



# AHIS253

## Pagans, Jews and Christians: Athens and Jerusalem

S2 External 2015

*Dept of Ancient History*

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#### **Disclaimer**

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## General Information

Unit convenor and teaching staff

Unit Convenor

Malcolm Choat

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Contact via [malcolm.choat@mq.edu.au](mailto:malcolm.choat@mq.edu.au)

W6A 504

Credit points

3

Prerequisites

12cp or admission to GCertArts

Corequisites

Co-badged status

Unit description

This unit studies the relationship between the Greek, Jewish and Christian traditions from the perspective of the inheritors of the classical tradition, Rome. It examines the ways the Roman state reacted to Jews and Christians from the second to the fourth centuries – from the time when Christianity first came to Rome's attention, through attempts by Rome to remove it (violently or otherwise) from the world, to the 'triumph' of Christianity in the fourth century. It looks at developments in Roman and provincial religion in the period; the Roman responses to Jews and Christians; and the relationship between Judaism and Christianity. We begin and end with Tertullian's question, "What has Athens to do with Jerusalem?".

## Important Academic Dates

Information about important academic dates including deadlines for withdrawing from units are available at <https://www.mq.edu.au/study/calendar-of-dates>

## Learning Outcomes

On successful completion of this unit, you will be able to:

- Identify evidence for religious interaction in the Roman world from c. 100 to c. 350 CE.
- Recognise in the evidence strategies for inter- and intra religious interaction.
- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .

Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.

Classify and interpret ancient documentary, literary, and artifactual material.

Apply skills in using bibliographical resources, research tools, databases, and online resources to the study of the ancient world

Utilise communication skills appropriate to academic presentations and discussions

## General Assessment Information

### Assignment Submission

**ALL** written assignments (tutorial submission, essay) will be submitted via Turnitin.

You are required to present yourself for examination at the time and place designated in the University Examination Timetable. The only exception to sitting an examination at the designated time is because of documented illness or unavoidable disruption. In these circumstances, please consult University Policy for the available procedure.

### Extensions

**ALL** deadlines are firm unless an extension has been requested in writing one (1) week before the due date. A penalty for lateness will apply unless a doctor's certificate is supplied. No written work will be accepted for assessment after the end of Week 13. 5% of credit will be deducted for the first day assignments are submitted late without an extension and thereafter 2% of credit will be deducted per day for assignments submitted late without an extension. If an assessment task is more than two (2) weeks late, students will need the permission of the unit convenor before submitting the task. Tasks more than two (2) weeks late, without extension or convenor permission, will not be marked. Assignments handed in early will not be marked and returned before the due date. Always retain a copy of work you submit in case it is lost in the online system.

## Assessment Tasks

Name	Weighting	Due
<u>Definitions</u>	10%	7/8/15
<u>Online tutorial participation</u>	10%	Weekly
<u>Essay</u>	40%	23/10/15
<u>Definitions Reflection</u>	0%	6/11/15
<u>Exam</u>	40%	Examination Period

## Definitions

Due: **7/8/15**

Weighting: **10%**

In no more than 200 words, give your understanding of the terms 'religion', 'pagan', 'Jew', and 'Christian'. Tell us how you understood these terms when you started the course, not after you heard the introductory lectures. It is not necessary to provide any references for these assignments, and we do not expect you to do any research for them: we simply wish to find out what you think these terms mean. The mark for this assignment will largely be based on spelling, grammar, punctuation, syntax, and sentence construction. You will lose .25 of a mark for each error you make in these areas. Thus it is an exercise in proofreading and presentation, as well as an opportunity for you to consider how you understand what we will be studying this semester.

On successful completion you will be able to:

- Identify evidence for religious interaction in the Roman world from c. 100 to c. 350 CE.

## Online tutorial participation

Due: **Weekly**

Weighting: **10%**

Ten percent (10%) of your mark will be based on your participation in the online discussion forum on the iLearn site. The standard, length, of content of your weekly posts to the site are not assessed: all that is required is your participation, to develop your communication skills and ability to discuss historical problems and issues about the sources with your peers. You will receive one mark for each online tutorial you contribute to. **NB** This applies only to the Online Tutorials, not the webinar discussions (the latter are optional).

