



GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste current course information from Class Search/Course Catalog.

College/School: College of Liberal Arts and Sciences, Department: SILC, Prefix: SLC, Number: 194, Title: Gods and Monsters: Comparative Mythology, Units: 3

Is this a cross-listed course? No, If yes, please identify course(s)

Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of each department that offers the course is required for each designation requested.

Is this a permanent numbered course with topics? No

If yes, all topics under this permanent numbered course must be taught in a manner that meets the criteria for the approved designation(s). Chair/Director Initials (Required)

Course description:

Requested designation: Global Awareness-G Mandatory Review: No

Note- a separate proposal is required for each designation.

Eligibility:

Permanent numbered courses must have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:

For Fall 2016 Effective Date: October 1, 2015 For Spring 2017 Effective Date: March 10, 2016

Area(s) proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas.

Checklists for general studies designations:

- Complete and attach the appropriate checklist
Literacy and Critical Inquiry core courses (L)
Mathematics core courses (MA)
Computer/statistics/quantitative applications core courses (CS)
Humanities, Arts and Design core courses (HU)
Social-Behavioral Sciences core courses (SB)
Natural Sciences core courses (SQ/SG)
Cultural Diversity in the United States courses (C)
Global Awareness courses (G)
Historical Awareness courses (H)

A complete proposal should include:

- Signed course proposal cover form
Criteria checklist for General Studies designation(s) being requested
Course catalog description
Sample syllabus for the course
Copy of table of contents from the textbook and list of required readings/books

It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.

Contact information:

Name: Sarah Bolmarcich, E-mail: sbolmarc@asu.edu, Phone: 480-727-9138

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Nina Berman, Date: 3.15.2017

Chair/Director (Signature): [Handwritten Signature]

## Arizona State University Criteria Checklist for

### GLOBAL AWARENESS [G]

#### **Rationale and Objectives**

Human organizations and relationships have evolved from being family and village centered to modern global interdependence. The greatest challenge in the nuclear age is developing and maintaining a global perspective which fosters international cooperation. While the modern world is comprised of politically independent states, people must transcend nationalism and recognize the significant interdependence among peoples of the world. The exposure of students to different cultural systems provides the background of thought necessary to developing a global perspective.

Cultural learning is present in many disciplines. Exposure to perspectives on art, business, engineering, music, and the natural and social sciences that lead to an understanding of the contemporary world supports the view that intercultural interaction has become a daily necessity. The complexity of American society forces people to balance regional and national goals with global concerns. Many of the most serious problems are world issues and require solutions which exhibit mutuality and reciprocity. No longer are hunger, ecology, health care delivery, language planning, information exchanges, economic and social developments, law, technology transfer, philosophy, and the arts solely national concerns; they affect all the people of the world. Survival may be dependent on the ability to generate global solutions to some of the most pressing problems.

The word university, from universitas, implies that knowledge comes from many sources and is not restricted to local, regional, or national perspectives. The Global Awareness Area recognizes the need for an understanding of the values, elements, and social processes of cultures other than the culture of the United States. Learning which recognizes the nature of others cultures and the relationship of America's cultural system to generic human goals and welfare will help create the multicultural and global perspective necessary for effective interaction in the human community.

Courses which meet the requirement in global awareness are of one or more of the following types: **(1)** in-depth area studies which are concerned with an examination of culture-specific elements of a region of the world, country, or culture group, **(2)** the study of contemporary non-English language courses that have a significant cultural component, **(3)** comparative cultural studies with an emphasis on non-U.S. areas, and **(4)** in-depth studies of non-U.S. centered cultural interrelationships of global scope such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war.

