

## APPLICATION FOR NEW COURSE

1. Submitted by the College of Arts & Sciences Date: 3/14/08

Department/Division proposing course: Mod. & Class. Lang. Lit. & Cult. - Classics

2. Proposed designation and Bulletin description of this course:

a. Prefix and Number CLA630

b. Title\* Seminar in Classical Literature & Culture (subtitle required)

\*If title is longer than 24 characters, write a sensible title (24 characters or less) for use on transcripts:

Sem Class Lit/Cult: (abbrev. subtitle)

c. Courses must be described by at least one of the categories below. Include the number of actual contact hours per week for each category, as applicable.

CLINICAL     COLLOQUIUM     DISCUSSION     LABORATORY     LECTURE  
 INDEPEND. STUDY     PRACTICUM     RECITATION     RESEARCH     RESIDENCY  
 SEMINAR     STUDIO     OTHER – Please explain: \_\_\_\_\_

d. Please choose a grading system:  Letter (A, B, C, etc.)     Pass/Fail

e. Number of credit hours: 3

f. Is this course repeatable?    YES     NO     If YES, maximum number of credit hours: 6

g. Course description:

This graduate seminar offers advanced, intensive study in two particular approaches to the study of Classics, requiring a broader and more inclusive approach beyond the scope of the typical Greek or Latin seminar. These are: 1) the coordinated study of works of both Greek and Latin literature, and 2) the study of a specific research area in classical studies and culture. One of these areas will be the focus of the course each time it is offered. Topics in the coordinated study of Greek and Latin literature can take various forms, such as the passions in Greek and Latin poetry, comparative Greek and Latin drama, Homer and Virgil, etc. Research in classics and culture involves extensive reading of a large body of sources and scholarship on a specific topic of current scholarly interest, along with the use of texts in the original language(s) for course assignments and papers. Appropriate competence in reading Latin and/or Greek texts is expected of all students in the course. Topics may include a focused aspect of Greek and/or Roman society, material culture, early Christianity--and its relation to classical culture, aspects of Medieval or Renaissance culture, or the ongoing influence of classical stories, ideals, and cultural forms in modern media. May be repeated for up to 6 credits on different topics.

h. Prerequisite(s), if any:

graduate standing or consent of the Classics DGS and instructor

i. Will this course be offered through Distance Learning?    YES     NO

If YES, please circle one of the methods below that reflects how the majority of the course content will be delivered:

Internet/Web-  
based

Interactive  
video

Extended campus

Kentucky Educational Television  
(KET/teleweb)

Other

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Please describe "Other": \_\_\_\_\_

3. Teaching method:  N/A or  Community-Based Experience  Service Learning Component  Both

4. To be cross-listed as: N/A  
Prefix and Number Signature of chair of cross-listing department

5. Requested effective date (term/year): Fall / 2009

6. Course to be offered (please check all that apply):  Fall  Spring  Summer

7. Will the course be offered every year?  YES  NO  
Since the clientele for our graduate seminars is fairly limited, we would offer this course in place of one of our regular Latin or Greek seminars in a given semester. There will likely be years in which this seminar is not offered. At the same time, such a course would work best when the interest of a particular faculty member or cohort of students was particularly strong for it. Given the intensive nature of the course and the demands it places to either pursue advanced work in both Greek and Latin simultaneously or master a large body of primary and secondary sources on a current research problem in the discipline, an annual offering would likely prove exhausting.  
If NO, please explain: \_\_\_\_\_

8. Why is this course needed?  
Fundamentally, we have no course in which we can offer either the simultaneous study of Greek and Latin or the advanced study of classical culture. To a certain extent, we simply need to have a course that accommodates what appear to be obvious areas of study. "Obvious," however, is a tricky word here. Traditionally, it is rare to find a seminar that combines both Greek and Latin, and even today such courses are rare even in large Ph.D. departments. The "segregation" of the languages is a curious holdover from a narrowly philological and literary approach to Classics. Similarly, advanced seminars in cultural topics tend to be found in departments with an interdisciplinary approach to Classics, and in departments that have recently revamped their programs. Combining the classical languages and elevating the study of culture in its own right are, in terms of the discipline of Classics, two sides of the same coin. They reflect the movement, led by American Classicists over the past 30 years, to break down old and artificial distinctions, and to broaden the range of the discipline and incorporate new questions and theoretical approaches. At UK, we have completed our reform of the undergraduate curriculum along these lines, and this course, along with our other proposals to update and streamline our courses, represents part of our current effort to bring a broader view of our discipline formally to the graduate level.  
\_\_\_\_\_

