

INTRODUCTION TO ANCIENT GREECE (CC 301)

UNIQUE NUMBERS: 33190/34160 (CTI 310)

FALL 2014

MWF 10-11

FAC21

Instructor information

Instructor: **Prof. Adam Rabinowitz**

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Required books (in parentheses, the abbreviation used in the schedule of classes):

1. *Exploring the World of the Ancient Greeks* (J. Camp and E. Fisher, Thames and Hudson, 2010: ISBN 0500288747) (**WAG**)

2. Homer, *Odyssey* (trans. Robert Fagles, Penguin Classics, 1997: ISBN 0140268863)

3. Aeschylus, *Oresteia* (trans. Robert Fagles, Penguin Classics, 1984: ISBN 0140443339)

4. *Thucydides on Justice, Power, and Human Nature* (P. Woodruff, Hackett, 1993: ISBN 0872201686) (**Woodruff**)

5. *Ten Plays by Euripides* (trans. P. Roche, Signet Classics, 1998: ISBN 0451527003)

6. *Four Texts on Socrates* (T. West, Cornell University Press, 1998: ISBN 0801485746) (**West**)

You are also required to acquire an **iClicker** remote (iClicker, iClicker+ and iClicker2 all OK).

We will be reading selections from Herodotus' *Histories* online here:

<http://www2.open.ac.uk/openlearn/hestia/#book/1>

If you prefer to read in print, I suggest you purchase either *The Landmark Herodotus* (R. Strassler, Anchor, 2009: ISBN 1400031141) (more expensive but has good maps and contextual information) or Herodotus, *The Histories* (trans. R. Waterfield, Oxford UP, 2008: ISBN 9780199535668).

Discussion materials and additional readings will be made available in digital form through Canvas.

Important Digital Information:

Canvas (for course material, reserve and online readings, course blog): <http://utexas.instructure.com>

GeoDia (to use as a study aid and for the group projects): <http://geodia.laits.utexas.edu>

DASe (to use for image study and for the group projects): <https://dase.laits.utexas.edu>

Google Drive (for the group projects; you will need a Google account; you'll need to make one separate from the UT domain): <https://drive.google.com>

TimeMapper (for the group projects; works with a Google spreadsheet):

<http://timemapper.okfnlabs.org/>

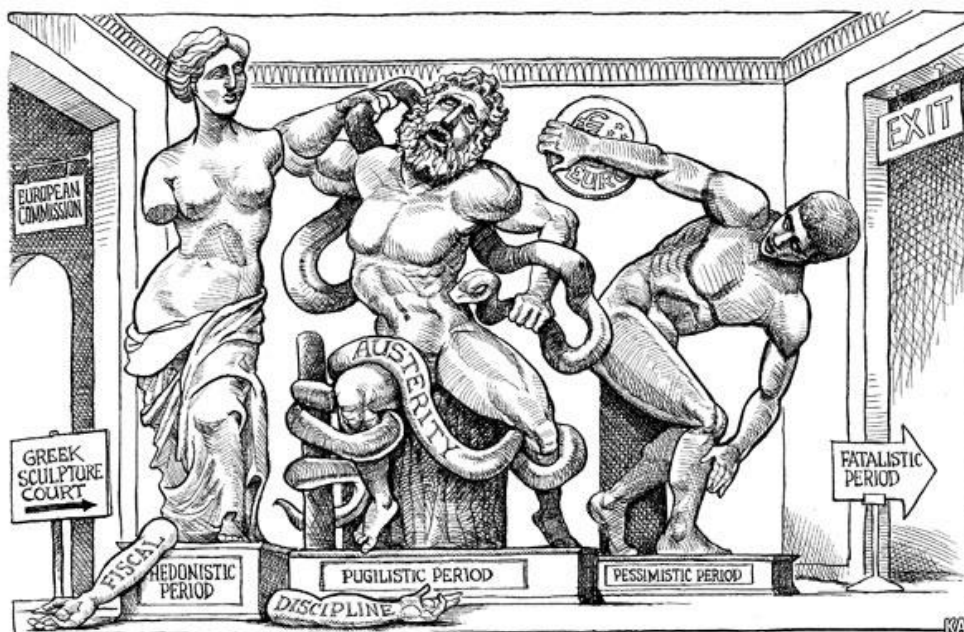
We also have a **Twitter** feed for the course: @CC301UT. The feed, which will be integrated into the Canvas site, will include interesting links or news items. If you have a Twitter account and would like to contribute to the discussion, include the course handle in your message and we'll retweet it.

Quicquid id est, timeo Danaos et dona ferentis.
– Vergil, *Aeneid*, 2.46

"Whatever it is, I fear Greeks, even when they bring gifts": the Trojan priest Laocoon tries to convince the Trojans not to take in the Trojan Horse, right before he and his sons are eaten by sea-serpents.

Say "Ancient Greece", and the words conjure up timeless images of shining white temples among olive trees, bronze-armored heroes, and bearded philosophers discussing the nature of the universe. Our popular vision of the ancient Greeks makes them seem both familiar and irrelevant to the modern world. In fact, however, Greek culture is deeply alien to our own, and at the same time surprisingly relevant. On the one hand, ancient Greek society is just as confusing, shocking, and easy to misinterpret as any other culture is for an outside observer – even more so, because we are separated from it not only by space but by time. On the other hand, we have the Greeks to thank for much of the way we think today about art, politics, science, and the meaning of life.

