



ARIZONA STATE UNIVERSITY

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GENERAL STUDIES PROGRAM COURSE PROPOSAL COVER FORM

Courses submitted to the GSC between 2/1 and 4/30 if approved, will be effective the following Spring.

Courses submitted between 5/1 and 1/31 if approved, will be effective the following Fall.

(SUBMISSION VIA ADOBE.PDF FILES IS PREFERRED)

DATE 9/6/2012

1. ACADEMIC UNIT: School of International Letters and Cultures

2. COURSE PROPOSED: SLC 394 Roman Religion 3 (prefix) (number) (title) (semester hours)

3. CONTACT PERSON: Name: Almira Poudrier Phone: 602-738-5784

Mail Code: 0202 E-Mail: almira.poudrier@asu.edu

4. ELIGIBILITY: New courses must be approved by the Tempe Campus Curriculum Subcommittee and must have a regular course number. For the rules governing approval of omnibus courses, contact the General Studies Program Office at 965-0739.

5. AREA(S) PROPOSED COURSE WILL SERVE. A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. (Please submit one designation per proposal)

Core Areas

Awareness Areas

- Literacy and Critical Inquiry-L []
Mathematical Studies-MA [] CS []
Humanities, Fine Arts and Design-HU [x]
Social and Behavioral Sciences-SB []
Natural Sciences-SQ [] SG []

- Global Awareness-G []
Historical Awareness-H []
Cultural Diversity in the United States-C []

6. DOCUMENTATION REQUIRED.

- (1) Course Description
(2) Course Syllabus
(3) Criteria Checklist for the area
(4) Table of Contents from the textbook used, if available

7. In the space provided below (or on a separate sheet), please also provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

CROSS-LISTED COURSES: [] No [x] Yes; Please identify courses: LAT 394/HST 394

Is this amultisection course?: [] No [x] Yes; Is it governed by a common syllabus? yes

Robert + Joe Cutter
Chair/Director (Print or Type)

[Signature]
Chair/Director (Signature)

Date: 9/10/12

Arizona State University Criteria Checklist for

HUMANITIES, FINE ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The fine arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the fine arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Fine Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Fine Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Fine Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised October 2008

Proposer: Please complete the following section and attach appropriate documentation.

| ASU - [HU] CRITERIA | | | |
|--|--------------------------|--|---|
| HUMANITIES, FINE ARTS AND DESIGN [HU] courses must meet <i>either</i> 1, 2, or 3 <i>and</i> at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content. | | | |
| YES | NO | | Identify Documentation Submitted |
| <input type="checkbox"/> | <input type="checkbox"/> | 1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience. | |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions. | syllabus |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development. | syllabus |
| <input type="checkbox"/> | <input type="checkbox"/> | 4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements: | |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought. | syllabus |
| <input type="checkbox"/> | <input type="checkbox"/> | b. Concerns aesthetic systems and values, literary and visual arts. | |
| <input type="checkbox"/> | <input type="checkbox"/> | c. Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design. | |
| <input type="checkbox"/> | <input type="checkbox"/> | d. Deepen awareness of the analysis of literature and the development of literary traditions. | |
| | | THE FOLLOWING ARE NOT ACCEPTABLE: | |
| | | <ul style="list-style-type: none"> • Courses devoted primarily to developing a skill in the creative or performing arts, including courses that are primarily studio classes in the Herberger College of the Arts and in the College of Design. | |
| | | <ul style="list-style-type: none"> • Courses devoted primarily to developing skill in the use of a language – <u>However, language courses that emphasize cultural study and the study of literature can be allowed.</u> | |
| | | <ul style="list-style-type: none"> • Courses which emphasize the acquisition of quantitative or experimental methods. | |
| | | <ul style="list-style-type: none"> • Courses devoted primarily to teaching skills. | |

| Course Prefix | Number | Title | Designation |
|---------------|--------|----------------|-------------|
| SLC | 394 | Roman Religion | HU |