On successful completion you will be able to:

- Classify and interpret ancient documentary, literary, and artifactual material.
- Apply skills in using bibliographical resources, research tools, databases, and online resources to the study of the ancient world
- Utilise communication skills appropriate to academic presentations and discussions

## Essay

Due: **23/10/15**

Weighting: **40%**

The major essay must be 2000 words (+/- 10%: essays which exceed 2100 words will attract a 5% penalty for every 100 extra words). It is important to base your essay on ancient sources, and to compile your own list of up-to-date modern discussions of the question. Do not hesitate to approach me for guidance over your essay at any stage.

Essays must be accompanied by a bibliography of the ancient and modern sources used. They

must be referenced according to one of the accepted conventions, that is, footnotes, endnotes, or 'in-text' referencing. In general, footnotes are the preferred and usual method for such work. The presentation of the essay should follow accepted scholarly practice. A guide to 'Essay Presentation & Conventions: Style Guide' is available from the [Ancient History Department Website](#), and this should be followed.

There will be a choice of topics for the essay, which will be provided on the unit iLearn site.

On successful completion you will be able to:

- Identify evidence for religious interaction in the Roman world from c. 100 to c. 350 CE.
- Recognise in the evidence strategies for inter- and intra religious interaction.
- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .
- Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.
- Classify and interpret ancient documentary, literary, and artifactual material.
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## Definitions Reflection

Due: **6/11/15**

Weighting: **0%**

In no more than 200 words, reflect on how, if at all, your understanding of the terms 'religion', 'pagan', 'Jew', and 'Christian' has changed during the course. How do you understand the terms now? If your opinion on what they signify has changed, what factors caused this? Do you think they are useful terms in the study of the Roman Empire?

NB. This assessment has no weighting, but any student that does not submit it cannot pass the unit.

On successful completion you will be able to:

- Identify evidence for religious interaction in the Roman world from c. 100 to c. 350 CE.

## Exam

Due: **Examination Period**

Weighting: **40%**

There will be a two (2) hour examination during the exam period at the end of semester. Further guidance on the exam will be provided during the session.

On successful completion you will be able to:

- Identify evidence for religious interaction in the Roman world from c. 100 to c. 350 CE.
- Recognise in the evidence strategies for inter- and intra religious interaction.
- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .
- Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.
- Classify and interpret ancient documentary, literary, and artifactual material.
- Apply skills in using bibliographical resources, research tools, databases, and online resources to the study of the ancient world
- Utilise communication skills appropriate to academic presentations and discussions

## Delivery and Resources

### Textbook

The prescribed textbook for this unit is Ramsay Macmullen and Eugene N. Lane, *Paganism And Christianity, 100-425 C.E.: A Sourcebook* (Minneapolis : Fortress Press, 1992) available through the Macquarie University Co-Op Bookstore. Weekly readings will be taken from this, as well as being placed on the iLearn site and e-Reserve.

If students wish to have a readable and informative narrative of the historical themes on which this unit focuses, I recommend Robin Lane Fox, *Pagans and Christians* (London: Penguin, 2006 [new edition]). Students are *not* required to purchased this book.

Frequent recourse will be made to the *Ecclesiastical History* of Eusebius of Caesarea, the first ever work of 'Christian History', written at the close of the period this course deals with. A modern translation of this work is published in *Penguin Classics: Eusebius, The History of the Church from Christ to Constantine*, trans. G.A. Williamson (London & New York, 1989). Students who wish to purchase this will find it useful, but a perfectly reasonable translation is also available on-line, at <http://www.ccel.org/ccel/schaff/npnf201.html>.

### Technology Used

The unit has an iLearn page which can be accessed at <https://ilearn.mq.edu.au>. PC and internet

access are therefore required. Basic computer skills (e.g., internet browsing) and skills in word processing are also a requirement. Content, readings, and discussions for this unit will be delivered via the unit iLearn page. The lectures for this unit will be recorded and the audio recordings and accompanying slides will be available on the Echo 360 system. The Webinars will also be placed in the Learn page. Readings will be available on e-reserve and iLearn; other digital resources will also be placed on the iLearn site.

## Lectures

There will one one-hour lecture per week, (recorded live, on Tuesdays at 11-12).

## Webinars

There will be a weekly "webinar", in which I will record a short video with accompanying powerpoint. After the webinar there will be a space for online discussion of the issues I have raised: these will be important issues about how and why we study history, and I hope you will all contribute to the discussion of them. Participation in the webinar discussions is optional, but I hope you engage in them.

