

**The College of the Humanities: Religion Program**

**RELI 3333: Women and Magic from Antiquity to Modernity**

**Assoc. Prof. Kimberly Stratton**

**Thursday 11:35am-2:25pm**

Location: posted on Brightspace

**Course Description:**

From Circe to Sabrina, magic has often been stereotyped as a female pursuit. This course will investigate the origins of the "witch" stereotype and its reverberations through history. We will begin with evidence for ancient magical practices and debates over how to define "magic." We will interrogate literary stereotypes of female magicians, comparing them to the material record for women's ritual practices and scholarship on them. We will consider women as both targets and agents of magic, situating "spells" in their ancient cultural contexts to understand the dynamics of gender and ritual power. Ancient stereotypes of women's magic, infused with theological valences, contributed significantly to early modern witch hunts. This class will consider the witch trials in their complexity and irreducibility, looking at local variation and regional social-political-religious dynamics. Finally, the course will engage with the contemporary fascination with witches in popular culture and the emergence of Wicca as a religious movement that embraces the witch stereotype as liberating and as an alternative to traditional patriarchal religions.

**Learning Objectives:**

- Demonstrate understanding and knowledge gained from assigned readings and lectures
- Collaborate with peers to deepen understanding of the course material
- Develop and refine a research question
- Identify quality research materials (primary and secondary sources) using data-bases of peer-reviewed sources (e.g., ATLA, Google Scholar, Omni)
- Produce a list of relevant bibliographic sources
- Formulate a thesis statement/argument based on your research
- Demonstrate your argument in a research paper using original and secondary sources
- Demonstrate professionalism by submitting a research paper that is carefully written and correctly documented
- Demonstrate knowledge of the assigned readings and lecture content

**Applied Skills:**

- Assimilate and analyze documentary evidence:
  - o journalist, lawyer, crime investigator, auditor, podcaster, content creator, museum curator, archaeologist, scientist, intelligence officer, business consultant, environment advocate, justice minister, legal counsel, program analyst, archivist

- Formulate original arguments and insights:
  - o Journalist, litigator, business leader, policy analyst, content creator, podcaster, policy analyst, scientist, intelligence officer
- Collaborate with peers:
  - o Business, government, law, management, entrepreneur, human resources, economic development, stewardship manager, team lead, mediation, conflict resolution, project coordinator, labour relations, administrator
- Express ideas cogently orally and in writing:
  - o Journalist, lawyer, podcaster, content creator, advertising, business, government, policy analyst, museum curator, entrepreneur, CEO, digital content specialist, communications, teacher, facilitator, inspirational speaker, web developer
- Defend original ideas with supporting evidence:
  - o Litigator, investigative journalist, podcaster, content creator, CEO, entrepreneur, auditor, crime investigator, climate advocate, educator
- Be accountable and honest about your performance:
  - o Everything in life

### No Screen Zone

- Use of phones and laptops is *not* permitted during class except to submit the in-class exercise
  - o Please use a notebook for recording class notes
  - o Exceptions for students with PMC accommodations

### Assessments:

#### Weekly In-Class Exercises: 20%

- o Work shall be submitted on Brightspace *during* class time in response to a prompt
- o Lowest 2 marks will be dropped
- o Rubric:

0 pts	1 pt (50%)	2 pts (100%)
Not submitted or demonstrates lack of familiarity with assigned reading(s) or lecture content for the class	Submitted, demonstrates cursory level of familiarity with the assigned reading(s) and lecture content for the class	Submitted, demonstrates reasonably good understanding of the reading(s) and lecture content for the class

#### Research Paper: 25%

- Research topic proposal: 2%
  - o Submit a 1-3 sentence description of a research topic or question that interests you
  - o *Due: Sept. 25*
- Annotated Bibliography (8 peer reviewed sources): 5%

- Produce a list of primary and peer-reviewed secondary sources that you will be using for your research
- *Cannot* include undergraduate papers, book reviews, webpages, or blogs.
- For each entry state why (1-2 sentences) the source is relevant for your research topic/question
- Format the bibliography alphabetically, following Chicago Manual of Style 17<sup>th</sup> ed.
- Use ATLA, Google Scholar, and Omni to find sources
- *Due: Oct. 9*
  
