

APPLICATION FOR NEW COURSE

Submitted by College of Arts & Sciences Date October 2, 2003

Department/Division offering course Dept. of Modern & Classical Languages, Literatures, & Cultures Division of Classics

2. Proposed designation and Bulletin description of this course

a. Prefix and Number CLA 382 b. Title* Greek & Roman Religion

*NOTE: If the title is longer than 24 characters (including spaces), write A sensible title (not exceeding 24 characters) for use on transcripts Greek & Roman Religion

c. Lecture/Discussion hours per week 3 d. Laboratory hours per week 0

e. Studio hours per week 0 f. Credits 3

g. Course description

A broad examination of the varieties of religious practice and experience in the ancient Mediterranean world, particularly in Greece & Rome, with emphasis placed on how dramatically ancient religious concepts and systems differ from those of the modern world.

h. Prerequisites (if any) N/A

i. May be repeated to a maximum of 0 (if applicable)

4. To be cross-listed as N/A

Prefix and Number Signature, Chairman, cross-listing department

5. Effective Date Spring 2004 (semester and year)

6. Course to be offered [] Fall [X] Spring [] Summer

Will the course be offered each year? [X] Yes [] No (Explain if not annually)

8. Why is this course needed?

- To serve the continued and growing interest in classical civilization among students, as witnessed by enrollments of nearly 200 in each of two section of CLA135: Mythology; over-cap enrollments in CLA100: Ancient Stories in Film, CLA210: Art of Greece & Rome, CLA261: Classical Literature; and similar high enrollments in ancient history course offered in the History Dept.
CLA100 and CLA135, though designed as freshman courses, often see sections closed by upperclassmen before freshman advising. To address this concern, we plan to reserve large numbers of seats in these courses for freshman summer advising. Upperclassmen, in fairness, should be provided an alternative for study in this field at the appropriate level.
With this course, and the simultaneously proposed CLA220: Gender & Sexuality in Classical Antiquity, we will complete an inter-connected and tiered series of courses in classical civilization consisting of two 100-level, two 200-level, and two 300-level courses. A student will be able to move from any course to another and find that the knowledge gained in the prior course is immediately applicable to the next. The integrated learning experience this

offers can stand by itself as a certificate or minor sequence, combine with language study in Greek and Latin for a sophisticated and broad-ranging major or minor in the current Classics Division curriculum, or complement and enrich courses and studies in ancient history, art history, or philosophy in those respective departments. The customary close cooperation among faculty in Classics, History, Art History, and Philosophy who study the ancient world should facilitate these sorts of connections.

- This course will serve the growing interest in the study of religion among students at UK. Such interest is evidenced by enrollments in religion-related courses (including CLA135 and CLA 261), students constructing religion majors under the topical major option, and the creation of an ecumenical "religion interest" living group in the campus dorms. In this regard, the study of ancient religion is essential since it demonstrates in a dramatic way the full breadth and possibility of the human religious experience, containing as it does concepts, practices, and social dimensions that have become alien to the modern world religions.
- This course will also serve as a fitting complement or prelude to existing courses in the History Department (some of which are cross-listed with classics) such as: HIS330: A History of Western Religious Thought; HIS352: Greek, Roman, and Jew, Backgrounds to Christianity; HIS401: Early Christianity, as well as the curriculum of the Judaic Studies Program.

9. By whom will the course be taught? James A. Francis, Ph.D., Assoc. Prof. of Classics

b. Are facilities for teaching the course now available? Yes No
If not, what plans have been made for providing them?

10. What enrollment may be reasonably anticipated? 30-40

Will this course serve students in the Department primarily? Yes No

Will it be of service to a significant number of students outside the Department?
If so, explain. Yes No

Students with an interest in religion would certainly be attracted, as would students in ancient history and philosophy. Our plan (as below) is also to have this course count toward the USP Humanities requirement. Currently CLA135: Mythology, which also counts toward the Humanities requirement, steady runs over 80% of its nearly 400 total students not only from outside Classics or MCL, but from outside the college of Arts & Sciences. There is every reason to believe that this new course would produce similar percentages, though of course on a smaller scale. In addition, after consulting with the staff of Central Advising, we have learned that there is a constant, strong demand for 300-level courses across the university, especially those that fulfill requirements. We therefore fully anticipate that this course will serve an extremely wide range of students across A&S and the university as a whole.

