

## Term Information

Effective Term Spring 2025  
*Previous Value* Autumn 2023

## Course Change Information

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

Changing from Foundations HCS to GEN Theme Citizenship

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

We are adding a citizenship component in order to change to the Citizenship 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 2201  
Course Title Ancient Greece and Rome  
Transcript Abbreviation Anc Greece Rome  
Course Description Comparative historical analysis of ancient Mediterranean societies in the Near East, Greece and Rome from the Bronze Age to the Fall of Rome, with a focus on citizenship. Students will compare notions of citizenship in empires and authoritarian regimes with smaller, more egalitarian city-states and republics, and analyze the ideological similarities and differences between antiquity and today.  
*Previous Value* *Comparative historical analysis of ancient Mediterranean civilizations of the Near East, Greece, and Rome from the Bronze Age to Fall of Rome.*  
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? Yes  
Is any section of the course offered 100% at a distance  
Greater or equal to 50% at a distance  
Less than 50% at a distance  
Grading Basis Letter Grade  
Repeatable No  
Course Components Lecture, Recitation  
Grade Roster Component Recitation  
Credit Available by Exam No

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Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster

## Prerequisites and Exclusions

### Prerequisites/Corequisites

**Previous Value** *Prereq or concur: English 1110.xx, GE foundation writing and info literacy course, or permission of instructor.*

**Exclusions** Not open to students with credit for 1211.

**Electronically Enforced** Yes

## Cross-Listings

Cross-Listings

## Subject/CIP Code

Subject/CIP Code	54.0103
Subsidy Level	Baccalaureate Course
Intended Rank	Freshman, Sophomore, Junior, Senior
<b>Previous Value</b>	<i>Freshman, Sophomore, Junior</i>

## Requirement/Elective Designation

General Education course:  
Historical Study; Citizenship for a Diverse and Just World  
The course is an elective (for this or other units) or is a service course for other units

**Previous Value**

*General Education course:  
Historical Study; Historical and Cultural Studies  
The course is an elective (for this or other units) or is a service course for other units*

## Course Details

- Course goals or learning objectives/outcomes**
- Students will develop their knowledge of how past events are studied and how they influence today's society and the human condition.
  - Students will compare notions of citizenship in empires and authoritarian regimes with smaller, more egalitarian city-states and republics, and analyze the ideological similarities and differences between antiquity and today.
  - *Students will develop their knowledge of how past events are studied and how they influence today's society and the human condition.*
- Previous Value**

**COURSE CHANGE REQUEST**  
2201 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
10/21/2024

**Content Topic List**

- State formation
- Social development and structure with special emphasis on Greek and Roman societies
- The economy
- Urbanism
- Empires
- Diplomacy and military conflict
- Literature
- The arts

**Sought Concurrence**

No

**Attachments**

- 2201 Syllabus GE Citizenship Theme V2.docx: Syllabus  
*(Syllabus. Owner: Getson, Jennifer L.)*
- 2201 GE Theme Form.pdf: GE Form  
*(Other Supporting Documentation. Owner: Getson, Jennifer L.)*

**Comments**

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	10/08/2024 11:52 AM	Submitted for Approval
Approved	Reed, Christopher Alexander	10/08/2024 11:55 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	10/21/2024 09:11 AM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	10/21/2024 09:11 AM	ASCCAO Approval

# SYLLABUS

# HISTORY/2201

Ancient Greece and Rome

Autumn 2024 (full session)

3 credit hours

Online, Asynchronous

## COURSE OVERVIEW

### Instructor

Instructor: Dr. Peter VanDerPuy

Email address (preferred contact method): [Vanderpuy.2@osu.edu](mailto:Vanderpuy.2@osu.edu)

Office hours: Tuesdays and Wednesdays, 11:00am-12:00pm via Zoom (weekly meeting links provided in the Course Information Module at the top of our course Home page)

### Course description

This course is a comparative analysis of the civilizations of the Near East, Greece and Rome from the Bronze Age to the fall of Rome. We will primarily be covering the civilizations of the ancient Greek and Roman worlds, but students also will be introduced to the broader history and cultures of antiquity along the way. Numerous perspectives will be used in our survey and historical analysis of civilizations serving to illustrate the variety and complexity of lived experience in the pre-modern world: political, social, economic, artistic, religious, military, diplomatic, gender and intellectual.

In particular, this course seeks to furnish students with a deeper understanding of the modes of citizenship, belonging, and participation in the societies of Antiquity. Not all ancient peoples understood these concepts in the exact same way and this course attempts to draw out the differences in the ways that ancient states, kingdoms and empires – from Egypt and Mesopotamia to Athens and Rome – sought to define the members of their societies. We will examine what it meant to be a citizen within a larger polity or community, regardless of the how that given society constituted its political order. Through lectures and primary source readings, we will engage in a retrieval of past forms of citizenship and belonging that will both challenge and enrich our understandings of our modern forms and notions of citizenship.

A few key areas for our study of citizenship in the ancient world will be:

- Royal absolutism in the Bronze-Age Mesopotamia and Egypt and how subjects of these empires understood themselves in relation to central, despotic power
- Membership in a Greek *polis* (“citizen-state”), including an in-depth critical analysis of the functioning of Athenian radical democracy and its inclusiveness
- Free and unfree statuses, gender roles, and “otherness” in the question of civic belonging in Greek and Roman societies
- The connection of citizenship and military participation in the Greek hoplite army and the Roman legions: how does military involvement actuate civic awareness? And how does this form of civic participation contribute to violence, expansionism, imperialism, and exploitation of others?
- The emperor Augustus and citizenship under dictatorship: what happens when a free republic falls and authoritarian autocrats rise?

## Course learning outcomes

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

- Read and analyze primary sources and secondary sources (in textual, audio, and visual forms).
- Identify and evaluate ongoing conversations among historians about enduring historical questions. In particular, essay assignments on Athenian democracy and the autocratic regime of the emperor Augustus will introduce students to modern scholarly debates on these subjects.
- Analyze bodies of evidence and learn to think critically about particularly tough historical questions surrounding forms of governing, citizenship and societal belonging
- Develop an appreciation for both the similarities and sheer differences in the lifeworlds and thoughtworlds of ancient peoples

## General education goals and expected learning outcomes

As part of the **Citizenship for a Just and Diverse World GE**, this course is designed to prepare students to be able to meet the following goals:

1. Successful students will analyze concepts of citizenship, justice and diversity at a more advanced and in-depth level than in the Foundations component.
2. Successful students will integrate approaches to understanding citizenship for a just and diverse world 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.
3. Successful students will explore and analyze a range of perspectives on local, national or global citizenship and apply the knowledge, skills and dispositions that constitute citizenship.

4. Successful students will examine notions of justice amid difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within society, both within the United States and around the world.

And Expected Learning Outcomes:

Successful students are able to:

- 1.1 Engage in critical and logical thinking about the topic or idea of citizenship for a just and diverse world.
- 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of citizenship for a just and diverse world.
- 2.1 Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world.
- 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.
- 3.1 Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global and/or historical communities.
- 3.2 Identify, reflect on and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.
- 4.1 Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.
- 4.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.

