

Term Information

Effective Term Spring 2019

General Information

Course Bulletin Listing/Subject Area Religious Studies
Fiscal Unit/Academic Org Comparative Studies - D0518
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3666
Course Title Magic in the Modern World
Transcript Abbreviation Modern Magic
Course Description This course traces the modern revival of magic and neo-paganism, both in new religious movements and in popular culture, novels, music and film, from 1870 to the present. The course examines the intersections between emergent magical groups and various social and political movements.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Recitation, Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Never
Campus of Offering Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions
Electronically Enforced Yes

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code 38.0201
Subsidy Level General Studies Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:
Culture and Ideas; Global Studies (International Issues successors)

Course Details

Course goals or learning objectives/outcomes

- Explore the role of political and social circumstances in shaping magical communities
- Consider what constitutes a religion and various magical movements' roles as religious
- Trace the transmission of modern magic from England to Western Europe and the United States, while also examining influence of non-Western traditions
- Analyze, interpret and evaluate the revival of magic in the modern period and how it has helped influence the beliefs, perceptions and norms that have guided the behavior of many new religious groups over the last two hundred years
- Examine what motivates backlash against modern magic

Content Topic List

- Magic
- new religious movements
- Neo-paganism
- fantasy literature
- occultism and popular culture
- modernity
- fan culture

Sought Concurrence

Yes

Attachments

- Magic in the Modern World Syllabus.pdf: syllabus
(Syllabus. Owner: Vu,Elizabeth A)
- GE Rationale and Assessment Plan for %22Magic in the Modern World%22.pdf: GE rationale and assessment
(GEC Course Assessment Plan. Owner: Vu,Elizabeth A)
- concurrence_magic_eng.pdf: English concurrence
(Concurrence. Owner: Vu,Elizabeth A)
- concurrence_magic_gll.pdf: Germanic concurrence
(Concurrence. Owner: Vu,Elizabeth A)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Vu,Elizabeth A	06/25/2018 04:32 PM	Submitted for Approval
Approved	Shank,Barry	06/25/2018 04:37 PM	Unit Approval
Approved	Heysel,Garett Robert	06/25/2018 07:49 PM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Hanlin,Deborah Kay Oldroyd,Shelby Quinn Vankeerbergen,Bernadette Chantal Nolen,Dawn	06/25/2018 07:49 PM	ASCCAO Approval

RS/ MEDREN 3666
MAGIC IN THE MODERN WORLD
From the Golden Dawn to Harry Potter

Spring 2018
Classroom: TBA
Meeting Time: TBA

Dr. Hugh B. Urban
Distinguished Professor, Department of Comparative Studies
431 Hagerty Hall
urban.41@osu.edu
office hours: by appointment

Course Description and Outline

Since the end of the nineteenth century, there has been a tremendous revival of interest in magic, witchcraft, and paganism throughout the United States, England and Europe. This course will trace the modern revival of magic and neo-paganism, both in new religious movements and in popular culture, novels, music and film, from roughly the 1870s to the present. The course is designed as the sequel to the popular course, **"Magic and Witchcraft in the Middle Ages and Renaissance"** (MEDREN 2666). However, students are also encouraged to take this course either before or without MEDREN 2666.

The course will explore the roots of modern magic in late medieval and early modern sources, and then trace the development of modern magical movements such as the Golden Dawn, Wicca, and modern Druidism. Along the way, it will also examine the intersections between these magical groups and various social and political movements, such as second wave and radical feminism and various forms of environmentalism from the 1960s onward. We will also discuss the backlash against modern magic among some Christian groups as well as the "Satanic Panic" that spread across the U.S. in the 1980s. Finally, in the last section of the course, we will also examine the role of magic in popular culture, fiction, film and television, through heavy metal music and works such as *The Lord of the Rings*, the *Chronicles of Narnia*, *Harry Potter*, *The Magicians*, and others.

In addition to close readings of primary and secondary texts, the course will also include guest speakers and several field trips to local Neo-Pagan events. Students will develop a final group project on a topic of their own choosing to be presented to the class during the last two weeks of the semester.

GENERAL EDUCATION
Goals and learning Outcomes

The course fulfills the General Education requirement for “Cultures and Ideas” and “Diversity: Global Studies.”

Cultures and Ideas

Goals: Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

Expected Learning Outcomes: 1. Students analyze and interpret major forms of human thought, culture, and expression; 2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.