Reviewed 4/2014

Proposer: Please complete the following section and attach appropriate documentation.

| <b>ASU--[G] CRITERIA</b>            |                                     |  |                                  |
|-------------------------------------|-------------------------------------|--|----------------------------------|
| <b>GLOBAL AWARENESS [G]</b>         |                                     |  |                                  |
| YES                                 | NO                                  |  | Identify Documentation Submitted |
| <input checked="" type="checkbox"/> | <input type="checkbox"/>            | 1. Studies <b>must</b> be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.  | Syllabus                         |
|                                     |                                     | 2. The course must match at least one of the following descriptions: (check all which may apply):  |                                  |
| <input type="checkbox"/>            | <input checked="" type="checkbox"/> | a. In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. <b>The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.</b>  |                                  |
| <input type="checkbox"/>            | <input checked="" type="checkbox"/> | b. The course is a language course for a contemporary non-English language, and has a significant cultural component.  |                                  |
| <input checked="" type="checkbox"/> | <input type="checkbox"/>            | c. The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.   | Syllabus                         |
| <input type="checkbox"/>            | <input checked="" type="checkbox"/> | d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue's place within each culture and the effects of that issue on world cultures." |                                  |

| Course Prefix | Number | Title                 | Designation          |
|---------------|--------|-----------------------|----------------------|
| SLC           | 194    | Comparative Mythology | Global Awareness (G) |

Explain in detail which student activities correspond to the **specific** designation criteria.

Please use the following organizer to explain how the criteria are being met.

| Criteria<br>(from checklist)  | How course meets spirit<br>(contextualize specific examples<br>in next column)  | Please provide detailed evidence of how<br>course meets criteria (i.e., where in<br>syllabus)  |
|---|---|--|
| <p><b>SAMPLE:</b><br/>2d: study the cultural significance of a non-U.S. centered global issue</p> | <p><b>SAMPLE:</b><br/>The course examines the cultural significance of financial markets Japan, Korea, and the UK.</p>  | <p><b>SAMPLE:</b><br/>Module 2 shows how Japanese literature has shaped how Japanese people understand world markets. Module 3 shows how Japanese popular culture has been changed by the world financial market system. Modules 4 &amp; 5 do the same for Korea and modules 6 &amp; 7 do the same for the UK.</p>   |
| 1   | The course examines mythology from every region of the world. This mythology is then analyzed for the way it is used and appropriated in modern culture, as well as how our globalizing world is affecting the way myth operates today. | <p>The first learning outcome indicates that “every major geographical area of the world” will be covered. This may be seen even more clearly from the day-by-day schedule for the course, where most modules are divided up into regional focuses. America (here meaning not the USA, but rather the Western Hemisphere as a whole) is represented less than 20% of the time, and then by aboriginal myths.</p> <p>While the popular understanding of myth relegates it to the past—and certainly most myths have prehistoric origins—myth remains a vibrant force in the world today, and the class dedicates much of its analysis to this thread. See the third through seventh learning outcomes. These topics are treated exclusively on the last two days of class, but, as their prominence in the learning outcomes suggests, they will be a focus of discussion throughout the class.</p> |
| 2c  | The focus of the course is comprehensively global, with each region of the world receiving approximately equal treatment. Comparisons will be made between all these areas.   | <p>To see that the course is more than 50% non-U.S., please see the first paragraph of the evidence for criterion 1.</p> <p>For the comparative approach, please see the third and fourth learning objectives, which are explicitly comparative. A comparative approach is also implicitly required in order to evaluate the effects of appropriation and globalization, which bring cultures into contact with one</p>  |

|  |  |   |
|--|--|---|
|  |  | another; see the sixth and seventh learning objectives. |
|  |  |   |
|  |  |   |

## **Catalog course description**

This course is an introduction to world mythology, including classical Greek and Roman, Middle Eastern, Germanic, Biblical, and New World traditions. The course will be organized around themes like the origins of the gods, love stories, flood stories, the world of the dead, heroic sagas, war stories, and others. Students will be asked to read short selections from the various cultures and compare the stories in specific and analytical ways, using innovative technologies like student-generated video blogs and journal posts for their assignments.

**SLC 194: Comparative Mythology, Fall 2017**  
**Professor Sarah Bolmarcich**  
**Office hours: TBA**

**MWF 11:50 am - 12:40 pm**  
**sbolmarc@asu.edu**  
**LL 172H**

Course Description: An introduction to world mythology via a comparative approach.

Enrollment Requirements: No prerequisites. Course fulfills the following General Studies requirements: TBD.

