

**CS 9000: Graduate Core Course (2022-23)**  
**Part 2: Greek and Roman Archaeology and Art**

Dr. Alexander Meyer  
Wed. 2:30-5:30pm  
Lawson 3220

**Course Description**

This section of the Core Course has three primary goals: 1) To present the major canon and periodization of archaeological material from the Greek and Roman worlds; 2) To introduce some of the major approaches and themes of Classical Archaeology of the past several decades; 3) To familiarize you with the disciplinary approaches and categories of evidence that archaeologists use in their investigations. You should leave this course understanding how archaeological material fits into and is in dialogue with the major political movements of the Greek and Roman worlds. The material presented in this class is necessarily only a small portion of everything from the Classical world, but by the end of the course you should understand what material is available and how it can be used in each historical period. The approaches and methodologies discussed will introduce you to high-level thinking about material culture and how it contributes to our understanding of past people and societies.

**Contact Information**

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Zoom: <https://westernuniversity.zoom.us/j/97999760832>

**Course Readings**

Readings will be supplied electronically by the instructor through OWL. Be sure to allow yourself sufficient time to access them. Details will also be provided if you prefer to check these sources out of the library.

**Assessment**

Assessment for this course will be based on **class participation and a final exam**. Significant class participation is expected in graduate school. You should engage with the articles assigned and be ready to discuss your thoughts and ideas about the readings and the subjects we cover. Your contributions should be substantial and not limited to criticism or approval of the

material. Every week each student in the class will be asked to respond specifically to one reading, but every student should be prepared to discuss all of the readings.

Participation: 25%

Final exam: 75%

**Preliminary Schedule**

<p><b>HOW TO USE THIS SYLLABUS</b></p>	<p><b>CONTENT:</b> <i>This is the material culture (place, time period, etc) to be considered that week. I will give a formal PowerPoint presentation and lecture on this material. If you have no background on this information and would like to gain some before the class, please use the readings in the column labelled "Background reading". This material will form the context and the examples for the discussion of approaches and theoretical stances for the week. We will usually cover content first in the meeting, except for Week 1.</i></p> <p><b>DISCUSSION/REQUIRED READINGS:</b> <i>Each week the material will lend itself to a discussion in approaches and theoretical topics in Classical Archaeology, appropriate to the time period covered. The readings listed in this column under 'Required Readings', found below the description of the Content/Discussion for each week, is the required reading that I expect you will have read and thought about in order to contribute to a broader class discussion about the subject. You might like to use the background reading suggested in order to understand the approach under investigation in the context of the material discussed.</i></p>	<p><b>DISCIPLINARY SUBJECT:</b> <i>Most weeks we will discuss a social issue in the field of Archaeology and Classics.</i></p> <p><b>ARCHAEOLOGICAL APPROACH:</b> <i>Each week I will introduce you to an approach used in archaeological investigation to better understand sites and those who built and lived in them. This will be a short lecture at the end of each session.</i></p> <p><b>BACKGROUND READING:</b> <i>You all come to Western with different backgrounds in archaeology and Classics. This column lists suggested reading if you have no background in the area under discussion and would like to gain some before the class. I will give a formal PowerPoint on this material, but the reading would give you more detail, if you feel it is necessary.</i></p> <p><b>Archaeology:</b> <i>This is reading that will describe the monuments, cities, material culture under discussion.</i></p> <p><b>Historical Period:</b> <i>This is reading that will introduce you to the historical period that we will discuss that week.</i></p>
<p><b>Date</b></p>	<p><b>TOPICS AND REQUIRED READINGS</b></p>	<p><b>ARCHAEOLOGICAL APPROACH/ DISCIPLINARY DISCUSSION/ BACKGROUND</b></p>

