the Antebellum period. Through the comparison of the same type of exploitation of female enslaved bodies in two vastly different cultures, the students are encouraged to pose questions about the pervasiveness of certain human attitudes and whether in modern societies female bodies have complete autonomy or not.</p> <p>Assessments: each student is asked to present (i.e. summarize and critique) two articles and to foster the in-class debate by posing thoughtful questions to their classmates.</p>
<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</p>	<p>This course presents a common institution (the family) but in a different social environment (ancient Greece and Rome), which allows the students to analyze something they are exceedingly familiar with through completely new and different lenses. This way, it is easier for the students to assess 1) how much foundational institutions have changed and 2) how we are still debating and perpetrating some of the same ideas in modern societies across the world.</p> <p>In-class: the instructor presents to the students specific compranda to underscore how certain ideas about gender roles and sexuality, for example, are still pervasive in modern society. In particular, the students are asked to compare the legislation passed by the emperor Augustus to encourage families to have more children with how similar incentives are used in modern countries to increase the number of citizens (which is discussed in week nine).</p>
<p>ELO 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.</p>	<p>Students are invited to reflect and self-assess their progress.</p> <p>Assessments: at the end of each of the four modules, students are asked to write a short (400 words max.) essay in which they reflect on what they have learned from the assigned readings and in-class interactions with classmates. Students can choose to focus on something they learned, or to discuss an issue they now see differently, or to explore whether learning about the past is changing how the perceive similar ideas and approaches in the present.</p>

Goals and ELOs unique to Traditions, Cultures, & Transformations

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
<p>ELO 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.</p>	<p>Students analyze how gender roles and gendered performances have profoundly shaped Greco-Roman societies and still echo in modern social discourse.</p> <p>In-class: through primary and secondary sources, students learn how gender played a fundamental role in a person’s everyday life. From childhood, boys and girls were trained to fulfill different roles inside and outside the household. In week ten in particular, students will read primary and secondary sources on the education of male and female children in the Roman household and learn that, while Roman women were fairly educated, certain subject of studies – which were helpful for a person’s public and political life (oratory, philosophy, etc.) – were only taught to males.</p> <p>Assessments: in their final paper, students must demonstrate their familiarity with how gender performance was prescribed and controlled in ancient societies, and how it still shapes the contemporaneous debate over women’s rights and LGBTQ+ rights.</p>
<p>ELO 3.2 Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.</p>	<p>In the ancient world, society was conceived to be built upon individual building blocks or units, namely families. The centrality of the family in a person’s life – inside and outside the household – was never in doubt. Countless modern societies also organize the life and growth of an individual around their family, whether it may be nuclear, extended, fictive or biological.</p> <p>In-class: students analyze texts from ancient and contemporaneous authors in which the centrality of the family (in whatever form it might take) is always assumed and rarely recognized to be an a priori model to which we implicitly compare any other institution.</p> <p>Assessments: in their four self-reflection essays, students are encouraged to assess how and why societies are</p>

	<p>seemingly built upon familial units, and what are the practical and intellectual consequences of this notion.</p>
<p>ELO 3.3 Examine the interactions among dominant and sub-cultures.</p>	<p>Ancient Mediterranean societies were based on a patriarchal system. Women – but also enslaved people, foreigners, and anyone who did not conform with a specific ideal of masculinity – were barred from fully participating in society. Yet, many of these sub-groups flourished (free women and manumitted enslaved individuals in particular) coming to exercise their own type of power and authority.</p> <p>In-class: through the analysis of primary sources, the instructor presents how certain sub-groups gained more and more power and visibility in Roman society, reaching levels of independence that were unknown before. For example, in the eleventh week, the students will learn how formerly enslaved individuals and their descendants often reached the very top of the imperial administration and became unbelievably wealthy, dominating entire corners of the market (as in the case of the baker Eurysaces in Rome). Moreover, under Roman law, women could divorce their husbands and regain control of their assets and dowry (albeit not their children’s guardianship), as the case studies analyzed in week eight showcase.</p> <p>Assessments: in their final paper, students can choose to explore the relationship between mainstream culture and sub-cultures, the power dynamic between them, and how such relation can evolve over time.</p>
<p>ELO 3.4 Explore changes and continuities over time within a culture or society.</p>	<p>Students are exposed to the continued existence of ideas and notions through vastly different societies and historical times.</p> <p>In-class: The instructor helps student analyze the transformation or relative continuity of certain ideas. For example, today, we can witness that in numerous countries there is a tension between those who support a “traditional” (whatever it might mean) approach to life and government and those who push against a return to the past. Likewise, the Romans always had an eye towards an unspecified version of their glorious past and their society was always rather “traditionalist”. Yet, history did not stop for them, nor it is stopping for us. Nevertheless, the notion of a return to a more glorious, better (albeit unspecified) past as a solution to all problems is a slogan that has appeared in in the political discourse of many countries, from the United States to Europe (France, Hungary, Italy)</p>

	<p>and Southeast Asia (South Korea).</p> <p>Assessments: students can use both their final paper and their self-reflection essays to explore how ideas have evolved, transformed, and morphed over time and how they still influence the modern socio-political national conversation.</p>
<p>ELO 4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>This course allows the students to explore both the differences and similarities between their own culture and ancient societies.</p> <p>In-class: students learn to recognize how, in the ancient world, the ubiquity of slavery affected every member of the household and society at large. Even the enslaved individuals who obtained manumission were often regarded to be in a category of their own, separate from freeborn people. While today slavery is an atrocity of the past, its effects are still influencing modern American society and the lives of millions of people. Students learn how continuity and transformation of an institution such as slavery can linger for centuries to come.</p> <p>Assessments: students can demonstrate, both in their final paper and in the four self-reflection essays, that they have thought about and engaged with the permanence and transformation of ideas across time and recognize how they are used in modern debates.</p>
<p>ELO 4.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues</p>	<p>By the end of the course, students can recognize and explain how gender, slavery, and patriarchal dominance profoundly affected Greco-Roman societies.</p> <p>Assessments: in their final paper students must demonstrate that they can competently explain how gender roles, the alienation of the enslaved and the suppression of non-accepted sexual behaviors conditioned an individual's lived experiences and possibilities in ancient societies.</p>