

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

UF Quest 1 / The Examined Life IDS 2935

General Education: Humanities, Writing (2000 words)

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

MWF 3<sup>rd</sup> period (9:35-10:25)

Location: LIT 0113

Class resources, announcements, updates, and assignments are available through the class Canvas site

Instructor	Teaching Assistant
Jennifer A. Rea, Professor of Classics Office: 139 Dauer Hall jrea@ufl.edu Office Hours: MW 2 <sup>nd</sup> period & by appt.	NAME: Steph Gruver Office Hours: M 10:30-1:30 Office: Turlington 1350C sgruver@ufl.edu

**Course Description**

*IDS 2935: Magic and the Supernatural: From Greece and Rome to the Present* introduces students to the concepts of magic and beliefs surrounding the supernatural in ancient Greece and Rome. Students will not only explore the origins of belief in magic and the supernatural but also learn about the cultural and historical background that shaped the Greco-Roman traditions surrounding magic and the supernatural. Students will discover Ancient Greek and Roman cultures, literature, and history, improve their critical thinking and expression skills, and reflect on today's culture by comparing modern traditions and depiction of magic in modern popular media.

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, give some breathing space to the oppressed and those suffering allowing them to believe that help may be on the way, they enhance spirituality and allow people to explore avenues and envisage pathways beyond what the senses can grasp, they 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 literary themes in the traditional genres and more recently in the graphic novel, or subject matters in our audio-visual culture they have provided endless entertainment through the surprises and unexpected plot twists which magical powers and supernatural forces can generate.

*In this General Education course, any class topics that touch on identity politics or topics of discrimination will be covered objectively without endorsements of viewpoints, will be observed from multiple perspectives, and will be taught as objects of analysis within the larger course of instruction. All viewpoints will be welcome in class discussions.*

*Course readings consist of foundational works of literature that have influenced the development of Western civilization and thought, such as Homer, Ovid, and Horace.*

### **Catalogue Description:**

Explores beliefs in magic and the supernatural and how these concepts are shaping our culture, values and legal system. Considers how reason, belief, faith and the supernatural interact with each other in our life experiences.

### **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 perceptions of Magic, Witchcraft and the Supernatural, as well as the elements and processes of their construction, and illustrate how they inform us about the human condition. (Content)
  - Analyze and evaluate essential questions about the human condition using beliefs, constructs, historical narratives and social expressions of Magic and the Supernatural as a platform for such analysis. (Critical Thinking)
  - Develop and present clear and effective responses to essential questions on the universal human experience of Magic and the Supernatural and the underlying concepts and beliefs which have governed the positive and negative expressions of this experience in the course of history and all the way to the present day. (Communication)
  - Connect the experience of Magic and the Supernatural with critical reflection on their intellectual, personal, and professional development at UF and beyond. (Connection)
  
- **HUMANITIES DESCRIPTION:** Humanities courses must afford students the ability to think critically through the mastering of subjects concerned with human culture, especially literature, history, art, music, and philosophy, and must include selections from the Western canon.

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 (Meets or does not meet Writing Requirement):**

	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	Documents make only weak generalizations, providing little or no

	evidence. At the weak end of the Satisfactory range, documents may provide only generalized discussion of ideas or may provide adequate discussion but rely on weak support for arguments.	support, as in summaries or narratives that fail to provide critical analysis.
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.

**Scoring Rubric for Writing Assessment (Total of 100 points or 10% of final grade):**

***Content and quality of argument: 40 out of 100 points***

40 points: Provides well documented and thorough discussion of topic; writing portfolio is included with final draft (15 points deducted from final paper grade if writing portfolio is not included)

30 points: Provides good discussion of topic with few inconsistencies

20 points: Provides adequate discussion of topic, with inconsistencies and inadequately supported arguments

10 points: Provides some discussion, but with flaws and weak argumentation

**Structure: 20 out of 100 points**

20 points: Very clear organization and structure

15 points: Generally clear organization and structure with few errors

10 points: Adequate organization and structure, but with flaws and inconsistencies

5 points: Unclear organization and structure which sometimes inhibits understanding

**Grammar: 20 out of 100 points**

20 points: Correct use of grammar

15 points: Errors in grammar are few and do not interfere with understanding

10 points: Errors in grammar are more noticeable and sometimes they interfere with understanding

5 points: Many errors in grammar that severely interfere with understanding

**Mechanics: 20 out of 100 points**

20 points: Good structure, spelling and punctuation

15 points: Errors in structure, spelling and punctuation are few and do not interfere with understanding

10 points: Errors in structure, spelling and punctuation are more noticeable and sometimes they interfere with understanding

5 points: Many errors in structure, spelling and punctuation that severely interfere with understanding

**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 some 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 discuss how it has 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**).
8. Study with a critical eye some important sources from the Western Canon, including Homer, Ovid, Horace and other classical authors.