9. a. By whom will the course be taught? any regular faculty member can teach this course  
b. Are facilities for teaching the course now available?  YES  NO  
If NO, what plans have been made for providing them?  
\_\_\_\_\_

10. What yearly enrollment may be reasonably anticipated?  
10-15

11. a. Will this course serve students primarily within the department?  Yes  No  
b. Will it be of interest to a significant number of students outside the department?  YES  NO  
If YES, please explain.  
It would likely be of great interest to grad students in ancient history.  
\_\_\_\_\_

## APPLICATION FOR NEW COURSE

12. Will the course serve as a University Studies Program course<sup>†</sup>?  YES  NO

If YES, under what Area? \_\_\_\_\_

<sup>†</sup>AS OF SPRING 2007, THERE IS A MORATORIUM ON APPROVAL OF NEW COURSES FOR USP.

13. Check the category most applicable to this course:

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

14. Is this course applicable to the requirements for at least one degree or certificate at UK?  Yes  No

15. Is this course part of a proposed new program?  YES  NO

If YES, please name: \_\_\_\_\_

16. Will adding this course change the degree requirements for ANY program on campus?  YES  NO  
If YES<sup>‡</sup>, list below the programs that will require this course:

<sup>‡</sup>In order to change the program(s), a program change form(s) must also be submitted.

17.  The major teaching objectives of the proposed course, syllabus and/or reference list to be used are attached.

18.  Check box if course is 400G or 500. If the course is 400G- or 500-level, you must include a syllabus showing differentiation for undergraduate and graduate students by (i) requiring additional assignments by the graduate students; and/or (ii) the establishment of different grading criteria in the course for graduate students. (See SR 3.1.4)

19. Within the department, who should be contacted for further information about the proposed new course?

Name: James A Francis Phone: 7-1603 Email: j.francis@uky.edu

20. Signatures to report approvals:

<p><i>April 10, 2008</i></p>	<p><i>THEODORE FIEDLER, Theodore Fiedler</i></p>
DATE of Approval by Department Faculty	<div style="display: flex; justify-content: space-between;"> <span>printed name</span> <span>Reported by Department Chair</span> <span>signature</span> </div>
<p><i>9/19/08</i></p>	<p><i>Leonidas G. Bachas</i></p>
DATE of Approval by College Faculty	<div style="display: flex; justify-content: space-between;"> <span>printed name</span> <span>Reported by College Dean</span> <span>signature</span> </div>
<p>* DATE of Approval by Undergraduate Council</p>	<p>/</p>
* DATE of Approval by Undergraduate Council	<div style="display: flex; justify-content: space-between;"> <span>printed name</span> <span>Reported by Undergraduate Council Chair</span> <span>signature</span> </div>
<p>* DATE of Approval by Graduate Council</p>	<p>/</p>
* DATE of Approval by Graduate Council	<div style="display: flex; justify-content: space-between;"> <span>printed name</span> <span>Reported by Graduate Council Chair</span> <span>signature</span> </div>
<p>* DATE of Approval by Health Care</p>	<p>/</p>
* DATE of Approval by Health Care	<div style="display: flex; justify-content: space-between;"> <span>printed name</span> <span>Reported by Health Care Colleges Council Chair</span> <span>signature</span> </div>

## CLA 630: Seminar in Classical Literature & Culture SAMPLE SYLLABUS

### "The Ascetic Impulse in Classical & Christian Culture"

#### DESCRIPTION & OBJECTIVES

Asceticism, as a phenomenon of human behavior, has been a particular focus of scholarship within the past 20 years, especially in the study of the early Christian church. Examining the "extremes" of any society or culture gives valuable and unique insight, and this is all the more true of the early church. Interest in asceticism coincided with the rise of social history and sociological models in the study of early Christianity and with parallel new interests in issues of gender and sexuality. The study of asceticism has become valuable, therefore, both in itself and as a central standpoint from which to examine these other behaviors and trends. Yet, Christianity did not invent asceticism, but rather emerged in the context of a society with a long, rich, and well-established ascetic tradition, that of Greek philosophy. This fact elicits a fundamental question: to what extent is Christian asceticism *sui generis*, and to what extent is it a Greek cultural encoding of Christianity? Or are such questions even possible?