## Online Tutorial Discussion Forum

As well as the webinar discussions, there will be online weekly discussion which focus on the content of the history we are discussing. I will start these discussion with a set of questions about the weekly readings, and hope you all participate in them. You are required to participate in each week's discussion to gain a full mark of 10/10 for the participation component of the assessment. To avoid pressure and people simply rattling off short bullet point answers to the questions, I am not marking the standard or length of posts to the bulletin board, just participation itself. Thus, any participation is fine: the aim is to discuss the ancient sources and how to interpret them. I hope you use these discussions as an opportunity to talk through the issues we're raising and the content we're addressing. Do not simply answer the questions which are asked each week in point form: they should be seen as starting points for discussion, not questions to be answered. I am looking for opinions and analysis, not merely facts. Contributions which make, in prose form, a personal and reasoned response to the topic under discussion that week are much better than reponses which simply provide short "answers" to the questions posted at the start of the week.

## Unit Schedule

Week	Lecture	Webinar	Tutorial Discussion
1	The Historical Context	Assessment, essay writing, and Academic Honesty	Introductions
2	Graeco-Roman Religion	The sources: how we do ancient history?	Graeco-Roman Religion

Week	Lecture	Webinar	Tutorial Discussion
3	The Imperial Cult	Terminology: 'pagan', 'Jew', and 'Christian'	Imperial Cult
4	Judaism and Rome after the great revolt	Terminology II: 'Religion'	Judaism and Rome
5	Rome and Christianity from Nero to Severus	Epigraphy and Archaeology	Pliny and Trajan
6	Philosophy and Christianity	Text criticism, fragments, and the manuscript tradition	Philosophical objections to Christianity
7	No Lecture	No Webinar	No Discussion
		Semester Break (2 Weeks)	
8	The Roman state and Christians in the third century	Papyrology I	The Decian persecution
9	Christianity in the Papyri	Papyrology II	Religion in papyrus letters
10	Gnosticism, Hermeticism, Manichaeism	Definitions and relationships: Magic and religion	Magic and ritual
11	The 'Great Persecution'	Hagiography: martyrdoms as evidence	The Martyrdom of Phileas
12	'The Birth of Christianity'	The historiography of Late Antiquity	The Edict of Milan
12	The new world: traditional religion and Christianity in the fourth century	Exam discussion, Feedback	No Tutorial

## Policies and Procedures

Macquarie University policies and procedures are accessible from [Policy Central](#). Students should be aware of the following policies in particular with regard to Learning and Teaching:

Academic Honesty Policy [http://mq.edu.au/policy/docs/academic\\_honesty/policy.html](http://mq.edu.au/policy/docs/academic_honesty/policy.html)

Assessment Policy <http://mq.edu.au/policy/docs/assessment/policy.html>

Grading Policy <http://mq.edu.au/policy/docs/grading/policy.html>

Grade Appeal Policy <http://mq.edu.au/policy/docs/gradeappeal/policy.html>

Grievance Management Policy [http://mq.edu.au/policy/docs/grievance\\_management/policy.html](http://mq.edu.au/policy/docs/grievance_management/policy.html)

Disruption to Studies Policy [http://www.mq.edu.au/policy/docs/disruption\\_studies/policy.html](http://www.mq.edu.au/policy/docs/disruption_studies/policy.html) *The Disruption to Studies Policy is effective from March 3 2014 and replaces the Special Consideration Policy.*

In addition, a number of other policies can be found in the [Learning and Teaching Category](#) of Policy Central.

## Student Code of Conduct

Macquarie University students have a responsibility to be familiar with the Student Code of Conduct: [https://students.mq.edu.au/support/student\\_conduct/](https://students.mq.edu.au/support/student_conduct/)



## Results

Results shown in *iLearn*, or released directly by your Unit Convenor, are not confirmed as they are subject to final approval by the University. Once approved, final results will be sent to your student email address and will be made available in [eStudent](#). For more information visit [ask.mq.edu.au](#).

## Student Support

Macquarie University provides a range of support services for students. For details, visit <http://students.mq.edu.au/support/>

## Learning Skills

Learning Skills ([mq.edu.au/learningskills](http://mq.edu.au/learningskills)) provides academic writing resources and study strategies to improve your marks and take control of your study.

- [Workshops](#)
- [StudyWise](#)
- [Academic Integrity Module for Students](#)
- [Ask a Learning Adviser](#)

## Student Services and Support

Students with a disability are encouraged to contact the [Disability Service](#) who can provide appropriate help with any issues that arise during their studies.

