

MAGIC AND THE SUPERNATURAL: FROM GREECE AND ROME TO THE PRESENT

UF Quest 1 / The Examined Life IDS2935/xxxx

General Education: Humanities, Writing (2000 words)

[Note: A minimum grade of C is required for General Education credit]

Spring 2023, Time: TBA

Location: ROOM

Class resources, announcements, updates, and assignments will be made available through the class

Canvas site: [URL]

Instructor	Teaching Assistant
Konstantinos Kapparis, Professor of Classics Office: 135 Dauer Hall kapparis@ufl.edu Office Hours: TBA Office Phone: 352 273 3693 Emailing for an appointment, even during office hours, will ensure that there will be no waiting time.	NAME, TBA Office Hours: TBA Office: Dauer 125

Course Description

While the post-Enlightenment world, anchored in science and rational thinking, is convinced that magic does not exist, still beliefs in magic and the supernatural are part of the universal human experience. Historically such beliefs have added texture and excitement in human societies, as they have the power to elevate human beings above the mundane concerns of their daily lives, provide hope for “magical” solutions to desperate problems and difficult situations, and give some breathing space to the oppressed and those suffering allowing them to believe that help may be on the way. Magic can enhance spirituality and allow people to explore avenues and envisage pathways beyond what the senses can grasp.

Magic can excite the imagination beyond the trivialities of the human existence, provide entertainment and release through rituals shared by communities and social groups, and as a literary theme in the traditional genres and more recently in modern popular media, has provided endless entertainment through the surprises and unexpected plot twists which magical powers and supernatural forces can generate. And yet, Historical images of magic are more often dark, stigmatized by the relentless persecution and cruel treatment of practitioners, often for the simple reason of being different, charismatic, or exceptional in some way or other. In this dark and persistent historical narrative a separation between good magic and sinister witchcraft would be untenable, as such boundaries have no grounding in fact. What was penalized and persecuted, often with exceptional cruelty, was the “otherness” of the perceived witch, and gender, race or ethnicity were certainly major factors as much in the construction of that offensive and pernicious “otherness”, as they were in the outcome of court cases, or just as often fake trials with a single prejudged outcome.

The study of this universal human experience offers students the opportunity to examine and re-evaluate their understanding of supernatural concepts and how such concepts have been shaping our own reality as individuals and as members of a group or society as a whole. It also presents an excellent opportunity for the examination of beliefs, biases, preconceived stereotypes and approaches in the construction of the “Other”, the different, the unfamiliar and exceptional, and for a re-evaluation of the criteria according to which students understand concepts important for our society such as gender, race,

diversity, tolerance, acceptance, and social harmony. This course will ask essential questions such as “What is the power/impact of magic in human life?” or “How does magic shape our reality?”. The format of the course includes a weekly lecture followed by discussion in smaller sections which will allow a closer student engagement with the essential questions of the course and specific topics related to each week’s subject-matter. This is an interdisciplinary course at the intersection of Humanities, history, religion, arts, culture, anthropology and sociology, with the ultimate objective to produce a rounded image of the influence which perceptions of magic and the supernatural have on our laws, institutions, beliefs and daily lives.

QUEST 1 SLOs: Quest 1 and Gen Ed Descriptions and Student Learning Outcomes

- **QUEST 1 DESCRIPTION:** Quest 1 courses are multidisciplinary explorations of essential questions about the human condition that are not easy to answer, but also not easy to ignore: What makes life worth living? What makes a society a fair one? How do we manage conflicts? Who are we in relation to other people or to the natural world? Quest 1 students grapple with the kinds of open-ended and complex intellectual challenges they will face as critical, creative, and self-reflective adults navigating a complex and interconnected world. They apply approaches from the humanities to mine works for evidence, create arguments, and articulate ideas.