		<b>READING</b>
<b>WEEK 1: Nov. 16</b>	<p><b>DISCUSSION TOPIC: What is Classical Archaeology? The classic statements about the function and meaning of classical archaeology as a discipline</b></p> <p>Where are the borders of the discipline? How does this fit with other disciplines like Art History, Ancient History and Anthropological Archaeology?</p>	<b>ARCHAEOLOGICAL APPROACH:</b> Internet resources for research in Classical Archaeology
	<p><b>REQUIRED READINGS: (All resources available through Weldon Online)</b></p> <ol style="list-style-type: none"> <li>1. A. Snodgrass. 2012. "What is Classical Archaeology? Greek Archaeology," in S.E. Alcock and R. Osborne (eds.) <i>Classical Archaeology</i> 2nd ed. (Wiley-Blackwell) 13-29.</li> <li>2. M. Millett. 2012. "What is Classical Archaeology? Roman Archaeology," in S.E. Alcock and R. Osborne (eds.) <i>Classical Archaeology</i> 2nd ed. (Wiley-Blackwell) 30-47.</li> <li>3. M. Squire. 2012. "Classical Archaeology and the Contexts of Art History," in S.E. Alcock and R. Osborne (eds.) <i>Classical Archaeology</i> 2nd ed. (Wiley-Blackwell) 468-500.</li> <li>4. R. Laurence. 2012. <i>Roman Archaeology for Historians</i> (Routledge). Chapter 1: "Questions of Evidence"; Chap 2: "Dialogues of Academic Difference" pp. 1-23.</li> </ol>	

<p><b>Week 2:</b> <b>Nov. 23</b></p>	<p><b>CONTENT:</b> Bronze Age Archaeology in the Mediterranean. The fall and rise of the Greeks--Bronze Age collapse and the Dark Age, Lefkandi and Nichoria; Archaic period emergence of <i>polis</i>, monumental architecture, writing, social organization.</p> <p><b>DISCUSSION TOPIC: Collapse and reemergence of complex society</b> What does collapse mean? What processes are at play? How do we understand these processes archaeologically?</p>	<p><b>DISCIPLINARY SUBJECT: Gender and Diversity in Archaeology</b> What is a 'gendered archaeology'? Why do we need to take different approaches and have different voices on the past? What has changed in 25 years? Who practices archaeology? Whose narratives of the past are privileged? Why is a one-sided perspective a problem? Who researches and publishes in archaeology? Whose voices are the strongest? Whose voices are not heard in archaeology and specifically Classical Archaeology?</p> <p><b>ARCHAEOLOGICAL APPROACH:</b> Internet resources for research in Classical Archaeology (we'll do this either in week 1 or 2, wherever there's time), What do we do on an archaeological site? Excavation and interpretation of sites</p>
	<p><b>REQUIRED READINGS:</b></p> <ol style="list-style-type: none"> <li>1. Halstead, Paul. 2007. "Toward a model of Mycenaean palatial mobilization," In Michael L. Galaty and William A. Parkinson (eds), <i>Rethinking Mycenaean Palaces II: Revised and Expanded Second Edition</i>. Los Angeles: The Cotsen Institute of Archaeology. 66-73. (PDF)</li> <li>2. R.K. Faulseit. 2016. "Collapse, Resilience and Transformation in Complex Societies: Modeling trends and understanding diversity," in R.K. Faulseit and J.H. Anderson (eds.) <i>Beyond Collapse: Archaeological Perspectives on Resilience</i>,</li> </ol>	<p><b>BACKGROUND READING (only if needed):</b> <b>Archaeology:</b> J. Pedley. 2011. <i>Greek Art and Archaeology</i>, 5th ed. (Prentice Hall): Chapter 2 "The Middle Bronze Age c. 2000—1550 BC"; Chapter 3 "The Late Bronze Age c. 1550—1100 BC." Chapter 4 "The Dark Age and Geometric Greece c. 1100—700 BC"; Chapter 5 "The Orientalizing Period c. 700—600 BC"; Chapter 6 "Archaic Greece c. 600—480 BC."</p> <p>D. Preziosi and L.A. Hitchcock. 1999. <i>Aegean Art and Architecture</i> (Oxford)</p>