Course Overview: This course will guide students in comparing the mythology of a number of different cultures, including ancient Greek, Asian, Middle Eastern, European, Biblical, and aboriginal traditions. The readings and assessments for the course will be rooted in the relevant literature from each tradition. The course will therefore introduce students to (short selections from) texts from a variety of cultures, including ancient Greek epic and tragedy, the Bhagavad Gita, the classical Chinese epic Journey to the West, the various flood stories from Mesopotamian cultures, the Egyptian Book of the Dead, the Persian Shahnameh, and Old Norse sagas. In addition, students will encounter oral tradition and folklore from the Brothers Grimm, Slavic creature stories, Navajo texts, African records, and Mesoamerican cultures like the Aztecs. These types of texts will invite discussion of cultural appropriation and the modern uses of such traditions as well.

Student Learning Outcomes: After completion of the course, students will be able to:

- demonstrate knowledge of the mythological traditions of every major geographical area of the world
- assess new mythological material and place it within its cultural and thematic context
- compare and contrast mythological themes as expressed by different cultures with a view to insight both into mythology and culture
- analyze different cultures' attitudes towards and use of mythology
- explore the use of mythology in the modern world
- evaluate the cultural appropriation of myth between cultures
- state the effect of increasing globalization on mythological traditions and studies

Required Materials:

- S. Leonard and M. McClure, *Myth and Knowing: An Introduction to World Mythology*. ISBN 0-7674-1957-X.
- D. Leeming, *The World of Myth: An Anthology*. ISBN 978-0-19-931636-6.
- a few other readings are available on the Blackboard site

- a TurningPoint account (used with either a clicker, responseware.com, or the ResponseWare smartphone app)

Grading Scale:

The grading scale for the course will be as follows:

A+: 100 (A+'s are only given for natural 100s, before the addition of any extra credit that may be offered)

A: 93-99

A-: 90-92

B+: 87-89

B: 83-86

B-: 80-82

C+: 77-79

C: 70-76

D: 60-69

E: below 60

Breakdown of the Final Grade: Your final grade will comprise the weighted total of the grades from the following categories.

|   |     |
|---|-----|
| Attendance and Participation (measured by TurningPoint) | 20% |
| Two midterms (15% each)                                 | 30% |
| Final examination                                       | 20% |
| Video presentation (5 minutes)                          | 10% |
| Group activities on Blackboard (blog)                   | 20% |

*Attendance and participation.* Students are expected to attend class, as this is crucial to success in the course. Attendance will be measured by answering questions on the lecture and reading material for the day using a TurningPoint account via a clicker or responseware.com. Participation will be measured by answering opinion questions or polls during the lectures.

*Two midterms.* Each of the (roughly) first two-thirds of the course will end with a midterm examination or the final. The first midterm will be M 9/25, and covers the first three units of the course. The second midterm will be M 11/13, and covers units 4-6. The midterms are not cumulative, only covering their specific units.

*Final Examination.* The last third of the course will end with a final during final exam period (currently scheduled for M 12/4, 12:10-2 pm). The final will cover unit 7 and the



concluding lectures (not cumulative) and include an essay that is meant to demonstrate knowledge of the breadth of material covered in the course (cumulative).

*Video presentation:* Each student will create a five-minute video presentation comparing and contrasting two different myths. One myth will have been covered in the course; the other myth will not have been covered in the course and will be of the student's choosing.

*Group activities on Blackboard (blog):* Each student will be assigned to a group representing one of the cultures or areas covered in the course. For each unit, each student will submit a blog post on one of the myths covered in that unit for their culture, stating what they think are the most important themes and noting any parallels or correspondences with other cultures' mythologies.

### Academic integrity

Academic honesty is expected of all students in all examinations, papers, and laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course failure due to academic dishonesty (indicated on the transcript as a grade of XE), loss of registration privileges, disqualification and dismissal. For more information, see <http://provost.asu.edu/academicintegrity>

### Accommodating students with disabilities

Students who feel they will need disability accommodations in this class but have not registered with the Disability Resource Center (DRC) should contact DRC immediately. The DRC Tempe office is located on the first floor of the Matthews Center Building. DRC staff can also be reached at: (480) 965-1234 (V) or (480) 965-9000 (TTY). For additional information, visit: [www.asu.edu/studentaffairs/ed/drc](http://www.asu.edu/studentaffairs/ed/drc).