- **QUEST 1 SLOs:**
 - Identify, describe, and explain the history, theories, and methodologies used to examine essential questions about the human condition within and across the arts and humanities disciplines incorporated into the course. (Content)
 - Analyze and evaluate essential questions about the human condition, using established practices appropriate for the arts and humanities disciplines incorporated into the course. (Critical Thinking)
 - Develop and present clear and effective responses to essential questions in oral and written forms as appropriate to the relevant humanities disciplines incorporated into the course. (Communication)
 - Connect course content with critical reflection on their intellectual, personal, and professional development at UF and beyond. (Connection)

- **HUMANITIES DESCRIPTION:** Humanities courses provide instruction in the history, key themes, principles, terminology, and theory or methodologies used within a humanities discipline or the humanities in general. Students will learn to identify and to analyze the key elements, biases and influences that shape thought. These courses emphasize clear and effective analysis and approach issues and problems from multiple perspectives.

- **HUMANITIES SLOs:**
 - Identify, describe, and explain the history, underlying theory and methodologies used in the course (Content).
 - Identify and analyze key elements, biases and influences that shape thought within the subject area. Approach issues and problems within the discipline from multiple perspectives (Critical Thinking).
 - Communicate knowledge, thoughts and reasoning clearly and effectively (Communication).

- **WRITING DESCRIPTION:** The Writing Requirement (WR) ensures students both maintain their fluency in writing and use writing as a tool to facilitate learning. The writing course grade assigned by the instructor has two components: the writing component and a course grade. **To receive writing credit a student must satisfactorily complete all the assigned written work and receive a minimum grade of C (2.0) for the course.** It is possible to not meet the writing requirement and still earn a minimum grade of C in a class, so students should review their degree audit after receiving their grade to verify receipt of credit for the writing component.
- **WRITING EVALUATION:**
 - This course carries 2000 words that count towards the UF Writing Requirement. You must turn in all written work counting towards the 2000 words in order to receive credit for those words.
 - The instructor will evaluate and provide feedback on the student’s written work with respect to content, organization and coherence, argument and support (when appropriate), style, clarity, grammar, punctuation, and other mechanics, using the writing rubric below.

More specific rubrics and guidelines for individual assignments may be provided during the course of the semester.

Writing Assessment Rubric:

	Satisfactory (Y)	Unsatisfactory (N)
CONTENT	Papers exhibit at least some evidence of ideas that respond to the topic with complexity, critically evaluating and synthesizing sources, and provide at least an adequate discussion with basic understanding of sources.	Papers either include a central idea(s) that is unclear or off-topic or provide only minimal or inadequate discussion of ideas. Papers may also lack sufficient or appropriate sources.
ORGANIZATION AND COHERENCE	Documents and paragraphs exhibit at least some identifiable structure for topics, including a clear thesis statement but may require readers to work to follow progression of ideas.	Documents and paragraphs lack clearly identifiable organization, may lack any coherent sense of logic in associating and organizing ideas, and may also lack transitions and coherence to guide the reader.
ARGUMENT AND SUPPORT	Documents use persuasive and confident presentation of ideas, strongly supported with evidence. At the weak end of the Satisfactory range, documents may provide	Documents make only weak generalizations, providing little or no support, as in summaries or narratives that fail to provide critical analysis.

	only generalized discussion of ideas or may provide adequate discussion but rely on weak support for arguments.	
STYLE	Documents use a writing style with word choice appropriate to the context, genre, and discipline. Sentences should display complexity and logical sentence structure. At a minimum, documents will display a less precise use of vocabulary and an uneven use of sentence structure or a writing style that occasionally veers away from word choice or tone appropriate to the context, genre, and discipline.	Documents rely on word usage that is inappropriate for the context, genre, or discipline. Sentences may be overly long or short with awkward construction. Documents may also use words incorrectly
MECHANICS	Papers will feature correct or error-free presentation of ideas. At the weak end of the Satisfactory range, papers may contain some spelling, punctuation, or grammatical errors that remain unobtrusive so they do not muddy the paper's argument or points.	Papers contain so many mechanical or grammatical errors that they impede the reader's understanding or severely undermine the writer's credibility.

