

Folklore and Mythology

Course code: HSS 310/HUM 510

Semester and year: Spring 2026

Day and time: Mondays, 11:15 – 14:00

Instructor: Joanna Srholec-Skórzewska, Ph.D.

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Consultation hours: Wednesdays 13:00 – 16:00, Fridays 9:00 – 12:00

Credits US/ECTS	3/6	Level	Advanced
Length	15 Sessions	Pre-requisite	TOEFL iBT 71 (undergrad) /TOEFL iBT 80 (grad)
Contact hours	42 hours	Course type	Bachelor Required-elective Master Required-elective

1. Course Description

The study of folklore and mythology informs the arts, politics, and many other areas of human endeavor. It is interdisciplinary, involving anthropology, history, literature, music, sociology, and the arts. This course will introduce students to a wide range of oral, customary and material folklore genres as well as to the ways and forms in which mythological and folk tales are transmitted through generations. Numerous references to those tales in modern culture will make the students familiar with the universality of particular motifs, their importance and continuous relevance.

2. Student Learning Outcomes

Upon completion of this course, students should demonstrate an ability to:

- Understand the definitions, categories and subcategories of folklore.
- Identify and classify an example of folklore using the terminology and classifications of folklore study (also called “folkloristics”).
- Use the various indices and scholarly journals in the field of folklore study.
- Critically examine popular conceptions regarding folklore and folklore study’s own assumptions during its long history.
- Engage in focused discussion of folklore and folklore scholarship.
- Make connections between folklore and other fields, including ethnic and nationalism studies.
- Use a variety of scholarly research sources, including primary materials collected by folklorists, to formulate a thesis and support it in a folklore research paper.

3. Reading Material

Required Materials

There is no textbook. All required reading, viewing, and listening assignments are on the NEO course site in "Resources" or "Lessons" and listed below. They include items from classic folklore collections, folklore indices, scholarly studies of folklore, and documentary audio/video. Additional required graduate student readings are included here, and also listed separately in the course calendar for each date.

All:

- Anonymous. *The Homeric Hymns and Homerica with an English Translation by Hugh G. Evelyn-White. Homeric Hymns.* Cambridge, MA., Harvard University Press; London, William Heinemann Ltd. 1914. Available on Crane, Gregory F. (ed.). "Perseus Collection Greek and Roman Materials." *Perseus Project*, 2014.
 - "Hymn To Demeter" (Homeric Hymn 2) URL: <http://data.perseus.org/citations/urn:cts:greekLit:tlg0013.tlg002.perseus-eng1:2>
 - "Hymn To Aphrodite" (Homeric Hymn 5). URL: <http://data.perseus.org/citations/urn:cts:greekLit:tlg0013.tlg005.perseus-eng1:5>
- Anonymous. "Hervararkviða – The Waking of Angantýr" In *The Saga of King Heidrek the Wise*. Tr. Christopher Tolkien, Thomas Nelson and Sons Ltd., 1960.
- Anonymous. "Voluspá – The Prophecy of the Seeress." Tr. Carolyne Larrington, Oxford University Press, 1996.
- "The Race Between Toad and Donkey." In Abrahams, Roger. *Afro-American Folktales*. N.Y.: Pantheon, 1985.
- Ashliman, D.L. "Folklore and Mythology Electronic Texts." *University of Pittsburgh*. 1996-2014. <http://www.pitt.edu/~dash/folktexts.html>. "Hansel and Gretel", "Rumpelstiltskin", "Cinderella", "The Hand From the Grave."
- Brunvand, Jan Harold. *The Study of American Folklore: An Introduction*. New York: Norton, 1998 (1968).
- Child, Francis James. *The English and Scottish Popular Ballads*. Boston: Houghton Mifflin Co., 1904 (1884). Internet Library Open Archive. URL: https://openlibrary.org/books/OL13499113M/English_and_Scottish_popular_ballads
- Classical mythology on theoi.com. A good list of website resources on classical mythology: <https://libguides.southernct.edu/mythology/websites>
- Dorson, Richard, *Buying the Wind*. Chicago: University of Chicago Press, 1972, pp. 190-ff., "The Crying Stair Well."
- Dundes, Alan. Bloody Mary in the Mirror: A Ritual Reflection of Pre-Pubescent Anxiety *Western Folklore* 57:2/3 (Spring/Summer 1998), 119-35.
- Dundes, Alan., & Bronner, Simon. J. (2007). *The meaning of folklore: The Analytical Essays of Alan Dundes*. Logan: Utah State University Press.
 - "On Game Morphology: A study of the Structure of Non-Verbal Folklore." 154-63.
 - "Madness in Method, Plus a Plea for Projective Inversion in Myth," 343-51.
- Erdoes, Richard and Ortiz, Alfonso. *American Indian Myths and Legends*. New York: Pantheon, 1984. Selected tales.
- Finnegan, Ruth. *Oral Literature in Africa*. Chapter 14, "Proverbs," I-IV, 379-405. Cambridge, UK: Open Book Publishers, 2012.
- *Genesis*, Books 1-3. In "A Hebrew-English Bible According to the Masoretic Text." *Mechom-Mamre*. 2005. URL: <http://www.mechon-mamre.org/p/pt/pt0.htm>.
- Heidel, Alexander. *The Babylonian Genesis: The Story of Creation*, 2nd Edition. Chicago: University of Chicago Press, 1952 (1941). Chapter I, "Enuma Elish," 1-61. https://oi.uchicago.edu/sites/oi.uchicago.edu/files/uploads/shared/docs/misc_genesis.pdf