Explain in detail which student activities correspond to the **specific** designation criteria.
Please use the following organizer to explain how the criteria are being met.

| Criteria (from checksheet) | How course meets spirit (contextualize specific examples in next column) | Please provide detailed evidence of how course meets criteria (i.e., where in syllabus) |
|---|---|--|
| 2. Concerns the comprehension and interpretation of written, aural, or visual texts, and/or the historical development of textual traditions. | This course uses Roman literature as primary sources for understanding and interpreting Roman religious practice, and discusses the primary sources in their context. | The Roman author Livy provides source material for early Roman religion. Lengthy excerpts from Ovid's <i>Fasti</i> provide source material for the cycle of Roman religious festivals, which forms the core syllabus for the course. Plutarch also provides an important resource for Roman religion in the imperial period. As a secondary focus, each author is located in his social, historical, and literary context. |
| 3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development. | This course uses Roman art, such as mosaics, sculpture and paintings, the architecture of temples of various types, and archaeology of several major cult sites in Rome and Italy, as primary source material for understanding and interpreting Roman religious practice. | Throughout the syllabus. Every lecture is accompanied by powerpoint presentations. Many lectures use art, architecture and archaeology as major source material for topics including Roman religious spaces, cult paraphernalia (i.e. altars and votive objects), processions and other public religious spectacles, and the influence of foreign cults like the <i>Magna Mater</i> . |
| 4a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought. | Analysis and critical interpretation of Roman religion as a system throughout the course shows that while some of the details of Roman religion are rooted in the experience of the ancient world and differ widely from modern religious thinking, other aspects of the Roman system influenced the formation of modern religious sects. | Throughout the course, but particularly in discussion groups, students will learn to think sociologically about and critically compare historical religious concepts such as agrarian religions, purification rituals, mystery cults, coming-of-age rituals, and other early religious concepts that still influence modern spirituality and religions. |

SLC 394: Roman Religion

Core Area: Humanities, Fine Arts, and Design

Catalog Description:

Covers topics of immediate or special interest to a faculty member and students.

Course Objectives

Roman Religion was never static, despite the best efforts of the Romans to make it so. This course endeavors to understand the artifacts and procedures of Roman state cult from its earliest origins to the late empire, using ancient literary sources, archaeology throughout the ages, and modern scholarly theories to approach this question. It also seeks to clarify the forces that influenced its development, from internal Roman concerns like historical change and popular religion to outside influences like Greek and Middle Eastern cults.

Learning Outcomes

Upon successful completion of this course, students will be able to:

- Elucidate the development of Roman religion and understand the influences of Greek religion, Etruscan religion, and other forces on its formation.
- Recognize and be able to distinguish the various artifacts and procedures of Roman religion, from both literary and archaeological sources.
- Describe the major festivals in the cycle of the Roman religious year
- Think critically and comparatively about Roman religious practices and the major scholarly interpretations of those practices (i.e. agrarian religion, coming-of-age cults, gender-specific festivals, etc).
- Understand the differences between Roman state religion and movements that exerted influence on it, such as popular religion, magic, the rise of imperial cult, and the intrusion of foreign cults.

Contact information and office hours

Dr. Almira F Poudrier

Office: LL 164B

Office hours: MWF 10:40-11:40 and by appointment

email: almira.poudrier@asu.edu

By far the best way to reach me is via email. If you need to set up a meeting outside of my posted office hours, please contact me via email. Please also note that I may hold online office hours in addition to my in-person office hours. Details about that will be available on Blackboard. I don't have a phone in my office. In the case of an emergency, you may call or text me on my cell phone at 602-738-5784. You may find you have better luck getting me on email though!

Required Texts

Ovid, *Fasti*, Penguin Classics; Revised 2004 edition

Valerie Warrior, *Roman Religion*, Cambridge, 2006.