	<p><i>Revitalization, and Transformation in Complex Societies</i> (S. Illinois Univ.) 3-26. (PDF)</p> <p>3. I. Morris. 2010. "The Collapse and Regeneration of Complex Society in Greece, 1500-500 BC," In G.M. Schwartz and J.J. Nichols (eds.) <i>After Collapse: The Regeneration of Complex Societies</i> (Univ. of Arizona Press) 72-84. (PDF)</p> <p>4. T. Cullen. 1996. "Contributions to Feminism in Archaeology," <i>AJA</i> 100, 409–414. (JSTOR)</p> <p>5. E. Mohl. 2020. "Diversity in the Past, Diversity in the Present? Issues of Gender, Whiteness, and Class in 'Classical' Archaeology," <i>Proceedings of the 19th International Congress of Classical Archaeology</i>, Session 52.  <a href="https://books.ub.uni-heidelberg.de/pro pylaeum/reader/download/570/570-29-90737-1-10-20201012.pdf">https://books.ub.uni-heidelberg.de/pro pylaeum/reader/download/570/570-29-90737-1-10-20201012.pdf</a></p> <p>Of interest:</p> <p>L. Lodwick. 2020. "Some Brief Statistics on Women in Classical Archaeology," <i>Proceedings of the 19th International Congress of Classical Archaeology</i>, Session 52.  <a href="https://books.ub.uni-heidelberg.de/pro pylaeum/reader/download/570/570-29-90737-1-10-20201012.pdf">https://books.ub.uni-heidelberg.de/pro pylaeum/reader/download/570/570-29-90737-1-10-20201012.pdf</a></p>	<p>J. Boardman. 1991. <i>Greek Sculpture: The Archaic Period</i> (Thames &amp; Hudson)</p> <p><b>Historical Period:</b></p> <p>S. Pomeroy et al. 2012. "Early Greece and the Bronze Age," in <i>Ancient Greece: A Political, Social, and Cultural History</i> (Oxford) Chapter 1.</p> <p>S. Pomeroy et al. 2012. "The 'Dark Age' of Greece and the Eight-century 'Renaissance' (ca. 1200-750/700)," and "Archaic Greece (c. 750/700-480)," in <i>Ancient Greece: A Political, Social, and Cultural History</i> (Oxford) Chs. 2-3</p>
<p><b>WEEK 3:</b>  <b>Nov. 30</b></p>	<p><b>CONTENT:</b> The Archaic Period in Rome  The beginnings of Rome and the city of the Monarchy and early Republic.</p> <p><b>DISCUSSION TOPIC: State formation</b>  What are the primary factors in the process</p>	<p><b>DISCIPLINARY SUBJECT:</b>  <b>Dominant Voices in Archaeology</b>  Who researches and publishes in archaeology? Whose voices are the strongest? Whose voices are not heard in archaeology and</p>