This course is meant to introduce you to this complex and intriguing culture and to its legacy in our own society. It will ask you to analyze and appreciate the creative arts of the ancient Greeks in their broad social, historical and cultural context. Lectures, exercises, and assessments emphasize the interpretation and appreciation of the visual arts and of texts intended for performance, including epic and lyric and drama. The course aims to provide both a synchronic view of the artistic and cultural expression of specific periods and an understanding of the diachronic development of specific modes of creative and artistic expression. We will also discuss Greek culture in the context of the shifting meaning of Ancient Greece in the modern world, from the Homeric romanticism of Heinrich Schliemann to the meaning of democracy in the 21st century. Within a roughly chronological framework, we will examine Greek art to investigate critically how Greek artists viewed, understood, and represented their world; Greek literature to discover what the Greeks said about themselves; Greek archaeology to understand how people lived and to hear the voices of those – women, children, slaves, foreigners and outsiders – who left no written testimony; and modern controversies to see what the Greeks say about us.



editorial cartoon from The Economist, May 19, 2012

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I. GOALS, REQUIREMENTS, AND EXPECTATIONS

Course goals

This course fulfills the Creative Art component of the University Core Curriculum and addresses the four core objectives established by the Texas Higher Education Coordinating Board: communication skills, critical thinking skills, teamwork and social responsibility. It also carries a Global Cultures flag, which means that one of its general goals is to give you a comprehensive sense of the culture of a community, country, or group of countries outside the US. This means something very idiosyncratic with respect to ancient Greece, however, since it's neither a community nor a country in the normal sense of the word, and since, although it is very distant from us in both space and time, it has contributed a great deal to modern Western society. The specific goals of the course will therefore also highlight the special relationship between the ancient Greeks and our own culture – and what we can learn from their art and experiences to understand and improve our own society.

In this course, you will learn about Greek culture from two perspectives. The first involves what we can see from *outside* the culture, as observers: the who, what, where, and when of ancient Greece. The second deals with the view from *inside* the culture, as reported both by the Greeks themselves in writing and by the artworks and archaeological traces they left behind, and is more concerned with questions of why and how. Our work with these two perspectives on ancient Greece will consistently be focused on the following goals:

- 1) The acquisition of a basic knowledge of the artistic development, history, and chronology of ancient Greece
- 2) The development of a familiarity with ancient primary sources, especially works of creative art (textual and material), and the acquisition of an understanding of the ways in which these sources reflect ancient Greek values, beliefs, and ideas
- 3) The development of an understanding of *how* scholars know what they think they know, and of the ability to evaluate evidence and find reliable information about ancient Greece
- 4) Thoughtful examination of the ways in which ancient Greek art, literature, history, and ideas might be relevant to the present

How we'll meet those goals

If you're looking for a course in which you can sit back, listen to lectures while texting, and fill in multiple-choice bubbles, you've come to the wrong place. To meet the goals I've set out, we're all going to have to be active participants in the process. You will be expected to come to class, to keep up with the readings, and to contribute to discussions – basically, you'll be expected to work hard and use your brain. Look at the syllabus and make sure you're willing to put in the time and effort; if you are, this course will repay what you put into it, with interest. There are four requirements for this class, and they form the basis for the grade you'll receive.

1. Doing the reading and showing up

The first requirement is the most basic: you must **come to every class**, barring serious medical emergency or other excused absence, and you must **do the reading**. I've assigned some readings that you may find hard to understand, and sometimes you'll have to skim things or come back to them – but you have to give it a shot. I also expect you to follow my lectures actively, taking notes and asking questions. I will cover material outside the general textbook, and I will expect you to be responsible for it on quizzes and exams. To help you master the material, I will provide lists of the key terms I will be introducing both in class and on Canvas the same day, and I will put together an image study gallery in DASE with all of the images I expect you to know for the exams. But these resources won't be a substitute for your attendance and your attention in the classroom.

2. Taking quizzes and exams

The second requirement is also a no-brainer: you will be given regular **evaluations** in the form of frequent **quizzes**, two non-cumulative **in-class bluebook exams**, and a **bluebook final exam with a cumulative essay component**. The quizzes are meant to ensure that you're following what's going on and keeping up with the reading, and to prepare you for the exams. The exams are designed to evaluate both your factual knowledge of the primary sources and your ability to think critically about larger questions and issues.

Quizzes

The quizzes will come in two flavors: low-stakes multiple-choice quizzes taken with the iClicker that test factual knowledge and ensure that you're keeping up with the readings, and formal written quizzes that ask you to apply the knowledge you've acquired in the class by identifying and commenting on a piece of primary evidence (text or image) or locating ancient places on a blank map.