- Hesiod, *Theogony*, Book 1. In *The Homeric Hymns and Homerica with an English Translation by Hugh G. Evelyn-White. Theogony*. Cambridge, MA.:Harvard University Press; London: William Heinemann Ltd., 1914. Available at *The Perseus Project*. URL: <http://data.perseus.org/texts/urn:cts:greekLit:tlg0020.tlg001.perseus-eng1>
- Horák, Pavel. "Discovering Slavic Mythology between East and West: Folklore Research and the Pagan Past in the Service of Nation Building". *Folklore*, vol. 133 (2022), 463-86.
- Knapp, Mary and Herbert. *One Potato, Two Potato: The Secret Education of American Children*. Chapter 1, "The Folk Curriculum," 1-16. New York: Norton, 1976.
- León-Portilla, Miguel. *Pre-Columbian Literatures of Mexico*, Chapter 1, "Myths In Pre-Columbian Poetry." 30-59. Norman, Oklahoma: University of Oklahoma Press, 1986.
- Mark, Joshua L. "Enuma Elish – The Babylonian Epic of Creation – Full Text." *Ancient History Encyclopedia*, 2009-2021. URL: <https://www.ancient.eu/article/225/enuma-elish---the-babylonian-epic-of-creation---fu/>
- Myerston, Jacobo. Variations on Violence in Greek and Akkadian Succession Myths. *Trends in Classics*, vol. 14 Issue I, De Gruyter, 2022, 1-35.
- Ovid, *Metamorphoses, Book 1*. A.S. Kline (tr.), *Poetry In Translation.com*. URL: <https://www.poetryintranslation.com/klineasovid.php>.
- Pavlicová M., Uhlíková L., "Folklore movement and its function in the totalitarian society". *Národopisná revue* 23/5, 2013, 31-42.
- Rand, Harry. "Who Was Rumpelstiltskin?" *The International Journal of Psychoanalysis* 81 (2000): 943-62.
- Taylor, Archer. "The Riddle." *California Folklore Quarterly* 2:2 (Apr. 1943), 129-47.
- Thompson, Stith. *Tales of the North American Indians*. Bloomington, Indiana: Indiana University Press, 1929. Chapter I, "Mythological Stories," VII: "Raven's Adventures," 19-24. Available at *Internet Sacred Text Archive*. URL: <https://sacred-texts.com/nam/tnai/index.htm>
- Virgil, *Aeneid*, Book 8. Theodore C. Williams. trans. Boston. Houghton Mifflin Co. 1910. Available on Crane, Gregory F. (ed.). "Perseus Collection Greek and Roman Materials." *Perseus Project*, 2014. URL: <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0054%3Abook%3D8%3Acard%3D1>

