

Term Information

Effective Term	Autumn 2026
<i>Previous Value</i>	<i>Autumn 2022</i>

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)?

This course was grandfathered into the Foundation HCS, but deals with advanced subject matter that better fits the goals and ELO's of the Theme Health and Wellbeing.

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 request 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	3404
Course Title	Magic in the Ancient World
Transcript Abbreviation	Magic Ancient Wrld
Course Description	An introduction to the theory and practice of magic in the ancient Mediterranean, how people viewed it, and how it survived in later epochs.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 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
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster

Prerequisites and Exclusions

Prerequisites/Corequisites

Exclusions

Electronically Enforced No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	30.2201
Subsidy Level	Baccalaureate Course
Intended Rank	Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors

General Education course:

Culture and Ideas; Global Studies (International Issues successors); Health and Well-being

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

Previous Value

Required for this unit's degrees, majors, and/or minors

General Education course:

Culture and Ideas; Global Studies (International Issues successors); Historical and Cultural Studies

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 research the practice of magic in ancient Greek and Roman cultures, on the way this practice is reflected in ritual artifacts and in history, historical and philosophical accounts of such practices.
- Students will study philosophical and theological reflections on magic written by pagan and Christian authors.
- Students will master the ways in which modern scholarship constructed magic as a contested area of the history of religions.

Content Topic List

- Ancient religion
- Homer
- Magic and Roman law (codex Theodosianus)

Sought Concurrence

No

Previous Value

Attachments

- Ancient magic GE Health and Wellbeing theme form.docx: GE Form
(Other Supporting Documentation. Owner: Bauer, Leah)
- CLAS 3404 Ancient magic syllabus GE health and wellbeing.docx: Syllabus
(Syllabus. Owner: Bauer, Leah)

COURSE CHANGE REQUEST
3404 - Status: PENDING

Last Updated: Vankeerbergen,Bernadette
Chantal
01/13/2026

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Bauer,Leah	12/10/2025 04:21 PM	Submitted for Approval
Approved	Fullerton,Mark David	12/11/2025 08:59 AM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	01/13/2026 10:29 AM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Neff,Jennifer Vankeerbergen,Bernadette Chantal Wade,Macy Joy Steele,Rachel Lea	01/13/2026 10:29 AM	ASCCAO Approval

Magic in the Ancient World

CLAS 3404

In-person, lecture class
2 hours 40 minutes
contact time per week

*Proposal to fulfill
Health and Wellbeing
GE Theme*





Megan Nutzman, PhD

nutzman.1@osu.edu

I am a scholar of the religions of the ancient Mediterranean world, including Greek and Roman cults, ancient magic, Judaism, and Christianity.

Our classroom: TBA

Class meetings: TBA

My office: University Hall 437

Student drop-in hours: TBA

I don't take appointments during drop-in hours because I meet with students in the order that they arrive. To schedule a meeting with me outside of student hours, feel free to send me an email. Meetings outside of drop-in hours will often take place over CarmenZoom.

Syllabus Highlights

Grades	page 2
Required books	page 3
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Syllabus statements	pages 12–14

This course will examine the way that rituals that can provisionally be characterized as “magic” operated—and were imagined to operate—in Greece and Rome, from the time of Homer to the Christianization of the ancient world. These rituals offered a variety of ways to promote physical, emotional, and mental health, and to advocate for personal wellbeing amid stressful and complicated situations. They generated a large number of written texts, from the so-called curse tablets to the magical recipe books of late antiquity, and material remains such as amulets. We will also look at the varying ways in which magic and religion interacted with and defined one another in ancient cultures.

Health and Wellbeing Goals

Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component.

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.

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

Health and Wellbeing Expected Learning Outcomes (ELOs)

Engage in critical and logical thinking about the topic or idea of the theme.

Engage in advanced, in-depth, scholarly exploration of the topic or idea of the theme.

Identify, describe, and synthesize approaches or experiences as they apply to the theme.

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.

Explore and analyze health and wellbeing from theoretical, socio-economic, scientific, historical, cultural, technological, policy, and/or personal perspectives.

Identify, reflect on, or apply strategies for promoting health and wellbeing.

How does the assigned work for this class correspond to the ELOs?

The semester is divided into seven two-week modules, with a quiz at the end of each one to test your knowledge of the assigned readings and material covered in class (ELO 2.1). Each quiz includes three identification questions that ask you to explain the significance of terms, concepts, images, and primary source passages in a paragraph of at least 100 words. Modules 2–6 each include a creative activity that requires you to apply the ancient techniques to the modern world (for the list of creative activities, see the schedule at the end of the semester). Each creative activity will be accompanied by a short commentary and reflection (less than a page) that explains the choices that you made in crafting the creative activity and that reflects on how ancient approaches to health and wellbeing compare to those that we employ today (ELO 3.2). At the end of the semester, students will synthesize these creative projects into a modern ritual handbook for health and wellbeing, based on the ancient rituals studied throughout the semester (ELO 2.1 and 3.1). This ritual handbook will also be accompanied by a commentary and reflection (less than two pages), similar to that completed for the creative activities.

In general, Tuesday classes will be devoted to lectures and in-class activities (ELO 1.2), while Thursdays are for discussion of the assigned readings (ELO 1.1). There will be a short assignment to submit online before most Thursday classes, requiring you either to propose a discussion question over the assigned readings or to answer a question that I post on Carmen in 200–300 words (ELO 1.1 and 1.2). These short assignments, together with your attendance and participation in

class, will make up your engagement grade, which I will post at the end of each module. In most modules, we will read scholarly articles and book chapters in the first week of a module (ELO 1.2 and 3.1) and primary sources in the second week of the module (ELO 1.1 and 3.1). At the beginning of the semester and at the end of modules 3, 5, and 7, you will submit a questionnaire that asks you to reflect on both your goals and progress in the class and on the concepts of health and wellness in antiquity and today (ELO 2.2).

How will I be graded?

For details on how each of the following components will be graded, see the assignments section of Carmen.

