Term Information

Effective Term	Autumn 2026
Previous Value	*Summer 2012*

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Adding GE Theme: Health and Wellbeing

What is the rationale for the proposed change(s)?

The subject matter and rigor of this course greatly fits the Goals and ELOs of HWB

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

n/a

Is approval of the requrest contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	Classics
Fiscal Unit/Academic Org	Classics - D0509
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	4501
Course Title	The Good Life: Ancient Ethical Philosophy
Transcript Abbreviation	Good Life Eth Phil
Course Description	Explorations of ancient ethical philosophy, from Socrates to the Hellenistic schools of Epicureanism and Stoicism, including their legacy in later periods.
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	Lecture
Previous Value	*Seminar*
Grade Roster Component	Lecture
Previous Value	*Seminar*
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster
Previous Value	*Columbus*

Prerequisites and Exclusions

Prerequisites/Corequisites	
Exclusions	
Electronically Enforced	No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	38.0101
Subsidy Level	Baccalaureate Course
Intended Rank	Sophomore, Junior, Senior
Previous Value	*Freshman, Sophomore, Junior, Masters*

Requirement/Elective Designation

Health and Well-being
The course is an elective (for this or other units) or is a service course for other units

Previous Value

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- Students will expand their knowledge of ancient philosophy and society, and the reception of ancient culture in western cultures
- Students will work to understand ancient literary texts, other value systems, and ancient society in comparison to our society

Content Topic List

- Ancient Greek and Roman Philosophy
- Ethical Philosophy
- Epicureanism
- Stoicism
- Socrates
- Platonism
- Cicero
- Seneca
- Marcus Aurelius

Sought Concurrence	No
Previous Value	**Yes**

Attachments

- CLAS 4501_The Good Life_GE_15Dec25docx_wBFW.docx: Syllabus

  (Syllabus. Owner: Bauer,Leah)

- CLAS 4501_submission-health-wellbeing.docx: GE Themes Form

  (Other Supporting Documentation. Owner: Bauer,Leah)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Bauer,Leah	12/15/2025 03:08 PM	Submitted for Approval
Approved	Fullerton,Mark David	12/16/2025 08:16 AM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	01/13/2026 10:01 AM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Neff,Jennifer Vankeerbergen,Bernadette Chantal Wade,Macy Joy Steele,Rachel Lea	01/13/2026 10:01 AM	ASCCAO Approval

Classics 4501| 34809 | Spring Semester
In-Person Lecture
MWF 1:50 – 2:45 PM
University Hall 082
Benjamin Folit-Weinberg

THE GOOD LIFE: ANCIENT ETHICAL PHILOSOPHY

(*'The School of Athens', Raphael, c.1509–11*, *Apostolic Palace, Vatican City).*

Instructor: Prof. Benjamin Folit-Weinberg
Email: folit-weinberg.1@osu.edu
Office Hours: Monday 10.15 AM – 12.15 PM
Office Location: University Hall, fourth floor, room 450B

Description

What is the nature of the good life? What is the relationship between happiness, virtue, justice, and human flourishing? What is the place of reason, pleasure, the emotions, habits, and action in pursuing the good life? This course will explore answers to these questions from Greco-Roman antiquity, looking at poetry, drama, and philosophical texts from Homer through Plato, Aristotle, the Epicureans, and the Stoics, including their legacy in later periods; it will encourage students

to examine what these texts have to say – or do not have to say – to contemporary attempts to understand the nature of the good life. This course will explore and analyze concepts of well-being in antiquity, which run the full range of emotional, mental, psychological, spiritual, and other forms of well-being, many of which are closely integrated in ancient Greco-Roman thought. No knowledge of Greek or Latin is required for this course; all ancient sources will be read in English translation.