#### How the Course will Meet the GE: Citizenship for a Just and Diverse World

Goal 1: Students will develop skill in critical and logical thinking through the analysis of primary sources and the completion of written essays (ELO 1.1). Such study will be advanced because we will read and analyze challenging primary source material and short essays by historians that returns repeatedly to the themes of citizenship, justice, and diversity. Each week we will also focus on guiding questions concerning citizenship, which will form the basis of our weekly discussion forums (ELO 1.2).

Goal 2: Students will explore different approaches to the history of societies in the ancient Near East, Greece and Rome, including political history, economic history, military history, religious history, social history, cultural history, and intellectual history. (ELO 2.1). Students will be encouraged to reflect on their own learning through class discussion boards and essay assignments that encourage creative engagement with the past and reflective thinking about their own analytical skills evaluating primary sources. (ELO 2.2).

Goal 3: Students will explore how the concept of citizen and citizenship was constituted in the societies of the ancient Near East, Greece and Rome, and they will examine how this concept changed as these societies underwent significant changes through different periods and governmental regimes. Students will explore how categories of identity and status (e.g. gender difference, unfree status, and age) could shift understanding of citizenship and concepts of “rights”. They will examine numerous primary sources that directly comment on citizenship, voting, public service, and belonging in Greek and Roman

societies in particular. (ELO 3.1). Students will identify, reflect, and apply such knowledge, skills, and dispositions through weekly discussion and multiple essays (ELO 3.2).

Goal 4: Students will complete weekly readings from the course textbook, *Ancient Mediterranean Civilizations*, in order to give them background knowledge of the diversity of cultures and peoples of Antiquity in general. In addition to this, students will complete weekly primary source readings provided in the weekly modules that challenge students to engage with the alterities of the ancient lifeworld and thoughtworld, and to reflect on how concepts such as otherness, equality, liberty, and justice may have differed from our own modern understandings of these. These readings will help students to engage with the concepts of diversity, equity and inclusion on broad level (4.1). Students will learn about and discuss the ways that debates over justice, rights, and citizenship played out in ancient writings/literature as well as amongst modern scholars. In particular, essays requiring students to examine the inclusiveness of Athenian citizenship and to reflect on the forms of justice and liberty experienced by Roman citizens under authoritarian imperial government will help students explore these issues and concepts. Such essays will help students analyze and form a critical understanding of the intersections between citizenship, justice and diversity, and cultural tradition, structures of power, and processes of social change (4.2).

As part of the **Historical Studies legacy GE**, this course is designed to prepare students to be able to meet the following Expected Learning Outcomes:

#### Goals

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

#### Expected Learning 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.

#### How the Course will Meet the GE: Historical Studies

Students will develop skill in critical and logical thinking through the analysis of primary sources, discussion participation, and the completion of written essays. Students will explore different approaches to the history of the ancient Near East, Greece and Rome, including political history, economic history, military history, religious history, social history, cultural history, and intellectual history. Students will be encouraged to reflect on their own learning and its application to contemporary issues through class discussion forums, quizzes, and essay assignments.

## HOW THIS ONLINE COURSE WORKS

**Mode of delivery:** This course is 100% online. There are no required sessions when you must be logged in to Carmen at a scheduled time.

**Pace of online activities:** This course is divided into **weekly modules** that are released each Monday at 12:00am. All assignments are due on the following Sunday at 11:59pm, unless otherwise indicated in the syllabus or on Carmen. Students are expected to keep pace with weekly deadlines but may schedule their efforts freely within that time frame.

**Credit hours and work expectations:** This is a **3-credit-hour course**. According to Ohio State policy ([go.osu.edu/credithours](http://go.osu.edu/credithours)), students should expect around 3 hours per week of time spent on direct instruction (instructor content and Carmen activities, for example) in addition to 6 hours of homework (reading and assignment preparation, for example) to receive a grade of (C) average.

- **Direct Instruction**

Because this is an online course, we must be especially cognizant of encouraging interaction in order to mitigate the distance of online learning. As such, students should expect direct instruction with the instructor in the following ways:

- Module Introductions
- Video lectures
- Announcements
- Facilitating and responding to discussion board prompts
- Feedback on written assignments
- Online meetings, upon request

**Attendance and participation requirements:** Because this is an online course, your attendance is based on your online activity and participation. The following is a summary of students' expected participation:

- **Participating in online activities for attendance: AT LEAST ONCE PER WEEK**  
You are expected to log in to the course in Carmen every week. (During most weeks you will probably log in many times.) If you have a situation that might cause you to miss an entire week of class, discuss it with me *as soon as possible*.
- **Office hours and live sessions: OPTIONAL**  
All live, scheduled events for the course, including my office hours, are optional. They are a great way for students to gain a fuller sense of their own learning, as described in ELO 2.2. Please stop by at the scheduled time or email the instructor if an alternate time is needed.

## COURSE MATERIALS AND TECHNOLOGIES

### Textbook

#### Required

- Mathisen, Ralph W., *Ancient Mediterranean Civilizations from Prehistory to 640 CE*, 3<sup>rd</sup> Ed., Oxford University Press, ISBN: 9780190080945



- This book is available for purchase at the OSU Bookstore:  
<https://ohiostate.bncollege.com/>
- A copy of this textbook can also be found on reserve for our course at the main Thompson library

**Additional Assigned Reading (available via the Carmen Course Website):**

A selection of primary source readings will be provided for students within each weekly module. They will be located directly beneath the weekly video lectures.

# Course technology

## Technology support

For help with your password, university email, Carmen, or any other technology issues, questions, or requests, contact the Ohio State IT Service Desk. Standard support hours are available at [ocio.osu.edu/help/hours](https://ocio.osu.edu/help/hours), and support for urgent issues is available 24/7.

- **Self-Service and Chat support:** [ocio.osu.edu/help](https://ocio.osu.edu/help)
- **Phone:** 614-688-4357(HELP)
- **Email:** [servicedesk@osu.edu](mailto:servicedesk@osu.edu)
- **TDD:** 614-688-8743

## Technology skills needed for this course

- Basic computer and web-browsing skills
- Navigating Carmen ([go.osu.edu/canvasstudent](https://go.osu.edu/canvasstudent))
- CarmenZoom virtual meetings ([go.osu.edu/zoom-meetings](https://go.osu.edu/zoom-meetings))

## Required equipment

- Computer: current Mac (MacOs) or PC (Windows 10) with high-speed internet connection
- Webcam: built-in or external webcam, fully installed and tested
- Microphone: built-in laptop or tablet mic or external microphone
- Other: a mobile device (smartphone or tablet) to use for BuckeyePass authentication

## Required software

- Microsoft Office 365: All Ohio State students are now eligible for free Microsoft Office 365. Full instructions for downloading and installation can be found at [go.osu.edu/office365help](https://go.osu.edu/office365help).

## Carmen access

You will need to use BuckeyePass ([buckeyepass.osu.edu](https://buckeyepass.osu.edu)) multi-factor authentication to access your courses in Carmen. To ensure that you are able to connect to Carmen at all times, it is recommended that you take the following steps:

- Register multiple devices in case something happens to your primary device. Visit the BuckeyePass - Adding a Device help article for step-by-step instructions ([go.osu.edu/add-device](https://go.osu.edu/add-device)).