- **Reflection questionnaires:** 8% - 40 points (ELO 2.2)
- **Engagement:** 20%- 100 points (ELO 1.1 and 1.2)
- **Quizzes:** 18%- 90 points (ELO 2.1)
- **Creative activities:** 30%- 150 points (ELO 3.2)
- **Final project:** 24%- 120 points (ELO 3.1)



There are a total of 500 points available for this class. Below are the minimum number of points that you need for each letter grade:

	B+ 420	C+ 350	D+ 280
A 460	B 390	C 320	D 250
A- 440	B- 370	C- 300	E 249 or fewer

What will I get out of this class?

I expect few of you to pursue a career in Classics, but the ability to express yourself will be invaluable regardless of your profession. To that end, this class focuses on two life skills:

Reading critically in order to interpret evidence and make a persuasive argument

Summarizing complicated material in an easily-accessible format

Although we will practice these skills in the context of ancient magic, the experience that you gain will be transferable to countless personal and professional situations throughout your life. In addition, this class will focus on the following outcomes related to magic in the Greek and Roman worlds:

Evaluating the usefulness of the term “magic” to explain healing, protection, cursing, binding, and divination rituals in the ancient Mediterranean world

Understanding the strengths and weaknesses of various types of evidence for ancient magic, including literary sources, inscriptions, images, and papyri

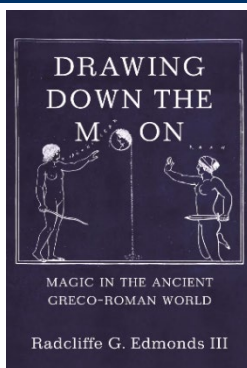
Finally, the study of ancient magic can help us better understand the world in which we live. The sensitivities that it exposes us to are directly relevant to today’s society:

Seeing the world through new eyes so that you are mindful of life experiences that are different from your own

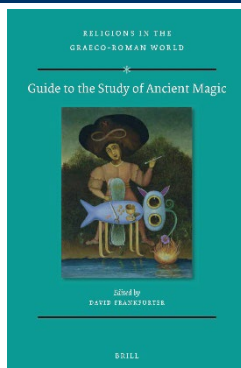
Recognizing how the health and wellness strategies that we employ today may be perceived by those around us

What books do I need to have?

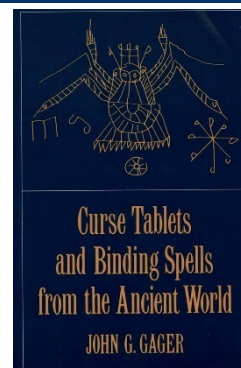
There are three required books listed below, two of which (Edmonds and Frankfurter) are available for free through the library website. **There is no need to purchase the books by Edmonds and Frankfurter unless you prefer to read from a physical book.** The third book is not available for free, and so you will need to acquire a copy. Links to the bookstore and library websites can be found in the books section of Carmen. Additional readings will be posted as PDFs in the appropriate Carmen module.



R. Edmonds (2019)
Drawing Down the Moon
ISBN: 978-0691230214



D. Frankfurter, ed. (2019)
Guide to the Study of Ancient Magic
ISBN: 9789004171572



J. Gager (1992), *Curse Tablets and Binding Spells from the Ancient World*
ISBN: 9780195134826

What can you expect from me this semester?

More than anything else, I want you to succeed. I recognize that some of you will have a lot of time to devote to this class, while others have added it to a schedule full of other classes, work, and family responsibilities. This means that success for one student might look different than success for another student. That is just fine! Please do not compare yourself to your classmates. Instead, work with me so that I can help you meet the goals that you set for yourself.

The best way for me to help you is during my student drop-in hours (listed on page 1). My only job during drop-in hours is to help you! If you have class or work during my drop-in hours, just send me an email, and we can find another time to meet. **You never owe me personal information about your mental or physical health or about anything else that you would prefer to keep private.** However, I am always happy to listen if you need someone to talk to. I can offer a sympathetic ear and will try to connect you to additional resources when possible.

Here are my objectives for teaching and learning this semester:

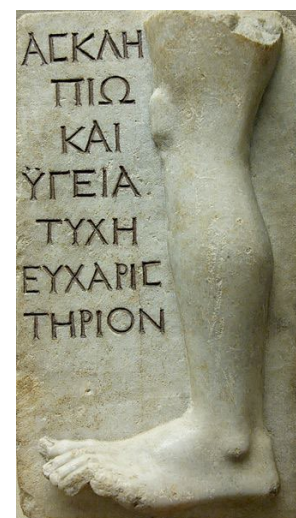
- To be patient and kind with ourselves and with each other
- To do our best, knowing that our best may look different than it does in other semesters
- To work together to make this the best class that it can be
- To communicate openly and clearly about our expectations, concerns, and goals

Do I have to come to class?

In my experience, it is not possible to differentiate in a consistent and fair manner between excused and unexcused absences. Therefore, I tend to treat all absences, regardless of your reason for missing class, as follows:

STAY HOME: It is up to you to decide whether you are physically, mentally, and emotionally able to attend class. While you are welcome to share your reason for missing class if you are comfortable doing so, I trust you, and you never owe me personal information that you would prefer to keep private. There is absolutely no need to send me a doctor's note, photographic evidence of an injury, or the program for a loved one's funeral. If you are sick, please prioritize your health and stay home to take the time that you need to recover. I am going to practice what I preach this semester: if I am sick, I will cancel class or teach on Zoom so that I do not get you sick!

Zoom: If you are unable to attend class in person but are well enough to participate remotely, you are welcome to attend via Zoom. That being said, **Zoom cannot be your default form of attendance.** Unless there are extenuating



circumstances that you have discussed with me in advance, you may not attend more than four classes on Zoom over the course of the semester. For your attendance to be counted on Zoom, you must do three things: 1) notify me no later than 9:00 am on the day of class so that I can send you the Zoom link (I will apply the same policy to myself: if I am sick and need to teach on Zoom, I will send an email to the class by 9:00 am), and 2) turn your camera on and be visible for the entire class, 3) stay in the same place throughout class (i.e. do not listen to class while walking or driving somewhere). If you have concerns about turning your camera on, please let me know on the getting-to-know-you questionnaire that you will submit during the first week of the semester. If at any point in the semester your circumstances change and you have new concerns about turning your camera on during Zoom, let me know no later than 9:00 am the day of class.