Expected Learning Outcomes for GE Theme: Health and Well-being

Successful students will be able to:

- 1.1 Engage in critical and logical thinking about the topic or idea of health and well-being.
    - The reading and writing assignments are all designed to give students opportunities for critical and logical thinking, both when they read and write independently and during class meetings. Students will read ancient texts from a variety of genres and time periods as well as scholarship from multiple disciplines (especially epic and archaic poetry and drama, Plato, Aristotle, the Epicureans, and the Stoics). Writing exercises are intended to prepare students to approach the variety of sources we use in this class with an eye toward critical assessment and analysis.
- 1.2 Conduct an advanced, in-depth, scholarly exploration of the topic or idea of health and well-being.
    - In addition to close reading of extensive and complex primary sources from multiple ancient genres relevant to ancient Greco-Roman ideas of health and well-being, students will engage closely with scholarship on these sources, with attention to current debates in the field.
- 2.1 Identify, describe and synthesize approaches or experiences as they apply to health and well-being.
    - Students will identify, describe, and synthesize the conceptions of the good life articulated by five key eras, movements, and thinkers in ancient Greece and Rome, highlighting how they are similar and where they differ in their views of the relationship between mental, psychological, intellectual, moral, and other ingredients of well-being and the good life.
- 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment and creative work, building on prior experiences to respond to new and challenging contexts.
    - Assignments are designed to help students to build up to a substantial final essay on the merits of one ancient conception of the good life. Reading assignments help students to determine what kinds of material they might be interested in exploring further. Scaffolded assignments give students opportunities to reflect on their progress as leaners, thinkers, readers, and writers throughout the course and in the context of their wider academic experiences.
- 3.1 Explore and analyze health and well-being from theoretical, socio-economic, scientific, historical, cultural, technological, policy and/or personal perspectives.

    - Students will explore ancient conceptions of health and well-being from five different perspectives, with one perspective being addressed in each unit of the class.
- 3.2 Identify, reflect on or apply strategies for promoting health and well-being.
    - Students will identify and reflect on the relevance of these theories for promoting health and well-being in contemporary life, exploring both where common social, technological, and moral factors make these theories particularly relevant, or divergences in these spheres make them less so.

Additional Learning Outcomes for this Course

Successful students will be able to:

- Analyze and interpret ancient Greek and Roman literature and philosophy in translation
- Analyze and interpret responses to ancient Greek and Roman literature and philosophy by philosophers and scholars in later historical periods
- Describe and explain how conceptions of the good life changed in response to social, political, and cultural changes in the ancient Greek and Roman world
- Describe and explain how ancient Greek and Roman literature communicated and influenced ancient beliefs and values
- Evaluate the relationship between ancient Greek and Roman conceptions of the good life and contemporary normative views of the good life
- Critically reflect on the experience of reading ancient Greek and Roman literature in translation

Course Materials

All course materials will be provided via Carmen.

Expectations, Assignments, and Assessments

Daily Reading: This course requires a substantial amount of reading; you are expected to read the texts assigned for each day before class and to have the texts available to consult during class time. It takes practice to develop strengths and skills as a reader, and this course is an opportunity to do that. Allow yourself time to read carefully and take notes as you go. What do you find most striking, strange, compelling, or funny? What did you find confusing or unclear? What connections do you notice with previous reading assignments for the course or other courses you have taken? What more would you like to know? (ELO 1.1, ELO 1.2, ELO 3.1)

Attendance and Participation: Attending class is essential for success in this course. Class time is an opportunity to think ideas through and learn from each other.

Tutorial-style Writing Exercises: Many jobs in the 21st century require the ability to do three things well: synthesize information and arguments crisply and concisely, take an evaluative position of some sort based on those information and arguments, and present a coherent

argument in favor of that evaluative position. These one-page assignments are designed to strengthen these skills. At least one paragraph should be devoted to setting out the position the ancient source argues for; at least one paragraph should be devoted to summarizing and synthesizing the arguments made by scholars in relation to the ancient sources; at least one paragraph should be devoted to articulating your own position regarding the merits of the ancient source's arguments, especially in light of relevant modern scholarship. You will complete low-stakes writing assignments during class throughout the semester (expect roughly 1 per week); these will be marked complete (full credit) or incomplete (no credit). **Some of these assignments may be posted on the course schedule, but most will not be.** These assignments can only be completed in class and cannot be made up, but the lowest two scores will be dropped. (ELO 1.1, 1.2, 2.2)