### Accommodations for religious reasons and extracurricular activities

Students with religious needs that will require their absence from class should alert the instructor as soon as possible and make any arrangements needed to make up work.

Likewise, students involved in extracurricular activities may be excused from class upon proper notification from their supervisors or coaches.

### Classroom behavior

Be sure to arrive on time for class. Excessive tardiness will be subject to sanctions. Under no circumstances should you allow your cell phone to ring during class. Any disruptive behavior, which includes ringing cell phones, listening to your mp3/iPod player, text messaging, constant talking, eating food noisily, reading a newspaper will

not be tolerated. The use of laptops (unless for note taking), cell phones, MP3, IPOD, etc. are strictly prohibited during class.

#### Policy against threatening behavior

All incidents and allegations of violent or threatening conduct by an ASU student (whether on-or off campus) must be reported to the ASU Police Department (ASU PD) and the Office of the Dean of Students. If either office determines that the behavior poses or has posed a serious threat to personal safety or to the welfare of the campus, the student will not be permitted to return to campus or reside in any ASU residence hall until an appropriate threat assessment has been completed and, if necessary, conditions for return are imposed. ASU PD, the Office of the Dean of Students, and other appropriate offices will coordinate the assessment in light of the relevant circumstances.

Friendly Warning: This course deals with the study of other cultures whose customs may be alien to you. Some of those customs and the material in the texts we read may be offensive to you. If you are disturbed by anything covered in the course, please feel free to discuss your concerns with me as the instructor, my immediate supervisor, Mike Tueller (mtuelle1@asu.edu), or the director of SILC, Nina Berman (Nina.Berman@asu.edu).

**NB: This syllabus is subject to change if the instructor deems it so necessary academically.**

#### Course Itinerary:

WM = *World of Myth*      MK = *Myth and Knowing*      \* = reading on Blackboard site

**F 8/18      Introduction to Comparative Mythology**  
MK, Chapter 1  
WM, pp. 1-6

#### **UNIT ONE: CREATION AND DESTRUCTION**

**M 8/21      Mediterranean**  
MK pp. 32-46, 75-79  
WM pp. 15-24, 25-26, 27-31, 42-55, 59-65, 69-72, 74

**W 8/23      Far East/India**

MK pp. 79-83  
WM pp. 24-25, 26-27, 55-59, 76-79

**F 8/25 American aboriginal**  
MK pp. 68-75, 90-99  
WM pp. 33-34, 36-38, 65-67, 79-81

**M 8/28 Africa and Arabia**  
MK pp. 46-57  
WM pp. 34-36, 74-76

**F 8/30 Europe and Modern**  
MK pp. 168-181  
WM pp. 31-33, 38-39, 81-83

## **UNIT TWO: GODS AND GODDESSES**

**F 9/1 Mediterranean**  
MK pp. 220-227  
WM 89-92, 95-109

**M 9/4 Labor Day holiday; no class**

**W 9/6 Far East/India**  
MK pp. 208-220  
WM pp. 92-94

**F 9/8 Africa**  
MK 227-232

**M 9/11 American aboriginal**  
MK pp. 239-243

**W 9/13 Europe**  
MK pp. 232-239  
WM pp. 109-115

## **UNIT THREE: DIVINE ARCHETYPES**

- F 9/15**      **The Supreme Being**  
MK pp. 185-208  
WM pp. 117-128
- M 9/18**      **The Great Mother**  
MK pp. 102-137, 144-168  
WM pp. 128-136
- W 9/20**      **The Dying God**  
MK pp. 137-144  
WM pp. 136-153
- F 9/22**      **The Trickster**  
MK pp. 247-318  
WM pp. 154-163
- M 9/25**      **FIRST MIDTERM EXAMINATION**