CLASS RECORDINGS: I will record all classes and post them on Carmen. If you miss a class for any reason, please watch the recording. There will be an opportunity on the reflection questionnaires for you to demonstrate that you watched the recording of missed classes and that you engaged with the material discussed in class that day. Please be aware that class recordings are only for students enrolled in the class; you may not share them with anyone outside of class.

RELIGIOUS CONFLICTS: It is Ohio State's formal expectation that instructors align with Ohio law to reasonably accommodate the sincerely held religious beliefs and practices of all students. Students are permitted to be absent for up to three days each academic semester for reasons of faith or religious or spiritual belief. Students planning to use religious beliefs or practices accommodations for course requirements must inform the instructor in writing no later than fourteen days after the semester begins. I am then responsible for scheduling an alternative time and date for the course requirement, which may be before or after the original time and date of the course requirement. For complete details on this policy, see the orientation section of Carmen. For the standard syllabus statement regarding religious accommodations, see the end of this syllabus.

What happens if I submit an assignment late?



Life happens, often at inconvenient times. Therefore, each of you has three late tickets to use this semester – no questions asked. For assignments due in preparation for in-class discussion, a late ticket gives you until an hour before class begins to submit the assignment. For other assignments, a late ticket gives you a 24-hour extension. You may only use one late ticket per assignment. There is no need to email me to use your late ticket. I will apply unused late tickets to any work submitted late. **All assignments are**

due at 11:59 pm (Columbus time) based on the time stamp of your Carmen submission; this means that a late ticket must be used on any assignment submitted at 12:01 am or later. Do not wait until the last minute to submit your assignment on Carmen, since the website may slow down during times of high use, and you risk your assignment being inadvertently late if the upload takes longer than you expect.

All late assignments submitted without a late ticket will incur a 10% penalty for every twenty-four hours after the deadline that they are submitted.

How do I submit assignments?



All assignments must be submitted on Carmen and must include your first and last name typed on the top of the first page. I cannot accept any assignments over email, since all work will be checked by Carmen's TurnItIn feature for plagiarism. It is your responsibility to make sure that you understand how to submit assignments on Carmen. The instructor interface for Carmen is very different than the student interface, which means that I cannot help you

troubleshoot issues. If you have any problems with Carmen, get help from the IT Service Desk by calling 614-688-4357 or by emailing servicedesk@osu.edu. If your Carmen issue has not been resolved by an assignment deadline, you will need to use one of your late tickets in order to submit the assignment late.

All assignments must be uploaded as a Microsoft Word document (doc or docx). No other file format is permitted (e.g. PDF, Pages). Microsoft Word is available for free to OSU students. You can access it here: <https://it.osu.edu/microsoft-365>.



Respondus Lockdown Browser: Take-home quizzes will be administered using the Respondus browser. You must download Respondus before taking the first quiz. For details, see the quiz page in the assignments section of Carmen.

How will we work together to create a productive learning environment?

ARRIVING LATE AND LEAVING IN THE MIDDLE OF CLASS: Please plan to arrive for each class on time and to stay for the entire class period. In general, you should avoid leaving in the middle of class, even if you return later. However, I recognize that sometimes emergencies happen: if you have a bloody nose or you are about to be sick, your first priority is to take care of yourself. Do not pass go or stop to ask for permission to leave; just do whatever you have to do. At the same time, leaving the classroom should be reserved for emergencies. A revolving door of students entering and leaving the classroom is disruptive. I would therefore ask you to make every effort to take care of mundane things, such as getting a drink of water or going to the bathroom, before class begins. Disruptions of class due to tardiness or leaving in the middle of class will have a negative impact on your engagement grade.

If you know that you will have to leave class early one day, please notify me via email by 9 am on the day of class. Do not let me know as everyone is arriving at the beginning of class. If you are managing an emergency situation that may require you to excuse yourself in the middle of class, please consider staying home so that you can take care of the situation; you can then watch the class recording on your own time when you are better able to concentrate.

LEARNING ENVIRONMENT: Please be considerate of your classmates and work with me to create a learning environment that is productive for everyone. Avoid behaviors that distract your classmates or me, such as wearing headphones in class, talking to a neighbor when someone else is speaking, packing up your belongings before class is dismissed, falling asleep, or resting your head on the desk. These sorts of things will have a negative impact on your engagement grade.

COMPUTERS: Studies show that people retain material better when they take notes by hand rather than on a computer, and so I strongly encourage you to handwrite your notes for this class. As an added incentive, the Respondus browser that you will use for quizzes will allow you to use handwritten notes but not notes saved on your computer. If you still choose to use a computer or tablet during class, **you must sit in the first two rows of the classroom, and you must demonstrate that you are actively paying attention at all times when using your computer.** If at any time I see you paying more attention to your computer/tablet than to class, I will send you an email warning after class. I do not have to see the contents of your screen to determine that you are paying more attention to it than to class. If this happens again, I will notify you over email that your computer privileges have been revoked for the remainder of the semester. Thankfully, I have never actually had to do this! However, if you use your computer/tablet after your privileges have been revoked, your engagement grade for the module will be lowered by 10% for each day that you use your computer/tablet.



CELL PHONE POLICY



Cell phones may not be used in class, including to take notes or to access assigned readings. Your engagement grade for the module will be lowered by 10% for each day when I see your cell phone, even if you are not using it.

If you are managing an emergency situation that will require you to check your phone during class, please stay home. When I am worried about something and am constantly checking my phone, I am not paying attention to what is going on. Once the emergency is behind you, you can watch the recording of class posted on Carmen.



Will you make accommodations for me?