Graduate:

- Dundes, Alan and Georges, Robert A. "Toward A Structural Definition of the Riddle." *Journal of American Folklore* 76:300 (Apr.-June, 1963), 111-118.
- Ellis, Larry. "Trickster: Shaman of the Liminal." *Studies in American Indian Literatures Series 2*, 5:4 (Winter 1993), 58-68. <https://www.jstor.org/stable/20736767>
- Girard, René, *Violence and the Sacred*. Tr. Patrick Gregory. London, New York: Continuum, 2005 (1988, 1977 Johns Hopkins University Press). Chapter 1, "Sacrifice," 1-40.
- Janeček, Petr. "Bloody Mary or Krvavá Máří? Globalization and Czech Children's Folklore." *Slovenský Národopis (Slovak Ethnology)* 2, 221-243.
- Lüthi, Max. *The European Folktale: Form and Nature*. Philadelphia: Institute for Study of Human Issues, 1982. Chapters 1-2: "One-Dimensionality", "Depthlessness," 1-23.
- Propp, Vladimir. *The Morphology of the Folktale*. Tr. Laurence Scott. Austin: University of Texas Press: 1968 (1958).
- Segal, Robert A. *Theorizing About Myth*. Amherst: University of Massachusetts Press, 1999. Chapter 6, "Jung On Mythology," 67-97.
- Tangherlini, Timothy. "It Happened Not Far From Here: A Survey of Legend Theory

- and Characterization." *Western Folklore* 49:4 (Oct. 1990), 371-390.
- Taylor, Archer. "Problems in the Study of Proverbs." *The Journal of American Folklore* 47:183 (Jan.-Mar. 1934), 1-21.
 - Zipes, Jack. "Spinning with Fate: Rumpelstiltskin and the Decline of Female Productivity." *Western Folklore* 52:1 (Jan. 1993), 43-60.

Recommended Materials

I shall give handouts in some classes for additional recommended further reading on a particular lecture's topic. Otherwise, the databases that we will use frequently are:

- Thompson, Stith. *Motif-Index of Folk-Literature: A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest-Books, and Local Legends*. Bloomington, Indiana: Indiana University Press, 1955-1958.
- Uther, Hans-Jörg. *The Types of International Folktales: A Classification and Bibliography. Based on the System of Antti Aarne and Stith Thompson*. Parts I-III, FFC 284, 285, 286. Helsinki: Suomalainen Tiedeakatemia (Academia Scientiarum Fennica). First printing 2004. Second printing 2011.

4. Teaching methodology

The course is structured partially as a lecture and partially as an interactive seminar designed to encourage student participation and enhance their understanding of the topics discussed. Each session (with the exception of Session 1 and Session 14) starts with the instructor providing a brief introduction to the relevant topic, followed by a question-and-answer segment based on the week's assigned readings. To gain the most from the course, it is essential that students come well-prepared, having completed the reading assignments and ready to engage actively in discussions.

During Sessions 2 – 13, after the introductory part, the students will receive a set of three questions referring to the primary and secondary readings designed for the day. They will have 10 minutes to write down the answers, which they will first discuss with other students in pairs or small groups and then share the answers with the entire class (15-20 minutes). I shall not give grades for that task, but correct answers and active participation in the discussions will contribute to "Attendance and class participation".

Session 14 is a guided tour (in English) to the Ethnographic Museum in Prague. The students will get familiar with the artefacts representing customs and traditions from various parts of the Czech Republic. I shall give handouts with descriptions of all the items in the museum's collection (in English) a week before the tour so that the students can prepare specific questions for our guide. We will have a brief discussion at the end of the tour.

