



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 123 Title Gods and Monsters: Comparative Mythology Units: 3

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

Is this a shared course? No If so, list all academic units offering this course

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 (SO/SC)
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: 2.4.2019

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.

| ASU--[G] CRITERIA | | | |
|-------------------------------------|-------------------------------------|--|----------------------------------|
| GLOBAL AWARENESS [G] | | | |
| YES | NO | | Identify Documentation Submitted |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 1. Studies must 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. The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world. | |
| <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." | |

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| Course Prefix | Number | Title | Designation |
|---------------|--------|--|----------------------|
| SLC | 123 | Gods and Monsters: Comparative Mythology (previously awarded the G designation as SLC 194) | 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 (from checksheet) | How course meets spirit (contextualize specific examples in next column) | Please provide detailed evidence of how course meets criteria (i.e., where in syllabus) |
|---|--|--|
| SAMPLE: 2d: study the cultural significance of a non-U.S. centered global issue | SAMPLE: The course examines the cultural significance of financial markets Japan, Korea, and the UK. | SAMPLE: 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 & 5 do the same for Korea and modules 6 & 7 do the same for the UK. |
| 1 | The course examines mythology from almost 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. | The first learning outcome indicates that “most 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 15% of the time, twice by aboriginal myths (9/4, 9/11), once with regard to its folklore (11/15), and twice with respect to its mass media (11/4, 11/18). In Parts Four and Five, "contemporary myth" applies to myths all over the world and in different cultures--Japanese, German, Russian, British. 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. Although Parts Four and Five deal with the most directly with these topics, they will be a focus of discussion throughout the class. |

| | | |
|-----------|--|---|
| <p>2c</p> | <p>The focus of the course is comprehensively global, with major regions of the world receiving approximately equal treatment as their myths touch upon the course subject matter. Comparisons will be made between all these areas.</p> | <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 another; see the sixth and seventh learning objectives.</p> <p>The course is set up in Parts One and Two to be explicitly comparative, as students will be reading myths of creation and destruction and hero legends side by side and lectures will tease out the similarities and dissimilarities between the myths. Many of the theories of myth interpretation dealt with in Part Three (e.g., ritualism, Jungian) are predicated upon a comparative approach, as is structuralism (9/27) and analyses of folklore (11/1). Even theoretical approaches are treated as comparative (10/16, 11/13).</p> |
| | | |
| | | |

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 123: Comparative Mythology, Fall 2019 MWF 11:50 am - 12:40 pm, TBA
Professor Sarah Bolmarcich sbolmarc@asu.edu
Office hours: TBD, by appt. and by chance in LL 172H
Contact me by email for an appointment Phone: 480-727-9138

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

Enrollment Requirements: No prerequisites.

Course Overview: This course will guide students in comparing the mythology of a number of different cultures, including ancient Greek, Asian, Middle Eastern, European, and American 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 *Ramayana*, Norse eddas, the various flood stories from Mesopotamian cultures, African creation and Mesoamerican creation myths, and the legend of King Arthur. In addition, students will encounter oral tradition and folklore from the Brothers Grimm, African-American trickster stories, American folklore, vampire legends, and Native American oral tradition. 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 most major geographical area of the world
- assess mythological material new to them 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
- characterize the use of mythology in the modern world
- evaluate the appropriation of myth between cultures
- state the effect of increasing globalization on mythological traditions and studies
- analyze myths in light of recognized theories of myth interpretation such as Jungian analysis or structuralism

Required Materials:

- E. M. Thury and M. K. Devinney, *Introduction to Mythology: Contemporary Approaches to Classical and World Myths*, 4th ed. Oxford. ISBN 9780190262983.

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

You will also need a device that can access the Internet and the Canvas site, on which you will find daily reading assignments, lecture outlines, exam guides, and any visual aids employed in lectures. Technical issues with the Canvas site can be resolved by contacting UTO support (there is a link on the left sidebar of the Canvas site).

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) | 30% |
| Two midterms (20% each) | 40% |
| Final examination | 30% |

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 subscription via a clicker or responseware.com. Each TurningPoint poll will have a question based on the reading, a question based on the lecture, and a question soliciting the student's opinion on how to interpret the day's material. Questions are multiple choice/answer, true/false, ranking, matching, or short answer in format.

Students are allowed three unexcused absences per semester. All excused absences must be documented (doctor's note, extracurricular activities memo, etc.).

Two midterms. Each of the (roughly) first two-thirds of the course will end with a midterm examination or the final. Questions will be multiple-choice, short-answer, and true/false. The midterms are currently scheduled for M 9/17 and M 10/15. The midterms are not cumulative.

Final Examination. The last third of the course will end with a final during final exam period (currently scheduled for M 12/3, 12:10-2 pm). The final will cover the last third of the course and include an essay that is meant to demonstrate knowledge of the breadth of material covered in the course (cumulative).

Making up exams is at the discretion of the instructor, and will only be done for students who have documentation of their absence (doctor's note, extracurricular activities memo) or who have a religious conflict on the exam date.

All grades will be available to students on Canvas. Use the link "Grades" on the left sidebar.

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>, or the instructor.

In this class I assign a 0 for any assignment on which there has been academic dishonesty (exams or using another student's TurningPoint subscription or having another student use your TurningPoint account to answer questions for you). If that 0 or 0's leads to your failure of the course, I will apply to the CLAS dean's office for an XE grade. Additionally, I will report all instances of academic dishonesty to the CLAS dean's office whether or not they result in an XE grade.

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.

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.