Absolutely. I get lots of course accessibility letters every year and will happily work with you and Student Life Disability Services (SLDS) to ensure that you have everything you need to do well in this course. I want to help you succeed, both inside and outside the classroom. I know that sometimes students are embarrassed or want to try a class without using their course accessibility letter. While I understand this, I want to tell you two things: 1) I promise that I will not think any less of you if you have a course accessibility letter – you are legally entitled to these accommodations, and 2) it is easier for you to decide partway through the semester that you do not need the accommodations and to stop using them than the other way around, since accommodations do not apply retroactively (e.g. If you fail a quiz because you took it without using your accommodations, I cannot let you retake it using your accommodations). For these reasons, I strongly encourage you to give me your course accessibility letter right away at the beginning of the semester and to stop by my student drop-in hours so that we can privately discuss how your accommodations will work in this class.

If the previous paragraph did not make any sense, and you do not know what a “course accessibility letter” is, read on. Course accessibility letters ensure equal access to all students with disabilities in accordance with the Americans with Disabilities Act. If you believe that you will experience barriers to your ability to do well in this class (including, but not limited to, mental health, chronic conditions, and temporary medical conditions), but you do not have a course accessibility letter, please schedule an appointment with [Student Life Disability Services](#) so that they can help you navigate this process. For more information, contact SLDS at slds@osu.edu or 614-292-3307.

For the standard syllabus statement regarding disability, with accommodations for illness, see the end of this syllabus.



Do I need to take notes?

Yes. Although I will post PowerPoint slides on Carmen after each class, you will not be able to use these slides as a substitute for taking your own notes. PowerPoint slides mostly contain images and primary source passages. They do not contain an outline of the class or a list of everything that could show up on the quizzes. As a result, PowerPoint slides will be of little use except as a supplement to your own class notes. Remember that quizzes are open-note, but you may only use hard copies of your notes while taking them.

What do you consider to be cheating in this class?

First, let me tell you what is not cheating: forming study groups and discussing assigned readings and course content with your classmates. In fact, this is probably the best hack for getting an A this semester! Students tend to do better in class when they do not work through all the course material by themselves. Please do keep in mind, however, that discussing the readings or forming a study group is not the same thing as working together on an assignment. All work that you submit this semester, including the discussion questions, must be entirely your own.

Ok, now for the not-so-fun part. Ohio State defines [academic misconduct](#) as “any activity that tends to compromise the academic integrity of the university or subvert the educational process.” This includes, but is not limited to, “violation of course rules and/or assignment guidelines as contained in the course syllabus or other information provided to the student” through the syllabus, assignment handouts, and Carmen. **The only materials that you may use for this class are the assigned materials listed on the syllabus and posted or linked to on Carmen.** No other materials are allowed.

Ohio State also considers the “unauthorized use of generative artificial intelligence systems or similar technologies to complete academic activities” to be [academic misconduct](#). Using generative AI to complete readings and assignments conflicts with the goals of our course, which include your growth as critical thinkers, engaged readers of difficult texts, and empathetic observers of the world around you. Accordingly, I ask you to embrace the challenge of this learning process rather than attempting to outsource these skills to generative AI. This is especially important in light of the growing research (e.g. [here](#), [here](#), and [here](#)) that using AI for certain tasks is producing a generation of students who struggle to think critically and to express themselves coherently, which ultimately makes them less employable after college. For these reasons, the use of all generative AI is prohibited in this class because it undermines the course’s learning objectives. Generative AI includes ChatGPT, Copilot, Gemini, Claude, Grok, Grammarly, Dall-E, Sudowrite, and any other tool that summarizes, rephrases, revises, edits grammar, expands, makes suggestions, or generates text. Please note that for the purposes of this class, Grammarly is considered generative AI and may not be used.



If I suspect that a student has committed academic misconduct in this course, Ohio State policy requires that I report my suspicions to the Committee on Academic Misconduct (COAM). If COAM determines that you have violated the University’s Code of Student Conduct, the sanctions for academic misconduct could include failing this course, being suspended from the university for one or more semesters, or even being expelled from OSU altogether. I do not want to see this happen to any of you. Please be sure that you are familiar with the Ohio State’s [Code of Student Conduct](#), since the Ohio State does not consider ignorance of the Code of Student Conduct to be a valid excuse for academic misconduct. If you have any questions, please do not hesitate to talk to me.

For the standard syllabus statements regarding academic misconduct and artificial intelligence and academic integrity, see the end of this syllabus.

Student Wellbeing



I recognize that many of you are balancing competing responsibilities as you go to college, and that everyone has a unique set of circumstances that might affect their performance in this class. If you have any challenges that you are comfortable sharing with me, please do so. I will always offer a sympathetic ear and will try to connect you to additional resources wherever possible. If you are responsible for sick family members, have young children to care for, or work long hours to support yourself or your family, I understand that you may need to miss class occasionally to attend to these responsibilities. These are some of the reasons that I record all classes. If you are a first-generation college student, you may have a lot of questions about how things work both at OSU and in this class. There are no questions that are too basic for me to answer; please feel free to stop by my drop-in hours so that I can help.

We learn as whole people. To learn effectively you must have your basic needs met. If you do not have access to enough food to eat, if you lack a safe and stable place to live, or if you have a financial emergency, please reach out to the [Student Advocacy Center](#). The [Buckeye Food Alliance](#) and the [ACES Food Pantry](#) also work with students to address food insecurity; please visit them if you do not have a sufficient quantity and variety of quality food options. If you have a medical concern, there are resources available to you through the [Student Health Center](#), the [Counseling and Consultation Service](#), and the [Student Wellness Center](#). For additional resources available to Ohio State students, please check out the [health and wellness resource guide](#).



Am I going to have to do a lot of reading for this class?

I know that some of you may be concerned about the amount of reading involved in humanities classes. I'm not going to lie to you – there is a good amount of reading. But on the flip side, there is not a lot of writing for this class. Regardless of what career you pursue, your job will require to understand, build on, and respond to written materials. This is a life skill called critical reading, whose importance is not limited to your professional life—it will also enable you to be an engaged citizen of the world as you evaluate information presented to you every day (e.g. social media, news). We will work in this class to develop your critical reading skills to give you the foundation that you need to be successful throughout college and the rest of your life.