- Request passcodes to keep as a backup authentication option. When you see the Duo login screen on your computer, click **Enter a Passcode** and then click the **Text me new codes** button that appears. This will text you ten passcodes good for 365 days that can each be used once.
- Download the Duo Mobile application ([go.osu.edu/install-duo](http://go.osu.edu/install-duo)) to all of your registered devices for the ability to generate one-time codes in the event that you lose cell, data, or Wi-Fi service

If none of these options will meet the needs of your situation, you can contact the IT Service Desk at 614-688-4357(HELP) and IT support staff will work out a solution with you.

## GRADING AND FACULTY RESPONSE

### How your grade is calculated

**Weekly Discussion Posts – 20%**

**Weekly Quizzes (7 total) – 20%**

**Critical Analysis Papers (5 pages each, 2 essays total) – 40%**

**Final Primary Source Analysis Paper (4 pages) – 20%**

*See course schedule below for due dates.*

### Descriptions of major course assignments

#### Discussions (20% of final grade)

Students participate in discussion in two ways: first, by responding to the discussion prompts posted by the instructor, and second, by responding to the contributions of their peers. By completing the readings and the discussions, students will learn to discuss key issues from this course. Discussion boards also provide an opportunity to foster a classroom community.

To complete each of the weekly discussion assignments students must post a total of 3 posts per week, worth a total of 3pts

- Students must post an initial post in response to the prompts by 11:59pm on each Sunday when the discussion board will close. Submitting your initial post even earlier will give everyone an opportunity to engage in discussion.
  - The initial post should be a robust post of several paragraphs and is worth a total of 2pts
- Then students must respond to at least two of your colleagues' posts before the discussion board closes at 11:59pm on Sunday.

- Each response post is worth ½ a point (.5pts). Students must engage critically with the material and fellow students' ideas in order credit here. You must do more than simply state an agreement with the other person's ideas/views.

To access the discussion board,

- Open "Discussion" from the menu on the left of our home page, or click on the Discussion link in the assigned module.
- Then open the discussion board for that unit.
- Students must post an initial response before they will be able to view peers' posts.
- To reply to someone else's post, scroll down to the bottom of the discussion thread and click "Reply." An open textbox will open.
- Paste or compose your comments or responses into the place holder and click "Post Reply"

\*\*If you would like to subscribe to the discussion so that you are notified by email when new comments are posted, please click the "Subscribe" button on the bar above the "Reply" button.

Assessment of this assignment will be based on completion of both an original post and two response posts to other students. Responses must be clear and thoughtful. The aim is to prompt discussion. Stating that one agrees with someone's statement without explaining why is not enough to earn credit for the response portion of the discussion.

These discussion boards are a space to foster our classroom community, so I encourage you to consider checking in on the discussion board before the day it's due. Completing responses during the final hour does not contribute much to a vibrant discussion, and most colleagues in the course will not have the opportunity to read, learn, and comment on posts from the final hour.

The purpose of the discussion board exercise is to encourage intellectual exchange between students, to learn from your peers as they learn from you. It is also a place where I will be able to encourage, facilitate, and respond to conversation, but you should be looking to your fellow students as well as the instructor in terms of engaging in dialogue.

**This assignment fulfills the GE ELOs:** 1.1 and 1.2 through ongoing discussion with peers, which builds over the course of the semester. It also invites students to fulfill 2.1 and 2.2 by encouraging students to return to similar questions after learning new content. By asking students to revisit questions before and after learning course content, the discussion boards facilitate self-reflective learning.

**Academic integrity and collaboration:** This is an open-note, open-book assignment. Students may refer back to the assigned course materials or to their own notes while posting in the discussion board.

*Discussion and Communication Guidelines:*

The following are my expectations of how we should communicate as a class. Above all, please remember to be respectful and thoughtful.

- *Writing style:* While there is no need to participate in class discussions as if you were writing a research paper, you should remember to write using good grammar, spelling, and punctuation.

- *Tone and civility*: Please maintain a supportive learning community where everyone feels safe and where people can disagree amicably. Remember that sarcasm doesn't always come across online.
- *Citing your sources*: When we have academic discussions, please cite your sources to back up what you say. For the purpose of this particular assignment, it is simply enough to refer to the source in general. No page number citations are necessary.
- *Backing up your work*: Consider composing your academic posts in a word processor, where you can save your work, and then copying into the Canvas discussion. Please use accessible word processing software.
- *Communication with your instructor*: You should feel free to communicate directly with the instructor concerning your grade, your performance in the course, etc.

## Bi-Weekly Quizzes (20% of final grade)

**Description:** Every two weeks, students will complete a quiz in addition to the discussion board for the week. These quizzes will simply cover everything in reading and lectures for the previous two weeks. For example, Quiz 1 is scheduled at the end of Week 2 of the course, and it will cover the lectures and readings from Weeks 1 and 2. Each quiz will be 15 points total and consist of 15 multiple-choice and true/false questions. Once you open the quiz you will have 15 minutes to complete it. Students are allowed two attempts. Carmen will automatically drop the score of your lowest attempt. Each quiz will be available for a 72-hour window, from 12am Friday till 11:59pm on Sunday.

The purpose of this exercise is to motivate students to complete the reading, lectures, listening, and other materials assigned in that module, and to review the key takeaways from that week. The questions will therefore assess students' understanding of the readings and other materials, including the assigned lecture videos for that week. Quiz questions are randomly selected from a pool of questions.

Assessment of this assignment is automatic. The student's score will be visible after the completion of their attempt. Quizzes will be available to students for a 72-hour window, from 12am Friday to 11:59pm Sunday of each week. Correct answers to the quiz will be available starting at 12am on the following Monday.

**This assignment fulfills the GE ELOS:** 3.1 and 3.2, through regular review of key course content from the lectures and the reading assignments that consider a wide range of perspectives. The quiz is also a weekly way for students to reflect upon their own learning (2.2).

**Academic integrity and collaboration:** This is an open-note, open-book assignment. Students may refer back to the assigned course materials or to their own notes while they take the quiz. Students may not collaborate with one another on this assignment, including taking quizzes together or sharing quiz questions or answers.

## Critical Analysis Essays (40% of final grade, 20% each for two essays)

**Description:**

For this assignment, students will complete two 5-page papers that conduct an in-depth analysis on a particularly complex historical question relating to certain topics that we'll be covering in the course. In two specific weeks—Weeks 7 and 10—the weekly module will introduce a more in-depth pdf document of readings that examines a particularly complex historical question through a curated selection of primary sources (the ancient texts) as well as a selection of modern scholarly views (secondary sources) on the problems. It's basically a large packet that gives you all the materials you need to flex your skills as a budding, amateur historian. You won't need to do any outside research or readings in order to write the paper. All sources are provided in the pdf packet that will form the basis of the evidence used to form your argument and support your analysis.