Student Learning Outcomes

Reflecting the curricular structures of Quest 1 and these Gen Ed designations, after taking Magic and the Supernatural students will be able to:

1. Identify, describe, and explain historical narratives on Magic and the Supernatural, the construction of images of magic and its practitioners, the key themes which define the universal human experience of magic, and the negative perceptions which have defined witch-hunts throughout history, and also explain what they tell us about the human condition. **(Content SLOs for Gen Ed Hum, and Q1)**
2. Analyze and evaluate important culture texts from Greek, Roman, Jewish and Early Christian authors, as well as some anonymously transmitted but critically important texts related to Magic and the human experience of religion and the supernatural, using established practices appropriate to the arts and humanities **(Critical Thinking SLOs for Gen Ed Hum, and Q1)**

3. Analyze and evaluate the construction of positive and negative images of magic and the supernatural and create frameworks that guide the study of how legal challenges and consequences to practicing magic very profoundly changed the course of humanity's history **(Critical Thinking SLO for Gen Ed Hum, and Q1)**
4. Analyze and evaluate essential questions about the ideologies, patterns and influence which beliefs about Magic and the Supernatural had and continue to have on human societies and how these patterns have often been interpreted as a contrast to reason and science **(Critical Thinking SLO for Gen Ed Hum, and Q1)**
5. Develop and present clear and effective responses to essential questions about the role of Magic and the Supernatural in human societies, and the rationale behind the construction of the magician/witch as the embodiment of the "other", the different, the exceptional, the dangerous which threatens the very structures of society by employing mystical, invisible powers which cannot be fought with conventional means. **(Communication SLO for Gen Ed Hum, and Q1)**
6. Analyze, evaluate, and critically reflect on connections between course content and their intellectual, personal, and professional development at UF and beyond **(Critical Thinking SLO for Q1)**
7. Develop and present clear and effective responses to essential questions about the connections, mutual influences, interactions and intersections between magic and religion, philosophy, natural sciences, the medical humanities and other relevant humanities **(Communication SLO for Gen Ed Hum and Q1).**

Grading Scale

Points on all assignments over the course of the semester are recorded in the Canvas gradebook, which translates total points into a letter grade using a standard grading scale:

A= 94-100% of points possible		A- =90-93%
B+=87-89%	B=84-86%	B- =80-83%
C+=77-79%	C=74-76%	C- =70-73%
D+=67-69%	D=64-66%	D- =60-63%
<60=F		

More information on UF grading policy is [available here](#).

Required Books:

- Ogden, Daniel. *Magic, witchcraft, and ghosts in the Greek and Roman worlds*. Oxford University Press, USA, 2002.
- Strunk, William and White, E.B. *The Elements of Style*. 4th edition. Pearson Education Limited 2014.

Recommended Books:

- Stratton, Kimberly B., and Dayna S. Kalleres, eds. *Daughters of Hecate: Women and Magic in the Ancient World*. Oxford University Press, USA, 2014 **(particularly useful for the writing assignment)**.

- Graf, Fritz. *Magic in the Ancient World*. Translated by Franklin Philip. *Revealing Antiquity* 10. Cambridge, Mass.: Harvard University Press, 1997
- Collins, Derek. *Magic in the ancient Greek world*. John Wiley & Sons, 2008.
- Watson, Lindsay C., and Lindsay Watson. *Magic in ancient Greece and Rome*. Bloomsbury Publishing, 2019.

Important Source Materials

(Available online at no additional cost; all links to source materials will be available on Canvas and the same applies to Powerpoints and other course materials):

Homer *Odyssey* 10.133-405
 Ovid *Metamorphoses* 7.159-351
 Apuleius *The Golden Ass* 1.5-19
 Horace *Satires* 1.8
 Horace *Epodes* 17
 Lucan *Pharsalia* 6.413-587
 Petronius *Satyricon* 61-2
 Ctesias *Persian History* 688 F 45d, Jacoby
 Theocritus *Idyl* 2, *The Sorceress*
 Greek Inscription from Maeonia, no. 59 Petzl

Weekly Schedule:

Week 1 (1/10): Introduction: What is magic? Can we define the supernatural?

We will explore the terminology, such as magician, sorcerer or sorceress, enchanter or enchantress, witch or wizard, and their Greek and Roman origins and equivalents, concepts and paradigms related to magic and the supernatural, magic in the context of Religion, Philosophy, Anthropology, Science and Medicine, and also issues of taxonomy, such as any perceived differences between different types of magic. We also examine the constituent parts of magical practices and customs, like the defixio, curse or erotic magic. We ask the question why the study of magic and the supernatural is important for our worldview, how it affects our experience of life, and what does it tell us about spirituality and the human condition, past and present.