In-class presentation: A 5-7 minute presentation setting out which theory of the good life discussed in class you prefer, and why. The presentation can be informal – no slides or handout are required – but you are expected to make a clear, well-structured argument grounded in primary and secondary sources. This will be followed by a 3-5 minute question and answer session. This process is also designed to give you more experience (and confidence) presenting and defending your ideas in group settings.
(ELO 2.2, 3.1, 3.2)

Midterm Exams (2): Take-home essay exams focused on the assigned reading. You will be given an essay prompt pertaining to assigned primary sources. You will need to use both the specific primary sources provided **and** assigned readings from scholarly literature (of your choice) to answer the prompt. Your exams will be graded on a 10-point scale:

- Basics (up to 1 points): Does the author focus on the texts selected for the assignment? Does the essay meet the word count requirement (750 words minimum)?
- Evidence (up to 3 points): Does the author cite evidence from both the selected passages and assigned scholarly literature? Does the author choose evidence that is relevant to the discussion and avoid evidence that is not relevant? Does the author account for the wider context of the evidence cited?
- Analysis (up to 4 points): Does the author provide a clear statement of the main point of the essay (i.e., a thesis)? Does the author provide an interpretation of the text(s), instead of simply summarizing them? Does the author focus on issues in the text(s) that are debatable or open to different interpretations? Does the author go beyond the most general or obvious observations and express their own point of view?
- Polish (up to 2 points): Is the writing clear and easy to understand? Does the author choose words thoughtfully and carefully (i.e., do the words chosen make sense in context)?

You do not need, and should not consult, any sources to complete this essay other than the assigned readings and your class notes, and the essay you submit must be your own work. (ELO 2.1, ELO 3.2)

Peer Review Process: as part of the process of writing your final essay, you will both submit a draft of your work for peer review, and also undertake a peer review of a draft of one of your

classmate's final essays. Draft essays will be swapped prior to the peer review session, which will take place in class. This process asks you to think about what it is like to be on the other side of the grading table, as it were, and reflect on what makes for a successful essay and what limitations can prevent an essay from being fully successful and in what ways. It also invites you to return to your own essay with the benefit of this process reflection, promoting a self-reflective insights into how your own essay can be further strengthened. (ELO 1.1, ELO 2.2)

Final Essay: You will write an essay (10 pages) focusing on an ancient Greek or Roman text relevant to themes of this course. Your bibliography must include at least 5 scholarly sources, with no more than 2 drawn from the course syllabus. To help you prepare for this assignment, we will spend the class session prior to spring break reviewing the guidelines, discussing best practices for building your bibliography, and brainstorming possible topics. You will prepare a 1-page outline and preliminary bibliography to discuss in an individual meeting with me during the last week of classes, and we will also do an in-class peer review exercise on the last day of class. (ELO 2.1, ELO 3.2)

Grading

Tutorial Style Writing Exercises: 25% (5% x 5)
Midterm Exams: 20% (10% each)
In-class presentation: 10%
Peer review process: 5%
Final exam: 20%
Final Essay: 20%

Course Policies

Attendance: Attending class is essential for success in this course, but illnesses and emergencies happen. You should not attend class if you are sick. If you must be absent, please email me to let me know in advance, and plan to attend office hours to get caught up. If you know you must be absent for multiple class sessions, please contact me immediately to discuss accommodations.

Communication: All information about the course will be communicated through Canvas. You are responsible for reading all communications sent about this course. If you have a question, email me directly at folit-weinberg.1@osu.edu. I do my best to respond to all emails within 24 hours during the week, or 48 hours over the weekend.

Electronic Devices: You are welcome to use your computer or tablet for class-related purposes only. Cell phones must be set to silent and put away unless you are using them to access Carmen for an in-class assignment. Using electronic devices for purposes not related to class is distracting, not only to you but to your fellow students; be considerate of your classmates' learning as well as your own.

Extensions and Make-Ups: Extensions or make-ups must be requested via email at least 24 hours in advance of the deadline (except in case of emergency) and are subject to approval.

Office Hours: If you need to discuss any course material or assignments, you should plan to attend my office hours. I encourage you to come to office hours to introduce yourself, chat about your academic interests, and discuss further opportunities for studying the ancient world at OSU.