- In Week 7, the pdf deals with the question of citizenship in the Athenian Democracy and is titled: "How Free Were the Athenians? Athenian Democracy and Society in the Classical Period."
- In Week 10, the pdf examines the transformation of Roman civic experience, rights, and freedoms from the fall of the Roman Republic into the rise of an authoritarian, imperial monarchy and is titled: "The Emperor Augustus: Beneficent Monarch or Tyrant?"

The purpose of this assignment is to practice three of the historian's essential skills: interpreting primary sources, evaluating the use of these primary sources as evidence, and engaging with modern scholarship and debates concerning the sources as well as the historical concepts and question under examination.

Please note, students will complete this assignment twice. See the schedule of weeks below for the exact due dates of each essay.

Feedback is a crucial part of learning to write. It is also a key component of one's sense of their own learning. For example, how would I explain what I've learned to someone else? Was my explanation understood by the reader as I intended it to be? Since learning from and giving feedback is a key component, the instructor will provide extensive feedback on your writing assignments. It is expected that students read this feedback and incorporate the suggestions on subsequent writing assignments. Each writing assignment is designed to build upon previous assignments and feedback to improve the skills of writing and analysis throughout the course. Instructor feedback will also provide a model for a student in assessing their own, particularly by the time they must undertake the Final Primary Source Analysis Paper at the end of the course.

The essay must be submitted in a .doc, .docx, or .pdf format via TurnItIn on Carmen. Please see the Carmen course page for the assignment instructions and rubric. Note as well that the assignment instructions will also contain advice on how to write and structure a good academic essay.

**This assignment fulfills the GE ELOS:** These essay assignments invite students to fulfill 1.1 and 1.2, as they emphasize thinking about how ideas of citizenship were constructed, unsettled, and debated during this period. It also invites students to fulfill 4.1 and 4.2, as students must consider a variety of lived experiences in each essay. Moreover, the practice of completing this assignment more than once

fulfills 2.2, as it affords students an opportunity to act as self-reflexive learners by completing a second essay in response to assessment of the first one.

**Academic integrity and collaboration:** This is an open-note, open-book assignment. Students are encouraged to refer back to the relevant reading and listening from the module that pertains to the source. Students are welcome to discuss their reactions to the primary sources and to other assigned reading with their peers, but the written response must be the student's own original work. "TurnItIn," the Carmen tool intended to help you prevent plagiarism, will be used on your submitted paper.

## Final Primary Source Analysis Essay (20% of final grade)

**Description:** Instead of a final exam, students will write a primary source analysis paper. This paper requires students to conduct a 4-page, in-depth analysis of any one of the primary sources that we read throughout the semester. The purpose of the paper is to familiarize students with the historian's craft and to foster a deeper understanding of the critical analysis used in examining primary source documents on which our historical narratives and interpretations are based. Since you will also be analyzing the primary sources we read as part of the each week's discussions, you will already have some experience here. For this assignment, students will choose **ONE** primary source to analyze from any week of the course. In particular, the student will be asked to assess the ways in which the chosen source helps to inform our varied understandings of citizenship that we have come across throughout the course. So please choose your source carefully so as to ensure that it provides good material for this kind of question/analysis.

A guide to writing these papers, including paper formatting guidelines and what you will need to include in your analysis, will be provided for you in the Course Information module at the top of the Modules page from day one of the course. This means that you can begin thinking about and/or working on this assignment as early as you wish. Such a schedule is designed to allow you to gradually reflect on your own development and skill with reading and accessing primary sources as documents of evidence.

Assessment of this assignment will be based upon the clarity, argumentation, comprehensiveness of your source analysis. A successful analysis will subject the source to an examination of all the questions outlined in the rubric and connect the overall analysis to the understandings of citizenship, difference, justice and other concepts that have informed our survey of the ancient societies covered in this course. The essay must be submitted in a .doc, .docx, or .pdf format via TurnItIn on Carmen. Please see the Carmen course page for the assignment instructions and rubric.

**This assignment fulfills the GE ELOS:** This particular essay invites students to complete ELO 2.2 by engaging in a process that invites reflection on the skills they have learned in assessing primary sources throughout the semester. The ability to see the assignment and its requirements from the opening day of the course will afford students a self-reflective opportunity to understand what skill they are expected to develop in the course, to measure their sense of their own learning throughout, and to demonstrate their ability to communicate that learning. This assignment also fulfills ELO 4.1 by asking students to engage with varied expressions and viewpoints about citizenship, diversity, equity and inclusion, and to consider the variety of lived experiences in Antiquity.

**Academic integrity and collaboration:** This is an open-note, open-book assignment. Students are encouraged to refer back to the relevant reading and listening from the course. Students are encouraged to discuss their reactions to the book their peers, especially in the peer review session. The written response must be the student's own original work. "TurnItIn," the Carmen tool intended to help you prevent plagiarism, will be used on your submitted paper.

## Late assignments

All assignments are due on Sundays at 11:59pm unless otherwise indicated in the syllabus. Please refer to Carmen for due dates. Late assignments may be accepted where there is a valid and, preferably documented, excuse and/or prior accommodations established (e.g. a student's registration with Disability Services or prior arrangement with the instructor). Please reach out to me if you anticipate any problems in submitting an assignment on time. I am happy to work with a degree of flexibility to ensure your success in this course.

- This course follows OSU policy regarding Covid-related accommodation. If you or a member of your household are impacted by Covid-19 this semester, please visit <https://slds.osu.edu/covid-19-info/covid-related-accommodation-requests/> to fill out the university's accommodation request form. We will make appropriate accommodations for your extended absence and recovery.
- If you experience an emergency this semester that necessitates an extended absence, please contact Dr. VanDerPuy or the lecturer for this course to discuss an Incomplete.

## Grading scale

93-100: A  
 90-92.9: A-  
 87 - 89.9: B+  
 83 - 86.9: B  
 80 - 82.9: B-  
 77 - 79.9: C+  
 73 - 76.9: C  
 70 - 72.9: C-  
 67 - 69.9: D+  
 60 - 66.9: D  
 Below 60: E

## Instructor feedback and response time

I am providing the following list to give you an idea of my intended availability throughout the course. (Remember that you can call **614-688-4357(HELP)** at any time if you have a technical problem.)

- **Grading and feedback:** For weekly discussions, you can generally expect feedback within **7 days**. For any exams or essays, you can expect feedback within **10-14 days**.



- **Email:** I will reply to emails within **24 hours on days when class is in session at the university**. Please expect a longer response time on weekends and holidays.

## OTHER COURSE POLICIES

### Discussion and communication guidelines

The following are my expectations for how we should communicate as a class. Above all, please remember to be respectful and thoughtful.

- **Writing style:** While there is no need to participate in class discussions or email correspondence as if you were writing a research paper, please remember to write using good grammar, spelling, and punctuation. A more conversational tone is fine for non-academic topics.
- **Tone and civility:** Please maintain a supportive learning community where everyone feels safe and where people can disagree amicably. Remember that sarcasm doesn't always come across online.
- **Citing your sources:** When we have academic discussions, please cite your sources to back up what you say. (For the textbook or other course materials, list at least the title and page numbers. For online sources, include a link.)
- **Backing up your work:** Consider composing your academic posts in a word processor, where you can save your work, and then copying into Carmen. I encourage you to save your works in progress often.