The **low-stakes quizzes** will always be given through the iClicker; they will be multiple choice and will test basic knowledge of plot and character from the **primary** textual readings (**NOT from World of the Ancient Greeks/WAG**). You will get one point for giving any answer at all, and three points for each correct answer. You may use **your own handwritten or typed and printed notes** for these quizzes -- but notes only: no books, no printouts of texts, no electronic devices. On most Fridays, we will have iClicker quizzes on discussion reading assignments. I will administer these first to you individually, and then, after you have discussed the quiz with your group, you will take it again collectively, using a scratch-off card. The questions on these quizzes will also be worth three points each; on the individual quizzes, you will receive one point for any answer and three points for a correct answer, but on the scratch-off quizzes, you will receive three points for a correct answer on the first scratch, two on the second scratch, and one for three or more scratches. Your final score on these quizzes will be an average of your individual and group scores. I will drop your three lowest scores from the informal quizzes, and the scores from the rest will go toward the 10% of your grade that includes iClicker responses. I will sometimes also use the iClicker to take informal polls during the class; these are unscored and will not affect your grade.

The **formal written quizzes** will require you to describe the context and the significance of passages from primary textual sources; identify and comment on the significance of images of objects or monuments; and place sites on maps. For all of these, you will write your answer on a paper quiz that is handed out to you. **You may NOT use your notes for these quizzes.**

I will drop your lowest score on a formal written quiz. The remaining scores will provide another 10% of your final grade. Remember that these quizzes are specifically meant to prepare you for both the format and the content of the exams, so performance on these is a good indicator of how well you'll do on the exams. If you're not doing well on the quizzes, you might want to change your study habits or come talk to me or the TAs about your difficulties.

Formal written quizzes will always be announced and scheduled in the syllabus, and they will **always be right at the beginning of class**, so arrive on time. Multiple-choice iClicker quizzes will also be announced and scheduled in the syllabus, but they will not necessarily be given at the beginning of class.

Exams

The exams, which will **NOT** be open-notes, will assess your grasp of factual material through some combination of multiple-choice questions, short-answer questions, and term identifications; ask you to identify and comment on specific primary evidence (both images and textual passages); and assess your ability to think critically about the material through longer essays that require you to present arguments about broader ideas and issues.

We will provide information about the thematic areas the essays will cover in advance, so that you can organize your thoughts and the evidence you'd like to use while you're studying. The first two hour exams will be non-cumulative; the final exam will be calibrated for two hours, of which the first will be non-cumulative and the second will be cumulative, inasmuch as it will ask you to identify and discuss an image you've never seen on the basis of parallels throughout the semester, compare two images from two different parts of the semester, and then write an essay that addresses the same theme across two or more parts of the semester.

3. Participating

The third requirement is **active participation**. I recognize that it's hard to participate in a giant lecture class. Most people are a little intimidated to speak in front of two hundred of their peers, let alone ask a question they feel might make them look foolish. I don't expect most of you to ask questions in person, though I always welcome such questions and will be happy to be interrupted and digress from a lecture to address an issue that you bring up. I do, however, expect you to engage in an active manner with the material. You will do this in two ways. First, **you are required to submit either a substantive post related to the course or ancient Greece in general, or a substantive comment on someone else's post, to the discussion board on Canvas**. "Substantive" is not only about length, but also about thoughtfulness and timing. Your post must be submitted by midnight on November 30, before the last week of class; in case you're not sure, an incoherent ramble at 11:59PM on November 30 is not "substantive", even if it's 1000 words long. This post is worth 1 point of the 10 points your participation grade contributes to your final grade: again, you get the point only if it is substantive and submitted in time. You are welcome to submit more than one post or response; the TAs and I will be monitoring this blog and we will try to answer questions and address confusion either on the blog or in class. Take the opportunity to ask questions, and remember that even this minor assignment can mean the difference between a C+ and a B-.

Second, once the enrollment of the class has been finalized, I will divide you into groups. You will belong to this group for the rest of the semester (unless you are 'ostracized': see group rules). You will sit together on most Fridays, when we will deal with readings that provide some controversy and merit discussion. On those days, you will begin by discussing these readings as a group; you will next take a quiz on these readings individually, and then, after some thought, you will discuss your answers with the group and agree as a group on a set of answers. Once you have agreed, you will scratch off those selections on your group's scratch-off answer card. After retaking the quiz, your group will discuss some broader questions related to these readings, come to some conclusions, and, if called on, provide a spokesperson to describe those conclusions to the class as a whole. Only the quiz will be graded, but again, the better the discussion, the better your performance on the exams is likely to be. You may also want to form a study group with the same people, and you will be working with them on the fourth requirement, which is...

4. Contributing to the group project

The **group project** will ask you to create your own content about ancient Greece, rather than just consuming those told by me or by the textbook. The goal is to create a set of images or historical events that tell a particular story that your group thinks is interesting, original, and important. All groups will publish their stories in the TimeMapper platform developed by the Open Knowledge Foundation, and the most interesting and original content will also be added to the GeoDia website, to enrich our geotemporal picture of the ancient Mediterranean.