Will the course serve as a University Studies Program course? Yes No

If yes, under what Area? Humanities

12. Check the category most applicable to this course

- traditional; offered in corresponding departments elsewhere;
- relatively new, now being widely established
- not yet to be found in many (or any) other universities

Is this course applicable to the requirements for at least one degree or certificate at the University of Kentucky? Yes No

Proposal for CLA382: Greek & Roman Religion
 James A. Francis, Ph.D.
 Division of Classics
 Department of Modern & Classical Language, Literatures, & Cultures

TEACHING OBJECTIVES / STUDENT LEARNING OUTCOMES

Upon completion of this course, a student should:

- Know fundamental historical data about Greek and Roman religion.
- Understand the various types of sources and evidence for ancient religion, including not only literature, but art, archaeology, and inscriptions, as well as various methods for interpreting this evidence.
- Recognize the particular characteristics of ancient religion and how they differ from the assumptions and definitions of modern world religions.
- Examine the various connections between religion and Greek and Roman culture and society.

Be familiar with scholarly approaches to the study of religion as a historical phenomenon of human behavior.

Postulate ways in which the principles involved in this study of ancient religion can be applicable to the study of religion in different historical periods and cultures.

Equally important to these "content" objectives will be establishing a class environment in which students are challenged to think out loud about the issues involved and venture their own interpretations. Active and curious investigation and discussion will be fostered in every class session.

As writing assignments for this course, I envision a largely essay in-class midterm and final, and a research paper of 10-15 pages. The books that would be used in the course have up-to-date bibliographies that will provide an excellent starting point for research.

BIBLIOGRAPHY

When it comes to Roman religion, an excellent two-volume work: Mary Beard, John North, et al., *Religions of Rome* (Cambridge, 1998) is available precisely for use in this kind of course. One volume contains a narrative history while the other is a collection of primary sources texts in translation, keyed to the narrative. There are 2 to 3 short, handy volumes on curses and magic (some with practicum). Primary texts in translation along with lecture can readily do justice to topics in philosophy, early Christianity, and the pagan critique of Christianity. On the Greek side, There is at present no real equivalent to Beard & North that covers Greek religion, though that situation will likely be remedied quite soon. The following bibliography gives a good idea of the recently published resources available:

- Buxton, Richard. ed. *Oxford Readings in Greek Religion*. New York, 2000.
- Chuvin, Pierre. *A Chronicle of the Last Pagans*. Cambridge, Mass., 1990.
- Cosmopoulos, Michael B., ed. *Greek Mysteries: The Archaeology of Ancient Greek Secret Cults*. London, 2002.
- Dillon, Matthew. *Girls and Women in Classical Greek Religion*. London, 2001.
- Easterling, P.E. and J.V. Muir, eds. *Greek Religion and Society*. Cambridge, 1985.
- Faraone, Christopher A. *Ancient Greek Love Magic*. Cambridge, Mass., 1999.
- Garland, Robert. *The Greek Way of Death*. Ithaca, 2001.
- Gerson, Lloyd P. *God and Greek Philosophy: Studies in the Early History of Natural Theology*. London, 1994.
- Goff, Barbara E. *Citizen Bacchae: Women's Ritual Practice in Ancient Greece*. Berkeley, 2004.
- Harrison Thomas. *Divinity and History: The Religion of Herodotus*. Oxford, 2000.
- Lonsdale Steven H. *Dance and Ritual Play in Greek Religion*. Baltimore, 1993.
- Luck, George. *Ancient Pathways and Hidden Pursuits: Religion, Morals, and Magic in the Ancient World*. Ann Arbor, 2000.
- Marinatos, Nanno and Robin Hägg (edd.) *Greek Sanctuaries: New Approaches*. London, 1993.
- Mikalson, Jon D. *Honor Thy Gods: Popular Religion in Greek Tragedy*. Chapel Hill, 1991.
- Price, Simon. *Religions of the Ancient Greeks*. Cambridge, 1999.
- Pulley, Simon. *Prayer in Greek Religion*. Oxford, 1997.
- Rothaus, Richard M. *Corinth, the First City of Greece: An Urban History of Late Antique Cult and Religion*. Leiden, 2000.
- Rouse, W. H. D. *Greek Votive Offering: An Essay in the History of Greek Religion*. Chicago, 1998.
- Smith, Jonathan Z. *Drudgery Divine: On the Comparison of Early Christianities and the Religions of Late Antiquity*. London, 1990.
- Sourvinou-Inwood, Christiane. *Tragedy and Athenian Religion*. Lanham, Md., 2003.
- Veyne, Paul. *Did the Greeks Believe in their Myths? : An Essay on the Constitutive Imagination*. Chicago, 1988.
- Zaidman, Louise Bruit. *Religion in the Ancient Greek City*. Cambridge, 1992.