### Email and Office Hours

Because this is an online class, we will communicate mostly by email. Students can expect at least one email from me every week. (To track our email correspondence, students may find it helpful to create a separate email folder, if possible.)

**Offices Hours** are Tuesdays and Wednesdays, 11:00am-12:00pm via Zoom. Weekly links provided in under the “Course Information” module at the top of the course home page.

I encourage you to stop by office hours if you have questions about your individual work. Office hours are a great time to talk with me about any aspect of the course and your interests in history. I’m here to support your learning, and I look forward to meeting you!

### Academic Misconduct

See **Descriptions of major course assignments**, above, for my specific guidelines about collaboration and academic integrity in the context of this online class.

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.

## Program 60

If you are participating in Program 60, welcome! I invite you to participate in the course as much as you would like, including attending lectures, doing the readings, and participating in class discussions. You are welcome to do as much of the written assignments as you would like, but I am not able to offer individual feedback or grades on these assignments for Program 60 participants. If you would like, I would be happy to write a letter at the end of the term speaking to your overall performance and completion of the course. I encourage you to check in with me during the first two weeks of the semester regarding your plans for participation. Thank you for your interest in this course.

## Religious Accommodations

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the [Office of Institutional Equity](#). (Policy: [Religious Holidays, Holy Days and Observances](#))

## Campus Free Speech policy

Our [Shared Values](#) include a commitment to diversity and innovation. Pursuant to these values, the university promotes a culture of welcoming differences, making connections among people and ideas, and encouraging open-minded exploration, risk-taking, and freedom of expression. As a land-grant institution, the university takes seriously its role in promoting and supporting public discourse. To that end, Ohio State is steadfastly committed to protecting the First Amendment right to free speech and academic freedom on its campuses, and to upholding the university's academic motto — "Education for Citizenship." The [Campus Free Speech policy](#) adopted in May supports this commitment.

## Weather or other short-term closing

Unless otherwise announced by the university, online or distance-learning classes will occur as scheduled.

## 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 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](http://ccs.osu.edu) or calling 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 and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

## **ACCESSIBILITY ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES**

### **Requesting accommodations**

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. 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.

If you are ill and need to miss class, including if you are staying home and away from others while experiencing symptoms of a viral infection or fever, please let me know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations. You can connect with them at [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; or [slds.osu.edu](http://slds.osu.edu).

#### **Accessibility of course technology**

This online course requires use of CarmenCanvas (Ohio State's learning management system) and other online communication and multimedia tools. If you need additional services to use these technologies, please request accommodations with your instructor.

- Canvas accessibility ([go.osu.edu/canvas-accessibility](http://go.osu.edu/canvas-accessibility))
- Streaming audio and video

- CarmenZoom accessibility ([go.osu.edu/zoom-accessibility](https://go.osu.edu/zoom-accessibility))
- Collaborative course tools

## Course Schedule

### Week 1 (Aug. 20 - 25): Early Bronze-Age Civilizations: Prehistory to Mesopotamian Kingdoms and Empires

- Mathisen (textbook) reading: pgs. 3-105
- Primary Source readings (all posted in the weekly modules for you): ‘Code of Hammurabi’, ‘Mesopotamian Documents’, ‘Enuma Elish’
- Week 1 Discussion posts due by 11:59pm on Sunday, Aug. 25<sup>th</sup>
  - **Discussion Questions:** 1) How can the Code of Hammurabi be used to illustrate the different types of justice available to different citizens/members of Mesopotamian society in the Old Babylonian Empire? 2) Judging from all the sources this week, what kinds of expectations do average citizens/members of ancient near eastern kingdoms seem to have had for their rulers? What were they responsible to their citizens for? 3) Based on lectures and primary source readings, why do you think the ancient kingdoms of the near east were characterized by strong authoritarian monarchies rather than more egalitarian arrangements between members of society?

### Week 2 (Aug. 26 – Sept. 1): Ancient Egypt from Old Kingdom to New Kingdom Empire

- Mathisen reading: 107-9, 121-35
- Primary source readings: ‘The Pharaoh’s Rule in Egypt’, ‘Inscription of Uni’, and ‘An Egyptian Bureaucrat’s View of Life’, ‘Egyptian Book of the Dead’
- Week 2 discussion posts due by 11:59pm on Sunday Sept. 1<sup>st</sup>
  - **Discussion Questions:** 1) Similar to last week’s discussion question, what kinds of expectations do you think the ancient Egyptian subjects/citizens had of their rulers, the pharaohs? 2) Based on lectures and primary source readings, why do you think the ancient kingdoms of the near east were characterized by strong authoritarian monarchies rather than more egalitarian arrangements between members of

society? 3) Based on lectures and readings, how might the expansion of the afterlife to average members of society reflect a broader sense of belonging and/or participation in Egyptian civilization and society?

- **Quiz 1 available from 12am Friday, Aug. 30 till 11:59pm Sunday, Sept. 1<sup>st</sup>**

### **Week 3: Israelite Monotheism and Other States and Empires of the Near East**

- **Mathisen reading: 136-64**
- **Primary source readings: Pdf packet on Israelite Monotheism (lengthy, so plan your time accordingly!), Visual Images on Assyrian Empire and Rule**
  - **Discussion Questions:** 1) How did the development of Israelite Monotheism reflect the identity-formation of an entire community? What role can we say that religion plays in this? 2) How did the Israelites seem to understand themselves as a group, as a people, as a community? 3) How do the Assyrian Empire and Persian Empires illustrate two very different methods of ruling and integrating citizen/subjects? Comment on the uses and limits of using force/fear in integrating or ruling an empire full of subjects.
- **Week 3 discussion posts due by 11:59pm on Sunday, Sept. 8<sup>th</sup>**

### **Week 4 (Sept. 9 - 15): Aegean Civilizations: Minoan and Mycenaean Civilizations**

- **Mathisen reading: 109-121**
- **Primary source readings: 'Selections from Homer's *Iliad*', 'Seletions from *The Odyssey*', 'A Hittite-Mycenaean Letter'**
- **Discussion Questions:** 1) How do the sources this week illustrate the contest for power, participation and representation that seems to have defined relations between commoners and elites from the Mycenaean Era? 2) How are average members of the Greek army treated in relation to the Mycenaean elites/heroes in *The Iliad*? 3) How is free speech provided for and carried out amongst the Greek army? 4) How does the *Odyssey* help us understand the agrarian order as the fundamental basis of ancient Greek society, community, and belonging? 5) How can we get a feel for the geopolitical

and international realities of polities existing in the late Bronze-Age Mediterranean from the Hittite-Mycenaean Letter?