The course will satisfy the expected learning outcomes of Cultures and Ideas through in-class discussions, three written papers and a final group project that requires students to “analyze, interpret and evaluate” the revival of magic in the modern period and how it has helped influence the “beliefs, perceptions and norms” that have guided the behavior of many new religious groups over the last two hundred years.

Diversity: Global Studies

Goals: Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

Expected Learning Outcomes: 1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world’s nations, peoples and cultures outside the U.S; 2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

The course will satisfy the expected learning outcomes of Diversity: Global Studies by tracing the transmission of modern magic from England to Western Europe and the United States, while also examining influence of non-Western traditions such as Hinduism and Buddhism. Through readings, class discussions, and written papers, students will understand modern magic and Neo-paganism as emblematic of the complex, interconnected, and dynamic nature of global culture since the mid-nineteenth century.

READINGS

Required Texts

(Available at OSU bookstore and on reserve at Main Library)

Ronald Hutton, *Triumph of the Moon: A History of Modern Pagan Witchcraft* (Oxford University Press, 2001)
Sarah Pike, *Earthly Bodies, Magical Selves* (University of California Press, 2001)
Margot Adler, *Drawing Down the Moon* (Penguin, 2006)
Nevill Drury, *A History of Magic in the Modern Age* (Carroll and Graf, 2000)
Hugh B. Urban, *Magia Sexualis: Sex, Magic and Liberation in Modern Western Esotericism* (University of California Press, 2005)
C.S. Lewis, *The Magician's Nephew* (Scholastic, 1955)

Readings on our Carmen web-site:

There are also a number of short articles and chapters on the contents section of our Carmen site.

REQUIRMENTS AND EVALUATIONS

Evaluations in this class will be based on four things:

1. Attendance and participation (20% of final grade). This means a) attendance to all classes; b) completing the readings for each day; and b) vigorous participation in class discussions. **More than two absences will lower your final grade** (by 2 percentage points per absence).
2. Generating discussion questions based on the readings (15% of final grade). Students will post 1-2 discussion questions on the readings once a week (half the class for Tuesdays and half the class for Thursdays). Question should be posted on our Carmen site **by 8pm the night before class**.
3. Three short written papers (4-6 pages) on assigned topics (each 15% of final grade). The papers must make use of the readings discussed in class.
4. Group project on a religious movement or topic not covered in class (20% of final grade). Students will work in groups of 3-5 members and will do a 30-40 minute presentation to the class. Extra points will be given for the overall best presentation and for the most entertaining presentation.

Grading Scale:

A	93-100	C	73-76
A-	90-92	C-	70-72
B+	87-89	D+	67-69
B	83-87	D	63-66
B-	80-82	D-	60-62
C+	77-79	E	0-59

STUDENT RIGHTS AND CONDUCT

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of academic misconduct. The term "academic misconduct" includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee. For additional information, see Code of Student Conduct: <http://studentlife.osu.edu/csc/>

The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: slds@osu.edu; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

SYLLABUS

WEEK I. THE ROOTS OF MODERN MAGIC: MEDIEVAL AND EARLY MODERN SOURCES

1-9 What is Magic? Is Magic different from "Religion," or just Religion we Don't like?

Read: *Encyclopedia of Religion*, "Magic" (on Carmen)

1-11 The Roots of Modern Magic in Late Medieval and Early Modern Europe

Read: Drury, *History of Magic*, pp. 1-36

WEEK II. THE MAGICAL REVIVAL IN NINETEENTH CENTURY ENGLAND

1-16 Magic and Paganism in Romantic Literature and Art

Read: Hutton, *Triumph of the Moon*, pp. 3-65

1-18 The Hermetic Order of the Golden Dawn

Read: Drury, *History of Magic*, pp.37-53
Hutton, *Triumph*, pp.66-83

WEEK III. "THE GREAT BEAST:" ALEISTER CROWLEY AND "MAGICK"

1-23 The Beast 666: Aleister Crowley as Explorer, Poet, and Magician

Read: Hutton, *Triumph*, pp. 71-204
Drury, *History of Magic*, pp.89-110
Film: "Aleister Crowley"