These projects will be divided into three stages, each with its own deadline. Your grade for the first stage will be composed of a group grade (80%) and an assessment of your performance by the other members of your group (20%). You will receive a tentative group grade for the second stage, but you will have the opportunity to revise the project for a better grade in the third stage. Your final grade for the second/third stages will also be composed of a group grade (80%) and a peer assessment (20%). The grade for the first stage will make up 4% of your final grade for the course; the final grade for the second/third stage will make up 6% of your final grade for the course.

The **first stage** requires you to use GeoDia, Google Earth, and/or other online sources to make a map of five ancient Greek places; to convert that map to a KML file; and to upload it to a Google Fusion Table for us and your classmates to see. Your group will also need to provide a document that explains briefly why these places belong together on a map -- what story do they tell? I will provide more specific instructions separately. The **second stage** asks you to tell a more detailed and content-rich story in space and time, either by gathering a set number of images and justifying why you think they are particularly important as illustrations of a particular concept for other students, or by gathering a set number of events that form a coherent historical mini-narrative and explaining what that narrative is and, again, why it is important. I will provide more specific instructions for this stage, too, together with examples of previous successful student work. Your output for this stage will be a first draft on which the TAs and I will provide comments and a preliminary grade. Originality counts: you must not use more than one image or event that is already in GeoDia. The **third stage** involves the revision of that draft to take into account our comments and its visualization in TimeMapper. At the end of the course, we will dedicate a class session to lightning-round presentations of your projects to the class as a whole (1 minute maximum, timed), after which the class will vote for the best project. The winning group will receive a 5-point bonus on its group grade. Content from the best projects will be added to GeoDia, with attribution to the groups that produced it.

This is both content crowdsourcing and a pedagogical strategy: organizing material yourself gives you better command of that material than consuming it passively. Ideally, the outcome of this assignment will be both a better sense of some aspect of Greek culture for you and a real contribution to the knowledge available on the internet for everyone. Of course, this comes with a responsibility: other people may be relying on the knowledge you gather, so don't produce crap to add to the sum of incorrect information in the world.

Group rules

It's hard to do group work with people you don't know, and a lot of you really dislike group projects. But you're almost certainly going to run into similar situations in the course of your post-college careers, and learning how to work well in a group will be very useful (I say this as an archaeologist who has always worked as part of a team). I expect you to take this opportunity to figure out by yourselves how to navigate a group situation, dividing responsibilities, communicating, meeting deadlines, and convincing the slackers to contribute. If someone is not pulling his or her weight, the peer evaluations will give you a chance to lower that person's grade. I will not unilaterally change the grades of other group members, so do not ask.

On the other hand, I recognize that sometimes a group member cannot be persuaded to do any work at all, or even to communicate. Although the peer evaluation only reflects the group project, you may also feel let down by a member who doesn't come to discussions or who never does the reading. If the group decides that one of its members is not contributing, I will provide a formal procedure for the expulsion of that member from the group (this mirrors an Athenian political procedure called ostracism, which we'll learn about in class). Details will be provided in a separate document, but be aware that this is a serious step with serious consequences for the ostracized member -- so don't be that member!

Extra Credit

I will provide some opportunities for **extra credit** along the way. Two extra credit points, to be added to your final numerical grade, will be available. For one point, you can attend a lecture on or off campus on a Classical

topic and type up a double-spaced summary of at least one but no more than two pages. We will announce these opportunities as they come up. And for a second point, you can complete three online surveys: two short "exam wrappers" that will help you self-assess after the first two exams, and a longer end-of-semester survey that asks you to evaluate the success of the group project and the digital tools used in the class. You only get the point if you complete all three surveys (all of which are anonymized), so plan accordingly.

Grading

I assign plus/minus grades in the following manner: 93-100 is an A, 90-92 is an A-, 87-89 is a B+, 84-86 is a B, and so on. A grade below 60 is failing. I round up from the half-point (so an 89.7 becomes an A-, but an 89.4 remains a B+). There is no curve.

A note on subjective grading: where quantitative methods cannot be applied, I assign grades according to the following framework: an A-range grade indicates mastery of the material and skills involved in the course; a B-range grade indicates advanced competency; a C-range grade indicates basic competency; a D-range grade indicates effort but insufficient competency; and an F means you either didn't try or there's something really wrong. No one who wants to pass this class and is willing to put in an honest effort should fail. If you feel you are having problems in the class, I will work with you until we fix the things that are wrong – just ask me.

Final grades will be based on the following proportions: formal quizzes: 10% (I will drop the lowest grade); participation: 10%, split between group and individual clicker quizzes (9%; I will drop the lowest 3 scores) and course blog post (1%); group project: 10%; in-class hour exams: 40% (2 x 20%); final exam: 30%. **Grades are non-negotiable and will not be changed unless there has been a factual mistake or an error in calculation.**

Late work and make-up test policies

All work must be submitted on time unless you have a valid excuse (a documented medical or other emergency, a religious obligation, the beginning of a jail sentence, etc.). Late submission of group projects will result in the loss of one letter grade for each day after the due date (so submitting a group assignment due on Monday on Tuesday instead will turn an A into a B).