Reporting Title IX violations and policy on sexual discrimination

Title IX is a federal law that provides that no person be excluded on the basis of sex from participation in, be denied benefits of, or be subjected to discrimination under any education program or activity. Both Title IX and university policy make clear that sexual violence and harassment based on sex is prohibited. An individual who believes they have been subjected to sexual violence or harassed on the basis of sex can seek support, including counseling and academic support, from the university. If you or someone you know has been harassed on the basis of sex or sexually assaulted, you can find information and resources at (<https://sexualviolenceprevention.asu.edu/faqs>).

Arizona State University is committed to providing an environment free of discrimination, harassment, or retaliation for the entire university community, including all students, faculty members, staff employees, and guests. ASU expressly prohibits discrimination, harassment, and retaliation by employees, students, contractors, or agents of the university based on any protected status: race, color,

religion, sex, national origin, age, disability, veteran status, sexual orientation, gender identity, and genetic information.

As a mandated reporter, I am obligated to report any information I become aware of regarding alleged acts of sexual discrimination, including sexual violence and dating violence. ASU Counseling Services, <https://eoss.asu.edu/counseling>, is available if you wish discuss any concerns confidentially and privately.

Copyrighted Materials

A warning to students that they must refrain from uploading to any course shell, discussion board, or website used by the course instructor or other course forum, material that is not the student's original work, unless the students first comply with all applicable copyright laws; faculty members reserve the right to delete materials on the grounds of suspected copyright infringement.

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.

Schedule of readings

Readings should be done by the date under which they are listed, not the next class. Unless otherwise noted, all readings are from the textbook and the page numbers refer to the fourth edition. The number in brackets after each day is the number of pages to be read for that day. The average is 20 pages a day and 60 pages a week.

F 8/23 Introduction to Comparative Mythology [24]
pp. 1-24

PART ONE: MYTHS OF CREATION AND DESTRUCTION

M 8/26 The Greek Creation Myth [22]
pp. 25-47

- W 8/28 Middle Eastern Creation Myths [28]**
pp. 56-84
- F 8/30 The Norse Creation Myth [11]**
pp. 85-96
- M 9/2 Labor Day Holiday (no class)**
- W 9/4 American Aboriginal Creation Myths [23]**
pp. 97-120
- F 9/6 African Creation Myths [8]**
pp. 121-129
- M 9/9 Chinese Creation Myths [27]**
pp. 130-157
- W 9/11 The Mayan Creation Myth [21]**
pp. 158-179
- F 9/13 Roman Myths of Creation and Destruction [21]**
pp. 48-55, 181-195
- M 9/16 Middle Eastern Flood Myths [11]**
pp. 196-203, 255-259
- W 9/18 Ragnarok, the Norse Destruction Myth [6]**
pp. 204-210

PART TWO: MYTHS OF HEROES

- F 9/20 Introduction to Heroes [13]**
pp. 211-224
- M 9/23 FIRST MIDTERM EXAMINATION (ON PART I, EXCLUDES F 9/20)**
- W 9/25 The *Epic of Gilgamesh* [36]**
pp. 225-261

- F 9/27 **Structuralist Theory [26]**
pp. 439-455, 262-272
- M 9/30 **The *Ramayana* [19]**
pp. 273-291
- W 10/2 **Norse Heroes: The Prose *Edda* [14]**
pp. 292-306
- F 10/4 **King Arthur [41]**
pp. 307-348
- M 10/7 **Mwindo [37]**
pp. 349-386
- W 10/9 **The Tragic Hero: Oedipus [51]**
pp. 387-438
- F 10/11 **The Trickster as Hero [33]**
pp. 456-489
- M 10/14 **Fall Break (no class)**
- W 10/16 **Different Versions of Hero Myths [8]**
pp. 490-498

PART THREE: THEORIES OF MYTH

- F 10/18 **Ritualism and Symbolism [19]**
pp. 499-518
- M 10/21 **SECOND MIDTERM EXAM ON PART II (EXCLUDES F 10/18)**
- W 10/23 **Life after Death: Demeter and Persephone, Isis and Osiris [34]**
pp. 519-553
- F 10/25 **Norse Rituals [18]**
pp. 566-584

M 10/28 **Greece: Heracles and Dionysus [20]**
pp. 585-604

W 10/30 **Jungian Interpretation of Myths [35]**
pp. 605-639

PART FOUR: MYTH, FAIRYTALE, AND FOLKTALE

F 11/1 **Introduction to Folklore [18]**
pp. 647-664

M 11/4 *The Wizard of Oz* [11]
pp. 665-675

W 11/6 **The Brothers Grimm [19]**
pp. 676-694

F 11/8 **Cupid and Psyche [19]**
pp. 695-713

M 11/11 **Veterans' Day Holiday (no class)**

W 11/13 **Using Multiple Theoretical Approaches on the Same Myth [9]**
pp. 714-722

PART FIVE: CONTEMPORARY MYTHS

F 11/15 **American Folklore [20]**
pp. 723-742

M 11/18 **American Television [14]**
pp. 743-756
in-class viewing of a *Twilight Zone* episode

W 11/20 **Harry Potter [14]**
pp. 757-770

F 11/22 **Vampires [15]**
pp. 771-785

- M 11/25** **Oral Myths in a Contemporary Context [12]**
pp. 819-830
- W 11/27** **Optional Extra Credit Exercise**
*****you must be in class to participate*****
- F 11/29** **Thanksgiving Break (no class)**
- M 12/2** **Myth in Contemporary Poetry [32]**
pp. 787-818
- W 12/4** **Myth in Contemporary Prose Literature [34]**
pp. 831-866
- F 12/6** **Conclusions and Final Exam Review**
No reading
- TBA** **FINAL EXAMINATION**

Contents

from: Eva M. Thury + Margaret K. Deviney,
Introduction to Mythology: Contemporary
Approaches to Classical & World Myths,
Oxford 4th ed.

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