Reading: Ogden 9-32

Week 2 (1/17): A History of Magic and the Supernatural among the Greeks, Romans, Persians, Chaldeans, Syrians, and Egyptians.

A millennium and a half separates the earliest references to magic and the supernatural in Greek literature from the end of pagan Graeco-Roman antiquity in the 5th c. of the Christian Era. In that time much changed and evolved, and eventually shaped and formed modern concepts of magic and the supernatural through Christianity, from the youthful witches of the Greeks, to the hideous old witches of the Romans and the dangerous demonic figures of the Christian era. This chapter reviews the evolution of beliefs, concepts, and vectors of approach to magic, as the ancient world changed all the way from Homer to Christianization, and explores the question how Greek and Roman supernatural beliefs influenced Christianity, and through it still continue to influence our views and beliefs on the body, soul, spirit, the natural world and what lies beyond.

Reading: Ogden 33-60

Online Quiz

Week 3 (1/24): Portraits of Magicians, Wizards and Witches in the Graeco-Roman world

This chapter examines famous wizards or witches in the Graeco-Roman world, from the mythical Circe at the dawn of European literature, to later antiquity and early Christian figures, like St. Cyprian and Justine. Cultic figures such as Apollonius of Tyana or Alexander Abonoteichus, tragic heroines like Medea or poetic images like Lucan's Erichtho will be discussed, and spirits and deities like with specific reference to their specific mystical powers, what they symbolize, and what they tell us about the ideology of contemporary societies.

Readings: Ogden 61-77, Homer *Odyssey* 10.133-405; Ovid *Metamorphoses* 7.159-351

Online Quiz

Week 4 (1/31): The making of the witch and the magician.

How does one become a witch or a magician, what it takes, whether there is a special training, a divine gift or some unexpected supernatural occurrence which allows someone to penetrate the boundary separating the natural from the supernatural world are the topics for this week's discussion. This chapter will explore the thin boundaries between religion, science and magic in relation to their practitioners. It will also discuss the mostly negative stereotypes and gender bias in the construction of images of witches and explore the reasoning behind such bias.

Readings: Ogden 102-114; Horace *Satires* 1.8; Horace *Epodes* 17; Lucan *Pharsalia* 6.413-587

Online Quiz

Week 5 (2/7): Magical Objects, rituals and the material evidence of Magic

Binding wheels, figurines, amulets, curse tablets, incantations, incense, incomprehensible oracles, nonsensical words, animal carcasses and other such paraphernalia are attested in our sources in relation to magic rituals. This week we will analyze and evaluate the material culture surrounding magic and the supernatural. We will also discuss the material evidence of magic, from large scale archaeological sites like the oracles at Delphi and Dodona, and the Oracle of the Dead at Ephyra, to small objects used for magic rituals which have survived to our time.

Readings: Ogden 245-274

Online Quiz

Week 6 (2/14): Dark Magic, Necromancy, Spells, incantations, curses and the language of magic rituals

In modern cinema, television and literature the language of magic is often in Latin, Greek or non-sensical wording, reflecting the belief that ancient religions and rituals had a closer connection to the dark and mysterious forces of the supernatural. This chapter focuses upon the language of magic rituals, as it is attested in numerous sources, from the Orphic tradition to later antiquity texts influenced by the mysticism of religions and rituals from the eastern provinces of the Roman empire and the early Judeo-Christian tradition. We will also be taking a look into Dark Magic rituals and chthonic deities associated with them like Hekate, and demonic figures in the Christian era.

Readings: Ogden 210-226; Apuleius *The Golden Ass* 1.5-19

Online Quiz

Week 7 (2/21): Magical herbs and potions

The belief that certain herbs and substances contain magical qualities which have the capacity to influence the laws of nature and change their course to the benefit of the person who has intimate and precise knowledge of the qualities of these substances and can mix them to perfection has been pervasive in human societies. There was a hazy boundary between medicinal uses of natural substances and magic, especially in some authors like Pliny the Elder, who is undoubtedly reflecting a long tradition in folk medicine.