Valerie Warrior, *Roman Religion: A Sourcebook*, Focus, 2002.

Additional selections from Livy, Plutarch, Polybius, and modern authors will be made available on Blackboard

Attendance, Absences & Accommodations

Attendance is required. In-class activities such as group work and daily attendance exercises cannot be made up under any circumstances. Tests can be made up in cases of an emergency or illness, but I will insist on documentation of the reason for your absence.

If you require accommodations on assignments for a disability, university-sanctioned event, or religious holiday, you must let me know in advance. See the links below for the accommodations the university provides and that this class follows:

- Religious accommodations: <http://www.asu.edu/aad/manuals/acd/acd304-04.html>
- University-sanctioned activities: <http://www.asu.edu/aad/manuals/acd/acd304-02.html>
- Disability resources: <http://www.asu.edu/aad/manuals/ssm/index.html#700>. NB: Students requesting accommodation for reasons of a disability must be registered with the Disability Resource Center and submit the appropriate documentation from the DRC.

Classroom Behavior

During class, please refrain from using your various portable devices. Use of these items—however unobtrusive you may think you’re being—is distracting and annoying to those around you and to me. If you absolutely need to take a call or respond to a text in an emergency, please leave the classroom to do so and return when your business is finished. Tablets and laptops for note-taking purposes may be allowed at my discretion, but please refrain from using them to check social media, play games or answer emails. That’s just rude. Recording devices may be permitted at the discretion of the instructor (see me).

Regarding other issues, I run a fairly casual classroom, but I expect you to treat me and the other students in the class with attention and respect. If you have questions, please ask me instead of whispering to your neighbor. If you have a question, chances are others in the class do as well! Any disruptive, threatening, or violent behavior will be dealt with according to University Policy, which can be found at: <http://www.asu.edu/aad/manuals/ssm/ssm104-02.html>

Academic Honesty

Scholastic dishonesty on any assignment will result in a failing grade (E) for that assignment which may not be dropped. Scholastic dishonesty includes any kind of cheating. For the university policy, which this class follows, see: <http://www.asu.edu/aad/manuals/acd/studentacint.html>.

All the contents of lectures, including written materials distributed to the class, are under copyright protection. Written permission must be secured from the official instructor(s) of the class in order to sell the instructor’s oral communication in the form of notes. You may also need permission from the author/publisher of our textbook in order to reproduce such materials. For more information on this, see: <http://www.asu.edu/aad/manuals/acd/acd304-06.html>

Caveat Lector

It is very important that students remember that the purpose of this course is to study another culture, primarily through its religion. The ancient Romans are one of the foundation societies of Western culture, and many aspects of their language and society may seem familiar to us today; however, many aspects of Roman culture, and especially Roman religion, are also alien and might even be considered offensive in today’s society. If you find some of the course content offensive, please feel free to discuss it with me, my colleagues in Classics, or the director of SILC. All of us may be contacted in person or by email.

Extracurricular Opportunities & Extra Credit

Various extra credit opportunities will be afforded throughout the semester. All extra credit applies to the attendance and participation portion of the grade. Extra credit cannot be used to affect test or final exam grades.

Attendance Opportunities:

- AIA Lecture February 21, 6pm (title and venue TBA on blackboard)
- AIA Lecture March 21, 6pm (title and venue TBA on blackboard)

- AIA Lecture April 11, 6pm (title and venue TBA on blackboard)

Volunteer Opportunities:

- Night of the Open Door (more information TBA on Blackboard)
- SILC Language Fair (more information TBA on Blackboard)

Grading. I grade on a straight percent scale, not on a curve. All grades are final and non-negotiable (although I am very willing to correct any mistakes and/or explain my criteria if you should have questions). Grades will be assigned using the plus/minus system implemented in Fall 2004.