	<p>of a small settlement becoming a large 'State'? What are the archaeological indicators of this growth and status? What factors came into play specifically in Rome?</p>	<p>specifically Classical Archaeology?</p> <p><b>ARCHAEOLOGICAL APPROACH:</b> Bioarchaeology, Physical anthropology and collaborations with science and social science fields</p>
	<p><b>REQUIRED READINGS:</b></p> <p>1. L. Motta and N. Terrenato. 2006. "The Origins of the State <i>par excellence</i>: Power and Society in Iron Age Rome," In C. Haselgrove (ed.) <i>Celtes et Gaulois, l'Archéologie face à l'Histoire. Les mutations de la fin de l'âge du Fer. Actes de la table ronde de Cambridge (Cambridge, 7-8 juillet 2005)</i> (Glux-en-Glenne: Bibracte) 225-234. (PDF)</p> <p>2. D. Haggis and N. Terrenato. 2011. "Introduction," in D. Haggis and N. Terrenato (eds.) <i>State Formation in Italy and Greece: Questioning the Neoevolutionist Paradigm</i> (Oxbow)(PDF)</p> <p>For Context also read: Review of Haggis-Terrenato by a historian: R. Billows, 2013. <i>Journal of Interdisciplinary History</i> 43.4: 609-611 (JSTOR)</p> <p>Review of Haggis-Terrenato by an archaeologist: R. Schon, 2012. <i>American Journal of Archaeology</i> (JSTOR)</p> <p>3. L. Heath-Stout. 2020. "Who writes about archaeology? An intersectional study of authorship in archaeological journals," <i>American Antiquity</i> 2020, 1-20. (Weldon online or grab it from her Academia page)</p> <p>Of Interest: W. White and C. Draycott. 2020. "Why the whiteness of archaeology is a problem," <i>Sapiens</i> 7 July 2020: <a href="https://www.sapiens.org/archaeology/archaeology-diversity/">https://www.sapiens.org/archaeology/archaeology-diversity/</a></p>	<p><b>BACKGROUND READING (only if needed):</b></p> <p><b>Archaeology:</b> R.R. Holloway. 1994. <i>The Archaeology of Early Rome and Latium</i> (Routledge) T.J. Cornell. 1995. <i>The Beginnings of Rome: Italy and Rome from the Bronze Age to the Punic Wars (c. 1000-264 BC)</i> (Routledge)</p> <p><b>Historical Period:</b> Boatwright-Gargola-Lenski-Talbert. 2011.. <i>The Romans from Village to Empire</i> (Oxford), 2<sup>nd</sup> edition. Chapters 1-8. Mario Torelli, "Archaic Rome between Latium and Etruria," <i>The Cambridge Ancient History</i> VII, 2 (Cambridge 1988) 30 ff.</p>

<p><b>Week 4:</b> <b>Dec. 7</b></p>	<p><b>CONTENT:</b> Classical Greece--Athens in the 5th century, Parthenon, Acropolis, Agora; Delphi and Olympia--The pan-Hellenic sanctuaries as an extension of the Classical polis.</p> <p><b>DISCUSSION TOPIC: The built environment and political 'propaganda'</b> How do the Greeks master using the backdrop of the built environment (architecture, public art, etc) to support a political agenda? What is and is not allowed in this process? What spaces are used for 'propaganda' and what rules govern the use of space in different ways?</p>	<p><b>ARCHAEOLOGICAL APPROACH:</b> Ceramics and related approaches: Lipid analysis, petrography, connoisseurship.</p>
	<p><b>REQUIRED READINGS:</b></p> <ol style="list-style-type: none"> <li>1. R. Osborne. 1994. "Democracy and Imperialism in the Panathenaic Procession: The Parthenon frieze in its context," In Coulson et al (eds.) <i>The Archaeology of Athens and Attica under the Democracy</i> (Oxford) 143-50.</li> <li>2. J.J. Pollitt. 1997. "The meaning of the Parthenon frieze," in D. Buitron-Oliver (ed.) <i>The interpretation of architectural sculpture in Greece and Rome</i> (Washington) 51-65.</li> <li>3. R. Neer. 2004. "The Athenian Treasury at Delphi and the Material of Politics," <i>Classical Antiquity</i> 23.1: 63-93 (JSTOR)</li> </ol>	<p><b>BACKGROUND READING (only if needed):</b></p> <p><b>Archaeology:</b> J. Pedley. <i>Greek Art and Archaeology</i>, 5th ed. (Prentice Hall). Chapter 7 "The Period of Transition c. 480—450 BC"; Chapter 8 "The High Classical Period c. 450—400 BC." (More in depth) J. Boardman. 1985. <i>Greek Sculpture: The Classical Period</i>; 1995. <i>Greek Sculpture: The Late Classical Period</i> (Thames &amp; Hudson)</p> <p><b>Historical Period:</b> S. Pomeroy et al. 2012. <i>Ancient Greece: A Political, Social, and Cultural History</i> (Oxford) Chapters 5-7: "The Growth of Athens and the Persian Wars."; "The Rivalries of the Greek City-States and the Growth of Athenian Democracy."; "Greece on the Eve of the Peloponnesian War."</p>