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SAMPLE SYLLABUS

CLA382-001
Greek & Roman Religion
TR 11:00-12:15
CB 208

J. Francis
POT 1175 / ph. 257-1603
jafran1@uky.edu
Office hrs: TR 12:30-2:00
or by appointment

OBJECTIVES

This course will examine religious practice and experience in the world of ancient Greece and Rome. Religion will be conceived of very broadly and include not only the ancient gods themselves and their cult and ritual, but also religious thought in ancient philosophy, magic, Christianity in the ancient world, and also the various connections between religion and Greek and Roman culture and society. We will also examine ancient religious skepticism and atheism. The course seeks not only to convey historical knowledge, but also to familiarize the student with scholarly approaches to the study of religion as a historical phenomenon of human behavior and inform the student of the particular characteristics of ancient religion and how they differ from the assumptions and definitions of modern world religions. In pursuit of these goals, the students will become acquainted with the various types of sources and evidence for ancient religion, including not only literature, but art, archaeology, and inscriptions, as well as various methods for interpreting this evidence. Ultimately, it is hoped that the student will gain from this course a set of concepts and skills that can be applicable to the study of religion in a variety of different historical periods and cultures.

TEXTS

- Beard, Mary & John North, et al., *Religions of Rome*, 2 vols. (Cambridge, 1998).
- Celsus, *On the True Doctrine* (trans. Hoffmann) Oxford, 1987.
- Hesiod, *Theogony*.
- *Homeric Hymns*
- Lucian of Samosata, *Peregrinus, Alexander the False Prophet*
- Lucretius, *On the Nature of Things*
- Plato, *Timaeus*
- *A text/collection of primary sources on early Christianity.*
- *A text on magic in the ancient world.*
- *Other texts on Greek religion to be chosen from among those listed in the Bibliography above.*

ORAL PARTICIPATION

Since a fundamental objective of this course is developing your ability to carefully read, appreciate, analyze, and interpret the ancient sources, preparation of the readings and class participation are important to success in this course. Hence, please note the attendance policy and the class participation component of your final grade, both described below.

EXAMS

There will be an in-class midterm exam and a final examination during the scheduled final exam period for this class (for both these dates, see the course schedule below). Since knowledge of a number of terms and names is required for the subject of this course, each exam will have a section which tests your ability to define and recognize these. The bulk of each exam will be devoted to essays, some perhaps shorter and others longer. In either case, any essay for the exams should be written in a clear and organized manner, addressing the question specifically and factually, presenting an informed discussion. That these essays will be comprised of complete sentences and logical paragraphs goes without saying in a 300-level course.

PAPER

Each student will also be required to submit a paper of 10-15 pages, due on the day of the last class session --- but it can be submitted anytime in the semester before that. This paper will ask the student to examine some specific aspect or phenomenon of Greek and/or Roman religion, using the course materials as a springboard and requiring some further independent research. Specific details for this paper will be handed out in the first few weeks of class. The topic for the paper must be approved by the instructor before proceeding. Discussion with the instructor on the topic and writing of the paper, either in person or via email, is heartily encouraged.

GRADING

The assignments for this course will constitute the final grade based on the following distribution:

- Oral Participation	= 20%
- Midterm	= 25%
- Final	= 30%
- Paper	= 25%
	100%

Both the grades for assignments in this course and the final grade for the course will be awarded according to the College of Arts & Sciences "straight letter" system (no +/-). Letter grades will be used which correspond to the standard 4-point scale used here at UK:

A = 4.0 B = 3.0 C = 2.0 D = 1.0

The "threshold" for the final grades for the course will be in this same scale (e.g., a final average from 2.0 to 2.99 will result in a C for the course). The threshold for an A will be 3.7 (i.e., a final average from 3.7 to 4.0 will result in an A for the course; and average of 3.69 will result in a B). Per University regulations, students will receive notification, before the midterm withdrawal date, of their grade in the course up to that point.

ATTENDANCE

Attendance at every class session is expected, and I will take attendance daily. This is all the more important since oral participation and in-class assignments constitute part of your final grade. I will, however, allow each student **four unexcused absences** in the course of the semester. If total **unexcused** absences amount to more than four (the equivalent of two weeks of

the course), **your final grade will be reduced by one full grade** (e.g. from A to B). I do reserve the right, after duly warning a given student, to regard excessive and chronic tardiness as an unexcused absence. Please note, **excused absences do not count** toward the critical five. An absence may be excused by securing my agreement beforehand (and only beforehand) or by conforming to the policies for excused absences defined in *Student Rights and Responsibilities*.