1-25 Crowley, Sex Magick, and the Ordo Templi Orientis

Read: Urban, *Magia*, pp. 81-139

WEEK IV. THE REBIRTH OF WITCHCRAFT: WICCA IN 20th CENTURY ENGLAND

1-30 Gerald Gardner and the First Modern Covens in England

Read: Hutton, *Triumph*, pp.205-252
Drury, *History of Magic*, pp.143-167

2-1 Doreen Valiente and the Development of Wicca as a Religious Movement

Read: Urban, *Magia*, pp.162-190
Film: "Witchcraft: Rebirth of the Old Religion"

* * * * Note: First Short Paper due February 3 * * * * *

WEEK V. WICCA, FEMINISM AND ENVIRONMENTALISM IN THE UNITED STATES

2-6 Neo-Paganism and Feminism

Read: Adler, *Drawing Down the Moon*, pp.176-232
Film: "The Burning Times"

2-8 Neo-Paganism and Environmentalism

Read: Adler, *Drawing Down the Moon*, pp.373-438

Filmed lecture: "Starhawk discusses Permaculture at Harvard Divinity School"

WEEK VI. NEOPAGAN FESTIVAL CULTURE

2-13 Pagans, Festivals and Alternative Community

Read: Pike, *Earthly Bodies*, pp.1-86

2-15 Pagans,, Gender, and Sexuality

Read: Pike, *Earthly Bodies*, pp.155-226.

WEEK VII. MODERN SATANISM: CHURCH OF SATAN AND TEMPLE OF SET

2-20 The Age of Satan: LaVey and the Church of Satan in the 1960s

Read: Urban, *Magia*, pp.191-209

2-22 The Temple of Set, Werewolf Order other Modern Satanists

Read: Urban, *Magia*, pp.210-221

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WEEK VIII. "THEY SOLD THEIR SOULS FOR ROCK N ROLL:" Magic, Satanism, and Music

2-27 Magic and Music in the 1960s and 70s: From Coven to Led Zeppelin

Read: Baddely, *Lucifer Rising, I* (on Carmen)

3-1 Satanism and Heavy Metal: from Black Sabbath to Gorogoroth

Read: Baddely, *Lucifer Rising, II* (on Carmen)

Film: "They Sold their Souls for Rock n Roll"

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WEEK IX. "THE SATANIC PANIC:" FEARS OF WITCHCRAFT AND SATANISM IN THE 1980s

3-6 Cult Scares and Satanic Panic from the 1960s to the Reagan Era

Pike, *Earthly Bodies*, pp.87-102

3-8 Magic and the Law: the debate over Wicca at Fort Hood Military Base

Read: Urban, "Wicca and Neopaganism" (on Carmen)

WEEK X. SPRING BREAK

3-13 and 3-15 no class

WEEK XI. Magic in Modern Fiction, I: *Lord of the Rings* and *Narnia*

3-20 C.S. Lewis and Christian Magic

Read: Lewis, *The Magician's Nephew*

Laconte, *A Hobbit, A Wardrobe and a Great War* (Carmen)

3-22 Magic, Wizardry, and Catholicism in Tolkien's Middle Earth

Read: Excerpts from Tolkien, *Lord of the Rings* (on Carmen)
Laconte, *A Hobbit, A Wardrobe and a Great War, II* (Carmen)
Curry, "Magic vs. Enchantment" (Carmen)

WEEK. XII. Magic and Fan Religion in Modern Fiction, II: Harry Potter

3-27 Magic and Morality in Harry Potter

Film clips: *Harry Potter and the Sorcerer's Stone*
Read: Feldt, "Contemporary Fantasy Fiction" (Carmen)

3-29 Harry Potter Fan Culture and Pilgrimage as a "new Religion"?

Read: Larsen, "(Re)claiming Harry Potter Fan Pilgrimage Sites" (Carmen)

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WEEK XIII. The Magic of Cyberspace: Technopagans and Cyber-covens

4-3. Chaos Magic and Technopagans

Read: Drury, *A History of Magic*, pp.234-254. Drury, "Magic and Cyberspace" (Carmen)

4-5 Cyber-covens and Virtual Ritual

read: Urban, *Magia Sexualis*, pp.222-254
Cowan, *Cyberhenge* (on Carmen)

WEEK XIV. STUDENT PROJECTS AND PRESENTATIONS, I

4-10 Working Day on Presentations in Class

attendance counts double

4-12 Student presentations

Readings TBA; attendance counts double

WEEK XV. STUDENT PROJECTS AND PRESENTATIONS, II

4-17 Student Presentations

Readings TBA; attendance counts double

4-19 Student Presentations

Readings TBA; attendance counts double

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**GE Rationale and Assessment Plan for
“Magic in the Modern World, from the Golden Dawn to Harry Potter”
Religious Studies 3666/ Medieval and Renaissance Studies 3666**