Schedule

All written assignments are due at 11:59 pm (Columbus time) on the dates listed below. If a reading is marked with an asterisk (*), a PDF of the reading is posted in the appropriate Carmen module. If a reading is from one of the three assigned books listed on page 2, it is abbreviated as follows on the schedule: ^{DDTM} for Edmonds' *Drawing Down the Moon*, ^{GSAM} for Frankfurter's *Guide to the Study of Ancient Magic*, and ^{CTBS} for Gager's *Curse Tablets and Binding Spells from the Ancient World*. Please note that there are no reading assignments due for Tuesdays; all reading assignments for the week must be completed before Thursday's class.

If an emergency requires OSU to cancel classes for any reason (e.g. weather), I may need to make adjustments to this schedule, which will be announced via Carmen. According to Ohio State policy, these adjustments may include alternative methods of teaching to ensure continuity of instruction.

Module 1: Wellbeing and the ancient world

Weeks 1–2

Module 1 sets the stage for what we will do throughout the semester. We will begin with a short introduction to the ancient Mediterranean world and an exploration of the sorts of evidence that we have available to study it. Then we will define our terms, including health, wellbeing, and magic, and think about how these definitions shape the scope of our study.

Class	Day 1: The argument that must be made Day 2: The world that was shaped by Greeks and Romans Day 3: The ways to approach wellness Day 4: The things that may or may not be magic
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Read for day 2	* Leszek Kolakowski "Emperor Kennedy Legend" in <i>Salmagundi</i> 72 (p211–217) ^{GSAM} J. Dieleman, "The Greco-Egyptian Magical Papyri" (p283–321)
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Read for day 4	^{DDTM} "Drawing Down the Moon: Defining Magic in the Ancient Greco-Roman World" (p1–34) ^{GSAM} D. Frankfurter, "Ancient Magic in a New Key: Refining an Exotic Discipline in the History of Religions" (p3–20)
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Due by 11:59 pm	Day 2: Getting-to-know-you and reflection questionnaire Day before day 4: Reading response Monday following day 4: Quiz
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Module 2: Health and the amulets

Weeks 3–4

Module 2 explores how ancient Greeks and Romans sought relief from illnesses and injuries. It begins with forms of healing that scholars typically do not label "magic," such as those found in the Hippocratic corpus and in Galen, and those attributed to the god Asclepius. Then we will look at the texts and images that people believed could treat various medical conditions and the types of objects on which these texts and images were inscribed. At the end of the module, students will complete the first creative activity, where they design a hypothetical amulet for a condition that could be used today. For all of the creative projects this semester, students will apply the ancient techniques studied in the module, demonstrating that they understand the course content, and replace texts, images, and other features with ones that would be meaningful today. Each creative activity requires students to include a short commentary and reflection on their item or ritual that makes connections between health and wellbeing in antiquity and today.

Class	Day 5: The cures that people sought Day 6: The way that amulets worked Day 7: The images that were powerful Day 8: The objects that people wore
Read for day 6	GSAM R. Kotansky, "Textual Amulets and Writing Traditions in the Ancient World" (p507–554) GSAM D. Frankfurter, "Magic of Writing in Mediterranean Antiquity" (p626–658) GSAM D. Frankfurter, "Magic of the Forces of Materiality" (p659–677) * C. Faraone, "Framing Speech Acts" in <i>The Transformation of Greek Amulets in Roman Imperial Times</i> (p221–237)
Read for day 8	* R. Daniel and F. Maltomini, <i>Supplementum Magicum</i> vol. 1, nos. 1–19 (p3–52) * M. Meyer and R. Smith, eds., <i>Ancient Christian Magic</i> , nos. 4–26 (p31–50) * J. Naveh and S. Shaked, <i>Amulets and Magic Bowls</i> , amulets nos. 1–15 (p41–110) * G. Vikan, "Art, Medicine, and Magic in Early Byzantium" in <i>Dumbarton Oaks Papers</i> 38 (p65–86)
Due by 11:59 pm	Day before day 6: Discussion question Day before day 8: Reading response Day after day 8: Creative amulet activity Monday following day 8: Quiz

Module 3: Protection and the bowls Weeks 5–6

Module 3 looks at rituals that were intended to protect users from danger. Some of these rituals involve personal amulets similar to the ones that we looked at in module 2, but rather than a specific illness, they offered their wearer protection from demons, the evil eye, snakes and scorpions, other things believed to cause harm. This module also looks at items that were intended to protect a group of people, such as the bowls that were buried to protect a household or apotropaic images that protected craftsmen who labored together at a workshop. Finally, this module will consider spoken rituals that do not include a physical object and how these spoken prayers or incantations were understood to offer protection against a variety of ills. The creative activity for this module is a bowl to protect a household.

Class	Day 9: The daimons that could attack at any time Day 10: The speech that was performative Day 11: The places where people lived and worked Day 12: The protection that people sought
Read for day 10	GSAM D. Frankfurter, "Spell and Speech Act: The Magic of the Spoken Word" (p608–625) * Y. Harari "Incantation Bowls" in <i>Jewish Magic Before the Rise of Kabbalah</i> (p234–251) GSAM A. Wilburn, "Building Ritual Agency: Foundations, Floors, Doors, and Walls" (p555–602)
Read for day 12	CTBS Catalog nos. 119–134 from "Antidotes and Counterspells" (p224–242) * J. Naveh and S. Shaked, <i>Amulets and Magic Bowls</i> , bowls nos. 1–13 (p125–214)
Due by 11:59 pm	Day before day 10: Discussion question Day before day 12: Discussion question

Day after day 12: Creative bowl activity
Monday following day 12: Quiz and reflection

Module 4: Anxiety and the curses Weeks 7–8

Module 4 focuses on the anxiety caused by interpersonal relationships and the steps that people took to advocate for one's own personal wellbeing and success amid these challenges. Some people sought out divine help to right an injustice or to protect their personal livelihood from business rivals, while others employed curses to ensure their victory at court or in a chariot race. These rituals can be understood as a way to promote emotional health in high-stress situations. At the same time, all of these rituals target a specific individual, requesting supernatural intervention to harm their opponents. We will discuss how the ubiquity of these rituals would have affected communal health and group dynamics. The creative activity for this module is a curse tablet that a fictional character might use against a rival.