In this course, we will consider all these issues. Beginning with Greek philosophy, we will examine the pagan ascetic tradition, and also the New Testament and other early Christian writings to examine the Biblical proof texts and first expressions of Christian asceticism. We will next look at the controversies surrounding marriage and virginity in the writings of the 4<sup>th</sup>-century Fathers: Athanasius, Jerome, Augustine, Gregory of Nyssa, and John Chrysostom. This will be followed by a study of the lives of pagan and Christian ascetic heroes and, at the end of the course, an examination of the ascetic "culture" of the Egyptian desert monastics.

#### TEXTS

- Athanasius. *Life of Antony* (trans. Gregg, Paulist Press)
- Brown, Peter. *The Body and Society* (Columbia)
- Chitty, Derwas J. *The Desert a City* (St. Vladimir's Seminary Press)
- Philostratus. *Life of Apollonius of Tyana*, 2 vols. (Harvard, Loeb Classical Lib.)
- Plato. *Phaedo* (trans. Gallop, Oxford)

Other readings will be on reserve in the Library or will be handed out in class; specifics are listed under the Course Schedule below. You can, of course, also photocopy these, check out any extra copies from the stacks, or simply buy them should that prove more convenient. Many ancient texts are also available on-line at various sites. All the Christian sources for this course are available, though in somewhat archaic English (19<sup>th</sup> cent. British) at <http://www.newadvent.org/fathers/>.

Also on Library reserve are two excellent collections of essays which you may find interesting and helpful: V. Wimbrush & R. Valantasis, *Asceticism* and Elizabeth Clark, *Ascetic Piety and Women's Faith*. Check these from time to time for articles pertinent to class topics and leads for research papers.

#### ASSIGNMENTS

It is quite likely that simply reading and talking about the ancient texts will be the most valuable element in the course. It is, therefore, imperative that you prepare for class carefully

and that you read, think, and talk about the material and its meaning and importance. If you are pressed for time and have to choose, always read the ancient text(s) for a given class in preference to the modern. Active reading and participation will be the foundation of your grade for the course (see Grading below). Sometime in the course of the semester, you will make an oral report of 15-20 minutes on a reading done outside of and pertinent to the material for a given class session. Titles of readings and dates will be circulated on a separate sheet. Later in the semester, once the format and participation have become comfortable, you will also be asked to lead part of a class session, choosing your date/topic from the Course Schedule below. There will be a take-home midterm, an essay of 6-10 double-spaced typed pages on a question I will specify and using the material we have read up to that point (i.e., this essay will not require additional research but will ask you only to use the sources we have read). Finally, there will be a major research paper, of 20-30 pages on a mutually agreed-upon topic, due on the day scheduled for the final exam in the UK Schedule of Classes.

### GREEK and/or LATIN

You will notice that the reading assignments for the ancient sources listed in the class schedule are in English translation (the Loeb editions have facing pages in the original as well). Since there is a large amount of material to cover to gain perspective on the phenomenon of asceticism in the ancient world, reading in English seems to be the most efficient approach. For class presentations and the research paper, however, you must display your ability to work with either the Greek and/or Latin texts. This can range from offering a pertinent philological observation in the course of your discussion, to a disquisition on the use of terminology, to the explication of an original passage, etc., as appropriate for your context. In your research papers, you must cite and quote the original language. So as you begin to think about topics you wish to pursue for your presentations and papers, take into consideration your language abilities and be careful to choose material you can deal with at the necessary level of sophistication.