I generally will not offer makeup quizzes (I drop the lowest grade instead). If you have a documented and legitimate conflict with a quiz or test, however, **and you let me know in advance**, I will consider scheduling an alternate time. Examples of legitimate conflicts: you're trying out for the Olympic team; you're receiving a Nobel prize in something; you booked a seat on the next Russian rocket to the International Space Station and it's non-refundable. Examples of illegitimate conflicts: you want to leave early for a vacation; you thought the test was some other day; you are asleep; you have tickets for a really cool concert/sporting event/play etc.

II. COURSE SCHEDULE

******readings are always to be done BEFORE the class for which they are listed***

Note: We reserve the right to change the scheduling of class topics, readings, and quizzes in order to meet course goals. We will not change the exam dates, however, and we will only change group project due dates with class consensus.

Readings outside the required texts

All readings outside the required texts for the course will be posted on Canvas in PDF form, identified by author and date of publication, or as links to websites.

*** Important dates (please note the exam dates, which are fixed):**

September 1: Labor Day -- no class

September 2: last day of official add/drop period

September 12: final enrollment count; last day to drop a class for a possible refund

September 22: first stage of group project due: make and post a map in KML

October 3: first in-class exam

October 24: second stage of group project due: first draft of either images or events

November 3: second in-class exam

November 4: last day to drop a class without possible academic penalty

November 24: third stage of group project due: final draft of images or events

November 28: Thanksgiving holiday -- no class

December 1: group project presentations and class voting

December 5: last class

December 13: final exam, 2-5pm (tentative)

In the schedule below, the reading assignments for the ancient texts use either the name of the ancient author and/or the work, or the abbreviations noted at the beginning of the syllabus. The parts you need to read are shown according to the conventional divisions of Greek works into books, which are further divided into lines (for poetry) or sections (for prose). Those divisions are represented by the little numbers in the margins or at the beginning of paragraphs (they are NOT the same as page numbers). In the following assignments, readings are listed as <title/author book-number.line/section-number>. Thus “Odyssey 24.226-538” means the Odyssey book 24, lines 226-538, and “Herodotus 6.100-117” means the Histories of Herodotus book 6, sections 100-117. I will give the page numbers of the editions I assigned in class in parentheses after these section divisions (with the exception of the work of Herodotus, which you can read online or in an edition of your choice).

NB: Although I strongly recommend that you purchase or borrow the translations and editions of the primary sources that I have listed for the class, you may also choose to use other translations or editions of the same works, including some that are freely available online. These will differ, however, in wording and, for epic poetry and drama, in line numbers, which may make it harder for you to follow the assigned reading and to identify the passages I have read in class on quizzes or tests. It is your responsibility to make sure that you are reading and studying the correct passages.

Week 1: Getting oriented

8/27 Introduction: What is this course about, and what am I doing here?

Readings: none

Assignments: none

8/29 Time, space, and the nature of our evidence for ancient Greece

Readings: WAG 1-23

Assignments: get to know GeoDia, Google Earth, and Google Drive (recommended); iClicker quiz on syllabus (not kidding!)

Week 2: Homer and the Trojan War

9/3 Homer sings the Trojan War: or does he?

Readings: Odyssey 1-2 (pp. 77-106); WAG 52-55

Assignments: iClicker quiz on readings

9/5 The rules of Homeric society

Readings: Odyssey 3-4 (pp. 107-151)

Assignments: iClicker quiz on readings

Week 3: Odysseus of Ithaca, Schliemann of Troy

- 9/8 Enter Odysseus
Readings: Odyssey 5-6 (pp. 152-178)
Assignments: iClicker quiz on readings
- 9/10 Enter Schliemann
Readings: Odyssey 7-8 (pp. 179-210)
Assignments: formal quiz: map
- 9/12 Schliemann, Calvert, and Hisarlik (discussion)
Readings: for discussion: Schliemann 1875, Easton 1997, Allen 1997 (on Canvas)
Assignments: iClicker group quiz

Week 4: The Real Bronze Age Aegean

- 9/15 Greece before the Greeks (guest lecturer: Dr. Jamie Aprile)
Readings: Odyssey 9-10 (pp. 211-248); WAG 26-31, 34-35
Assignments: none
- 9/17 Minoans and Mycenaean
Readings: Odyssey 11-12 (pp. 249-285); WAG 36-51
Assignments: formal quiz: passage commentary
- 9/19 Conflict, collapse, and chronology: the Thera eruption (discussion)
Readings: WAG 32-33, 56-57; for discussion: Balter 2006; Tsonis et al. 2010; Knappett et al. 2011; Cherubini et al. 2014
Assignments: watch “Secrets of the Dead” episode on PBS online (link on Canvas) in preparation for group discussion on chronology; iClicker group quiz

Week 5: Age of Darkness (or is it?)

- 9/22 Metals, luxury goods, and networks
Readings: Odyssey 14-15 (pp. 301-337); WAG 59-65
Assignments: formal quiz: image identification (from DASE study gallery); first stage of group project due (KML map of sites displayed in Google Fusion Tables)
- 9/24 Being Odysseus (guest lecturer: Dr. Deborah Beck)
Readings: Odyssey 16, 18 (pp. 338-353, 375-389)
Assignments: iClicker quiz on readings
- 9/26 Kings of the Dark Age (guest lecturer: Dr. Kevin Pluta)
Readings: Odyssey 19-20 (390-423)
Assignments: none

Week 6: The birth of the polis

- 9/29 Geometric art, stories, and social change
Readings: Odyssey 21-22 (pp. 424-454); WAG 66-69
Assignments: iClicker quiz on readings

- 10/1 Property, colonization, and the law
Readings: Odyssey 23-24 (pp. 455-485); WAG 70-75
Assignments: none

10/3 First hour exam: don't forget to bring a bluebook!