Class
Day 13: The competitions that were intense
Day 14: The places where *defixiones* have been found
Day 15: The justice that was needed
Day 16: The curses that were everywhere

Read for day 14
DDTM "Curses for All Occasions: Malefic and Binding Magic" (p53–90)
GSAM E. Eidinow, "Binding Spells on Tablets and Papyri" (p351–387)
GSAM A. Wilburn, "Figurines, Images, and Representations Used in Ritual Practices" (p456–506)

Read for day 16
CTBS Catalog nos. 1–17 from "Competition in Theater and Circus" (p49–77)
CTBS Catalog nos. 37–59 from "Tongue-Tied in Court: Legal and Political Disputes" (p124–150)
CTBS Catalog nos. 60–82 from "Businesses, Shops, and Taverns" (p155–174)
CTBS Catalog nos. 83–101 from "Please for Justice and Revenge" (p180–199)

Due by 11:59 pm
Day before day 14: Discussion question
Day before day 16: Reading response
Day after day 16: Creative curse activity
Monday following day 16: Quiz

Module 5: Relationships and the love spells Weeks 9–10

Module 5 is about intimate relationships. The rituals covered in this module could be used to attract a sexual partner, to separate a potential partner from another lover, and to prevent or facilitate pregnancy. We will compare the things that the people who used these rituals hoped to accomplish and evaluate them within the modern framework of intimate partner violence. While the users of these rituals expressed desire for their spouses and sexual partners, we can contrast the attitudes found in these rituals to what might be considered healthy relationships today. The creative activity for this module is a love spell that a fictional character might use.

Class
Day 17: The relationships that were desired
Day 18: The people who used love spells
Day 19: The materials that would ensure success
Day 20: The coercion of erotic charms

Read for day 18
DDTM "Bewitched, Bothered, Bewildered: Love Charms and Erotic Curses" (p91–115)
* M. Dickie, "Who Practiced Love Magic in Classical Antiquity and in the Late Roman world" in *Classical Quarterly* 50 (p563–583)
* B. Ager, "Drag Her by the Hair and Heart: The Manosphere and Ancient Love Curses" in *Eidolon*
* J. Winkler "The Constraints of Eros" in *Magika Hiera* (p214–243)

Read for day 20	<p>CTBS Catalog nos. 18–36 from “Sex, Love, and Marriage” (p85–115)</p> <p>* D. Ogden, <i>Magic, Witchcraft and Ghosts in the Greek and Roman Worlds</i>, nos. 52, 66–81, 197–213, 224–229, 244, 248–255</p> <p>* Hans Dieter Betz, ed., <i>The Greek Magical Papyri in Translation</i>, PGM IV.296–466, 1716–1870, 2441–2621, 2891–2942; PGM XXXII.1–19; PGM XXXIIa.1–25; PGM CXXII</p> <p>* R. Daniel and F. Maltomini, <i>Supplementum Magicum</i> vol. 1, nos. 46–51 (p174–213)</p>
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Due by 11:59 pm	<p>Day before day 18: Discussion question</p> <p>Day before day 20: Reading response</p> <p>Day after day 20: Creative love spell activity</p> <p>Monday following day 20: Quiz and reflection</p>
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Module 6: Divination and the gods Weeks 11–12

Module 6 focuses on divination as another ritual means to mitigate uncertainty and navigate stressful situations. Unlike curse tablets, which directly targeted a rival or perceived enemy, divination offered people a path to success that was not at the expense of their relationships with others in the community. By discerning the will of the gods, decision-making was simplified. We can imagine how this would have led to improved mental health and emotional wellbeing by lightening the cognitive load. The creative activity for this module is a divination ritual about next year’s Ohio State/Michigan game.

Class	<p>Day 21: The oracles where the gods spoke</p> <p>Day 22: The way that the dice rolled</p> <p>Day 23: The fate that was hidden in the stars</p> <p>Day 24: The answers that were sought</p>
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Read for day 22	<p>DDTM “Through a Glass Darkly: Divination and Magic” (p188–235)</p> <p>* R. Wiśniewski, “Pagans, Jews, Christians, and a Type of Book Divination in Late Antiquity” in <i>Journal of Early Christian Studies</i> 24 (553–568)</p> <p>* F. Graf, “Rolling the Dice for an Answer” in <i>Mantike</i> (p51–97)</p> <p>* D. Frankfurter, “Voices, Book and Dreams. The Diversification of Divination Media in Late Antique Egypt” in <i>Mantike</i> (p233–254)</p> <p>* S. Johnston, “Charming Children: The Use of the Child in Ancient Divination” in <i>Arethusa</i> 34 (p97–117)</p>
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Read for day 24	<p>* G. Luck, <i>Arcana Mundi</i> nos. 77–101 (p321–368)</p> <p>* D. Ogden, <i>Magic, Witchcraft and Ghosts in the Greek and Roman Worlds</i>, nos. 30, 36, 112, 144–155, 160, 164</p> <p>* Hans Dieter Betz, ed., <i>The Greek Magical Papyri in Translation</i>, PGM I.262–347, IV.930–1114, 3209–3254; VII.1–148, 348–358, 540–578, 740–755, 795–845; VIII.64–110</p>
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Due by 11:59 pm	<p>Day before day 22: Discussion question</p> <p>Day before day 24: Discussion question</p> <p>Day after day 24: Creative divination activity</p> <p>Monday following day 24: Quiz</p>
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Module 7: Magicians and the handbooks Weeks 13–14

Module 7 consolidates what we have learned this semester by considering the people who performed the rituals, composed the required texts, and designed the objects (amulets, curse tablets, etc.) needed to carry them out. Opinions of these practitioners, their social position, and the nature of their expertise, vary widely in both ancient texts and among modern scholars. We will look at literary descriptions of these figures and at the handbooks that they compiled for use in their work. Ultimately, this brings us back to the definition of “magic,” the connotations that we as modern readers bring to the term, and its usefulness for the study of the rituals intended to promote health and wellness that we studied over the course of the semester. How students respond to these questions will guide their final project for the semester, which builds on the creative projects that they completed in modules 2–6. Students will create their own handbook of rituals, similar to those that

we read in module 7, in a way that both demonstrates mastery of course content and that makes connections between health and wellbeing in antiquity and today.