<p><b>WEEK 5:</b> <b>Jan. 11</b></p>	<p><b>CONTENT: The Roman Republic and the Hellenistic World</b></p> <p>Conquest and consolidation of the Mediterranean, 261-100 BCE: Roman provincial organization. The effects of conquest on the city of Rome: Mid-Republican Victory temples (Sant’Omobono; Forum Boarium; Forum Holitorium; Largo Argentina).</p> <p><b>DISCUSSION TOPIC:</b> How did the process of conquest by Rome change the Hellenistic world, especially Greece? How did conquest change the face of Rome itself? In what ways did Rome in the middle Republic transform itself to be the capital of a huge empire?</p>	<p><b>DISCIPLINARY SUBJECT: White supremacy and classical archaeology (and classics)</b></p> <p>How has the content of the classical world been co-opted by white supremacist and alt-right agendas? Why is the classical world particularly susceptible to these appropriations? How can we derail those efforts and take back the subject?</p>
	<p><b>REQUIRED READINGS:</b></p> <p>1. M.C. Hoff. 2013. "Greece and the Roman Republic: Athens and Corinth from the Late Third Century to The Augustan Era," in J.D. Evans (ed.), <i>A Companion to the Archaeology of the Roman Republic</i> (Wiley-Blackwell) 559-77. (Weldon Online)</p> <p>2. P.J.E. Davies. 2013. "The Archaeology of Mid-Republican Rome: The Emergence of a Mediterranean Capital," in J.D. Evans (ed.), <i>A Companion to the Archaeology of the Roman Republic</i>. Blackwell. 441-58. (Weldon Online)</p> <p>(These are all short and you’ll go down a rabbit hole anyway, so we may as well all be down the same one! Read some or all of this, do what you can)</p> <p>3. D. Zuckerberg. 2016. "How to be a good classicist under a bad emperor," Eidolon: <a href="https://eidolon.pub/how-to-be-a-good-classicist-under-a-bad-emperor-6b848df6e54a">https://eidolon.pub/how-to-be-a-good-classicist-under-a-bad-emperor-6b848df6e54a</a></p> <p>4. S. Iling. 2019. "Why the Alt-right loves Ancient Rome."</p>	<p><b>BACKGROUND READING (only if needed):</b></p> <p><b>Art and Archaeology:</b></p> <p>N. Ramage and A. Ramage. 2015. <i>Roman Art</i>, 6th ed. (Pearson). Chapter 2 "The Roman Republic"</p> <p><b>Historical Period:</b></p> <p>E. Gruen. 1984. <i>The Hellenistic World and the Coming of Rome</i>. University of Calif. Press.</p> <p>E. Gruen. 2004. "Rome and the Greek World," in H. Flower (ed.) <i>Cambridge Companion to the Roman Republic</i> (Cambridge) 242-268.</p> <p>Chapters in the Blackwell Companion to the Roman Republic (N. Rosenstein and R. Morstein-Marx, eds. 2006) or the Cambridge Companion to the Roman Republic (H. Flower, ed., 2004)</p> <p>A. Eckstein. 2008. <i>Rome Enters the Greek East: From Anarchy to Hierarchy in the Hellenistic Mediterranean</i>, 230-</p>