### GRADING

daily preparation and participation -----	10%
oral report -----	20%
leading class -----	20%
midterm take-home -----	20%
research paper or final exam -----	30%
	100%

All grades will be assigned as letters: A, B, C, E (there is no D in the graduate school grade scale). For purposes of calculation, these will correspond to the usual scale of:

A = 4 points   B = 3   C = 2   E = 0.

For the final course grade, points will average according to the percentages above and final grades will be given on the following scale:

a final average of 3.7 to 4.0 = A

3.0 to 3.69 = B

2.0 to 2.99 = C

below 2.0 = E.

## COURSE SCHEDULE

Assignments are to be read by the date under which they are listed; we will discuss the material in class on that day. The following abbreviations are used:

Francis = James A. Francis, *Subversive Virtue: Asceticism and Authority in the Second-Century Pagan World* (University Park, 1995).

Brown = Peter Brown, *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York, 1988).

LCL = volume in the Loeb Classical Library

FOC = volume in the Fathers of the Church series

- Introductions; run-through of syllabus and course requirements

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### PAGAN CONCEPTS & CHRISTIAN ORIGINS

- **Plato**, *Phaedo*, pp. 1-34

- **Plato**, *Phaedo*, pp. 34-73

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- **The Stoics**: Musonius Rufus (hand-out); Epictetus, *Discourses* (LCL vol. 2): book III.2, 3, 12, 14, 18, 19, 24, 26 & book IV.7; Francis, pp. 1-19 (21-52 optional)
  - **The Cynics**: Epictetus, *Discourses*, LCL vol. II: book III.22; Lucian, *Demonax* (LCL vol. 1) and *Peregrinus* (LCL vol. 5); Francis, pp. 53-81

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- **New Testament background**: Read the following passages as someone interested in establishing Biblical authority for Christian ascetic practices. What elements or patterns emerge? Can you organize and construct a coherent ascetic teaching from these texts?

Matt 5.3-12 (cf. Lk 6.20-23)

Matt 5.27-30

Matt 5.31-32 (cf. Matt 19.1-12; Mk 10.11-12; Lk 16.18)

Matt 6.19-21 (cf. Lk 12.33-34)

Matt 6.24-34 (cf. Lk 12.22-31; Lk 16.13)

Matt 8.18-22 (cf. Lk 9.57-60)

Matt 10.17-25

Matt 10.34-39 (cf. Lk 12.51-53; Lk 14.26-27)

Lk 6.24-36

Mk 3.19b-20

Matt 12.46-50 (cf. Mk 3.31-35; Lk 8.19-21)

Mk 6.1-4

Matt 16.24-28 (cf. Mk 8.34-9.1; Lk 9.23-27)

Lk 11.27

Lk 12.13-21

Matt 19.1-12

Matt 19.16-30 (cf. Mk 12.18-27; Lk 20.27-40)

Lk 23.26-32

and Brown, pp. 5-64.

- **New Testament background (cont):**

Acts 2.42-47	1 Thess 4.1-8
Acts 4-5	1 Tim 2.8-3.13, 4.1-5, 5.1-16
Romans 7-8	Titus 1.5-6, 2.1-10
1 Cor 5-7	Hebrews 13.4-5
Galatians 5-6	James 2.1-7, 4, 5.1-6
Ephesians 5.21-33	1 Peter 2.11-3.7
Colossians 3.18-4.1	Revelation 14.1-4

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- **The Apocryphal Acts:** Read in J.K. Elliott, ed., *The Apocryphal New Testament* (follow the page numbers, the chapter numbers don't always follow in order):
    - Acts of John 63-86, 106-115 (pp. 328-338)
    - Acts of Paul & Thecla (pp. 364-372)
    - Acts of (Judas) Thomas 1-38, 134-170 (pp. 447-463, 497-511)
  - **Clement of Alexandria**, *Who is the Rich Man Who Shall Be Saved? (The Rich Man's Salvation*, LCL, pp. 265-367); Brown, pp. 122-139