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

### Grading scale

A	93-100
A-	90-92
B+	87-89
B	83-86
B-	80-82
C+	77-79
C	73-76
C-	70-72
D+	67-69
D	63-66
D-	60-62
E	below 60

“A minimum grade of C is required for General Education credit.”

“Information on current UF grading policies for assigning grade points can be found at: <https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx>”

### Required Books:

- Ogden, Daniel. *Magic, witchcraft, and ghosts in the Greek and Roman worlds*. Oxford University Press, USA, 2002.

### 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
- Strunk, William and White, E.B. *The Elements of Style*. 4<sup>th</sup> edition. Pearson Education Limited 2014.

### 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

## Schedule of Topics and Make Up Assignments

### Weekly Schedule:

#### **Week 1:** 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.

Readings: Ogden 9-32

[Are the Stars Aligned? Matchmaking and Astrology in Early Modern Italy](#)

#### **Week 2:** 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 5<sup>th</sup> 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. We will review 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.

Readings: Ogden 33-60

[Don't Bury St. Joseph](#)

[St. Joseph Statue for Selling a Home: What you Should Know](#)

#### **Week 3:** 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. 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. **SPECIAL VISIT FROM DR. MEGAN DALY, Classics Librarian, on Sept 9th.**

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

[Not Just a Narcosaint: St. Muerte as Matron Saint of the Mexican Drug War](#)

**Week 4:** The making of the witch and the magician. Gender bias in the construction of images of witches  
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 also explore the thin boundaries between religion, science and magic in relation to their practitioners. It will also discuss the mostly negative construction of female witches and explore the reasoning behind such bias.

Readings: Ogden 102-114; Horace *Satires* 1.8; Horace *Epodes* 17; Lucan *Pharsalia* 6.413-587  
"The Magic of Natural Objects," in Karl Herr, *Hex and Spellwork: The Magical Practices of the Pennsylvania Dutch*. (Weisner Books, 2001)

**Visit from Dr. Megan Daly, UF Librarian, on Sept. 9<sup>th</sup>**

**Week 5:** 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

[The Pueblo Kachina Cult: An Historical Reconstruction](#)

**Week 6:** 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.

**PAPER TOPIC DUE (1 Paragraph) by Friday, September 27th**

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

Sparks, Matthew R. ["The 'Charm Doctors' of Leslie County: Oral histories of male witches, midwives, and faith healers in Leslie County, Kentucky 1878-1978."](#)

**Week 7:** 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

Anderson, Jeffrey E. ["Mississippi River Valley Voodoo: A Living Tradition?"](#)



## **Week 8: Review; Exam One**

### **Week 9: 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.

Wirtz, Kristina. "Santeria in Cuban national consciousness: a religious case of the doble moral." *Journal of Latin American Anthropology* 9, no. 2 (2004): 409-438.

### **Week 10: 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*.

Feder, Sarah L. "'Trolls Had Been Moving Your Tongues:': Language, Landscape, and Folklore in Iceland." In *New Directions in Linguistic Geography: Exploring Articulations of Space*, pp. 221-250. Singapore: Springer Nature Singapore, 2022.

### **Week 11: 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 has been a universal human experience. Often 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 Ephra 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.

### **Special Guest Lecturer: Dr. Chrys Kostopoulos**

Readings: Inscription from Maeonia, no. 59 Petzl

Deegan, Gordon, "[Fairy Bush Survives the Motorway Planners.](#)" *The Irish Times*.

## **Rough Draft of Paper Due by Monday, October 28th**

**Week 12: 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 4<sup>th</sup> 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. In this lecture we will explore the reasons why the threat from those least empowered members of society seemed greater.

Readings: Ogden 275-299.

Pócs, Éva. "Curse, maleficium, divination: witchcraft on the borderline of religion and magic." In *Witchcraft Continued*, pp. 174-190. Manchester University Press, 2020.