<p><a href="https://www.vox.com/2019/11/6/20919221/alt-right-history-greece-rome-donna-zuckerberg">https://www.vox.com/2019/11/6/20919221/alt-right-history-greece-rome-donna-zuckerberg</a></p> <p>5. J. Pinkowski. 2019. "Hate Groups Love Ancient Greece and Rome. Scholars Are Pushing Back." Undark: <a href="https://undark.org/2019/05/27/hate-groups-love-ancient-greece-and-rome-and-scholars-are-pushing-back/">https://undark.org/2019/05/27/hate-groups-love-ancient-greece-and-rome-and-scholars-are-pushing-back/</a></p> <p>6. S. Bond. 2017. "Why we need to start seeing the classical world in color" Hyperallergic: <a href="https://hyperallergic.com/383776/why-we-need-to-start-seeing-the-classical-world-in-color/">https://hyperallergic.com/383776/why-we-need-to-start-seeing-the-classical-world-in-color/</a> And to understand the extreme reactions from the alt-right about this work: <a href="https://www.insidehighered.com/news/2017/06/19/classicist-finds-herself-target-online-threats-after-article-ancient-statues">https://www.insidehighered.com/news/2017/06/19/classicist-finds-herself-target-online-threats-after-article-ancient-statues</a></p> <p>7. Read something from "Pharos: Doing justice to the classics" and informally report back to the class: <a href="http://pages.vassar.edu/pharos/">http://pages.vassar.edu/pharos/</a></p> <p>Email the group to tell us what you'll read so we get different perspectives.</p> <p><i>*If possible, attend session at the Society for Classical Studies annual meeting on "Greco-Roman Antiquity and White Supremacy" (Organized by Curtis Dozier, Vassar College, Director of Pharos Project): Saturday, January 9<sup>th</sup>, 9am – 12pm.</i></p>	<p>170 BC (Blackwell). Chapter 1 "Roman expansion and the pressures of anarchy" pp. 3-28. (Weldon Online)</p>
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<p><b>WEEK 6:</b> <b>Jan. 18</b></p>	<p><b>CONTENT: The Late Republic and early Empire in Rome</b> The competition of the late Republic and the age of Augustus--Theatre complex of Pompey, Forum of Julius Caesar, Temple of Divus Julius, changes in Forum under Augustus, Forum of Augustus, Mausoleum of Augustus, Ara Pacis/Horologium Complex, Late Republican burial monuments.</p> <p><b>DISCUSSION TOPIC: Images as power and language</b> How do Rome's politicians of the late Republic and early empire use images as propaganda? What are the most successful building programs? How do the overall messages of different individuals vary or agree? How does the Roman use of the built environment differ from that of 5th century Athens?</p>	<p><b>DISCIPLINARY SUBJECT: Archaeology, colonialism and “protecting Western Civilization” (quotes and caps intentional)</b> How have colonial endeavors shaped the field of classical archaeology? Why is the narrative of the “Foundations of Western Civilization” problematic? Who is included and who is excluded in these narratives? How has this discussion changed in the last 10 years?</p> <p><b>ARCHAEOLOGICAL APPROACH:</b> Site recording: Photogrammetry, 3D modelling, geophysics analysis, LiDAR, GIS in archaeology.</p>
	<p><b>REQUIRED READINGS:</b></p> <ol style="list-style-type: none"> <li>1. T. Hölscher. 2004. <i>The Language of Images in Roman Art</i> (Cambridge). "Introduction," "The Greek Paradigm" and "The Monuments: How the language works" pp. 1-22; "Conclusion: language of imagery and culture of empire." pp. 125-127. (PDF)</li> <li>2. P. Zanker. 1990. <i>The Power of Images in the Age of Augustus</i> (Michigan). "Introduction" pp. 1-4; Chapter 1 "Conflict and Contradiction in the Imagery of the Dying Republic" pp. 5-31; Chapter 2 "Rival Images: Octavian, Antony, and the Struggle for Sole Power" pp. 33-77; Chapter 3 "The Great Turning Point: Intimations of a New Imperial Style" pp. 79-100. (Basically, read pages 1-100). (PDF)</li> <li>3. S. Pollock. 2010. "Decolonizing Archaeology: Political Economy and Archaeological Practice in the Middle</li> </ol>	<p><b>BACKGROUND READING (only if needed):</b></p> <p><b>Archaeology:</b> N. Ramage and A. Ramage. 2015. <i>Roman Art</i>, 6th ed. (Pearson). Chapter 3 "Augustus and the Imperial Idea"; Chapter 4 "The Julio-Claudians." (More in depth) J.S. Richardson. 2012. <i>Augustan Rome 44BC to AD 14: The Restoration of the Republic and the Establishment of the Empire</i> (Edinburgh)</p> <p><b>Historical Period:</b> Boatwright-Gargola-Lenski-Talbert. 2011.. <i>The Romans from Village to Empire</i> (Oxford), 2<sup>nd</sup> edition. Chapters 9-10.</p>