## Student Enquiries

For all student enquiries, visit Student Connect at [ask.mq.edu.au](http://ask.mq.edu.au)

## IT Help

For help with University computer systems and technology, visit <http://informatics.mq.edu.au/help/>.

When using the University's IT, you must adhere to the [Acceptable Use Policy](#). The policy applies to all who connect to the MQ network including students.

## Graduate Capabilities

### Creative and Innovative

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

This graduate capability is supported by:

## Learning outcomes

- Recognise in the evidence strategies for inter- and intra religious interaction.
- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .
- Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.
- Classify and interpret ancient documentary, literary, and artifactual material.
- Apply skills in using bibliographical resources, research tools, databases, and online resources to the study of the ancient world

## Assessment tasks

- Essay
- Exam

## Capable of Professional and Personal Judgement and Initiative

We want our graduates to have emotional intelligence and sound interpersonal skills and to demonstrate discernment and common sense in their professional and personal judgement. They will exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

This graduate capability is supported by:

## Learning outcome

- Utilise communication skills appropriate to academic presentations and discussions

## Assessment tasks

- Online tutorial participation
- Essay
- Exam

## Commitment to Continuous Learning

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

This graduate capability is supported by:

## Learning outcome

- Identify evidence for religious interaction in the Roman world from c. 100 to c. 350 CE.

## Assessment task

- Definitions Reflection

## Discipline Specific Knowledge and Skills

Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

This graduate capability is supported by:

## Learning outcomes

- Identify evidence for religious interaction in the Roman world from c. 100 to c. 350 CE.
- Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.
- Classify and interpret ancient documentary, literary, and artifactual material.
- Apply skills in using bibliographical resources, research tools, databases, and online resources to the study of the ancient world
- Utilise communication skills appropriate to academic presentations and discussions

## Assessment tasks

- Definitions
- Online tutorial participation
- Essay
- Definitions Reflection
- Exam

## Critical, Analytical and Integrative Thinking

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

This graduate capability is supported by:

## Learning outcomes

- Recognise in the evidence strategies for inter- and intra religious interaction.
- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .
- Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.
- Classify and interpret ancient documentary, literary, and artifactual material.
- Apply skills in using bibliographical resources, research tools, databases, and online resources to the study of the ancient world

## Assessment tasks

- Online tutorial participation
- Essay
- Exam

## Problem Solving and Research Capability

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

This graduate capability is supported by:

## Learning outcomes

- Recognise in the evidence strategies for inter- and intra religious interaction.
- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .
- Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.
- Classify and interpret ancient documentary, literary, and artifactual material.
- Apply skills in using bibliographical resources, research tools, databases, and online resources to the study of the ancient world
- Utilise communication skills appropriate to academic presentations and discussions

## Assessment tasks

- Essay

- Exam

## Effective Communication

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

This graduate capability is supported by:

### Learning outcomes

- Recognise in the evidence strategies for inter- and intra religious interaction.
- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .
- Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.
- Classify and interpret ancient documentary, literary, and artifactual material.
- Apply skills in using bibliographical resources, research tools, databases, and online resources to the study of the ancient world
- Utilise communication skills appropriate to academic presentations and discussions

### Assessment tasks

- Definitions
- Online tutorial participation
- Essay
- Definitions Reflection
- Exam

## Engaged and Ethical Local and Global citizens

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

This graduate capability is supported by:

## Learning outcomes

- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .
- Consider critically how the way we label ancient phenomena, communities, and events, affects our study of them.
- Utilise communication skills appropriate to academic presentations and discussions

## Assessment tasks

- Definitions
- Online tutorial participation

## Socially and Environmentally Active and Responsible

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

This graduate capability is supported by:

## Learning outcomes

- Assess perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operate alongside each other .
- Utilise communication skills appropriate to academic presentations and discussions

## Changes from Previous Offering

Since the previous offering in 2013, the structure of the unit, some assessment, and some lecture content have been adjusted.

## Biography and Tutorial Guide

### Bibliography

A general unit bibliography, as well as readings relating to each week's topic, may be found on the unit iLearn page.

### Tutorials

A guide to the weekly online discussions may be found on unit iLearn site.

## Satisfactory Completion of Unit

In order to complete the unit satisfactorily students must gain a mark of 50% or more overall and undertake all assessment tasks.

## Changes since First Published

Date	Description
12/07/2015	Corrected several typos and minor errors.