**Peer Editing Activity (in class) on November 8th**

**Week 13: Experiential Learning Week**

Theme: Reception of Greek and Roman magic in the Modern Graphic Novel

Location: UF Library West, Graphic Novel Collection

(See below the relevant section for further details)

**Smathers Library 100 Visit on Wednesday, November 13<sup>th</sup> with lecture by Steven Hersh**

**Experiential Learning Project Due Friday, November 15th**

**Week 14: *Supernatural*, the TV Series: A case study in the reception of Graeco-Roman Magic.**

This week we explore the employment of Greek and Roman mythology on magic and the supernatural by the TV series *Supernatural* and relates it to modern American folklore and cultural values.

Readings:

Rea, J. "Heroes Never Sweat the Small Stuff: Fortuna in the CW's *Supernatural*," *Journal of Popular Film and Television* 51.1(2023): 39-48.

Davidson, James M. "Keeping the devil at Bay: The shoe on the coffin lid and other grave charms in nineteenth-and early twentieth-century America." *International Journal of Historical Archaeology* 14 (2010): 614-649.

**FINAL DRAFT OF PAPER DUE BY FRIDAY, NOVEMBER 22nd**

**Week 15: REVIEW and EXAM 2**

**Assignments & Critical Dates:**

<i>Assignment</i>	<i>Description</i>	<i>Grading</i>
<i>12 Quizzes (Multiple Choice)</i>	Lowest two quiz grades dropped	100 points per quiz; 30% of final grade
<i>Exam One</i>	Multiple Choice plus one Essay Question	100 points; 15% of final grade
<i>Exam Two</i>	Multiple Choice plus one Essay Question	100 points: 15% of final grade
<i>Class Participation</i>	In class discussion and small-group discussions	(up to 100 points) 10% of final grade
<i>Rough Draft</i>	2000 words	100 points; 10% of final grade
<i>Final Paper</i>	2000 words	100 points; 10% of final grade
<i>Experiential Learning Project</i>	Microsoft CoPilot Activity	100 points; 10% of final grade

Critical Dates:

Quizzes: **8/30, 9/6, 9/13, 9/18, 9/27, 10/4, 10/16, 10/25, 11/1, 11/8, 11/15, 11/20**

Exam One: **October 9<sup>th</sup>**

Rough Draft Due (must include cover sheet): **October 28<sup>th</sup>**

Peer Editing will take place on **November 8<sup>th</sup>**

Experiential Learning Project: **November 15<sup>th</sup>**

Final Paper Due (Must include cover sheet): **November 22<sup>nd</sup>**

Exam Two: **December 4<sup>th</sup>**

- 10 online quizzes = 30 % (Advances SLOs 1, 2, 3, 7)
- Exam One = 15 % (multiple choice questions, and one essay-format question). (Advances SLOs 1, 2, 3, 4, 5, 7) **October 8<sup>th</sup>**
- Exam Two= 15 % (multiple choice questions, and one essay-format question). (Advances SLOs 1, 2, 3, 4, 5, 7) **December 4<sup>th</sup>**
- 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 a situation that would prohibit you from joining freely in class discussion see the instructor as soon as possible to discuss alternative modes of participation. **Attendance will be taken through CANVAS.**

- Paper (2000 words, **1<sup>st</sup> rough draft due by OCTOBER 28 (10% of final grade); 2<sup>nd</sup> draft for peer editing due by NOVEMBER 7<sup>th</sup>; 3<sup>rd</sup> draft due by NOVEMBER 22**) = 10% (as described above). The 3<sup>rd</sup> draft of the paper is the final version that students are to hand in. (Advances SLOs 1, 2, 3, 4, 7)

Topic: Chose a depiction of magic in modern popular media and research its connection to the ancient world.

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.

Writing Resources:

1. An optional book to look at is 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*. 4<sup>th</sup> 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 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**); **Due November 15th**

Theme: Reception of Greek and Roman magic in the Modern Graphic Novel

Location: UF Library West, Graphic Novel Collection  
(See below the relevant section for further details)

Description: Students will be visiting the graphic novel collection in Library West and then they will create a visual image using Microsoft Co-Pilot to demonstrate what they have learned. The primary objective is to demonstrate how and why narratives, images and concepts of magic and the supernatural from the Greek, Roman and Early Christian worlds could influence current media. Then students will be expected to analyze and evaluate the reception of these narratives in modern media, and effectively discuss and communicate their conclusions.