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- **Clement of Alexandria**, *Stromateis III* (FOC, pp. 256-326); Brown, pp. 122-139
  - **Porphyry**, *To Marcella* (trans. Wicker, SBL series, pp. 44-77); *On Abstinence*, books 1-2 (hand-out); Brown, pp. 178-189
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- **Tertullian**, *To His Wife* and *On Monogamy*, in Tertullian, *Marriage and Remarriage* (Ancient Christian Writers series, pp. 10-36, 70-108); *On Fasting* (hand-out)

**CHRISTIAN MARRIAGE & VIRGINITY IN THE 4TH-CENTURY FATHERS**

- **Jerome**, *Letter 22* (LCL, pp. 53-158); *Against Helvidius*, (FOC, pp. 11-43); Brown, pp. 366-389
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- **Augustine**, *On Marriage* (FOC, pp. 3-51); Brown, pp. 387-427
  - **Augustine**, *Holy Virginit*y (FOC, pp. 135-212)
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- **Gregory of Nyssa**, *On Virginit*y (FOC, pp. 3-75); Brown, pp. 285-304  
\*\*\*MIDTERM DUE\*\*\*
  - **John Chrysostom**, *Instruction and Refutation Directed Against Those Men Cohabiting with Virgins* and *On the Necessity of Guarding Virginit*y, in Elizabeth A. Clark, *Jerome, Chrysostom, and Friends* (New York, 1979), pp. 158-246; Brown, pp. 305-321
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PARALLEL LIVES & "HOLY MEN"... AND WOMEN

- Philostratus, *Life of Apollonius of Tyana*, (LCL, vol. 1) pp. 3-237; Francis, pp. 83-129
- Philostratus, *Life of Apollonius of Tyana*, (LCL, vol. 1) pp. 237-481
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- Philostratus, *Life of Apollonius of Tyana*, (LCL, vol. 1) p. 237 to (LCL, vol. 2) p. 143
- Philostratus, *Life of Apollonius of Tyana*, (LCL, vol. 2) pp. 147-405
- 
- Porphyry, *Life of Plotinus*, in *Plotinus* (LCL vol.1), pp. 3-87.
- Athanasius, *Life of Antony*; and Chitty, pp. 1-16
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- Gregory of Nyssa, *Life of Macrina* (FOC, pp. 161-191); Brown, pp. 259-284

ASCETIC CULTURE

- **Sayings of the Desert Fathers:** Read the sayings of:
 

Antony	Daniel	John the Dwarf	Poemen
Arsenius	Elias	Macarius the Great	Pambo
Agathon	Theodora	Moses	Syncletica

 and Chitty, pp. 20-39; Brown, pp. 213-240
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- **Lives of the Desert Fathers:** Read the Introduction & Prologue, pp. 1-51, and the lives on pp. 52-62, 80-81, 95-98, 103-112, 118-119; and Chitty, pp. 46-61
- **Conclusion:** Chitty, pp. 65-77; Brown, pp. 428-447
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\*\*\* RESEARCH PAPERS DUE \*\*\*

ARTS AND SCIENCES  
EDUCATIONAL POLICY COMMITTEE  
INVESTIGATOR REPORT

<http://www.as.uky.edu/working/collegiate-governance/education-policy-committee/proposals/default.aspx>

INVESTIGATING AREA: Humanities

COURSE MAJOR, DEGREE or PROGRAM: CLA 630

DATE FOR EPC REVIEW: 9/19/08

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 Leonidas Bachas Associate Dean, 275 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 are to be introduced in these proposals.

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

The Subcommittee recommends the approval of all these courses; however, it should be noted that some of these proposals had some spelling mistakes, and the sample syllabus is missing from the CLA 625, and the grading scale from CLA 651 and 656.

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

4. Additional information as needed.

5. A&S Area Coordinator Recommendation:

APPROVE, APPROVE WITH RESERVATION, OR DISAPPROVE

6. A&S Education Policy Committee Recommendation:

APPROVE, APPROVE WITH RESERVATION, OR DISAPPROVE

- 7.

*Anibal Biglieri*  
A&S Educational Policy Committee, Humanities Area Coordinator  
Anibal Biglieri, [biglieri@email.uky.edu](mailto:biglieri@email.uky.edu) 257-4640

Date: 9/24/2008