- **Week 4 discussion posts due by 11:59pm on Sunday, Sept. 15<sup>th</sup>**
- **Quiz 2 opens at 12am on Friday, Sept. 13<sup>th</sup> and closes at 11:59pm on Sunday the 15<sup>th</sup>**

## **Week 5 (Sept. 16 – 22): The Greek Dark Ages and the Rise of the Polis (“Citizen-State”) in the Archaic Period**

- **Mathisen reading: 167-95**
- **Primary source readings: Aristotle’s *Politics*, ‘Fragments of Greek Archaic-Period Poets’, ‘Tyrannies at Corinth and Athens’**
- **Week 5 discussion post due by 11:59pm on Sunday, Sept. 22<sup>nd</sup>**
  - **Discussion Questions:** 1) What was the Greek concept of *polis*? What was membership/citizenship in a *polis*? And why do you think Aristotle considered *polis*-life, that is “citizenship” to be the highest endpoint of human development? 2) What burdens or forms of participation came with membership or citizenship in a Greek *polis* (“citizen-state”)? 3) What was the ancient definition of “tyranny” and how does it compare or differ from our modern usage and understanding of the term? Why did tyrannies occur in these strongly egalitarian societies?

## **Week 6 (Sept. 23 – 29): Classical Greece: Colonization and the Era of the Persian Wars**

- **Mathisen Reading: 210-216**
- **Primary source readings: ‘Excerpts on Greek Colonization’, ‘Herodotus on the Persian Wars’**
- **Week 6 discussion posts due by 11:59pm Sunday, Sept. 29<sup>th</sup>**
  - **Discussion Questions:** 1) Based on the excerpts you’ve read about Greek colonization movements, how did a colony reproduce the civic model of a Greek polis? 2) What seem to have been the civic causes driving Greek population movements and colonization? 3) According to the readings from Herodotus, how did civic strife in Greek city-states supply diplomatic leverage to the expansionism of the



Persian Empire? 4) How would you define the difference between the identity and outlook of a Greek hoplite soldier to that of the average member of the Persian armies? How did civic awareness define the Greek hoplite?

- **Quiz 3 available from 12am Friday, Sept. 27<sup>th</sup> till 11:59pm on Sunday the 29<sup>th</sup>**

## **Week 7 (Sept. 30 – Oct. 6<sup>th</sup>): Classical Greece: Athenian Democracy, the Peloponnesian War, and the Rise of Macedon**

- **Mathisen reading: all of Ch. 7 ‘Sparta, Athens, and the Classical Age of Greece’ and pgs. 237-245 of Ch. 8 ‘Alexander the Great and the Hellenistic Age’**
- **Primary source readings: ‘Selections from Thucydides’ *History of the Peloponnesian War*, ‘Aristophanes: *Lysistrata*’, ‘Xenophon: *Oeconomicus*’, ‘How Free Were the Athenians? Athenian Democracy and Society in the Classical Period’**
- **Week 7 discussion posts due by 11:59pm on Sunday, Oct. 6<sup>th</sup>**
  - **Discussion Questions:** 1) How do Thucydides’ writings illustrate the connection between imperialism, exploitive violence and democracy at Athens? 2) How do all the sources for this week illustrate the various ways in which citizenship and participation in a polis could be expressed, understood, and contested? 3) How representative was polis citizenship? And how representative was the radical democracy of 5<sup>th</sup>-century BC Athens? 4) How, in particular, can we understand the position of women as citizens in Athens, given their exclusion from the voting assemblies? Does this category of person nevertheless fit ancient Greek understandings of the term “citizen”?

## **Week 8 (Oct. 7 – 13): Alexander the Great, the Hellenistic Age, and the Rise of Rome**

- **Mathisen reading: Ch. 8 Alexander the Great and the Hellenistic Age, starting from pg. 245; all of Ch. 10 ‘The Rise of the Roman Republic’**
- **Primary source readings: ‘Plutarch’s *Life of Alexander*’, ‘Excerpts on Hellenistic Women’, ‘Documents on Hellenistic Society and Culture’, ‘The historians Polybius and Livy on Roman Society and Politics in the Republic’**
- **Week 8 discussion posts due by 11:59pm on Sunday, Nov. 10<sup>th</sup>**

- **Discussion Questions:** 1) How did the basis of belonging and membership in society change from the period of the Greek city-states to the Hellenistic Period? 2) What new freedoms did various people, especially women, enjoy during the Hellenistic Period? 3) In what ways did the Hellenistic Age redefine and create a more universalized notion of civic and cultural identity? 4) How do the excerpts from Polybius and Livy illustrate the guiding ethos of “service to the state” that underwrote the Roman Republic’s political order? And what mattered to the citizens at Roman elections?
- **Quiz 4 opens 12am Friday, Oct. 11th and closes at 11:59pm on Sunday, Oct. 13<sup>th</sup>**
- **First Critical Analysis Paper Due Date: ‘How Free Were the Athenians?’ paper due by 11:59pm on Sunday, Oct. 13<sup>th</sup>**

## **Week 9 (Oct. 14 - 20): The Roman Republic: from Conquest to Crisis**

- **Mathisen reading: all of Ch. 11 Crisis, Recovery and the Creation of the Principate; Ch. 12 ‘The Roman Peace’, pgs. 393-414**
- **Primary source readings: ‘The historians Polybius and Livy on Roman Society and Politics in the Republic’, ‘Sallust and Plutarch on the Crises of the Late Republic’,**
  - **Discussion Questions:** 4) How do the excerpts from Polybius and Livy illustrate the guiding ethos of “service to the state” that underwrote the Roman Republic’s political order? And what mattered to the citizens at Roman elections? 2) What were some of the electoral problems that plagued the later Roman Republic? 3) Do you buy the argument of Sallust and other late Roman republican writers that moral decline caused the civic decline of the period? Why or why not? 4) According to the various sources, what freedoms did citizens of the late Republic lose under the regime of Augustus? And what did they gain? 4) How did both populist leaders as well as the staunch senatorial conservatives of the late republican period contribute to repeated rounds of civil war?
- **Week 5 discussion posts due by 11:59pm on Sunday, Oct. 20<sup>th</sup>**
- **Week 5 Quiz opens 12am Friday, Oct. 18<sup>th</sup> and closes at 11:59pm on Sunday, Oct. 20<sup>th</sup>**

## **Week 10 (Oct. 21 – 27): the Late Republic, Civil War and the Fall of the Roman Republic**

- **Mathisen reading: Ch. 11: Crisis, Recovery, and the Creation of the Principate**
- **Primary source readings: ‘Excerpts on Roman politics from Cicero’, Pdf packet: The Emperor Augustus: Beneficent Monarch or Tyrant?’ (lengthy, so plan your time accordingly!)**
  - **Discussion Questions:** 1) According to the various sources, what freedoms did citizens of the late Republic lose under the regime of Augustus? And what did they gain? 2) How did both populist leaders as well as the staunch senatorial conservatives of the late republican period contribute to repeated rounds of civil war? How did groups or forces that traditionally lay outside the Roman political sphere nevertheless exert a destabilizing influence on politics in this era? 3) How does the *Res Gestae* of Augustus illustrate the role of propaganda and spin in legitimizing authoritarian regimes? What parts of this text might have resonated with citizens under Augustus’ rule?
- **Discussion posts due by 11:59pm on Sunday, Oct. 27<sup>th</sup>**
- **Quiz 5 available from 12am Friday, Oct. 25<sup>th</sup> till 11:59pm Sunday the 27<sup>th</sup>**