Purpose of Experiential Learning: Students will have targeted access to the Graphic Novel collections of Library West and the opportunity to investigate how themes from Graeco-Roman narratives and rituals have been incorporated and utilized in the modern world. Then using Microsoft Copilot they will create a project that applies what they have learned.

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

- Identify themes from Greek, Roman and Early Christian magic narratives the graphic novel
- Analyze key elements that have shaped the reception of ancient magic narratives in the graphic novel
- Develop and communicate clear responses to the narratives of ancient magic and their reception in modern media
- Connect the links between historical narratives of magic and their functionality in modern media

## Class attendance and make-up works

**Students are expected to attend every class.** Family emergencies (e.g. death in the family) must be handled through the Dean of Student's Office, who will provide an authorized letter to your instructors. DSO instructor notification page - <https://care.dso.ufl.edu/instructor-notifications/>.

Here is the list of excused absences: <https://catalog.ufl.edu/UGRD/academic-regulations/attendance-policies/#absencestext>

Requirements for class attendance and make-up exams, assignments, and other work in this course are consistent with university policies that can be found at: <https://catalog.ufl.edu/ugrad/current/regulations/info/attendance.aspx>

## Course requirements and grades

**Students will be expected to participate actively in class.** In this regard, **it is necessary to do the assigned readings carefully before coming to class.** In order to foster good participation, cell phone use is prohibited during class, and eating or drinking should be kept at a minimum.

### Required Policies

#### **1. Class Attendance**

Class attendance is expected. Absences that meet the standard of “excused” per [UF’s policies](#) will be allowed, otherwise each absence will result in two points off of the final grade.

#### **2. Making Up Work**

Work is due as specified in the syllabus. Make up work needs to be completed in consultation with the instructor.

#### **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 in silent mode. Opinions held by other students should be respected in discussion.

#### **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**

University of Florida students are bound by the Honor Pledge. On all work submitted for credit by a student, the following pledge is required or implied: “On my honor, I have neither given nor received unauthorized aid in doing this assignment.” [The Student Honor Code and Conduct Code](#) (Regulation 4.040) specifies a number of behaviors that are in violation of this code, as well as the process for reported allegations and sanctions that may be implemented. All potential violations of the code will be reported to Student Conduct and Conflict Resolution. If a student is found responsible for an Honor Code violation in this course, the instructor will enter a Grade Adjustment sanction which may be up to or including failure of the course. Please consult with your instructor for any questions or concerns.

## Campus Resources

### Health and Wellness

U Matter, We Care: If you or someone you know is in distress, please contact [umatter@ufl.edu](mailto:umatter@ufl.edu), 352-392-1575, or visit [U Matter, We Care website](#) to refer or report a concern and a team member will reach out to the student in distress.

Counseling and Wellness Center: Visit the [Counseling and Wellness Center website](#) or call 352-392-1575 for information on crisis services as well as non-crisis services.

Student Health Care Center: Call 352-392-1161 for 24/7 information to help you find the care you need, or visit the [Student Health Care Center website](#).

University Police Department: Visit [UF Police Department website](#) or call 352-392-1111 (or 9-1-1 for emergencies).

UF Health Shands Emergency Room / Trauma Center: For immediate medical care call 352-733-0111 or go to the emergency room at 1515 SW Archer Road, Gainesville, FL 32608; Visit the [UF Health Emergency Room and Trauma Center website](#).

GatorWell Health Promotion Services: For prevention services focused on optimal wellbeing, including Wellness Coaching for Academic Success, visit the [GatorWell website or call 352-273-4450](#).

### Academic Resources

E-learning technical support: Contact the UF Computing Help Desk at 352-392-4357 or via e-mail at [helpdesk@ufl.edu](mailto:helpdesk@ufl.edu).

[Career Connections Center](#): Reitz Union Suite 1300, 352-392-1601. Career assistance and counseling services.

[Library Support](#): Various ways to receive assistance with respect to using the libraries or finding resources.

[Teaching Center](#): Broward Hall, 352-392-2010 or to make an appointment 352-392-6420. General study skills and tutoring.

[Writing Studio](#): 2215 Turlington Hall, 352-846-1138. Help brainstorming, formatting, and writing papers.

Student Complaints On-Campus: [Visit the Student Honor Code and Student Conduct Code](#) webpage for more information.

On-Line Students Complaints: [View the Distance Learning Student Complaint Process](#).