University Policies

Academic Misconduct: Academic integrity is essential to maintaining an environment that fosters excellence in teaching, research, and other educational and scholarly activities. Thus, The Ohio State University and the Committee on Academic Misconduct (COAM) expect that all students have read and understand the University's Code of Student Conduct, and that all students will complete all academic and scholarly assignments with fairness and honesty. Students must recognize that failure to follow the rules and guidelines established in the University's Code of Student Conduct and this syllabus may constitute Academic Misconduct.
The Ohio State University's Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: Any activity that tends to compromise the academic integrity of the University or subvert the educational process. Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the University's Code of Student Conduct is never considered an excuse for academic misconduct, so please review the Code of Student Conduct and, specifically, the sections dealing with academic misconduct.
If an instructor suspects that a student has committed academic misconduct in this course, the instructor is obligated by University Rules to report those suspicions to the Committee on Academic Misconduct. If COAM determines that a student violated the University's Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in the course and suspension or dismissal from the University.
If students have questions about the above policy or what constitutes academic misconduct in this course, they should contact the instructor.

Disability Statement (with Accommodations for Illness): The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If students anticipate or experience academic barriers based on a disability (including mental health and medical conditions, whether chronic or temporary), they should let their instructor know immediately so that they can privately discuss options. Students do not need to disclose specific information about a disability to faculty. To establish reasonable accommodations, students may be asked to register with Student Life Disability Services (see below for campus-specific contact information). After registration, students should make arrangements with their instructors as soon as possible to discuss your accommodations so that accommodations may be implemented in a timely fashion.
If students are ill and need to miss class, including if they are staying home and away from others while experiencing symptoms of viral infection or fever, they should let their instructor know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable

slds@osu.edu

https://slds.osu.edu/

098 Baker Hall, 113 W. 12th Ave

614-292-3307 phone

Religious Accommodations: Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.
With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement **and** the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the Civil Rights Compliance Office.

Policy: Religious Holidays, Holy Days and Observances

Intellectual Diversity: Ohio State is committed to fostering a culture of open inquiry and intellectual diversity within the classroom. This course will cover a range of information and may include discussions or debates about controversial issues, beliefs, or policies. Any such discussions and debates are intended to support understanding of the approved curriculum and relevant course objectives rather than promote any specific point of view. Students will be assessed on principles applicable to the field of study and the content covered in the course. Preparing students for citizenship includes helping them develop critical thinking skills that will allow them to reach their own conclusions regarding complex or controversial matters.

Mental Health: As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling 614-292-5766. CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at 614-292-5766 and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

COURSE SCHEDULE (SUBJECT TO CHANGE, WITH NOTICE!)

Unit 1: Before Socrates: Epic, Tragedy & Beyond

Introduction
Jan 8: Introduction (handout for classwork on Wednesday); goodness (*aretē* v. *eudaimonia*)

Epic & beyond

Jan 10: Two versions of The Fall: Hesiod & Genesis

Jan 13: Radiance & pessimism, honor (*timē*) & glory (*kleos*) – Homer, Pindar, Herodotus (selections uploaded online)

Jan 15: The pleasures of the symposium: Homer (*Odyssey* 4, *Odyssey* 9; uploaded online)

Tragedy
Jan 17: *Antigone* (lines 1–765); Hegel (pp. 1212–18, *Aesthetics* Vol. 2; uploaded online)

Jan 20 No Class – MLK Holiday

Jan 22: *Antigone* (lines 766–end); Nussbaum, *The Fragility of Goodness*, Ch. 3 (uploaded online)

Unit 2: Socrates & Plato

Jan 24: Introduction & Plato's *Apology*

Jan 27: Plato's *Apology*; Kraut, "The Examined Life" (uploaded online)

Jan 29: Plato's *Republic*: City-Soul Analogy (3.367e6–369b4, 427d1–445e5; uploaded online)

Jan 31: Plato's *Republic*: City-Soul Analogy – Bernard Williams, "The Analogy of City and Soul in Plato's *Republic*" & Bloessner, "The City-Soul Analogy" (uploaded online)

Feb 3: Plato's *Gorgias*: 481b7–504a5 (uploaded online)