Rationale

Since the end of the nineteenth century, there has been a tremendous revival of interest in magic, witchcraft, and paganism throughout the United States, England and Europe. This course will trace the modern revival of magic, both in new religious movements and in popular culture, novels, music and film, from roughly the 1870s to the present. The course is designed as the sequel to the popular course, **“Magic and Witchcraft in the Middle Ages and Renaissance” (MEDREN 2666)**. However, students are also encouraged to take this course either before or without MEDREN 2666.

The course will first explore the roots of modern magic in late medieval and Renaissance sources and then trace the development of modern magical movements such as the Golden Dawn, Wicca, modern Druidism, and the many other groups that fall under the broad label of “Neo-Paganism.” Along the way, it will examine the intersections between these magical groups and various social and political movements, such as second wave and radical feminism and various forms of environmentalism from the 1960s onward. We will also discuss the backlash against modern magic among Evangelical Christians, as well as the “Satanic Panic” that spread across the U.S. in the 1980s. Finally, in the last section of the course, we will examine the role of magic in popular culture, fiction, and film, discussing its influence in contemporary music and in novels such as *The Lord of the Rings*, the *Chronicles of Narnia*, *Harry Potter*, *The Magicians*, and others.

The course will fulfill the goals and expected learning outcomes of **“Cultures and Ideas” and “Diversity: Global Studies”** through a mixture of close readings of texts, detailed discussion of historical and cultural context, and written assignments designed to synthesize the material covered in class. More specifically, in order to meet the goals of **“Culture and Ideas,”** the class will help students “evaluate significant cultural phenomena and ideas” by situating the modern revival of magic very concretely in its historical and social contexts. This will include: the influence of Romanticism and the interest in Classical Greek and Roman religions in nineteenth century England; the reactions against industrialism, urbanization, and environmental destruction in the early twentieth century; the rise of second-wave feminism and early environmentalist movements, which intersected with the spread of Neo-paganism in the U.S.; the backlash against modern magic and witchcraft during the “Satanic panic” of the 1980s, and so on. The class will examine the ways in which the new interest in magic influenced not only an array of new religious movements (of which Wicca is the most prominent) but also new genres of fantasy literature, occult themes in film, and new trends in Rock, Heavy Metal, and Industrial music. At the same time, we will also discuss the rise of new kinds of communities around these new popular genres, such as the phenomenon of Harry Potter fan cultures, which some scholars have described as a new form of “religion” or at least “quasi-religion.”

The readings will approach these materials from multiple theoretical and methodological approaches, including History, Religious Studies, Comparative Literature, Cultural Studies, and Anthropology. Students will be asked to write three papers that situate the revival of magic during specific historical periods and specific cultural locations, while utilizing the various theoretical and methodological approaches discussed in the readings. Finally, at the end of the course, students will work in small groups to develop an original research project on a topic of their own choosing that will be presented orally to the class. The group project will ask them to synthesize the cultural themes, ideas, and theoretical approaches discussed throughout the semester.

In order to meet the goals of **“Diversity: Global Studies,”** the course will help students “understand the pluralistic nature of institutions, society, and culture in the United States and across the world” by placing the modern revival of magic in a broader cross-cultural context beyond North America. The course will trace the development of modern magic from England in the 1870s to Germany, France, Italy, and others parts of Europe in the early twentieth century, to the U.S. and Canada in the 1960s and 70s, showing the many complex transformations that took place along the way. At the same time, it will also examine the impact of non-Western religions on the modern magical revival – for example, the influence of Hinduism and Buddhism in nineteenth British occultism, the clear imprint of

Hindu Tantra on early Wicca, and the rich mixture of Eastern and Western ideas that occurred in the American counter-culture of the 1960s. The written papers and final research project will require students to trace these cross-cultural influences and to compare and contrast forms of magic both in different historical periods and in different geographic spaces – for example, to trace the development of magic from the Golden Dawn in England to feminist Wicca in 1960s America; or to trace the influence of Eastern traditions such as Hinduism and Buddhism on Western magical groups such as Wicca or Chaos Magick.