5. Course Schedule

Date	Class Agenda
Session 1 February 2	Topic: Introducing Folklore and Mythology: Definitions and Methods of Study

	<p>Description: <i>How do folklorists define folklore? How do they collect, classify, and analyze it? How do we approach world mythologies? Why do we need folklore and mythology?</i></p> <p>Reading: In class: excerpts from Brunvand, <i>The Study of American Folklore</i> and Horák, <i>Discovering Slavic Mythology</i>.</p> <p>Assignments/deadlines:</p>
Session 2 February 9	<p>Topic: Ancient Near Eastern Creation Myths</p> <p>Description: <i>We will discuss the creation and re-creation of the world and man as depicted in ancient Babylonian and Biblical narratives.</i></p> <p>Reading (all):</p> <ol style="list-style-type: none"> 1) Mark, Joshua L. <i>Enuma Elish – The Babylonian Epic of Creation</i>. Read and listen along. 2) <i>Genesis</i>, Books 1-3 (in Hebrew-English Bible). 3) Dundes, A. "Madness in Method." <p>Reading: Heidel, Alexander, <i>The Babylonian Genesis</i>, Chapter 1, "Enuma Elish," 1-61.</p> <p>Assignments/deadlines: Presentations</p>
Session 3 February 16	<p>Topic: Ancient Greek Myths</p> <p>Description: <i>Titanic Clashes. Stories about rivalry, family relationships, betrayals and alliances among gods and goddesses. The fundamental role of destiny and determination of the world order.</i></p> <p>Reading:</p> <ol style="list-style-type: none"> 1) Hesiod, <i>Theogony</i>, Book 1 (ll., lines 1-303, 371-806 and 885-900 in <i>The Perseus Project</i> online text). 2) "Hymn To Demeter" (Homeric Hymn 2). 3) Myerston, J., "Introduction", 3.2. "The Meaning of the Myth" and 4.2. "Enuma Eliš" & 4.3. "Hesiod's Theogony" (in 4. "The Succession Myth in Greece and Mesopotamia"). <p>Assignments/deadlines: Presentations</p>
Session 4 February 23	<p>Topic: Ancient Greek and Roman Myths</p> <p>Description: <i>Examples of diffusion and similarities to the Near Eastern tradition. We will discuss the tension between human fate and free will depicted in the stories, foundation myths and the nature of demigods.</i></p> <p>Reading:</p> <ol style="list-style-type: none"> 1) "Hymn To Aphrodite" (Homeric Hymn 5). 2) Virgil, <i>Aeneid</i>, Book 8 (lines 608-729 in <i>The Perseus Project</i> online text). 3) Ovid, <i>Metamorphoses</i>, Book 1. <p>Assignments/deadlines: Presentations</p>
Session 5 March 2	<p>Topic: Norse Myths</p> <p>Description: <i>A Northern version of creation that follows destruction, and a new world that is born out of the destruction. We will analyze the motif of self-sacrifice and the importance and complex role of giants and dwarves in the Norse culture.</i></p> <p>Reading:</p> <ol style="list-style-type: none"> 1) "Voluspá – The Prophecy of the Seeress." 2) "Hervararkviða – The Waking of Angantýr." <p>Reading (grad): Segal, Robert A. <i>Theorizing About Myth</i>, Chap. 6: "Jung On Mythology," 67-97.</p> <p>Assignments/deadlines: Presentations</p>
Session 6 March 9	<p>Topic: Ancient Mesoamerican Myths.</p> <p>Description: <i>An examination of Náhuatl and other ancient Mesoamerican myth, including justifications for human sacrifice and another version of self-</i></p>