Feb 5: Plato's *Gorgias*: 504a6–527e5 (uploaded online)

Feb 7: Plato's *Gorgias*: Cooper, "Socrates and Plato in Plato's *Gorgias*" (uploaded online)

Feb 10: Plato's *Gorgias* & conclusion of Plato Unit

Midterm Exam 1 (take-home: due Feb 17)

Unit 3: Aristotle

Feb 12: Introduction & *Nicomachean Ethics* Book 1.1–1.7 (Chief Good & Human Function)

Feb 14: *Nicomachean Ethics* Book 1.8–1.13 (Chief Good & Human Function)

Feb 17: *Nicomachean Ethics* Book 2 (Moral Virtue & Doctrine of the Mean)

Feb 19: *Nicomachean Ethics* Book 2 (Moral Virtue & Doctrine of the Mean)

Feb 21: *Nicomachean Ethics* Book 5 (Justice)

Feb 24: *Nicomachean Ethics* Book 5 (Justice)

Feb 26: *Nicomachean Ethics* Book 5 (Justice)

Feb 28: *Nicomachean Ethics* Book 8 (Friendship)

March 3: *Nicomachean Ethics* Book 8 (Friendship)

March 5: Aristotle: Conclusion

March 7: Discussion: final paper

Midterm Exam 2 (take-home: due March 19)

Unit 4: The Epicureans

NB: No class Mar 17

March 19 – Introduction to the Epicureans and the Stoics

March 21 – Epicurean physics: atomism (lecture)

March 24 – Epicurean epistemology (lecture)

March 26 – Epicurean ethics (Letter to Menoeceus & Letter to Herodotus); Warren, "Removing Fear"

March 28 – Epicurean ethics (Letter to Menoeceus & Letter to Herodotus); Tsouna, "Epicurean Therapeutic Strategies"

Unit 5: The Stoics

Mar 31 – Introduction: Physics & logic (lecture)

April 2 – Stoic Ethics: Living in accordance with [human] nature (Long & Sedley 59, 62)

April 4 – Stoic Ethics: Living in accordance with Nature (Long & Sedley 62, 63)

April 7 – Epictetus, *The Encheiridion* (Part 1)

April 9 – Epictetus, *The Encheiridion* (Part 2)

April 11: Discussion: Stoic vs. Epicurean conceptions of the good life – The good life in an age of Empires

Final exam (due April 18)

Conclusions

April 14: In-class presentation: preferred theory of the good life

April 16: Peer-review for final paper

April 25: Final paper due

GE Theme course submission worksheet: Health & Wellbeing

Overview

Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. ELOs describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Health & Wellbeing)

In a sentence or two, explain how this class "fits' within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

What is the nature of the good life? What is the relationship between happiness, virtue, justice, and human flourishing? What is the place of reason, pleasure, the emotions, habits, and action in pursuing the good life? This course will explore answers to these questions from Greco-Roman antiquity, looking at poetry, drama, and philosophical texts from Homer through Plato, Aristotle, the Epicureans, and the Stoics, including their legacy in later periods; it will encourage students to examine what these texts have to say – or do not have to say – to contemporary attempts to understand the nature of the good life. This course will explore and analyze concepts of well-being in antiquity, which run the full range of emotional, mental, psychological, spiritual, and other forms of well being, many of which are closely integrated in ancient Greco-Roman thought. No knowledge of Greek or Latin is required for this course; all ancient sources will be read in English translation.

Connect this course to the Goals and ELOs shared by *all* Themes

Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing "readings" without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their "coverage" in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

Goal 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, "advanced" refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