- Thesis statement/ paper abstract: 3%
  - Based on the research you have done, formulate a thesis or argument that answers your original research question
  - It should be 1 paragraph in length
  - should demonstrate increased knowledge of the topic
  - should reference your main research sources (2-4 sources)
  - Be “doable” as an 8pp research paper
  - It may reject or completely rethink the premises of your original question in light of better information and increased knowledge of the topic
  - *Due Nov. 6*
  
- Final Paper: 15%
  - Submit an 8pp paper with a clear thesis (argument)
  - Marks will be based on:
    - clarity of writing
    - clarity of thought
    - synthesis of research sources
    - engagement with secondary sources
    - Citations must include page numbers
    - References must say what you claim they say (failure to do this results in paper being referred to the Dean for academic violation)
  - *Due Dec. 4*

In-Class Quiz: 15%

Final Exam: 40%

**Policy on AI use:** AI is a powerful research tool. It is not intelligent, however, but uses algorithms to scan the internet and consolidate information. AI is unable to produce genuinely new information or insights and for this reason, relying on AI to think for you is a detriment. In order to foster an environment where students may develop reading, writing, and critical thinking skills, most of the assessments in this class occur in person. For the research paper, students may engage with AI to assist with research, refine their questions, and identify sources. The final paper must represent the student’s own thinking and ideas in the student’s own words.

**The Assigned Readings are Available through ARES (at no cost to students):**

Adler, Margot. *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today*. Boston: Beacon Press, 1986.

Bankoff, Greg. "Devils, Familiars and Spaniards: Spheres of Power and the Supernatural in the World of Seberina Candelaria and Her Village in Early 19th Century Philippines." *Journal of Social History* 33, no. 1 (1999): 37–55. <http://www.jstor.org/stable/3789459>.

Blanco Cesteros, Miriam. "Women and the Transmission of of Magical Knowledge in the Greco-Roman World. Rediscovering Ancient Witches (II)." In *Magikè Téchnē: Formación y consideración social del mago en el Mundo Antiguo*, edited by Emilio Suárez, Miriam Blanco, Chronopoulou, and Isabel Canzobre, 95–110. Madrid: Dykinson, S.L Melendez Valdes, 2017.

Brick, Emily. "'When Witches Don't Fight, We Burn': Monstrosity and Violence in *American Horror Story: Coven*." In *The New Witches: Critical Essays on 21st Century Television Portrayals*, edited by Aaron K.H. Ho, 87–98. Jefferson, NC: McFarland & Company, Inc., 2021.

Curott, Phyllis. *Book of Shadows*. New York: Broadway Books, 1998.

Downey, Dara. "Tracing Tituba Through *American Horror Story: Coven*." *European Journal of American Culture* 38, no. 1 (2019): 15–27.

Durrant, Jonathan B. *Witchcraft, Gender, and Society in Early Modern Germany*. Studies in Medieval and Reformation Traditions, vol. 124. Leiden ; Boston: Brill, 2007.

Edmonds, Radcliffe. "Blaming the Witch." In *Women and Gender in Ancient Religion: Interdisciplinary Approaches*, edited by Stephen P Ahearne-Kroll, Paul A Holloway, and James A Kelhoffer. Wissenschaftliche Untersuchungen Zum Neuen Testament. Tübingen: Mohr Siebeck, 2010.

Eidinow, Esther. "'A Devotee and a Champion' Reinterpreting the Female 'Victims' of Magic in Early Christian Texts." In *Women's Ritual Competence in the Greco-Roman Mediterranean*, edited by Matthew Dillon, Esther Eidinow, and Lisa Maurizio, 213–28. London and New York: Routledge.

Frankfurter, David, ed. *Guide to the Study of Ancient Magic*. Leiden: Brill, 2019.