Readings: Ogden 82-91

Online Quiz

Week 8 (2/28): Animals and Magic

Tales of magical animals, like the mantichore, the basilisk, or the werewolf, drawing from authors like Ktesias of Knidos, Pliny and Aelian have fascinated and scared past societies and have been popularized in modern cinema and fiction. Sacrificial animals have allowed seers to foretell the future or interpret the will of the divine, and sacrifice has been viewed as the key opening the door from this world to the next. This week we will explore the central role of animals in narratives of magic.

Petronius *Satyricon* 61-2; Ktesias *Persian History* 688 F 45d, Jacoby.

Online Quiz

Writing assignment (paper): First draft due **February 28**

Week 9 (3/7): Review; Midterm Exam

Week 10 (3/13): SPRINGBREAK: NO CLASS

Week 11 (3/20): Violent Love: Erotic Magic and Spells in a gendered context

From Circe, Medea, and the courtesan Simaitha to magic spells and wishes to make someone fall in love, and to the elegant poem/prayer of Sappho to Aphrodite to make her beloved girl fall in love with her, classical literature and later sources abound with rituals of magic targeting one's object of desire. Some of these narratives are violent stories of rape. This week we will be studying these narratives of erotic magic, philters and the supernatural forces of erotic desire.

Readings: Ogden 227-241; Theocritus, *Idyl II*, *The Sorceress*.

Online Quiz

Writing assignment (paper): Second draft due **March 15**

Week 12 (3/27): Health, Medicine and Magic

In ancient times the sick flocked the temples of Asklepios hoping for a miracle cure through a supernatural dream, just as believers in our times visit sanctuaries like the one of Our Lady of Lourdes hoping for supernatural healing. When medicine failed, or has been too slow to alleviate the suffering of a sick person, turning to the supernatural for healing might seem the only alternative. More often than not natural and supernatural healing could co-exist, and herbs, drugs, potions, philters, incantations and ritualistic practices could be serving a dual purpose. Women could use drugs and sympathetic magic to induce labor or induce an abortion, while necromancers in the Oracle of the Dead in Ephyra could be using drugs and hallucinogenic substances to effect treatments while at the same time they promised to connect the believers with the realm of the dead.

Reading: Inscription from Maeonia, no. 59 Petzl

Online Quiz

WEEK 13 (4/4): Magic and the Law: witchcraft and bias related to gender, race and social outcasts

Practitioners of magic, real or alleged, have faced brutal legal challenges and consequences in many societies in the course of history. From the trial and execution of the witch Theoris in 4th c. Athens, to the restriction of magic in the 12 Tables, and the burning of alleged witches in Christianized medieval Europe, the fear of the apocryphal powers which magicians could wield, and cause harm to someone before they could even see the danger coming has led to a troubled relationship between the practitioners of magic and the law. This troubled relationship has clear gender and race imbalances, targeting more women and minorities. In this lecture we will explore the reasons why the threat from those least empowered members of society seemed greater.

Reading: Ogden 275-299

Online Quiz

Writing Assignment (paper): **Final draft due March 31**

Week 14 (4/11): Experiential Learning Week

Theme: Reception of Greek and Roman magic in Modern Popular Media

Location: UF Library West, Graphic Novel Collection

(See below the relevant section for further details)

Week 15 (4/18): *Supernatural*, the TV Series: A case study in the reception of Graeco-Roman Magic. This class will examine the use of Greco-Roman magic within the CW's *Supernatural*. We will explore why magical figures throughout the series are generally treated as a menace to the established order the Winchesters are trying to maintain as they drive through the "supernatural frontier" in their quest to keep America safe. In this lecture we will investigate how the show helps its audience define the magical "Other" as a threat to America's cultural identity. Thus, the show's use of magic highlights the contemporary social issue of how to protect key cultural "American" religious values while eradicating any potential danger to the community.