## **Week 11 (Oct. 28 – Nov. 3) : The Early Roman Empire: Augustus, Autocracy and the Principate**

- **Mathisen reading: Ch. 12 ‘The Roman Peace, starting from pg. 414**
- **Primary Source Readings: ‘Excerpts of the Roman poet Horace’, ‘Excerpts of Virgil’s *Aeneid*’, ‘Excerpts of Tacitus’ *Annales*’**
  - **Discussion Questions:** 1) How do both Horace’s and Virgil’s poems illustrate the ability to offer critique of authoritarians and authoritarian regimes? 2) What were the dangers for citizens like Horace, Virgil, and Ovid in writing about the emperor Augustus? 3) How was Roman history put to use by these artists for the purpose of the Augustan regime? 4) What are Tacitus’ greatest critiques of the Emperor Augustus and following emperors? And why do you think he was able to offer a more direct critique of authoritarian power?
- **Week 11 discussion posts due by 11:59pm on Sunday, Nov. 3<sup>rd</sup>**

## **Week 12 (Nov. 4 - 10): The Fate of the Augustan Principate and the Julio-Claudian Dynasty**

- **Mathisen reading: review Ch. 12 'The Roman Peace'**
- **Primary source readings: 'Suetonius on the emperors Caligula and Nero', 'The Apocolocyntosis of Claudius'**
- **Week 12 discussion posts due by 11:59pm on Sunday, Nov. 10<sup>th</sup>**
  - **Discussion Questions:** 1) How do Suetonius' accounts of the various heirs of Augustus illustrate the shift of power away from the People and into the imperial palace? 2) How does the *Apocolocyntosis of Claudius* help illustrate the cynicism felt by citizens and members of society under imperial rule and autocracy? 3) Could the citizens/subjects under the Julio-Claudian emperors ever have shifted the political order back to a free Republic? Why or why not?
- **Quiz 6 opens 12am Friday, Nov. 8<sup>th</sup> and closes at 11:59pm on Sunday, Nov. 10<sup>th</sup>**
- **Due date for the second critical analysis paper: 'Emperor Augustus' papers due by 11:59pm on Sunday, Nov. 10<sup>th</sup>**

## **Week 13 (Nov. 11 – 17): Pax Romana: The High Roman Empire to Imperial Crisis**

- **Mathisen reading: Ch. 13 Crisis, Recovery and the Creation of the Late Roman Empire**
- **Primary source readings: 'Oxyrhyncus Papyri', 'Daily Life in the Roman Empire', 'Excerpts of Ammianus Marcellinus' *History*'**
  - **Discussion Questions:** 1) How do the excerpts from the Oxyrhyncus Papyri and "Daily Life in the Empire" illustrate the various freedoms that Roman citizens possessed in the period of the Empire? 2) Judging from these same excerpts, did others, beyond Roman citizens, enjoy any freedoms as well? 3) Why was the period of the High Empire so prosperous for its citizens? 4) Why do you think that Ammianus Marcellinus' *History* was able to offer a more favorable view of the Emperor Augustus and his successors?

- **Week 13 discussion posts due by 11:59pm Sunday, Nov. 17<sup>th</sup>**

## **Week 14 (Nov. 18 – 24): The Late Roman Empire: the Rise of Christianity and the “Fall” of the Roman Empire in the West**

- **Mathisen reading: Ch. 14 The Christian Empire and the Late Roman World, Ch. 15 ‘The End of Antiquity’, pgs. 500-513**
- **Primary source readings: ‘The Destruction of the Serapeum’, ‘The Triumph of Christianity in the Roman Empire: the Interpenetration of Cultures’ (lengthy, so plan your time accordingly!)**
  - **Discussion Questions:** 1) How did the rise of Christianity create problems for, or potential clashes over, Roman civic identity? How was Christianity different than the typical civic polytheism of Antiquity 2) Did Roman identity become Christianized, or did Christianity become Romanized? 3) How can our sources for this week illustrate the rising versions of regionalism and localism that characterized the late Roman period?
- **Week 14 discussion posts due by 11:59pm on Sunday, Nov. 24<sup>th</sup>**
- **Quiz 7 opens 12am Friday, Nov. 22<sup>nd</sup> and closes at 11:59pm on Sunday, Nov. 24<sup>th</sup>**

## **Nov. 25<sup>th</sup> – Dec. 4<sup>th</sup>: Thanksgiving/Indigenous Peoples Holidays and Study and Review weeks:**

- **Please use this break and final week of the course to begin working on your Final Primary Source Analysis Paper**

**Final Primary Source Analysis Paper due Sunday, Dec. 8<sup>th</sup> by 11:59pm. Please see assignment on Carmen for specific details.**

# GE Theme course submission worksheet: Citizenship for a Diverse and Just World

## 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 (Citizenship)

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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 Citizenship theme through an in-depth survey of the civilizations of the ancient Near East, Greece and Rome, where the notion of citizenship as subjecthood in empires and authoritarian regimes is consistently contrasted with the notion of citizenship as autonomous and participatory in smaller, more egalitarian city-states and republics in Greece and Italy. Our own terms “citizen” and “political” come from Latin and Greek words for citizenship and students will learn to identify both the similarities and differences between the ancient thought-world and our own outlook. Students will engage with a large variety of primary sources, particularly for the societies of ancient Greece and Rome, which will help illustrate how the concepts of citizenship and rights were construed by the members of those societies. For example, readings from Aristotle’s *Politics* and Aristophanes’ *Lysistrata* challenge students to understand the concept of citizenship and participation in an ancient Greek city-state on the terms of those ancient Greek societies and thinkers, while assignments will ask them to compare such notions or terms to our own modern understandings of citizenship. Others primary sources, from ancient law codes, election pamphlets, international correspondence between states, and authoritarian propaganda inscriptions will require students to engage with the variety of ways in which citizenship was thought about and utilized for various purposes in the states and empires of Antiquity.

## 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.	
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	
<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	
<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.	