	<p>East," in R. Boytner, L. Swartz Dodd and B. Parker (eds.), <i>Controlling the Past, Owning the Future. The Political Uses of Archaeology in the Middle East</i>, 196-216. Tuscon. (PDF)</p> <p>4. L. Meskell. 2020. "Imperialism, Internationalism, and Archaeology in the Un/Making of the Middle East," <i>American Anthropologist</i> 122, 554-567.</p> <p><a href="https://anthrosource-onlinelibrary-wiley-com.proxy1.lib.uwo.ca/doi/pdfdirect/10.1111/aman.13413">https://anthrosource-onlinelibrary-wiley-com.proxy1.lib.uwo.ca/doi/pdfdirect/10.1111/aman.13413</a></p>	
<p><b>WEEK 7:</b> <b>Jan. 25</b></p>	<p><b>CONTENT:</b> The Emperors and the Roman Empire--Rome under the emperors; Provincial incorporation and development of frontiers; Material culture in the provinces (Art, funerary monuments, etc); Provincial cities and major monuments (Hadrian's Wall, La Turbie, Adamklissi, Sebasteion at Aphrodisias, Dura Europos, Palmyra, Fayum Portraits)</p> <p><b>DISCUSSION TOPIC: 'Romanization' and the archaeology of identity and Ethnicity</b></p> <p>How did the incorporation of so many different cultural groups into the 'Roman' empire change what it meant to 'be Roman'? What are the barriers (historically and now) to our study and understanding cultural change in the provinces? How do we approach understanding individual or collective identity from the archaeological record?</p>	<p><b>DISCIPLINARY SUBJECT:</b> <b>Decentering the classical world</b></p> <p>Why does "the canon" include what it does? Based on everything we've looked at in these 8 weeks, whose voices and perspectives have created that "canon"? Who is missing? Most importantly, how can we decenter what has typically been taught in classics? Why is it important for us to do that?</p>

	<p><b>REQUIRED READINGS:</b></p> <ol style="list-style-type: none"> <li>1. R. Hingley. 1996. "The legacy of Rome: the rise, decline and fall of the theory of Romanization," in J. Webster and N. J. Cooper (eds.), <i>Roman imperialism: post-colonial perspectives</i> (Leicester) 35-48. (PDF)</li> <li>2. M.J. Versluys. 2014. "Understanding objects in motion: An archaeological dialogue on Romanization," <i>Archaeological Dialogues</i> 20.1, 1-20. Read with all responses. <i>Archaeological Dialogues</i> 20.1 (Weldon Online)</li> <li>3. M. Díaz-Andreu and S. Lucy. 2005. "Introduction," in M. Díaz-Andreu, S. Lucy, S. Babić and D.N. Edwards, <i>The Archaeology of Identity</i> (Routledge) pp. 1-12.</li> <li>4. S. Jones. 1997. "Introduction," in <i>The Archaeology of Ethnicity: Constructing identities in the past and present</i> (Routledge) 1-14.</li> <li>5. R.F. Kennedy. 2017. "Why I teach about race and ethnicity in the classical world," <i>Eidolon</i>: <a href="https://eidolon.pub/why-i-teach-about-race-and-ethnicity-in-the-classical-world-ade379722170">https://eidolon.pub/why-i-teach-about-race-and-ethnicity-in-the-classical-world-ade379722170</a></li> <li>6. D.E. McCoskey. 1999. "Answering the Multicultural Imperative: A Course on Race and Ethnicity in Antiquity," <i>The Classical World</i> 92.6, 553-61. (JSTOR)</li> </ol>	<p><b>BACKGROUND READING (only if needed):</b></p> <p><b>Archaeology:</b> N. Ramage and A. Ramage. 2015. <i>Roman Art</i>, 6th ed. (Pearson). Chapter 5 "The Flavians: Savior to Despot"; Chapter 6 "Trajan, <i>Optimus Princeps</i>"; Chapter 7 "Hadrian and the Classical Revival"; Chapter 8 "The Antonines"; Chapter 9 "The Severans."</p> <p><b>Historical Period:</b> Boatwright-Gargola-Lenski-Talbert. 2011.. <i>The Romans from Village to Empire</i> (Oxford), 2<sup>nd</sup> edition. Chapters 11-12.</p>
<p><b>Week 8 Feb. 1</b></p>	<p>Exam for Part II</p>	