Online Quiz

Experiential Learning Component Report Due **April 18**

Week 16 (4/25): REVIEW AND FINAL EXAM

Assignments:

- 10 online quizzes = 40 % (Advances SLO 1)
(12 quizzes will be offered, one for each week except week 1, Spring break, week 9 and week 16; the 10 best will count).
- Midterm = 15 % (10% is based on multiple choice questions, and 5% on one essay-format question).
(Advances SLOs 1, 2, 3, 4, 5, 7)
- Final = 15 % (10% is based on multiple choice questions, and 5% on one essay-format question).
(Advances SLOs 1, 2, 3, 4, 5, 7)
- Attendance and Class Participation = 10 % (Advances SLOs 1-7)
Participation Grading: Consistent high-quality class participation—in large and small groups—is expected. "High-quality" in this case means
 - informed (i.e., shows evidence of having done assigned work),
 - thoughtful (i.e., shows evidence of having understood and considered issues raised in readings and other discussions), and
 - considerate (i.e., takes the perspectives of others into account).

If you have personal issues that prohibit you from joining freely in class discussion, e.g., shyness, language barriers, etc., see the instructor as soon as possible to discuss alternative modes of participation.

Attendance is taken on a sign-on sheet in class.

See also [UF Attendance Policies here](#).

Use the following Participation Grading Rubric as a guide for expectations:

Points*	2	1	0
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Attendance/Promptness	Student is present and prompt	Student is present but arrives late/leaves early without permission	Student is absent
Level of Engagement in Class	Student proactively contributes to class by offering ideas and asking questions	Student infrequently contributed to class by offering ideas and asking questions	Student never contributes to class
Listening Skills	Student listens attentively when others speak and incorporates well the ideas of others	Student passively listens when others talk	Student does not pay attention or listen when others talk
Behavior	Student never displays disruptive behavior during class	Student occasionally displays disruptive behavior	Student displays disruptive behavior and inhibits the learning process for themselves and others
Preparation	Student comes always prepared with assignments and required class materials	Student occasionally comes prepared with assignments and required class materials	Student is almost never prepared for class

*Note: The maximum amount of points for each week is 10.

- Paper (2000 words, **due by February 28; 2nd draft due by March 15; 3rd and FINAL draft due by March 31**) = 10% (as described above). The 3rd draft of the paper is the final version that students are to hand in. Feedback will be offered to all students prior to the end of the semester per General Education Writing requirements (Advances SLOs 1, 2, 3, 4, 7)

Topic: Women, and especially outsiders and social outcasts, women of color, and women from the lowest socioeconomic class, have been disproportionately associated with dangerous witchcraft and dark magic throughout history, and have been prosecuted in courts of law, and persecuted by society. Identify and analyze the gender, race and other bias behind these associations, and discuss whether and why such bias are still influential in our narratives of magic and the supernatural.

Notes:

1. There is no expected right or wrong answer. All well-argued points are acceptable, and the objective is not so much to get to the “right” answer, but rather to develop a methodology of arguing a case, and to improve on writing skills. So, there is no need to be pedantic with your arguments. Be imaginative and creative.
2. You **MUST** stick to the topic. This is very important because the skill to focus on a specific aspect of the subject is crucial for good writing.
3. A brief set of further instructions on how to complete your research and write your paper is published on Canvas. These are simply meant to be common-sense and easy to follow guidelines, **NOT** obligatory requirements.

Writing Resources:

1. For the content students will greatly benefit from the book by Stratton, Kimberly B., and Dayna S. Kalleres, eds. *Daughters of Hecate: Women and Magic in the Ancient World*. Oxford University Press, USA, 2014.
2. For the composition students should consult the following book: Strunk, William and White, E.B. *The Elements of Style*. 4th edition. Pearson Education Limited 2014. This is a very modestly priced, concise and useful book.

It is also highly recommended to take advantage of the rich resources offered by the **University Writing Studio**. The writing studio is committed to helping University of Florida students meet their academic and professional goals by becoming better writers. Visit the writing studio online (<https://writing.ufl.edu/writing-studio/>) or in 302 Tigert Hall for one-on-one consultations and workshops.