Gager, John G. *Curse Tablets and Binding Spells from the Ancient World*. Oxford: Oxford University Press, 1992.

Hoermann, Raphael. "Figures of terror: The 'zombie' and the Haitian Revolution." *Atlantic Studies: Literary, Historical and Cultural Perspectives*, 14, no. 2 (2017): 152-173. ISSN 1478-8810

Hutton, Ronald. *The Triumph of the Moon: A History of Modern Pagan Witchcraft*. New York: Oxford University Press, 1999.

Kramer, Henry, and James Sprenger. *Malleus Maleficarum*. Translated by Rev. Montague Summers. London: John Rodker, 1928.

Louis Jr., Bertin M. "Haiti's Pact with the Devil?: *Bwa Kayiman*, Haitian Protestant Views of Vodou, and the Future of Haiti" *Religions* 10, no. 8 (2019): 464. <https://doi.org/10.3390/rel10080464>

Magliocco, Sabina. "Witchcraft as Political Resistance." *Nova Religio: The Journal of Alternative and Emergent Religions* 23, no. 4 (2020): 43–68.

Meyer, Marvin, and Richard Smith, eds. *Ancient Christian Magic: Coptic Texts of Ritual Power*. San Francisco: Harper Collins, 1994.

Miller, Chris. "How Modern Witches Enchant TikTok: Intersections of Digital, Consumer, and Material Culture(s) on #WitchTok." *Religions* 13, no. 2 (2022): 118.  
doi:<https://doi.org/10.3390/rel13020118>.

Nadeau, Kathleen. "Aswang and Other Kinds of Witches: A Comparative Analysis." *Philippine Quarterly of Culture and Society* 39, no. 3/4 (2011): 250–66. <http://www.jstor.org/stable/23719118>.

O'Reilly, Jennifer. "'We're More Than Just Pins and Dolls and Seeing the Future in Chicken Parts': Race, Magic and Religion in *American Horror Story: Coven*." *European Journal of American Culture* 38, no. 1 (2019): 29–41.

Ogden, Daniel. *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Sourcebook*. New York: Oxford University Press, 2002.

Pearson, Jo. "Resisting Rhetorics of Violence: Women, Witches, and Wicca." *Feminist Theology* 18, no. 2 (2010): 141–59.

Pollard, Elizabeth Ann. "Witch-Crafting in Roman Literature and Art: New Thoughts on an Old Image." *Magic, Ritual, and Witchcraft* 3, no. 2 (2008): 119–55.

Purkiss, Diane. *The Witch in History: Early Modern and Twentieth-Century Representations*. In *The Witch in History*. London and New York: Routledge, 1996.

Reis, Elizabeth, ed. *Spellbound: Women and Witchcraft in America*. *Worlds of Women*, 53–74. Wilmington, Del.: Scholarly Resources, 1998.

Ronis, Sara. "Gender, Sex, and Witchcraft in Late Ancient Judaism." In *A Companion to Late Ancient Jews and Judaism: Third Century Bce to Seventh Century First Edition*, edited by Gwynn Kessler and Naomi Koltun-Fromm, 391–404. Hoboken, NJ: John Wiley & Sons, Inc., 2020.

Sanchez Natalias, Celia. "The Medium Matters: Materiality and Metaphor in Some Latin Curse Tablets," in *Material Approaches to Roman Magic: Occult Objects and Supernatural Substances*, ed. by Adam Parker and Stuart McKie, 2021: 9-15.

Sanzo, Joseph. *Ritual Boundaries*, 2024.

Starhawk. *Dreaming the Dark: Magic, Sex, & Politics*. Boston: Beacon Press, c1982.

Stephens, Walter. *Demon Lovers: Witchcraft, Sex, and the Crisis of Belief*. Chicago: University of Chicago Press, 2002.

Stratton, Kimberly. *Naming the Witch: Magic, Ideology, and Stereotype in the Ancient World*. New York: Columbia University Press, 2007.

Stratton, Kimberly, and Dayna Kalleres, eds. *Daughters of Hecate: Women and Magic in the Ancient World*. New York: Oxford University Press, 2014.