Class	Day 25: The prayers that are called incantations Day 26: The label that was derogatory Day 27: The texts that survive Day 28: The expertise that was displayed
Read for day 26	* F. Graf, "Portrait of the Magician, Seen from the Outside," in <i>Magic in the Ancient World</i> (61–88) GSAM J. Dieleman, "The Greco-Egyptian Magical Papyri" (p283–321); review from module 1 * D. Ogden, <i>Magic, Witchcraft and Ghosts in the Greek and Roman Worlds</i> , nos. 57–65, 93, 96, 100, 102, 104, 107, 155, 284, 286, 291, 295, 299 * D. Frankfurter "Dynamics of Ritual Expertise in Antiquity and Beyond: Towards a New Taxonomy of 'Magicians'" in <i>Magic and Ritual in the Ancient World</i> (159–178)
Read for day 28	* Hans Dieter Betz, ed., <i>The Greek Magical Papyri in Translation</i> , PGM VII (p112–145) * Sepher ha-Razim, translated by M. Morgan * Testament of Solomon in <i>The Old Testament Pseudepigrapha</i> , vol. 1 (p961–987)
Due by 11:59 pm	Day before day 26: Reading response Day before day 28: Reading response Monday following day 28: Quiz and reflection
Final project Finals week	
Due by 11:59 pm	Date assigned by registrar: Final project



Standard Ohio State syllabus statements can be found at <https://ugeducation.osu.edu/academics/syllabus-policies-statements/standard-syllabus-statements>

Academic Misconduct Syllabus Statement

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.

Artificial Intelligence and Academic Integrity

There has been a significant increase in the popularity and availability of a variety of generative artificial intelligence (AI) tools, including ChatGPT, Sudowrite, and others. These tools will help shape the future of work, research and technology, but when used in the wrong way, they can stand in conflict with academic integrity at Ohio State.

All students have important obligations under the Code of Student Conduct to complete all academic and scholarly activities with fairness and honesty. Our professional students also have the responsibility to uphold the professional and ethical standards found in their respective academic honor codes. Specifically, students are not to use unauthorized assistance in the laboratory, on field work, in scholarship, or on a course assignment unless such assistance has been authorized specifically by the course instructor. In addition, students are not to submit their work without acknowledging any word-for-word use and/or paraphrasing of writing, ideas or other work that is not your own. These requirements apply to all students undergraduate, graduate, and professional.

To maintain a culture of integrity and respect, these generative AI tools should not be used in the completion of course assignments unless an instructor for a given course specifically authorizes their use. Some instructors may approve of using generative AI tools in the academic setting for specific goals. However, these tools should be used only with the explicit and clear permission of each individual instructor, and then only in the ways allowed by the instructor.

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](#)

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 accommodations.

- ➔ slds@osu.edu
- ➔ <https://slds.osu.edu/>
- ➔ 098 Baker Hall, 113 W. 12th Ave
- ➔ 614-292-3307 phone

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.

Grievances and Solving Problems

According to University Policies, if you have a problem with this class, you should seek to resolve the grievance concerning a grade or academic practice by speaking first with the instructor or professor. Then, if necessary, take your case to the department chairperson, college dean or associate dean, and to the provost, in that order. Specific procedures are outlined in Faculty Rule 3335-8-23. Grievances against graduate, research, and teaching assistants should be submitted first to the supervising instructor, then to the chairperson of the assistant's department.

Creating an Environment Free from Harassment, Discrimination, and Sexual Misconduct

The Ohio State University is committed to building and maintaining a welcoming community. All Buckeyes have the right to be free from harassment, discrimination, and sexual misconduct. Ohio State does not discriminate on the basis of age, ancestry, color, disability, ethnicity, gender, gender identity or expression, genetic information, HIV/AIDS status, military

status, national origin, pregnancy (childbirth, false pregnancy, termination of pregnancy, or recovery therefrom), race, religion, sex, sexual orientation, or protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. Members of the university community also have the right to be free from all forms of sexual misconduct: sexual harassment, sexual assault, relationship violence, stalking, and sexual exploitation.

To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Civil Rights Compliance Office (CRCO):

- ➔ Online reporting form: <http://civilrights.osu.edu/>
- ➔ Call 614-247-5838 or TTY 614-688-8605
- ➔ civilrights@osu.edu

The university is committed to stopping sexual misconduct, preventing its recurrence, eliminating any hostile environment, and remedying its discriminatory effects. All university employees have reporting responsibilities to the Civil Rights Compliance Office to ensure the university can take appropriate action:

- ➔ All university employees, except those exempted by legal privilege of confidentiality or expressly identified as a confidential reporter, have an obligation to report incidents of sexual assault immediately.
- ➔ The following employees have an obligation to report all other forms of sexual misconduct as soon as practicable but at most within five workdays of becoming aware of such information: 1. Any human resource professional (HRP); 2. Anyone who supervises faculty, staff, students, or volunteers; 3. Chair/director; and 4. Faculty member.

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.

Because medical treatments in the ancient Mediterranean world were rudimentary and often unsuccessful, people sought divine intervention to treat illnesses and injuries, to advocate for personal wellbeing amid stressful situations, and to promote physical, emotional, and mental health. By examining these ancient rituals, typically labeled "magic," students will have the opportunity to reflect on their own experiences with health and wellness.