- Experiential Learning Component = 10% (**Advances SLOs 3, 4, 5, 6, 7**)

Theme: Reception of Greek and Roman magic in Modern Popular Media

Location: UF Library West, Popular Culture Collections

(See below the relevant section for further details)

Description: Students will be visiting the Popular Culture Collections in Library West. They will attend a special presentation by Jim Liversidge, UF Curator of the Popular Culture Collections, in order to learn about the collections' resources and how to use them. Students are expected to write a report (1000 words) on their findings. The report is due one week later, **on April 18**. The primary objective is to explore how and why narratives, images and concepts of magic and the supernatural from the Greek, Roman and Early Christian worlds are influencing current narratives. Then students will be expected to analyze and evaluate the reception of these narratives in popular culture mediums such as the graphic novel, and effectively discuss and communicate their conclusions. Students are also expected to connect the links between these narratives from the Greco-Roman Antiquity and Early Christianity and their current effects upon their lives and personal development.

Purpose of Experiential Learning: Students will have targeted access to the Popular Culture collections of Library West and the opportunity to investigate how themes from Graeco-Roman and Early Christian magic narratives and rituals have been incorporated and utilized within Modern Popular Culture. Then in a short response paper they will need to explore the appeal, functionality and purposes of the employment of such themes.

Experiential Learning Objectives: By the end of the process students will be able to:

- Identify themes from Greek, Roman and Early Christian magic narratives in modern popular media/novel
- Analyze key elements, including biases of gender, race and ethnic origin that have shaped the reception of ancient magic narratives in modern pop culture
- Develop and communicate clear responses to the narratives of ancient magic and their reception in popular culture
- Connect the links between historical narratives of magic and their functionality in modern popular culture

Required Policies

1. Class Attendance

Class attendance is expected and graded according to the rubric included in the “Graded Work” section above. Attendance and Class Participation amount to 10% of the final grade (1% for each week). Attendance is taken on a sign-on sheet each week in class. Attendance will not be taken on Week 1, Week 9 (Midterm), Week 10 (Spring-break) and Week 16 (Final). This means that students are allowed a maximum of two weeks of discretionary absences (see “Attendance” under “Graded Work” above) to cover excused and unexcused absences. Additional absences that meet the standard of “excused” per [UF’s policies](#) may be allowed, otherwise each week of unexcused absence will result in a reduction of 1% of the final grade.

2. Making Up Work

Work is due as specified in the syllabus. Late work is subject to a 1/3 grade penalty for each 24 hour period it is late (e.g., a paper that would’ve earned an A if turned in in class on Monday becomes an A- if received Tuesday, a B+ if received Wednesday, etc, with the weekend counting as two days). To be excused from submitting work or taking an exam at the assigned time, you must give 24 hours advance notice and/or meet the UF standards for an excused absence.

3. Class Demeanor

Students are expected to arrive to class on time, stay the full class period, and behave in a manner that is respectful to the instructor and to fellow students. Electronic devices should be turned off and placed in closed bags. Opinions held by other students should be respected in discussion, and conversations that do not contribute to the discussion should be kept to a minimum.

4. Materials and Supplies Fees

There are no additional fees for this course.

5. Students Requiring Accommodation

Students with disabilities who experience learning barriers and would like to request academic accommodations should connect with the disability Resource Center by visiting <https://disability.ufl.edu/students/get-started/>. It is important for students to share their accommodation letter with their instructor and discuss their access needs, as early as possible in the semester.

6. UF Evaluations Process

Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available at <https://gatorevals.aa.ufl.edu/students/>. Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under GatorEvals, or via <https://ufl.bluera.com/ufl/>. Summaries of course evaluation results are available to students at <https://gatorevals.aa.ufl.edu/public-results/>.

7. University Honesty Policy

UF students are bound by The Honor Pledge which states, “We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: “On my honor, I have neither given nor received unauthorized aid in doing this assignment.” The Honor Code (<https://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/>) specifies a number of

behaviors that are in violation of this code and the possible sanctions. Furthermore, you are obligated to report any condition that facilitates academic misconduct to appropriate personnel. If you have any questions or concerns, please consult with the instructor or TAs in this class.

8. Counseling and Wellness Center

Contact information for the Counseling and Wellness Center: <https://counseling.ufl.edu/>, 392-1575; and the University Police Department: 392-1111 or 9-1-1 for emergencies.

9. The Writing Studio

The writing studio is committed to helping University of Florida students meet their academic and professional goals by becoming better writers. Visit the writing studio online at <http://writing.ufl.edu/writing-studio/> or in 2215 Turlington Hall for one-on-one consultations and workshops.