Tapia, L. P. G. (2024). Babaylan feminist multiplicity: Reclaiming Filipino women's history and agency. *Critical Research on Religion*, 12(3), 321-336. <https://doi-org.proxy.library.carleton.ca/10.1177/20503032241277490>

*Women and Gender in Ancient Religion: Interdisciplinary Approaches*. Edited by Stephen P Ahearne-Kroll, Paul A Holloway, and James A Kelhoffer. Wissenschaftliche Untersuchungen Zum Neuen Testament. Tübingen: Mohr Siebeck, 2010.

### **Class Schedule:**

**Sept 4: Intro to Class:** Course Outline, Objectives, Assessments, and Expectations

**Sept 11: Understanding Magic as a discourse of alterity and gendering magic:**

Read:

- Stratton, "Interrogating the Magic-Gender Connection" in *Daughters of Hecate* (1-20)

Recommended:

- Stratton, *Naming the Witch*, Ch.1 "Magic, Discourse, and Ideology" (1-38)
- Frankfurter, "Ancient Magic in a New Key," Ch. 1 in *Guide to the Study of Ancient Magic* (3-20)
- Sanzo, *Ritual Boundaries*, (7-20)

**Sept. 18: Origins of the Witch Stereotype: Ancient Greece and Rome**

Read:

- Stratton, *Naming the Witch*, Ch. 2 "Barbarians, Magic, and Construction of the Other in Athens," (39-69)  
OR
- Stratton, *Naming the Witch*, Ch. 3 "Mascula Libido: Women, Sex, and Magic in Roman Rhetoric and Ideology" (71-105)

Recommended:

- Ogden, *Magic, Witchcraft and Ghosts Source book*, Chs. 5-7 (pp. 78-87; 94-99; 102-112, 115-145. Excerpts 66-68; 72; 76-89)
- Edmonds, "Blaming the Witch," in *Women and Gender in Ancient Religion*, (241-254)
- Pollard, "Magic Accusations against Women in Tacitus's *Annals*," in *Daughters of Hecate*, Ch. 6 (183-218)
- Pollard, *Witch-crafting in Roman Literature and Art*, in *Magic, Ritual, and Witchcraft* 3 (2) 119-155

- Stratton, “Magic, Abjection, and Gender in Roman Literature,” in *Daughters of Hecate* (152-180)

### **Sept 25: Engaging Material Evidence: Defixiones and Magic Bowls**

Read:

- Gager, *Curse Tablets and Binding Spells from the Ancient World* (pp. 3-30)

Recommended:

- Sanchez Natalias, “The Medium Matters: Materiality and Metaphor in Some Latin Curse Tablets,” in *Material Approaches to Roman Magic* (9-15)
- Blanco Cesteros, “Women and the Transmission of Magical Knowledge in the Greco-Roman World. Rediscovering Ancient Witches (II)” In *Magikè Téchne* (95-110)
- Frankfurter, “The Social Context of Women’s Erotic Magic in Antiquity.” In *Daughters of Hecate*, (319-339)

**Due: Research Topic Proposal**

### **Oct 2: Ancient Judaism and Christianity: Amulets and Heretics**

Read:

- Stratton, *Naming the Witch*, Ch. 4 “My Miracle, Your Magic: Heresy, Authority, and Early Christianities” (107-142)  
OR
- Stratton, *Naming the Witch* Ch. 5, “Caution in the Kosher Kitchen” (143-176)

Recommended:

- Elman, “Saffron, Spices and Sorceresses,” in *Daughters of Hecate* (365-385)
- Reed, “Gendering Heavenly Secrets?” In *Daughters of Hecate* (108-151)
- Lesses, “The Most worthy of Women is a Mistress of Magic,” In *Daughters of Hecate* (71-107)
- Ronis, “Gender, Sex, and Witchcraft in Late Ancient Judaism,” in *A Companion to Late Ancient Jews and Judaism* (391-404)
- Luijendijk, “A Gospel Amulet for Joannia (P. Oxy. VIII 1151),” in *Daughters of Hecate* (418-443)
- Eidinow, “A Devotee and a Champion,” In *Women’s Ritual Competence* (213-228)
- Kalleres, “Drunken Hags with Amulets” In *Daughters of Hecate* (210-251)