Assignments and Evaluations

Evaluations in this course will be based on four things, each of which will directly address the learning goals of the general education requirements. 1) Regular attendance and vigorous participation in class discussion are necessary in order to engage the issues of culture and global diversity outlined in the syllabus. 2) Students will post one discussion question per week based on the readings in order to demonstrate a general understanding of the texts and to help guide the class conversation around these larger issues. 3) Students will write three short papers based on assigned topics that ask them to do two things: a) critically analyze the materials and theoretical approaches discussed in class, specifically in a comparative and trans-historical way; and b) directly address the goals of “cultures and ideas” and “diversity” discussed above. 4) Students will work together in small groups to develop a final project on a topic of their own choosing to be presented to the class during that last two weeks of the semester. The topic is wide open, as long as it deals with some aspect of magic in the modern world and engages the general education goals of Cultures and Ideas and/ or Diversity.

Assessment Plan

Religious Studies 3666/ Medieval and Renaissance Studies 3666 meets the goals and learning objectives of the Arts and Sciences General Education Curriculum for Semester Courses in Cultures and Ideas and Diversity: Global Studies category in the following ways:

I. Cultures and Ideas

- A. General Goals:** *“Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation”*

Students in this class will examine the resurgence of interest in magic from the late nineteenth to the early twenty-first centuries, tracing its development through new religious movements, literature, film and new technologies.

- B. Expected Learning Outcomes:** *“1. Students analyze and interpret major forms of human thought, culture, and expression. 2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.”*

Students will fulfill these learning outcomes through in-class discussions, three written papers and a final group project that requires them to “analyze, interpret and evaluate” the revival of magic in the modern period and how it has helped influence the “beliefs, perceptions and norms” that have guided the behavior of many new religious groups over the last two hundred years.

II. Diversity: Global Studies requirements:

- A. General Goals:** *“Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.”*

Students will trace the transmission of modern magic from England to Western Europe and the United States, while also examining influence of non-Western traditions such as Hinduism and Buddhism. Students will understand modern magic and Neo-paganism as

emblematic of the complex, interconnected, and dynamic nature of global culture since the mid-nineteenth century.

B. Expected Learning Outcomes: 1. *Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.* 2. *Students recognize the role of national and international diversity in shaping their own attitudes and as global citizens.*

Students will closely examine the complex linkages and disjunctures between the revival of magic in England and Western Europe in the late nineteenth century and its spread to the U.S. in the mid-twentieth century. They will also examine the many non-Western influences that fed into modern pagan traditions such as Wicca and the complex question of cultural “appropriation” through which the exotic wares of other traditions are borrowed, reworked and transformed in a new religious and historical context.

By examining the modern revival of magic as a both a spiritual movement and aspect of popular culture, students will also be challenged to think about the larger definitions of “religion” and “magic” and the shifting historical boundaries between these categories. Why are some phenomena labeled “religion” and others “magic”, and why are the former usually privileged over the latter in legal, political, and academic discourses? Perhaps most importantly, students will be asked to reflect upon contemporary practices in the U.S. that derive from other cultures – such as Vodou, Santeria, or Candomblé – asking the question of why these are typically labeled “magic” rather than “religion” and what are the larger political, economic, racial and other implications of these sorts of categories?

Assessment plan for the course

GE Cultures and Ideas Assessment Plan

GE Expected Learning Outcomes for Cultures and Ideas	Direct Methods (<i>assess student performance related to the expected learning outcomes. Examples of direct assessments are: pre/post test; course-embedded questions; standardized exams; portfolio evaluation; videotape/audiotape of performance</i>)	Indirect Methods (<i>assess opinions or thoughts about student knowledge, skills, attitudes, learning experiences, and perceptions. Examples of indirect measures are: student surveys about instruction; focus groups; student self-evaluations</i>)
1. Students analyze and interpret major forms of human thought, culture, and expression.	Analysis of in class discussions and weekly Carmen postings; analysis of three short papers; analysis of final group project	Opinion survey and student self-evaluations
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.	Analysis of in class discussions and weekly Carmen postings; analysis of three short papers; analysis of final group project	Opinion survey and student self-evaluations

GE Diversity: Global Studies Assessment Plan

GE Expected Learning Outcomes for Diversity: Global Studies	Direct Methods (<i>assess student performance related to the expected learning outcomes. Examples of direct assessments</i>)	Indirect Methods (<i>assess opinions or thoughts about student knowledge, skills, attitudes, learning experiences, and</i>