#### **UNIT FOUR: THE HERO ACROSS CULTURES**

- W 9/27**      **Mediterranean**  
WM pp. 211-220, 240-245, 256-268  
\*excerpts from *Atrahasis*
- F 9/29**      **Arabia/Far East/India**  
WM pp. 220-230, 245-246  
\*readings on Prince Okuninushi, Emperor Jimmu  
\*readings on Monk Ji Gong, Han Xin, General Yue Fei
- M 10/2**      **Australia/Oceania**  
\*readings on Wurunna, I'wai  
\*readings on Maui
- W 10/4**      **American aboriginal**  
WM pp. 209-211, 268-269  
\*readings on Glooskap, Lodge-Boy, Sweet Medicine, Splinter-Foot Boy
- F 10/6**      **Africa**  
WM pp. 246-248

\*readings on Shaka and Mwindo

**M 10/9**      **Fall break; no class**

**W 10/11**      **Europe**

WM pp. 230-232, 235-240

\*readings from *Beowulf* and the *Nibelungenlieder*

## **UNIT FIVE: HEROINES AND ORDINARY WOMEN**

**F 10/13**      **Mediterranean**

WM pp. 232-235, 271-272

\*readings on Nefertiti, Hatshepsut

\*readings on Susanna, Judith, Delilah, Deborah

\*readings on Lucretia, Verginia, Camilla, and Tarpeia

**M 10/16**      **Far East/India**

WM pp. 248-252

\*readings on Hua Mulan, Princess Pingyang, Empress Jingu

\*readings on Admiral Keumalahayati, Suriyathai

**W 10/18**      **Australia/Oceania**

WM pp. 252-256

\*readings on Waramurungundi, Mar'rallang

**F 10/20**      **American aboriginal**

\*readings on Woman Chief, Running Eagle, Buffalo Calf Road Woman,  
Moving Robe Woman

**M 10/23**      **Africa**

\*readings on Kahina, Yennenga, and Gudit

\*readings on the Queen of Sheba

**W 10/25**      **Europe**

WM pp. 269-271

\*readings on Boudicca, Valkyries, Beatrice, Joan of Arc

## **UNIT SIX: MONSTERS AND REGULAR ANIMALS**

- F 10/27      Mediterranean**  
 \*readings on the Sphinx, the Cyclops, Cerberus  
 \*readings on the Azhi Dahaka  
 \*readings on Leviathan
- M 10/30      Far East/India**  
 \*readings on the Ikuchi, Mikoshi-Nyudo  
 \*readings on dragons, Feng Huang  
 \*readings on Suvannamaccha, Naga, Supratika
- W 11/1        Australia/Oceania**  
 \*readings on the Bunyip, Tiddalik  
 \*readings on Pua Tu Tahi, Kasavara, Tumu-i-te-Are Toka
- F 11/3        American aboriginal**  
 \*readings on the Windigo, Mashenomak, Basket Ogress
- M 11/6        Africa**  
 \*readings on Biloko, Inkanyamba, Adze, Tikoloshe
- W 11/8        Europe**  
 \*excerpts from *Beowulf*  
 \*readings on Fafnir, Midgard serpent
- F 11/10      Veteran's Day holiday; no class**
- M 11/13      SECOND MIDTERM EXAMINATION**

**UNIT SEVEN: MYTHS OF PLACE AND SPACE**

- W 11/15      Mediterranean**  
 MK pp. 320-330  
 WM pp. 278-281, 286-291, 292-295, 302-304
- F 11/17      Arabia/Far East/India**  
 MK pp. 347-360, 370-376, 380-387  
 WM pp. 296-302

- M 11/20**      **Australia/Oceania**  
MK pp. 387-392  
WM p. 295
- W 11/22**      **American aboriginal**  
MK pp. 331-349  
WM pp. 281-285, 293-294
- F 11/24**      **Thanksgiving holiday; no class**
- M 11/27**      **Europe**  
MK pp. 360-370, 380-387  
WM pp. 291-292, 298-299

## **CONCLUSIONS**

- W 11/29**      **Conclusions I: comparing myths**
- F 12/1**        **Conclusions II: the cultural appropriation of myth**
- M 12/4**        **FINAL EXAMINATION, 12:10-2 pm**

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# World of Myth: An Anthology

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