### **Oct 9: Early Modern Witch Hunts**

Read:

- Durrant, *Witchcraft, Gender, and Society in Early Modern Europe*, Ch. 2 (45-85)

Recommended:

- Kraemer and Sprenger, *Malleus Maleficarum*, (xliii-xlv; 1-11; 41-48)

- Stephens, *Demon Lovers*, “Sex Fiends” (1-12)
- Purkiss, *The Witch in History*, (7-29)

**Due: Annotated Bibliography**

### **Oct 16: Early Modern Witch Hunts: Salem**

Read:

- Reis, “Gender and the Meanings of Confession in Early New England,” Ch. 3 in *Spellbound*

Recommended:

- Rosenthal “Dark Eve,” Ch. 4 in *Spellbound*
- Karlsen, “The Economic Basis of Witchcraft,” Ch. 1 in *Spellbound*
- Kamensky, “Female Speech and Other Demons” Ch. 2 in *Spellbound*

### **Oct 23: Fall Break. No Class**

### **Oct 30: Haitian Revolution and Vodou**

Read:

- Hoermann, “Figures of terror: The “zombie” and the Haitian Revolution,” *Atlantic Studies: Literary, Historical and Cultural Perspectives*, 14 (2). pp. 152-173

Recommended:

- Louis Jr. “Haiti’s Pact with he Devil? *Bwa Kayiman*, Haitian Proestant Views of Vodou, and Future of Haiti, *Religions*, 10 ( 8) 2019.

### **Nov 6: Demonising Philippine Folk Religion**

Read:

- Bankoff, “Devils, Familiars, and Spaniards: Spheres of Power and the Supernatural in the World of Seberina Candelaria and her village in Early 19<sup>th</sup> Century Philippines. *Journal of Social History*, 33, No. 1 (1999)

Recommended:

- Nadeau, “Aswang and Other Kinds of Witches: A Comparative Analysis,” *Philippine Quaterly of Culture and Society*, 39, no. 3/4 (2011) 250-66.
- Tapia, Babaylan Feminist Multiplicity: Reclaiming Filipino Women’s History and Agency.” *Critical Research on Religion*, 12, no. 3 (2024) 321-36

**Due: Thesis Statement / Paper Abstract**

### **Nov 13: Modern Witchcraft: Wicca**



Read:

- Miller, "How Modern Witches Enchant TikTok: Intersections of Digital, Consumer, and Material Culture(s) on #WitchTok," *Religions*, 13 (2) 2022

Recommended:

- Adler, "The Wiccan Revival," Ch. 4 in *Drawing Down the Moon* (39-89)
- Farrar, "What Witches Believe," Ch. 3 in *What Witches Do*
- Starhawk, "Witchcraft as Goddess Religion," Ch. 1 in *Spiral Dance* (25-40)

### **Nov 20: Witches in Pop culture: "American Horror Story: Coven"**

Warning: this show includes graphic violence, nudity, sex, and rape. Please contact me for an alternative assignment if you prefer.

Read:

- O'Reilly, "'We're more than just pins and dolls and seeing the future in chicken parts': Race, magic and religion in American Horror Story: Coven," *European Journal of American Culture*, 38 (1) 2019: 29-41

Recommended:

- Brick, "When witches don't fight, we burn!" in *The New Witches* (87-98)
- Downey, "Tracing Tituba through American Horror Story: Coven," *European Journal of American Culture*, 38 (1) 2019: 15-27
- LeBlanc, "'There's nothing I hate more than a racist:' (Re)centering whiteness in American Horror Story: Coven," *Critical Studies in Media Communication*, 35 (3) 2018: 273-285

### **Nov 27: Witches and Politics**

Read:

- Magliocco, "Witchcraft as Political Resistance," *Nova Religio: The Journal of Alternative and Emergent Religions*, 23 (4) 2020: 43-68