ACADEMIC HONESTY AND INTEGRITY

Just as in Medicine, Law, etc., the Academic Profession operates by its own standards and rules of ethics and conduct. These entail, among other things, a degree of respect for one's colleagues and, above all, the honest representation of one's own work. Unfortunately, cheating and plagiarism have become rapidly growing problems on campuses across the country and at UK. Be aware that this University and this Instructor take cases of academic dishonesty with the utmost seriousness. It is very important that you read the policies concerning cheating and plagiarism in *Student Rights and Responsibilities* carefully. If you have any doubts or questions whatsoever as to whether something can be construed as dishonest, do not guess; ASK. Students have sadly committed acts of dishonesty through simple ignorance. Be advised that the **minimum** punishment for cheating or plagiarism is an "E" for the course.

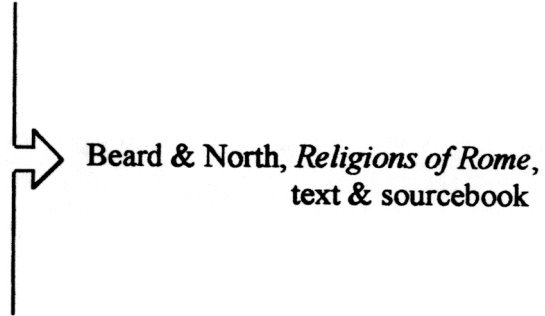
COURSE SCHEDULE

It is my custom to issue a syllabus with the reading assignments listed for each class session and noting the due dates for assignments, dates of exams, etc. Given the wealth, range, and diversity of this subject, I have not yet settled on a week-by-week syllabus, and given that this area is an active research specialty of mine, it is quite likely that the specific topics the course and the amount of time spent on them will cover will vary from year to year. For this reason, I present below a sample list of topics which is representative of the approach I would take.

LIST OF TOPICS

1. Approaches: What is Religion? How can it be studied? What makes ancient religion different?
 - using insights from theorists such as Mircea Eliade and Clifford Geertz
2. Reaching back: Mythology & Archaeology
 - using internet resources including 360° views of archaeological sites
3. The Gods of the Greeks
 - Hesiod and Homer
4. Religion(s) of the Greek Cities
5. Athena and Athens
 - two recent books include: *Athenian Religion* and *Worshipping Athena*
6. Dionysos: Religion & Culture
 - Greek tragedy
7. Mystery Cults

8. Hellenistic Religion: Universalizing the Gods
 - Herodotus on the gods of Egypt vs. Hellenistic sources
9. Religion and Greek Philosophy
 - Plato
 - Aristotle and "natural" religion
10. Early Roman Religion
11. Republic to Empire: Archaism & Change
12. Roman Religion and the Home
13. Roman Religion and Society
14. Religion and the Emperor
15. Ancient Skepticism and Atheism
 - Lucretius, *On the nature of Things*
16. Curses and Magic
17. Neo-Platonism and Pagan Mysticism
 - Proclus, *Elements of Theology*
18. "Holy Men," Philosophers, & Saints
 - pagan & Christian asceticism
 - Francis, *Subversive Virtue*
19. Religious Quacks and Popular Credulity
 - Lucian, Peregrinus and *Alexander*
20. Pagan Critique of Christianity
 - Celsus, *Against the Christians*
21. Christianity as a Greco-Roman Religion



ARTS AND SCIENCES COLLEGE COUNCIL/CURRICULUM COMMITTEE
INVESTIGATOR REPORT

INVESTIGATING BODY Humanities
(Area)

COURSE CLA 302

DATE FOR COUNCIL REVIEW Dec. 9, 2003

CATEGORY: NEW, CHANGE, DROP

INSTRUCTIONS: This completed form will accompany the course application to the Graduate/Undergraduate Council(s) in order to avoid needless repetition of investigation. The following questions are included as an outline only. Be as specific and as brief as possible. If the investigation was routine, please indicate this. The term "course" is used to indicate one course, a series of courses or a program, whichever is in order. Return the form to David Leep Associate Dean, 231 Patterson Office Tower for forwarding to the Council(s). ATTACH SUPPLEMENT IF NEEDED.

1. List any modifications made in the course proposal as submitted originally and why.

No modifications made.

2. If no modifications were made, review considerations that arose during the investigation and the resolutions.

Jay Francis responded well to concerns about pre-requisites, the role of the course in the major and why it is being offered at the 300 level.

3. List contacts with program units on the proposal and the considerations discussed therein.

We corresponded with Jay Francis of the Classics Department.

4. Additional information as needed.

5. A&S Area C Curriculum Committee Recommendation:

X APPROVE, APPROVE WITH RESERVATION, OR DISAPPROVE

6. A&S Council Recommendation:

X APPROVE, APPROVE WITH RESERVATION, OR DISAPPROVE

- 7.

Karen Petrone
A&S Council Investigator, Karen Petrone

Date: 12/09/03