## *Important Policies*

### **Note from the Dean of Arts and Humanities**

You are responsible for ensuring that you have successfully completed all course

prerequisites and that you have not taken an antirequisite course. Lack of prerequisites may not be used as basis of appeal. If you are not eligible for a course, you may be removed from it at any time, and you will receive no adjustment to your fees. These decisions cannot be appealed.

## **Plagiarism**

Students must write their essays and assignments in their own words. Whenever students take an idea, or a passage of text from another author, they must acknowledge their debt both by using quotation marks where appropriate and by proper referencing such as footnotes or citations. Plagiarism is a major academic offence (see Scholastic Offence Policy in the Western Academic Calendar).

## **Scholastic Offences**

Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at the following Web site:

[http://www.uwo.ca/univsec/pdf/academic\\_policies/appeals/scholastic\\_discipline\\_undergrad.pdf](http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf)

## **Academic Consideration for Absences**

Please note that Western's policy on academic consideration is currently being reviewed and may change before this course begins. The policy as it is now can be found here:

[https://www.uwo.ca/univsec/pdf/academic\\_policies/appeals/accommodation\\_illness.pdf](https://www.uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_illness.pdf)

Students seeking academic consideration for any missed tests, exams and/or assignments worth 10% or more of their final grade must apply to the Office of the Dean (i.e., an academic counsellor) of their home faculty and provide documentation. Academic consideration cannot be granted by the instructor or department.

In addition to applying to the Office of the Dean of their home faculty, students seeking academic consideration must communicate with their instructors no later than 24 hours after the end of the period covered by the Student Medical Certificate, or immediately upon their return following a documented absence.

## **Western Accessibility Policy**

Western has many services and programs that support the personal, physical, social and academic needs of students with disabilities. For more information and links to these

services: <http://accessibility.uwo.ca/>

## **Accessibility Options**

Accessible Education plays a central role in Western's efforts to ensure that its academic programs are accessible for all students at the graduate and undergraduate levels. Accessible Education arranges academic accommodation for classes, exams, internships and other course or program activities. Accessible Education also provides digital and Braille textbooks, accessible campus transportation, learning strategy instruction for students with learning disabilities, access to computer labs that are equipped with assistive technology, referrals for assessments and other services, and bursaries for students who meet OSAP's eligibility criteria. You may wish to contact SAS at 519 661-2111 x 82147 or visit their website: [http://academicsupport.uwo.ca/accessible\\_education/index.html](http://academicsupport.uwo.ca/accessible_education/index.html) for any specific question regarding an accommodation.

Information regarding accommodation of exams is available on the Registrar's website: [www.registrar.uwo.ca/examinations/accommodated\\_exams.html](http://www.registrar.uwo.ca/examinations/accommodated_exams.html)

## **Mental Health**

Students who are in emotional/mental distress should refer to Mental Health@Western <https://www.uwo.ca/health/> for a complete list of options about how to obtain help.

## **Copyright**

Lectures and course materials, including power point presentations, outlines, and similar materials, are protected by copyright. You may take notes and make copies of course materials for your own educational use. You may not record lectures, reproduce (or allow others to reproduce), post or distribute lecture notes, wiki material, and other course materials publicly and/or for commercial purposes without my written consent.

## **Note**

The course requirements and/or grade weighting might change if the course has to be offered remotely.