Goal 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

	Course activities and assignments to meet these ELOs
ELO 1.1 Engage in critical and logical thinking about the topic or idea of the theme.	The reading and writing assignments are all designed to give students opportunities for critical and logical thinking, both when they read and write independently and during class meetings. Students will read ancient texts from a variety of genres and time periods as well as scholarship from multiple disciplines (especially epic and archaic poetry and drama, Plato, Aristotle, the Epicureans, and the Stoics). To prepare for the larger assignments (the paper and exams), students will complete frequent low-stakes writing assignments (the weekly tutorial-style papers, and a peer review process). These exercises are intended to prepare students to approach the variety of sources we use in this class with an eye toward critical assessment and analysis.
ELO 1.2 Engage in advanced, in-depth, scholarly exploration of the topic or idea of the theme.	In addition to close reading of extensive and complex primary sources from multiple ancient genres relevant to ancient Greco-Roman ideas of health and well-being, students will engage closely with scholarship on these sources, with attention to current debates in the field. For example, students read Hegel and Martha Nussbaum on *Antigone*, exploring how both view Greek tragedy as exploring fundamental tensions in ancient and modern concepts of the good life and just behavior.

ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.	Students will identify, describe, and synthesize the conceptions of the good life articulated by five key eras, movements, and thinkers in ancient Greece and Rome, highlighting how they are similar and where they differ in their views of the relationship between mental, psychological, intellectual, moral, and other ingredients of well-being and the good life. For example, in each tutorial paper, students are required to identify and describe the ancient conception of the good life, synthesize scholarly positions they have encountered, and then adopt their own independent position on the merits of the ancient view.
ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.	Assignments are designed to help students to build up to a substantial final essay on the merits of one ancient conception of the good life. Reading assignments help students to determine what kinds of material they might be interested in exploring further. Low-stakes, in-class writing assignments will give students the opportunity to assess and reflect on their comprehension of key themes and questions in the course (note: to encourage attendance and participation, most in class writing assignments are not listed on the course schedule). We will have a scheduled class discussion on building bibliographies for the final essay. Students will meet with me individually to discuss proposals for their essays and will participate in a peer review exercise at the end of the semester. These scaffolded assignments give students opportunities to reflect on their progress as leaners, thinkers, readers, and writers throughout the course and in the context of their wider academic experiences.

Example responses for proposals within "Citizenship" (from Sociology 3200, Comm 2850, French 2803):

***ELO 1.1** Engage in critical and logical thinking.*	*This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through:* *Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration;* *Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions;* *Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)*
	Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3) *Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.*

ELO 2.1 *Identify, describe, and synthesize approaches or experiences.*	*Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.* *<u>Lecture</u>* *Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.* *<u>Reading</u>* *The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.* *<u>Discussions</u>* *Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide* *information from sources they've found outside the lecture materials. In this way, they are able to* *explore areas of particular interest to them and practice the skills they will need to gather information* *about current events, analyze this information, and communicate it with others.* *Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.*
ELO 2.2 *Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.*	*Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.* *Some examples of events and sites:* *The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces*

	Jazz-Age Montmartre, where a small community of African-Americans–including actress and singer Josephine Baker, who was just inducted into the French Pantheon–settled and worked after World War I. *The Vélodrome d'hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps* *The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.*

Goals and ELOs unique to Health & Wellbeing

Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their "coverage" in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

GOAL 3: Students will explore and analyze health and wellbeing through attention to at least two dimensions of wellbeing. (Ex: physical, mental, emotional, career, environmental, spiritual, intellectual, creative, financial, etc.).

	Course activities and assignments to meet these ELOs
ELO 3.1 Explore and analyze health and wellbeing from theoretical, socio-economic, scientific, historical, cultural, technological, policy, and/or personal perspectives.	Students will explore ancient conceptions of health and well-being from five different perspectives, with one perspective being addressed in each unit of the class. For example, in Unit 2, we look at Plato's views on the topic in *The Republic* and other dialogues, while Unit 3 is devoted to Aristotle's views, especially in the *Nicomachean Ethics*. Throughout the course, students explore different scholarly approaches to these ancient perspectives, with special attention to hermeneutic strategies from both literary criticism and analytic philosophy.
ELO 3.2 Identify, reflect on, or apply strategies for promoting health and wellbeing.	Students will identify and reflect on the relevance of thse theories for promoting health and well-being in contemporary life, exploring both where common social, technology, and moral factors make these theories particularly relevant, or divergences in these spheres make them less so. For example, Stoicism has enjoyed a remarkable renaissance in certain quarters of contemporary society; in Unit 5, students explore whether the social and other conditions which made ancient Stoicism attractive still obtain today in relevant ways.