	<p><i>sacrifice commenced by a god. We will discuss the symbolism of natural phenomena.</i></p> <p>Reading (all): León-Portilla, <i>Pre-Columbian Literatures of Mexico</i>. Chapter 1, "Myths in Pre-Columbian Poetry," 30-59.</p> <p>Reading (grad): Girard, René. <i>Violence and the Sacred</i>, Chap. 1: "Sacrifice", 1-40.</p> <p>Assignments/deadlines: Presentations</p>
<p>Session 7 March 16</p>	<p>Topic: Northwest Native North American Myths.</p> <p>Description: <i>Tales of creators, tricksters and culture heroes – a single god can be all of those at once. We will examine the dubious nature of deities in animal form and summarize the first part of the course (mythology).</i></p> <p>Reading (all):</p> <ol style="list-style-type: none"> 1) Erdoes, Richard and Ortiz, Alfonso. <i>American Indian Myths and Legends</i>. "Creation of the Animal People" (Okanagan), 14-15; "How Men and Women Got Together" (Blood-Piegán), 41-45; "Pushing Up The Sky" (Snohomish), 95-97; "People Brought In A Basket" (Modoc), 109-111; "Creation of the Yakima World" (Yakima), 117-18; "Walks-All-Over-The-Sky" (Tsimshian), 136-39; "Playing A Trick on the Moon" (Snoqualmie), 168-69; "Coyote Places the Stars" (Wasco), 171-72. 2) Thompson, Stith. <i>Tales of the North American Indians.</i> "Raven's Adventures" (Tsimshian), 19-24. <p>Reading (grad): Ellis, Larry. "Trickster: Shaman of the Liminal." <i>Studies in American Indian Literatures</i> Series 2, 5:4 (Winter 1993), 58-68. https://www.jstor.org/stable/20736767</p> <p>Assignments/deadlines: Presentations</p> <p>Mid-term exam posted on My Learning, due March 23, 11:59 p.m.</p> <p>Research paper posted on My Learning, due May 11, 11:59 p.m.</p>
<p>Session 8 March 23</p>	<p>Topic: Folktales: Narratives of Magic and Cunning I</p> <p>Description: <i>Meaning and structure in folktales. We will look at the variety of the popular tale about two siblings abandoned by their parents, discuss its meaning and explain how and why particular variants differ.</i></p> <p>Reading (all): "The Race Between Toad and Donkey," "Hansel and Gretel" (multiple versions) in Ashliman, D.L. "Folklore and Mythology Electronic Texts." http://www.pitt.edu/~dash/folktexts.html.</p> <p>Reading (grad): Max Lüthi, <i>The European Folktale: Form and Nature</i>, Chapters 1-2 "One-Dimensionality", "Depthlessness," pp. 1-23.</p> <p>Assignments/deadlines: Presentations</p>
<p>March 30</p>	<p>NO CLASS: MID-TERM BREAK</p>
<p>April 6</p>	<p>NO CLASS: EASTER MONDAY</p>
<p>Session 9 April 13</p>	<p>Topic: Folktales: Narratives of Magic and Cunning II</p> <p>Description: <i>Meaning and structure in folktales. Another popular folktale type, frequently interpreted from a feminist perspective. We will take a closer look at the plot itself and discuss the scheme according to which it's constructed.</i></p> <p>Reading (all):</p> <ol style="list-style-type: none"> 1) "Rumpelstiltskin", "Cinderella," (multiple versions of both) in Ashliman, D.L. "Folklore and Mythology Electronic Texts." http://www.pitt.edu/~dash/folktexts.html. 2) "Vladimir Propp's 31 Key Functions from Russian Fairy Tales" on MyLearning. 3) Rand, Harry. "Who Was Rumpelstiltskin?"