Week 7: Greeks and the East I: Attraction and imitation

- 10/6 The international Orientalizing and Archaic aristocracy
Readings: Herodotus 1.1-1.33, 1.46-1.64; WAG 154-159, 182-183; selections from Archaic poetry (Canvas)
Assignments: iClicker quiz on readings
- 10/8 Questioning the gods: religion and philosophy
Readings: Herodotus 1.84-91, 2.1-2.14, 2.26-2.59; selections from the Pre-Socratic philosophers (Canvas); WAG 143-153, 162-181
Assignments: formal quiz: map
- 10/10 Debts to the East? (discussion)
Readings: Herodotus 2.100-2.136; selections from Hesiod, *Theogony*; selections from Hittite myths (Canvas); for discussion: Bernal on Lefkowitz, Lefkowitz response in *Bryn Mawr Classical Review* (links on Canvas)
Assignments: iClicker group quiz

Week 8: Greeks and the East II: Confrontation and questions

- 10/13 Herodotus, ethnography, and history
Readings: Herodotus 3.17-3.49, 3.60-3.70, 3.80-3.89; WAG 90-101
Assignments: iClicker quiz on readings
- 10/15 Enter the Persians: Sardis and Marathon
Readings: Herodotus 5.55-5.73, 5.96-5.105, 6.94-6.117; WAG 77-83, 110-119
Assignments: formal quiz: passage commentary
- 10/17 Becoming Hellenes: Thermopylai and Salamis (discussion, featuring the movie *300*)
Readings: Herodotus 7.32-7.35, 7.44-7.57, 7.133-7.143, 7.204-7.231, 8.51-8.88
Assignments: iClicker group quiz

Week 9: The perils of victory

- 10/20 The nature of tragedy (guest lecturer: T. J. Bolt)
Readings: Aeschylus, *Agamemnon* (this is long, start early); WAG 134-137
Assignments: iClicker quiz on readings
- 10/22 "The Golden Age of Athens"
Readings: Aeschylus, *Eumenides*
Assignments: formal quiz: image identification (from DASE study gallery)
- 10/24 Sophistry and staging (discussion)
Readings: Euripides, *Medea*
Assignments: iClicker group quiz; group activity in class on versions of *Medea*

Week 10: The school of Hellas

- 10/27 The *pentekontaetia* and the Parthenon
Readings: Pausanias, description of the Parthenon (link on Canvas); Beard 2003 (Canvas); WAG 120-133
Assignments: second stage of group project due
- 10/29 Sparta: another model
Readings: [Xenophon], *Constitution of the Spartans* (Canvas); WAG 84-87
Assignments: none
- 10/31 The Elgin marbles: stay or go? (discussion)
Readings: for discussion: Hitchens 1997, Hamilakis 1999 (Canvas); British Museum website, Acropolis Museum website, Mercuri speech, Elginism blog (links on Canvas)
Assignments: iClicker group quiz; groups will be asked to take sides in the debate

Week 11: Greek against Greek

11/3 Second hour exam: bring a bluebook!

- 11/5 Thucydides and the Peloponnesian War
Readings: Woodruff, Introduction (ix-xxxiii), 1-13; WAG 141
Assignments: iClicker quiz on readings
- 11/7 Rhetoric, justice, and expedience (guest lecturer: Alain Zaramian)
Readings: Woodruff, pp. 39-50, 66-75, 76-87
Assignments: formal quiz: map

Week 12: Athens falls

- 11/10 Tragic power
Readings: Woodruff, pp. 89-95, 100-109; Euripides, *Trojan Women*
Assignments: iClicker quiz on readings
- 11/12 Alcibiades and the Sicilian expedition
Readings: Woodruff, pp. 111-128, 134-137, 140-153
Assignments: formal quiz: passage commentary
- 11/14 Thucydides: hawk or dove? (discussion)
Readings: for discussion: Davis Hanson on Thucydides (2001 and 2005); Mendelsohn on Kagan and Davis Hanson (2004); Grafton on Kagan (2009); Drezner in *Foreign Policy* (2011); Porter in *National Interest* (2014) (links on Canvas)
Assignments: iClicker group quiz

Week 13: The home front: social life in late 5th and early 4th century Athens

- 11/17 Women of Athens: where are they, anyway?
Readings: selections from the Hippocratic corpus (Canvas); [Demosthenes], *Against Neaira* (link on Canvas); WAG 140, 160-161
Assignments: iClicker quiz on readings

11/19 Comedy, philosophy, and daily life

Readings: Aristophanes, *Clouds* (selections: West pp. 115-141, 151-176); WAG 138-139

Assignments: iClicker quiz on readings

11/21 A day at the courts

Readings: Lysias, *On the Murder of Eratosthenes* (link on Canvas)

Assignments: formal quiz*: unseen image (!)