Recommended:

- Pearson, "Resisting Rhetorics of Violence: Women, Witches, and Wicca," *Feminist Theology* 18 (2) 141-159
- Starhawk, *Dreaming the Dark*, Ch. 1 "Power-Over and Power-from-Within" (1-14)

### **Dec 4: Exam Review**

FINAL PAPERS DUE ON BRIGHTSPACE

# University Regulations for All College of the Humanities Courses (Updated July 21,2025)

## Academic Dates and Deadlines

This schedule contains the dates prescribed by the University Senate for academic activities. Dates relating to fee payment, cancellation of course selections, late charges, and other fees or charges will be published in the Important Dates and Deadlines section of the Registration Website.

## Copies of Written Work Submitted

Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

## Online Learning Resources

On this page, you will find resources collected by Carleton Online to help you succeed in your online courses; Learning Strategies and Best Practices, Study Skills, Technology and Online Interaction and Engagement.

## Academic Integrity Policy

The University Academic Integrity Policy defines plagiarism as “*presenting, whether intentionally or not, the ideas, expression of ideas or work of others as one’s own.*” This includes reproducing or paraphrasing portions of someone else’s published or unpublished material, regardless of the source, and presenting these as one’s own without proper citation or reference to the original source. Examples of sources from which the ideas, expressions of ideas or works of others may be drawn from include but are not limited to books, articles, papers, literary compositions and phrases, performance compositions, chemical compounds, artworks, laboratory reports, research results, calculations and the results of calculations, diagrams, constructions, computer reports, computer code/software, material on the internet and/or conversations.

Examples of plagiarism include, but are not limited to:

- any submission prepared in whole or in part, by someone else, including the unauthorized use of generative AI tools (e.g., ChatGPT)

- using ideas or direct, verbatim quotations, paraphrased material, algorithms, formulae, scientific or mathematical concepts, or ideas without appropriate acknowledgment in any academic assignment
- using another's data or research findings without appropriate acknowledgement
- submitting a computer program developed in whole or in part by someone else, with or without modifications, as one's own
- failing to acknowledge sources with proper citations when using another's work and/or failing to use quotations marks."

Plagiarism is a serious offence that cannot be resolved directly by the course's instructor.

The Associate Dean of the Faculty follows a rigorous [process for academic integrity allegations](#), including reviewing documents and interviewing the student, when an instructor suspects a violation has been committed. Penalties for violations may include a final grade of "F" for the course.

### **Co-operation or Collaboration**

An important and valuable component of the learning process is the progress a student can make as a

result of interacting with other students. In struggling together to master similar concepts and problems

and in being exposed to each other's views and approaches, a group of students can enhance and

speed up the learning process. Carleton University encourages students to benefit from these activities

which will not generally be viewed as a violation of the Policy. With the exception of tests and

examinations, instructors will not normally limit these interactions.

Students shall not co-operate or collaborate on academic work when the instructor has indicated that the

work is to be completed on an individual basis. Failure to follow the instructor's directions in this regard

is a violation of the standards of academic integrity. Unless otherwise indicated, students shall not co-

operate or collaborate in the completion of a test or examination.

**Group Work:** There are many cases where students are expected or required to work in groups to

complete a course requirement. Normally, students are not responsible for violations of this policy

committed by other members of a group in which they participate.

**More information on the process** [here](#).

## Academic Accommodations

Academic accommodation refers to educational practices, systems and support mechanisms designed to accommodate diversity and difference. The purpose of accommodation is to enable students to perform the essential requirements of their academic programs. At no time does academic accommodation undermine or compromise the learning objectives that are established by the academic authorities of the University.

Carleton is committed to providing academic accessibility for all individuals. You may need special arrangements to meet your academic obligations during the term. The accommodation request processes, including information about the *Academic Consideration Policy for Students in Medical and Other Extenuating Circumstances*, are outlined on the [Academic Accommodations website](#).