	<i>are: pre/post test; course-embedded questions; standardized exams; portfolio evaluation; videotape/audiotape of performance)</i>	<i>perceptions. Examples of indirect measures are: student surveys about instruction; focus groups; student self-evaluations)</i>
1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.	Analysis of in class discussions and weekly Carmen postings; analysis of three short papers; analysis of final group project	Opinion survey and student self-evaluations
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.	Analysis of in class discussions and weekly Carmen postings; analysis of three short papers; analysis of final group project	Opinion survey and student self-evaluations

a) **Explanation of level of student achievement expected:**

For class discussions, Carmen postings, short papers and final group projects, success will mean that at least 75% of the students will reflect undergraduate-level mastery of 75% of the GE ELO's for the two GE categories.

b) **Description of follow-up/feedback processes:**

At the end of the course, I will use an analysis of the discussions, Carmen postings, short papers and final group project to identify problem spots and how I might change the course and the presentation of materials to insure better fulfillment of the GE expected learning outcomes. I will also analyze the self-evaluation questions carefully to judge how students evaluated their own progress and to determine whether student perception meshed with performance. The raw data from opinion survey will be stored in the main office of the Department Comparative Studies. The department keeps a "rubric" for every course it offers that lists general guidelines and practices, goals for the class, how it fits into the curriculum, and assessment analyses. I will be logging my analyses and suggested changes there as well as reporting to the department's Undergraduate Studies committee.

Profile of faculty proposing the course

Hugh B. Urban is a Distinguished Professor in the Department of Comparative Studies and Director of the Center for the Study of Religion. He has taught at Ohio State for nineteen years and has taught an array of undergraduate and graduate courses ranging from large lectures such as "Introduction to Comparative Religions" to small seminars such as "Religion and Sexuality" and "Theorizing Religion." He is the author of nine books and more than fifty articles, focused on both religions of South Asia and new religions in the United States. His publications include: *New Age, Neopagan and New Religious Movements: Alternative Spirituality in Contemporary America* (2015); *The Church of Scientology: a History of a New Religion* (2010); and *Magia Sexualis: Sex, Magic, and Liberation in Modern Western Esotericism* (2005).

**The Ohio State University
College of the Arts and Sciences Concurrence Form**

The purpose of this form is to provide a simple system of obtaining departmental reactions to course requests. An e-mail may be substituted for this form.

An academic unit initiating a request should complete Section A of this form and send a copy of the form, course request, and syllabus to each of the academic units that might have related interests in the course. Units should be allowed two weeks to respond to requests for concurrence.

Academic units receiving this form should respond to Section B and return the form to the initiating unit. Overlap of course content and other problems should be resolved by the academic units before this form and all other accompanying documentation may be forwarded to the Office of Academic Affairs.

A. Proposal to review

COMPARATIVE STUDIES RELSTDS 3666 MAGIC IN THE MODERN WORLD
Initiating Academic Unit Course Number Course Title

NEW COURSE 6/25/18
Type of Proposal (New, Change, Withdrawal, or other) Date request sent

ENGLISH 7/9/18
Academic Unit Asked to Review Date response needed

B. Response from the Academic Unit reviewing

Response: include a reaction to the proposal, including a statement of support or non-support (continued on the back of this form or a separate sheet, if necessary).

Signatures

Trig A. Vu ACADEMIC PROGRAM COORDINATOR COMPARATIVE STUDIES 6/25/18
1. Name Position Unit Date

2. Name Position Unit Date

3. Name Position Unit Date

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A. Proposal to review

COMPARATIVE STUDIES RELSTDS 3666 MAGIC IN THE MODERN WORLD
Initiating Academic Unit Course Number Course Title

NEW COURSE 6/25/18
Type of Proposal (New, Change, Withdrawal, or other) Date request sent

GERMANIC LANGUAGES & LITERATURES 7/9/18
Academic Unit Asked to Review Date response needed

B. Response from the Academic Unit reviewing

Response: include a reaction to the proposal, including a statement of support or non-support (continued on the back of this form or a separate sheet, if necessary).

Signatures

[Signature] ACADEMIC PROGRAM COORDINATOR COMP STUDIES 6/25/2018
1. Name Position Unit Date

2. Name Position Unit Date

3. Name Position Unit Date