* This formal quiz will be taken **as a group** with open notes; the members of the group who are present will share their score, but absent members will receive a zero

Week 14: Socrates, the good life, and the philosopher king

11/24 Not laughing any more: the trial of Socrates

Readings: Plato, *Apology* (West; this assignment is long, so get started early)

Assignments: iClicker quiz on readings

11/26 Alexander in history and popular culture

Readings: selections from Plutarch, *Life of Alexander*

Assignments: none (we're gonna watch parts of the Oliver Stone *Alexander* movie)

11/28 THANKSGIVING -- NO CLASS

Week 15: What does it mean to be Greek?

11/30 (Sunday) third and final stage of group project due at 5pm

12/1 Lightning-round group presentations of projects (voting will take place online during this week)

Readings: none

Assignments: designate a group spokesperson and prepare a 1-minute summary of your project (these will be strictly timed)

12/3 The birth of a new world: the Hellenistic period

Readings: selections from Callimachus, *Hymns* and *Aitia* (Canvas); WAG 184-199

Assignments: iClicker map quiz

12/5 Epilogue: Romans and Byzantines; course evaluations

Readings: WAG 201-213

Assignments: none

Final Exam: Saturday, December 13, 2-5pm

III. ADMINISTRATIVE INFORMATION

Supplemental Instruction

This course offers an optional Supplemental Instruction (SI) discussion section in conjunction with the Sanger Learning and Career Center. One of your TAs will hold this discussion section twice a week for one hour (note: the same material will be covered in both sections). The section will often review course material, but its primary focus is on skills that are vital for college success, such as how to organize information, test prep and test taking skills, and critical thinking and writing skills. A consistent and strong correlation between grades and SI attendance has been demonstrated in UT classes and you are highly encouraged to take advantage of this opportunity.

Lectures Online course capture

Audio material and PowerPoint presentations from lectures in this course will be recorded and made available for review via the Lectures Online system. Links for the recordings will appear in the EchoCenter section on the Canvas site for this class. The lectures will be available for free until the twelfth class day, but if you would like to access the recordings after that, the University charges a \$20 fee to recoup its costs. I do not require you to use the Lectures Online system, so it's up to you to decide if it's worth the money (students have found these useful in the past). Although every effort will be taken to prevent software and equipment malfunctions, UT and I do not guarantee the availability of these lecture recordings. Attending class is the only way to be certain that you will see any given lecture (and the only way to get iClicker credit). You can find additional information about the lecture capture system at: <http://sites.la.utexas.edu/lecturesonline/>

Registering your iClicker

You should register your iClicker through the Canvas site for this course (CC301). Each iClicker can be registered to one and only one student enrolled in the class. **DO NOT** register your clicker at iclicker.com: if you do, I will not be able to match your responses with your name, and you won't get credit. You can register by logging into Canvas, visiting our course site, choosing "i>Clicker" from the left-hand navigation bar, clicking on "i>Clicker Registration", and following the instructions. **YOU MUST REGISTER YOUR CLICKER BY SEPTEMBER 12, OR YOU WILL NOT BE ALLOWED TO TAKE THE FIRST HOUR EXAM.**

Campus network bandwidth

This course will require you to visit Canvas regularly, download documents, and look at images and occasionally video online. If you are using the Lecture Online system or your connection becomes very slow, you may want to consider purchasing the 10GB/week plan from the University. It is your responsibility to ensure you have adequate network bandwidth for this course. For more information, see <http://www.utexas.edu/its/help/network/403>

Dropping the class

The official add/drop period for fall classes runs until September 2nd; after this, you may need approval of a department chair or the dean of your school. The last day for students to add a class or drop a class for a possible refund is September 12th. After this, you must use a Q-drop form to drop the class. You can do so without academic penalty until November 4th. You may only use Q-drops for six classes during your time at UT, so choose wisely.

Office hours

These are meant for you, and I urge you to take advantage of them. You TAs and I are usually happy to set up meetings outside the listed times -- just send an email. Come by to ask questions, complain about impenetrable academic prose, find out more about the Classical world, or simply chat.

Class etiquette

I expect you to be courteous and to treat each other and me as you'd like to be treated. **Put away and TURN OFF your cell phone during class time** -- you have one free pass, but after that, I will ask you to leave the class if it rings or if you appear to be texting.

You may NOT use tablets or laptops in class -- I know many of you prefer to take notes on laptops, but even the most conscientious of you will fall prey to the lure of Facebook sooner or later, and if you're going to spend the class reading status updates and posting the weekend's pictures, you might as well stay home. If you require special accommodations in order to be perform well in the course, please see me separately to make arrangements. Arrive on time and don't leave until the end of class -- coming or going after class is in progress is rude to me and rude to your classmates. Again, if you need special dispensation for good reasons, please come to talk to me in advance.

Visual and Performing Arts Core Component (VAPA: Core Component 050)

This course may be used to fulfill the visual and performing arts component of the university core curriculum and addresses the following four core objectives established by the Texas Higher Education Coordinating Board: communication skills, critical thinking skills, teamwork, and social responsibility.