<b>ELO 1.1</b> Engage in critical and logical thinking.	This course will ask students to engage in critical and logical thinking about citizenship primarily through an evaluation of the ways in which different societies articulated the concept and related it to other notions such as “rights”, participation, piety, and justice, to name a few. Weekly readings of primary sources will form the basis for evidence-based discussion forums where students must articulate their own views and responses to critical examination questions, and provide responses to their peers using evidence from the readings.
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	<p>For example, the questions from Week 1: 1) How can the Code of Hammurabi be used to illustrate the differently types of justice available to different citizens/members of Mesopotamian society in the Old Babylonian Empire? 2) Judging from all the sources this week, what kinds of expectations do average citizens/members of ancient near eastern kingdoms seem to have had for their rulers? What were they responsible to their citizens for? 3) Based on lectures and primary source readings, why do you think the ancient kingdoms of the near east were characterized by strong authoritarian monarchies rather than more egalitarian arrangements between members of society?</p>
<p><b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</p>	<p>The course textbook and lectures are meant to go together and these introduce students to the current scholarly consensus and debates on the nature of citizenship in the societies of the ancient world.</p> <p>As well, the students engage in close readings and analysis of a large body of primary sources and their historical contexts so that students become increasingly engaged in an in-depth exploration of the theme throughout the course.</p> <p>In weeks 7 and 10 of the course in particular, students engage with reading packets that give them a selection of both primary source accounts as well as modern scholarly accounts and theories surrounding some particularly vexed questions about the nature of ancient Athenian citizenship in their democracy, and the nature of Roman citizenship under authoritarian regimes such as that of the Emperor Augustus. These packets challenge student to write their own essay analysis utilizing both the ancient primary sources as well as the views and debates amongst the current modern scholars. Such assignments also encourage students to reflect upon their own understandings of what it means to be a citizen in today's world.</p>



<p><b>ELO 2.1</b> <i>Identify, describe, and synthesize approaches or experiences.</i></p>	<p>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions, and essays.</p> <p>Lectures discuss and analyze the concept of citizenship in Greek and Roman societies through a large variety of lenses: political, cultural, economic, military, religious, geopolitical, gender/status, artistic and philosophical/intellectual.</p> <p>The weekly primary source readings challenge students to approach the concept of citizenship through the eyes of the ancient authors who belonged to the societies of Greece and Rome, and who inhabited a very different thought-world. Nevertheless, students will be encouraged to reflect upon how the ancients debated concepts such as citizenship, justice, and equality – and how those conversations compare with our own modern ones about such concepts.</p> <p>The first critical analysis paper assignment in particular asks students to question, “How free were the Athenians?”, in a paper meant to tease out the complexity of the relationship between concepts like “freedom”, “citizenship,” and “democracy.” The paper encourages students to examine such terms in light of the unequal free and unfree statuses present in Athens, gender inequality, as well as socio-economic divisions that left indelible marks on the exercise of this “radical” democracy. Because the ancient Athenian democracy was in many ways seen as a model for early American thinkers, students are also encouraged to think about how our own citizenship and democracy navigates questions of equality, status, justice, and notions of “freedom” or “liberty.”</p>
<p><b>ELO 2.2</b> <i>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.</i></p>	<p>The papers in this course in particular encourage students to reflect on the information and approaches learned in lectures, to think about what they have read and studied as a body of evidence, and to apply this learning to critical thinking assignments. Feedback on these assignments also serves to guide students forward towards stronger understandings of the material and ideas.</p> <p>Weekly discussion forums offer a crucial vehicle as well for self-critical reflection and interactive reflection with their peers. Such discussion forums also foster a sense of community and group learning amongst students.</p> <p>Students will also complete a final primary source analysis essay which requires them to reflect upon the skills they have learned engaging with primary sources over the course of the semester. While they engage with primary sources on a weekly basis, the final assignment is meant to draw them into a deeper exploration of one source of their own choosing, where they will fully deploy the skills of an historian, taught to them over the course of the semester.</p>

## Goals and ELOs unique to Citizenship for a **Diverse and Just World**

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 explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.

**GOAL 4:** Successful students will examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.

	Course activities and assignments to meet these ELOs
<b>ELO 3.1</b> Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural, national, global, and/or historical communities.	
<b>ELO 3.2</b> Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.	
<b>ELO 4.1</b> Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.	
<b>ELO 4.2</b> Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.	

<b>ELO 3.1</b> <i>Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural,</i>	This is a crucial aspect of this course. As state above, lectures will ensure students learn about citizenship from a broad range of lenses: political, cultural, economic, military, gender, religion, artistic and intellectual. A range of regional perspectives also guide students as the course offers a survey of societies across the Mediterranean from the ancient Bronze-Age near eastern empires, to the city-states of Classical Greece, and to the citizen republic of Rome and its later imperial monarchy.
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<p><i>national, global, and/or historical communities.</i></p>	<p>The following sources will offer students a number of different perspectives through which to understand how ancient communities thought about and construed citizenship, justice, participation, and such:</p> <p><i>The Code of Hammurabi</i> (law code from the Old Babylonian Empire)  <i>Aristotle: Politics</i> (Classical Greece)  <i>Aristophanes' Lysistrata</i> (from democratic Athens)  <i>Excerpts of Polybius and Livy</i> (on the basis of citizenship in the Roman Republic)  <i>Tacitus' Annales</i> (surveying the change from free Republic to authoritarian regime under the emperor Augustus)  <i>Jerome on Christianity and Classical Learning</i> (late Roman Empire)</p>
<p><b>ELO 3.2</b> <i>Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</i></p>	<p>Students in this course will gain a facility for identifying the historical precedents, evidence, ideological bases on which modern societies construct many of their own notions of what it means to be a citizen and to connect these notions to a broader understanding of intercultural competency for global citizenship. Such preceding examples in this course range from subjecthood under empires to autonomous citizens in egalitarian city-states, to citizen-farmer-soldiers in agrarian republics. Understandings of citizenship, belonging, and forms of participations showed differences in these differing cultural and regional settings; students are also encouraged to demonstrate awareness of how those understandings changed over time even within individual societies.</p> <p>Essay assignments in particular ask students to apply what they have learned about ancient notions of citizenship to their own modern understandings of the concept.</p>
<p><b>ELO 4.1</b> <i>Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.</i></p>	<p>Diversity is a major theme of the course, as the material and readings force student not only to grapple with the “otherness” of the ancient thought-world, but to also contemplate citizenship from a variety of different ancient societies and people across the entirety of the Mediterranean world. As well, students are encouraged throughout the course to examine questions of citizenship alongside examinations of justice, equality, economic status, gender, and free/unfree statuses. From ancient near eastern law codes that treated different socio-economic classes differently, to the Athenian democratic citizenship which excluded women from voting, students consider the ways in which citizenship was contested, debated, and even weaponized against others.</p> <p>Essays on Athenian citizenship and freedom in Classical Athens, and life under the authoritarian regime of the Emperor Augustus, in particular, ask students to apply their learning in analyses that include much of the above-mentioned ideas and areas.</p> <p>The weekly discussion forums also allow students to unpack many of these difficult areas of examination through focused questions on the readings, and they are also exposed the differences in viewpoint of their fellow students.</p>

**ELO 4.2** *Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.*

These issues are very much central to our analysis of the societies in question in this course. Such issues form the basis for our examination of citizenship in Greece and Rome in particular. Questions of what was required of an individual for citizenship, who was excluded from citizenship and various forms of societal participation, and how broadly and evenly laws applied to various types of individual are explored through lectures, primary source readings, discussion, and critical essays. For example, in Week 1 of the course, one of the discussion questions asks students to reflect on the different punishments handed out to different classes and genders within Old Babylonian society (*The Code of Hammurabi*). Additionally, the critical analysis essay on Athenian democracy requires students to analyze how the concept of “freedom” related to the particular understandings and parameters of Athenian citizenship, where women were excluded from voting assemblies, and unfree statuses such as the enslaved were barred from most if not all of public life. Students are encouraged to consider whether justice applied fairly and broadly to all those deemed citizens under the specific understandings of ancient Greek thought.