Grade Distribution

| | |
|---|-----|
| Exams (4 exams at 15% each) | 60% |
| Attendance & Participation (Daily work, group work, homework prep) | 20% |
| Final Exam | 20% |

Reading and Exam Schedule: See Blackboard for daily/weekly reading assignments

Week 1: Introduction

Roman Religion, Chapter 1: The Gods and their Worship

Week 2: January

Roman Religion, Chapter 4: Religion and the State

Roman Religion: A Sourcebook, p. 49-50 "College of Augurs" and p. 55-57 "Haruspices"

Ovid *Fasti*: Carmentalia

Week 3: February

Roman Religion, Chapter 3: Religion and the Family

Roman Religion: A Sourcebook, Selections 5.10, 5.11, and 5.12 on the Vestal Virgins, p. 53-55

Read online: Plutarch on the Vestal Virgins (pdf)

Roman Religion, A Sourcebook, Selections 6.2, 6.3, and 6.4 on the Lupercalia, p. 60-62

Ovid, *Fasti*: Terminalia

Ovid, *Fasti*: Feralia

Week 4: March

Ovid, *Fasti*: March

Exam 1

Week 5: April

Roman Religion, A Sourcebook, "Games (Ludi), Religion and Politics" P. 115-125

Ovid, *Fasti*: April

Roman Religion, A Sourcebook, "The bringing of the Magna Mater to the Palatine Hill" p. 91-97

Roman Religion, Chapter 7: Official Attitudes Toward Foreign Cults

Week 6: May

Roman Religion: A Sourcebook, "Ritual (Sacra): Prayer and Sacrifice, p. 37-46

Ovid, *Fasti*: Lemuria & Argei

Marcus Porcius Cato, *on Agriculture*: The Ambarvalia (on the Farm)(pdf)

Week 7: June

Ovid's *Fasti*: June

Plutarch, *Life of Aemilius Paulus* (Triumph 167 BCE for victory over Perseus of Macedon) (pdf)

Fragments from Cassius Dio, Zonaras, Tzetzes (pdf)

Week 8: July

Ovid, *Fasti*: June (continued)

Exam 2

Spring Break

Week 9: August

Roman Religion, chapter 9, "Becoming a God," pages 106-118

Roman Religion: A Sourcebook, p. 129-138--start with the section entitled "the Divine connections of Scipio Africanus" and read to the end of the chapter.

Cicero, *Philippicae*, 2. 109-110, translation by CD Yonge, 1903 (pdf)

Week 10: September

Roman Religion, A Sourcebook: 2.9 (p. 22-23), 5.7 and 5.8 (p. 51-52)

Livy 1. 55. Translation by Benjamin Oliver Foster, 1919, The early history of the Temple of Jupiter Optimus Maximus (pdf)

Tacitus, *The History*, 3.72-73 translated by A. J. Church & W.J. Brodribb, 1873, Burning the Temple of Jupiter Optimus Maximus (pdf)

Livy 7.1-2 Translation by Benjamin Oliver Foster, 1919, Nailing the Temple of Jupiter Optimus Maximus (pdf)

Week 11: October & November

Sources on the October Horse and Human Sacrifice (excerpts from Plutarch, Polybius, Festus, Livy) (pdf)

"The October Horse" by C. Bennett Pascal, *Harvard Studies in Classical Philology* 85, 1981, pages 261-291.

Exam 3

Week 12: December

Roman Religion: A Sourcebook, selections 9.2-9.7 on the Suppression of the Bacchanalia, pages 100-107.

Week 13: Imperial Cult

Price, "Greeks and Rome" in *Rituals and Power*, Cambridge University Press, 1998 (pdf)

Week 14: Foreign Cults

Turcan, "The Great Mother and Her Eunuchs," in *Cults of the Roman Empire*, Blackwell, 1992 (pdf)

Week 15: Mystery & Magic

Sarah Iles Johnston, "Songs for the Ghosts: Magical Solutions to deadly problems," in *The World of Ancient Magic*, Norwegian Institute at Athens, 1999 (pdf)

Exam 4