### Requests for Academic Accommodation

You may need special arrangements to meet your academic obligations during the term. For an accommodation request, the processes can be [found here](#).

### Addressing Human Rights Concerns

The University and all members of the University community share responsibility for ensuring that the University's educational, work and living environments are free from discrimination and harassment. Should you have concerns about harassment or discrimination relating to your age, ancestry, citizenship, colour, creed (religion), disability, ethnic origin, family status, gender expression, gender identity, marital status, place of origin, race, sex (including pregnancy), or sexual orientation, please contact the [Department of Equity and Inclusive Communities](mailto:equity@carleton.ca) at [equity@carleton.ca](mailto:equity@carleton.ca).

## Grading System at Carleton University

Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by the instructor may be subject to revision. No grades are final until they have been approved by the Dean.

[The system of grades used](#), with corresponding grade points and the percentage conversion can be found [here](#).

## Course Sharing Websites and Copyright

Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s). [More information](#)

## Student Rights and Responsibilities at Carleton

Carleton University strives to provide a safe environment conducive to personal and intellectual growth, free of injustice and characterized by understanding respect, peace, trust, and fairness.

The [Student Rights and Responsibilities Policy](#) governs the non-academic behaviour of students. Carleton University is committed to building a campus that promotes personal growth through the establishment and promotion of transparent and fair academic and non-academic responsibilities.

## Deferred Term Work

In some situations, students are unable to complete term work because of extenuating circumstances beyond their control, which forces them to delay submission of the work. Requests for academic consideration are made in accordance with the [Academic Consideration Policy for Students in Medical or Other Extenuating Circumstances](#).

Students who claim short-term extenuating circumstances (normally lasting up to five days) as a reason for missed term work are held responsible for immediately informing the instructor concerned and for making alternate arrangements with the instructor. If the instructor requires supporting documentation, the instructor may only request submission of the University's self-declaration form, which is available on the [Registrar's Office website](#). The alternate arrangement must be made before the last day of classes in the term as published in the academic schedule.

1. Normally, any deferred term work will be completed by the last day of term. In all cases, formative evaluations providing feedback to the student should be replaced with formative evaluations. In the event the altered due date must extend beyond the last day of classes in the term, the instructor will assign a grade of zero for the work not submitted and submit the student's earned grade accordingly; the instructor may submit a change of grade at a later date. Term work cannot be deferred by the Registrar.
2. In cases where a student is not able to complete term work due to extenuating circumstances lasting for a significant period of time/ long-term (normally more than five days), the instructor and/or student may elect to consult with the Registrar's Office (undergraduate courses) or Graduate Registrar (graduate courses) to determine appropriate action.
3. If a student is concerned the instructor did not respond to the request for academic consideration or did not provide reasonable accommodation, the student should follow the appeals process described in the [Academic Consideration Policy](#).
4. If academic consideration is granted, but the student is unable to complete the accommodation according to the terms set out by the instructor as a result of further illness, injury, or extraordinary circumstances beyond their control, the student may submit a petition to the Registrar's Office (undergraduate courses)/Graduate Registrar (graduate courses). Please note, however, that the course instructor will be required to submit an earned final grade and further consideration will only be reviewed according to established precedents and deadlines. (More information: [Undergraduate](#) | [Graduate](#)).

## Deferred Final Exams

Students who are unable to write a final examination because of extenuating circumstances, as defined in the [Academic Consideration Policy](#), may apply for accommodation. Normally, the accommodation for a missed final examination will be granting the student the opportunity to write a deferred examination. In specific cases when it is not possible to offer a deferred examination, and with the approval of the Dean, an alternate accommodation may be made.

The application for a deferral must:

1. be made in writing to the Registrar's Office no later than three (3) working days after the original final examination or the due date of the take-home examination; and,
2. be fully supported by appropriate documentation. In cases of short-term extenuating circumstances normally lasting no more than five (5) days, students must include the University's self-declaration form, which can be found on [the Registrar's Office website](#). Additional documentation is required in cases of extenuating circumstances lasting longer than five (5) days and must be supported by a medical note specifying the date of onset of the illness, the (expected) date of recovery, and the extent to which the student was/is incapacitated during the time of the examination. The University's preferred medical form can be found at the Registrar's Office [here](#).