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.	One of the fundamental questions that this course explores is the definition of “magic” in the ancient Mediterranean world and whether this label is helpful for studying rituals involving amulets, curse tablets, and divination. When I teach “magic” in foundations-level courses, my goal is simply to introduce students to rituals from the ancient world. This course, in contrast, requires students to learn about new material and at the same time to evaluate the scholarly taxonomies that guide our study. Students will engage in this analysis both in class discussions on Thursdays and at home as they are completing the assigned readings (syllabus pages 8-12), which together comprise their engagement grade (syllabus page 2). The short assignments that students complete before discussion days will facilitate this engagement. For example, before day 8, when we will discuss a collection of ancient amulets that they read for class (syllabus page 8), I will ask students to write about whether it is useful to label amulets that they read as pagan, Jewish, or Christian, citing amulets from the reading to support their answer. Similarly, before day 20 (syllabus page 10), I will ask students to write about whether curses, erotic spells, and prayers for justice all belong to the same category of ritual or whether it is more helpful to think of each category as unique, using examples from the assigned readings to support their answer. On other days, students will pose their own discussion questions about the material. At the beginning of the semester, we will talk about how good discussion questions are open-

	<p>ended, without a right or a wrong answer, and invite their peers to evaluate the material from new and interesting angles. This not only gives students greater ownership of course content and class discussion but also requires them to think critically and question what they are reading instead of simply accepting everything as a simple fact. I want them to understand that studying the ancient past is not simply about memorizing names and dates, but rather about making an argument by evaluating evidence and scholarly claims.</p>
<p>ELO 1.2 Engage in advanced, indepth, scholarly exploration of the topic or idea of the theme.</p>	<p>In foundations-level courses, I generally assign a combination of textbooks for background information and primary sources for students to interpret. In contrast, for upper-level courses such as a themes course, I assign a combination of scholarly articles and primary sources. In general, I ask students in this class to read scholarly articles for the first week of each module and primary sources for the second week of each module (syllabus pages 8-12) . The purpose of these scholarly articles is to give students contrasting, and sometimes even directly opposing, perspectives on the subject and encourage them to decide which scholars’ arguments they find more persuasive. Every other week, students will be responsible either for posing a discussion question before class about these scholarly articles or answering a question that I ask in advance. For example, in module 1, we will read the introductions to the required books by Edmonds and Frankfurter, who take very different approaches to the term “magic” (syllabus page 8). Students will be asked to briefly summarize each author’s main claim and to explain which one they found more persuasive.</p>
<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.</p>	<p>I use quizzes at the end of each module to make sure that students are staying on top of the reading and course content delivered during class (syllabus page 2). The quizzes are administered asynchronously on Carmen, and students have several days to take each one. I use question pools in Carmen, which automatically give each student a random selection of the available questions. Quiz questions are short essay, requiring a minimum of 100 words per answer to receive full credit. Questions ask students to do two things: 1) identify terms, concepts, images, and primary source passages from the assigned readings or covered in class, and 2) explain the significance of these items by connecting them to broader themes in the class. I post all PowerPoint slides and recordings of class on Carmen, so that students can review the material covered in class before each quiz.</p>

<p>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.</p>	<p>At the beginning of the semester, at the end of modules 3 and 5, and again at the end of the semester, students will submit a questionnaire that asks them to reflect on the class and on the concepts of health and wellness in antiquity and today (syllabus pages 2, 8-12). I use the questionnaire at the beginning of the semester to do two things: 1) to ask students about themselves so that I can get to know them, and 2) to think about the content that we will cover and what they hope to learn. The other three reflections require students to reflect on the course content and on their own work. I am keen to have students explain the parts of the course that they find particularly interesting and meaningful, since this guides how I present the material, both for the rest of the semester and when I teach the class again in future semesters. I also use the reflection questionnaires to ask students to set goals for themselves and to evaluate how well they have followed through on these goals.</p> <p>Reflection is also built into each of the creative activities and in the final project, all of which ask students to adapt ancient rituals and techniques to imagined scenarios our modern world (syllabus pages 2, 8–11). For each of these assignments, students must replace the words, images, and actions in the ancient rituals with similar ones that would be meaningful to people today. All of these assignments will be accompanied by a short commentary and reflection, where students explain both the ancient evidence that inspired them and how they changed it to make it applicable for our modern context.</p>
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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.	<p>This course focuses on the historical, cultural, and theoretical analysis of health and wellbeing in the ancient Mediterranean world. Through the assigned readings, class discussions, and material delivered in class, we will explore and analyze a variety of evidence from ancient and late ancient Greece, Rome, and the Near East, including amulets (gemstones, jewelry, metal sheets, papyrus), curse tablets, figurines, literary books of magic, and ritual handbooks used as guides by ancient practitioners. We will pay attention to the historical and cultural context of each, looking for continuity and change in the approach to health and wellbeing across different time periods and regions. The theoretical framework for interpreting this evidence will generally be discussed in the first week of each module, such as the role of written texts in module 2 (readings by Kotansky, Frankfurter, and Faraone on syllabus pages 8–9) and orality in module 3 (reading by Frankfurter on syllabus page 9). We will also be particularly attuned to gender in our discussion of love magic in module 5 (readings by Dickie and Ager on syllabus page 10).</p> <p>The final project at the end of the semester requires students to synthesize their historical, cultural, and theoretical knowledge developed throughout the semester with their own personal perspectives. Students will combine the five rituals created for the creative activities in modules 2–6 (see below under ELO 3.2) into a handbook, such as those that survive from the ancient world. Students will add another five rituals, for a total of ten, that highlight additional materials of their choosing studied this semester. As in all of the creative activities, students will update</p>

	<p>these rituals for our modern context and reflect on how each one underscores a desire for physical, mental, emotional, or relationship health and personal wellbeing.</p>
<p>ELO 3.2 Identify, reflect on, or apply strategies for promoting health and wellbeing.</p>	<p>Students will complete five creative activities over the course of the semester, one each at the end of modules 2–6 (syllabus pages 2, 8–11). <i>For each, students will</i> design an object or ritual that applies the ancient techniques studied in that module to imagined scenarios in our modern world. For example, after the module on amulets, students will design an amulet for a condition of their choice, which could be anything from the common cold, to a sports injury, to Ebola. They will draw inspiration from the amulets that we studied in the module to demonstrate that they understand the course content, and replace the texts, images, and other features from ancient amulets with ones that would be meaningful today. Each creative activity requires students to offer commentary on their object or ritual, highlighting its connection to course content and explaining how their version transforms these ancient ideas into a format that would appeal to people today. Module 3’s creative activity asks students to design an incantation bowl to protect a household. The creative activity in module 4 involves a curse tablet and in module 5 a love spell, designed for use by fictional characters from a book, movie, or TV show. In module 6, students will design a divination ritual for next year’s Ohio State/Michigan game.</p>