	<p>4) Zipes, Jack. "Spinning with Fate: Rumpelstiltskin and the Decline of Female Productivity"</p> <p>Reading (grad):</p> <p>5) Propp, Vladimir. <i>The Morphology of the Folktale</i>. Tr. Laurence Scott. Austin: University of Texas Press: 1968 (1958). "Introduction to the 2nd Edition", Chapter II: "The Method and Material".</p> <p>Assignments/deadlines: Presentations</p>
Session 10 April 20	<p>Topic: Legends and Superstitions</p> <p>Description: <i>We'll examine a European place legend, an Appalachian ghost legend, and a contemporary teenagers' legend-superstition as a way of defining this elusive folklore genre. We'll discuss the nature and meaning of legends and superstitions.</i></p> <p>Reading (all):</p> <ol style="list-style-type: none"> 1) Ashliman, "The Hand from the Grave" 2) Dorson, "The Crying Stair Well." 3) Dundes, Alan. "Bloody Mary in the Mirror: A Ritual Reflection of Pre-Pubescent Anxiety." <i>Western Folklore</i> 57:2/3 (Spring/Summer 1998), 119-35. <p>Reading (Grad):</p> <ol style="list-style-type: none"> 1) Tangherlini, "It Happened Not Far from Here: A Survey of Legend Theory and Characterization." 2) Janeček, Petr. "Bloody Mary or Krvavá Máří? Globalization and Czech Children's Folklore." <i>Slovenský Národopis (Slovak Ethnology)</i> 2, 221-243. <p>Assignments/deadlines: Presentations</p>
Session 11 April 27	<p>Topic: Ballads</p> <p>Description: <i>An examination of a range of European, British and American ballads, which are a musical form of narrative oral folklore. We will discuss the contents and origin of the ballads.</i></p> <p>Reading:</p> <ol style="list-style-type: none"> 1) Child, Francis James. <i>The English and Scottish Popular Ballads</i>. <ul style="list-style-type: none"> ■ "Tam Lin: 39A", 66-69. In <i>Tam Lin</i> Balladry. http://tam-lin.org/versions/39A.html ■ "James Harris (The Demon Lover/House Carpenter). In <i>Sacred Texts</i>. https://www.sacred-texts.com/neu/eng/child/ch243.htm <p>Listening:</p> <p>Multiple Versions of "Tam Lin," "James Harris/The Daemon Lover/The House Carpenter," "The Butcher Boy/The Railroad Boy," "Banks of the Ohio," "Fair Fannie Moore," "Omie Wise," "Pearl Bryan," "The Star of Bannock," "Frankie and Albert (Frankie and Johnny). Czech broadside ballads.</p> <p>Assignments/deadlines: Presentations</p>
Session 12 May 4	<p>Topic: Proverbs, Riddles and Other Folk Speech</p> <p>Description: <i>The wisdom of many, the wit of one.</i></p> <p>Reading (all):</p> <ol style="list-style-type: none"> 1) Finnegan, Ruth. <i>Oral Literature in Africa</i>. Chapter 14, "Proverbs," I-IV, 379-405. 2) Taylor, Archer. "The Riddle." <i>California Folklore Quarterly</i> 2:2 (Apr. 1943), 129-47. <p>Reading (grad):</p> <ol style="list-style-type: none"> 1) Dundes, Alan and Georges, Robert A. "Toward A Structural Definition of the Riddle." <i>Journal of American Folklore</i> 76:300 (Apr.-June, 1963), 111-118.

	<p>2) Taylor, Archer. "Problems in the Study of Proverbs." <i>The Journal of American Folklore</i> 47:183 (Jan.-Mar. 1934), 1-21.</p> <p>Assignments/deadlines: Presentations</p>
<p>Session 13 May 11</p>	<p>Topic: Folk Groups and Customary Folklore. Review for the final exam.</p> <p>Description: <i>An introduction to non-verbal folklore and case studies of multiple genres of folklore within a single folk group. We will discuss folklore as a story, as an artefact, but also as a tool of identity.</i></p> <p>Reading:</p> <p>1) Knapp, Mary and Herbert. <i>One Potato, Two Potato: The Secret Education of American Children</i>. Chapter 1, "The Folk Curriculum," 1-16. New York: Norton, 1976.</p> <p>2) Pavlicová M., Uhlíková L., "Folklore movement and its function in the totalitarian society", 31-40.</p> <p>Reading (grad):</p> <p>3) Bronner (ed.), <i>The Meaning of Folklore: The Analytical Essays of Alan Dundes</i>. "On Game Morphology: A study of the Structure of Non-Verbal Folklore." 154-63.</p> <p>Assignments/deadlines: -</p>
<p>Session 14 May 18</p>	<p>Topic: Visit to the Ethnographic Museum in Prague.</p> <p>Description: <i>We will have a guided tour at the Ethnographic Museum where we will get more familiar with various customs and traditions from the Czech lands and examine various artefacts related to them.</i></p> <p>Assignments/deadlines:</p> <p>Final exam: posted on the My Learning site on May 11 and due on MyLearning at 11:59 p.m. May 18.</p>