Global Cultures Flag (GC)

This course carries the Global Cultures flag. Global Cultures courses are designed to increase your familiarity with cultural groups outside the United States. In this class, your entire grade will be based on assignments covering the practices, beliefs, and histories of a non-U.S. cultural group -- in this case, the people we identify as the ancient Greeks.

Core Texts and Ideas (CTI)

This course counts towards the Certificate Program in Core Texts and Ideas, a 6-course sequence in the great books, ideas, and controversies that have shaped Western civilization. The program is open to students in all majors and colleges. For more information, visit <http://www.utexas.edu/cola/centers/coretexts/> or email the academic director, Lorraine Pangle, at lorrainepangle@austin.utexas.edu.

Scholastic dishonesty

Scholastic dishonesty on any graded assignment will result in an F on that assignment. A second offense will result in an F in the class. Scholastic dishonesty includes any kind of cheating on quizzes, exams, or assignments, including plagiarism. Plagiarism is the **presentation of someone else's work or ideas as your own**, and applies both to word-for-word copying and to paraphrasing or repetition of the original thoughts of another **without proper citation**. If you are still unsure about the exact definition of plagiarism or academic dishonesty, see http://deanofstudents.utexas.edu/sjs/acint_student.php. Be particularly careful when using online resources for group projects: cutting and pasting from websites **is still plagiarism**. Anything you did not personally write yourself needs to be cited, and if it's verbatim, it needs to be within quotation marks.

UT Honor Code

The core values of The University of Texas at Austin are learning, discovery, freedom, leadership, individual opportunity, and responsibility. Each member of the university is expected to uphold these values through integrity, honesty, trust, fairness, and respect toward peers and community.

Behavior Concerns Advice Line (BCAL)

If students are worried about someone who is acting differently, they may use the Behavior Concerns Advice Line to discuss by phone their concerns about another individual's behavior. This service is provided through a partnership among the Office of the Dean of Students, the Counseling and Mental Health Center (CMHC), the Employee Assistance Program (EAP), and The University of Texas Police Department (UTPD). Call 512-232-5050 or visit <http://www.utexas.edu/safety/bcal>

Use of E-mail for Official Correspondence to Students

All students should become familiar with the University's official e-mail student notification policy. It is the student's responsibility to keep the University informed as to changes in his or her e-mail address. Students are expected to check e-mail on a frequent and regular basis in order to stay current with University-related communications, recognizing that certain communications may be time-critical. It is recommended that email be checked daily, but at a minimum, twice per week. The complete text of this policy and instructions for updating your e-mail address are available at <http://www.utexas.edu/its/help/utmail/>.

All of the above is UT boilerplate; on a more personal note, let me add that **I use email via Canvas ALL THE TIME as the primary mode of course communication**, so be forewarned: saying you didn't check your email is not an acceptable excuse for failure to appear for a quiz or exam or complete an assignment. Ignoring email won't endear you to your group members, either, as many students have stated emphatically in their negative evaluations of uncommunicative teammates.

Documented Disability Statement

Any student with a documented disability who requires academic accommodations should contact Services for Students with Disabilities (SSD) at (512) 471-6259 (voice) or 1-866-329-3986 (video phone) and arrange an official accommodation letter. Faculty are not required to provide accommodations without an official accommodation letter from SSD. Please notify me as quickly as possible if the material being presented in class is not accessible (e.g., instructional videos need captioning, you need a note-taker or assistive device in class, etc.). **PLEASE NOTE that if you need extra time for exams or a quiet test environment, YOU are responsible for making arrangements IN ADVANCE with SSD, which maintains a testing center.** I do not have access to a separate quiet testing center. You may reference SSD's website for more disability-related information: http://www.utexas.edu/diversity/ddce/ssd/for_cstudents.php

Religious holidays

Students can make up work missed for a religious holiday if they bring a request and documentation of the holiday fourteen days ahead of time.

Emergency Evacuation Policy

Occupants of buildings on the UT Austin campus are required to evacuate and assemble outside when a fire alarm is activated or an announcement is made. Please be aware of the following policies regarding evacuation:

- Familiarize yourself with all exit doors of the classroom and the building.
- Remember that the nearest exit door may not be the one you used when you entered the building. **If you require assistance to evacuate, inform me in writing during the first week of class.**
- In the event of an evacuation, follow my instructions or those of class instructors.
- Exit in an orderly fashion and reassemble outside.
- Do not re-enter a building unless you're given instructions by the Austin Fire Department, the UT Austin Police Department, or the Fire Prevention Services office.

Other issues

For other issues or problems associated with campus life, you might find it useful to contact the Office of the Dean of Students. For more information, look online at: <http://deanofstudents.utexas.edu>

Please detach this page and sign it to acknowledge you have read the syllabus and agree to the guidelines and deadlines it contains, as well as to the Student Honor Code: "As a student of The University of Texas at Austin, I shall abide by the core values of the University and uphold academic integrity".

You must sign and turn in this page and register your iClicker by September 13 to be eligible to take the first hour exam.

Signature _____ Date _____

Printed name and EID _____