## Academic Consideration Policy

As per the [Academic Consideration Policy](#), if students encounter extenuating circumstances that temporarily hinder their capacity to fulfil in-class academic requirements, they can request academic consideration. The Academic Consideration for Coursework is only available for accommodations regarding course work. Requests for accommodations during the formal exam period must follow the [official deferral process](#).

NOTE: As per the Policy, students are to speak with/contact their instructor before submitting a request for Academic Consideration. Requests are not automatically approved. Approving and determining the accommodation remains at the discretion of the instructor. Students should consult the course syllabus about the instructor's policy or procedures for requesting academic consideration. [More information here](#).

## Financial vs. Academic Withdrawal

Make sure that you are aware of the separate deadlines for Financial and Academic withdrawal!

Making registration decisions in Carleton Central involves making a financial and academic commitment for the courses you choose, regardless of attendance. If you do not attend, you must withdraw in Carleton Central within the published deadlines to cancel your registration. A fee adjustment is dependent on registration being canceled within the published [fee deadlines](#) and dependent on your course load. A course dropped after the deadline for financial withdrawal will receive a grade of Withdrawn (WDN), which appears on your official transcript.

Even if you miss the deadline for financial withdrawal, you might decide to drop a course to avoid a failure or a poor grade showing up on your student record and bringing down your CGPA. It is your responsibility to drop the course via Carleton Central within the published [deadlines](#) (see Academic Withdrawal).

If you are considering withdrawing from a course, you may want to talk to an advisor first. Course withdrawal may affect your student status, as well as your eligibility for student funding, immigration status, residence accommodation and participation in varsity sports, etc. Additionally, remember that once you choose your courses, you must use the "Calculate amount to pay" button to determine the correct amount of fees to pay.

Carleton Central is your one-stop shop for registration activities. If you are interested in taking a course, make sure to complete your registration. Simply attending a course does not mean you are registered in it, nor is it grounds for petition or appeal.

## Mental Health and Wellness at Carleton

As a student you may experience a range of mental health challenges that significantly impact your academic success and overall well-being. If you need help, please speak to someone. There are numerous resources available both on-

and off-campus to support you. For more information, please consult <https://wellness.carleton.ca/>

### **Emergency Resources** ([on and off campus](#))

- Suicide Crisis Helpline: call or text 9-8-8, 24 hours a day, 7 days a week.
- For immediate danger or urgent medical support: call 9-1-1

### **Carleton Resources**

- Mental Health and Wellbeing: <https://carleton.ca/wellness/>
- Health & Counselling Services: <https://carleton.ca/health/>
- Paul Menton Centre: <https://carleton.ca/pmc/>
- Academic Advising Centre (AAC): <https://carleton.ca/academicadvising/>
- Centre for Student Academic Support (CSAS): <https://carleton.ca/csas/>
- Equity & Inclusivity Communities: <https://carleton.ca/equity/>

### **Off Campus Resources**

- Distress Centre of Ottawa and Region: call 613-238-3311, text 343-306-5550, or connect online at <https://www.dcottawa.on.ca/>
- Mental Health Crisis Service: call 613-722-6914 or toll-free 1-866-996-0991, or connect online at <http://www.crisisline.ca/>
- Empower Me Counselling Service: call 1-844-741-6389 or connect online at <https://students.carleton.ca/services/empower-me-counselling-services/>
- Good2Talk: call 1-866-925-5454 or connect online at <https://good2talk.ca/>
- The Walk-In Counselling Clinic: for online or on-site service <https://walkincounselling.com>

## **The Centre for Indigenous Support and Community Engagement**

The Centre for Indigenous Initiatives is proud to offer culturally centered individual counselling to students who self-identify as First Nation, Metis or Inuk. Through this service, Indigenous students [can access confidential, individual sessions for support with personal, mental health or academic challenges.](#)

### **Department Contact Information**

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