6. Course Requirements and Assessment (with estimated workloads)

Assignment	Workload (average)	Weight in Final Grade	Evaluated Course Specific Learning Outcomes	Evaluated Institutional Learning Outcomes*
Attendance and Class Participation	30	20%	Display understanding of key concepts, share ideas and make arguments based on folklore data and scholarly theories, meaningfully critique fellow students' ideas.	2,3
Presentations	15	10%	Show that you know characters and plots of myths, folktales, and legends studied, as well as key folkloristic terms associated with them.	2,3,4
Mid-Term Exam	25	20%	Display knowledge of folklore concepts and apply them to specific case studies from the first half of semester.	1,2
Research Paper	42	30%	Ability to participate in the scholarly discourse on folklore by properly using primary and	1,2,3

			secondary scholarly sources in a clearly written paper.	
Final Exam	30	20%	Display knowledge of folklore concepts and apply them to specific case studies.	1,2
TOTAL	150	100%		

*1 = Critical Thinking; 2 = Effective Communication; 3 = Effective and Responsible Action

7. Detailed description of the assignments

The research paper, the essay part of the Midterm exam and final exam and the presentations must include a critical approach towards the topic and source material. The students are expected to present their own opinions and approach.

As far as attendance is concerned, maximum 4 absences are allowed. Active participation in the classes (discussions and presentations) is an important part of the course.

Assignment 1: Midterm exam. The exam will consist of a series of short answers designed to test knowledge of key folklore terms as well as content of primary materials, and also 1-2 short essay questions designed to test ability to apply concepts to primary material.

Assessment breakdown

Assessed area	Percentage
Factual material	60%
Essay(s)	40%

Assignment 2: Research paper. Choose a significant folklore or mythology research topic, critically read and analyze both primary sources and scholarly secondary sources, develop a thesis regarding it and explore the thesis in depth in writing. The paper should be based primarily on the material discussed during the course. If you decide to write about a text or artefact that has not been examined in the class, you need to consult it with me first. Only peer-reviewed scholarly publications are allowed to use; exclusive use of popular Internet sources will get a C or lower. **Make sure you have access to a library database. Minimum word count (excluding bibliography): undergraduates 2000 words; graduate students 3000 words.**

Assessment breakdown

Assessed area	Percentage
Use of primary texts as well as ability to identify and correctly use scholarly secondary sources to organize, analyze and present folklore.	60%
Clear, grammatically correct writing appropriate to a scholarly paper.	40%

Assignment 3. Final exam. The final exam will consist of factual questions designed to test your mastery of the full semester's material covered, plus 2-3 questions requiring 600-800 word essays each, designed to test ability to apply concepts to primary material.

Assessment breakdown

Assessed area	Percentage
Factual material	60%
Essays	40%

Assignment 4. Presentations. Each student will sign up for a presentation (Sessions 2 – 12) during the first two weeks of the course. The presentations should not be longer than 15 minutes and should include visual aids (PowerPoint, Canva, etc.), the topics will be uploaded to My Learning (the course's site) prior to the start of the course.

Assessment breakdown

Assessed area	Percentage
Use of primary texts and artefacts as well as ability to identify and correctly use scholarly secondary sources to organize, analyze and present particular aspects of mythology/folklore.	60%
Clear, grammatically correct and engaging presentation of the topic.	40%

8. General Requirements and School Policies

All coursework is governed by AAU's academic rules. Students are expected to be familiar with the academic rules in the Academic Codex and Student Handbook and to maintain the highest standards of honesty and academic integrity in their work. Please see the AAU intranet for a [summary of key policies](#) regarding coursework.

Course specific requirements

AAU acknowledges the prudent and honest use of AI-assisted writing. In this course AI can be used to search sources or to summarize data. A work (text, image, video, sound, code, etc.) generated by artificial intelligence based on a mass of existing data, defined here as AI-generated work, is not considered a work of authorship. Therefore, if an AI-generated work (e.g., text) is part of the author's work, it must be marked as AI-generated. Otherwise, it obscures the authorship and/or the degree of originality and thus constitutes plagiarism.

Please note that all submissions are reviewed by **TurnItIn.com**, the software for patterns of the AI-generated texts (via, e.g. **ChatGPT**). Since AI detection is not entirely reliable, I may eventually ask you for a description of the creative process. You should thus keep the evidence of your creative process, such as notes, prompts, and responses to the generative AI apps you have used.