

Term Information

Effective Term Autumn 2022

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

REGD GE approval

What is the rationale for the proposed change(s)?

The course has been redesigned from the ground up in order to center the goals and learning outcomes for Foundations: Race, Ethnicity, and Gender Diversity.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

We expect ongoing/greater enrollment, especially among students who are searching for REGD courses.

Is approval of the request contingent upon the approval of other course or curricular program request? Yes

Please identify the pending request and explain its relationship to the proposed changes(s) for this course (e.g. cross listed courses, new or revised program)

This course is cross-listed with Comp Studies (CS 2270), which agrees with the addition of the REGD Foundations distinction.

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	English
Fiscal Unit/Academic Org	English - D0537
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	2270
Course Title	Introduction to Folklore
Transcript Abbreviation	Intro to Folklore
Course Description	A general study of the field of folklore including basic approaches and a survey of primary folk materials: folktales, legends, folksongs, ballads, and folk beliefs.
<i>Previous Value</i>	<i>Folklore theory and methods explored through engagement with primary sources: folktale, legend, jokes, folksong, festival, belief, art. Folklore Minor course.</i>
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No

Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster

Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq: 1110.01 or equiv.
Previous Value	Prereq: 1110.01 (110.01) or equiv.
Exclusions	Not open to students with credit for 2270H, CompStd 2350, or 2350H.
Previous Value	Not open to students with credit for 2270H, 270, CompStd 2350, or 2350H.
Electronically Enforced	No

Cross-Listings

Cross-Listings	Cross-listed in CompStd 2350.
----------------	-------------------------------

Subject/CIP Code

Subject/CIP Code	24.0103
Previous Value	23.1499
Subsidy Level	Baccalaureate Course
Intended Rank	Freshman, Sophomore, Junior, Senior
Previous Value	Freshman, Sophomore, Junior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors
General Education course:
Culture and Ideas; Historical and Cultural Studies; Race, Ethnicity and Gender Diversity
The course is an elective (for this or other units) or is a service course for other units

[Previous Value](#)

[General Education course:](#)
[Culture and Ideas; Historical and Cultural Studies](#)
[The course is an elective \(for this or other units\) or is a service course for other units](#)

Course Details

Course goals or learning objectives/outcomes	<ul style="list-style-type: none">• See CS 2350 Course Request 1063336.
Previous Value	

Content Topic List	<ul style="list-style-type: none">• Overview of major folklore genres• Folk narrative• Folk song and music• Speech play• Belief and custom• Material culture• Festival and ritual
--------------------	---

COURSE CHANGE REQUEST
2270 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
03/21/2022

Sought Concurrence
Previous Value

No

Attachments

- ge-foundations-submission_CS2350_Eng2270 (1).pdf: GE Submission Form REGD
(Other Supporting Documentation. Owner: Lowry, Debra Susan)
- CS 2350 - EN 2270 Syllabus.pdf: Syllabus
(Syllabus. Owner: Lowry, Debra Susan)
- CS 2350_syllabus_Borland_FINAL[37].pdf: Revised syllabus (3/9/22)
(Syllabus. Owner: Hewitt, Elizabeth A)
- CS 2350_syllabus_Borland_revisions highlighted[72].pdf: Revised syllabus w/ highlighted changes
(Other Supporting Documentation. Owner: Hewitt, Elizabeth A)

Comments

- Please see feedback email sent to department 3-4-22 *(by Steele, Rachel Lea on 03/04/2022 03:18 PM)*
- We are submitting COMPSTD 2350 and 2350H together, noting here that the only difference between the two courses is the level of overall engagement with course materials. This course is cross listed with English, which approves of the REGD designation. *(by Lowry, Debra Susan on 01/20/2022 01:53 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Lowry, Debra Susan	01/20/2022 01:55 PM	Submitted for Approval
Approved	Lowry, Debra Susan	01/20/2022 01:55 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	02/01/2022 11:42 AM	College Approval
Revision Requested	Steele, Rachel Lea	03/04/2022 03:18 PM	ASCCAO Approval
Submitted	Hewitt, Elizabeth A	03/09/2022 05:02 PM	Submitted for Approval
Approved	Hewitt, Elizabeth A	03/09/2022 05:02 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	03/21/2022 03:30 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	03/21/2022 03:30 PM	ASCCAO Approval

Comparative Studies 2350/English 2270
INTRODUCTION TO FOLKLORE
[Room Assignment]

Instructor: Katherine Borland
Office: Hagerty 434
Email: Borland.19@osu.edu
Office Hours:

Graduate Participants: [if any, listed here]

Land Acknowledgment

We acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greeneville and the forced removal of tribes through the Indian Removal Act of 1830. As a land grant institution, we honor the resilience of these tribal nations and recognize the historical contexts that have negatively affected and continue to affect the Indigenous peoples of this land.

General Description:

Folklore is the culture that takes shape in everyday social life. Not all of us are specialists, but all of us tell stories, shape our environments, cultivate communities, and take care of our souls and our bodies. The forms of folklore circulate from person to person and group to group, adapting to every change of situation; they lend themselves to a wide array of social purposes, including the construction of social imaginaries, group boundary management, creativity and world-making, justifications for action or inaction. This course provides an orientation to the basic stuff, methods, concepts, and stakes of folklore studies. We'll examine a range of case studies from the US, looking at groups always in relation to other groups. Our texts may include girls' play on inner city playgrounds, Puerto Rican and African American musical communities in city neighborhoods, white Appalachian female storytellers and their middle-class, male translators, Native American/Spanish descended/Anglo-American festival communities of the Southwest, "third sex" SouthAsians, first and second generation Asian Americans, among others. We will also explore tropes of the "other", such as cannibals, child murderers, HIV positive people, hindu holy men, and others.

We will explore a wide variety of groups organized around particular practices and identities. Such groups intersect with identity categories of age, race/ethnicity, gender, religion, occupation, region, sexual identity, and class, forming complex and unique identities for group members. We learn that identities are always intersectional, partly chosen, partly ascribed; that individuals and groups exist

within a complex web of relationships of power that has historic roots and ongoing consequences for social life.

Folklore offers the opportunity to study cultural forms from the perspective of the people responsible for creating them. We explore forms that support pride in one's heritage as well as those that are used to oppress and victimize in-group individuals and outside groups. We explore folklore of the mainstream as well as folklore of groups that are marginalized because of their racial or ethnic identity, gender or sexuality, religion or occupation, paying particular attention to the ways that the performance of social life can mirror or negotiate within, challenge or reinforce existing power structures. Students will be able to document and collect folklore from their own groups as well as learn and practice the basics of these folkloristic skills:

- *Interpreting culture.* Learn how to “read” a wide variety of cultural messages according to their own conventions and in their social context.^[L]_[SEP]
- *Recognizing Positionality.* Understanding one's own identity as presenting affordances and barriers in the research situation.^[L]_[SEP]
- *Field observation and ethnography.* Learn how to size up an unfamiliar situation, participate in it appropriately, and describe it in writing.
- *Documentation and Accessioning.* Learn about the Folklore Archives: discover materials collected by past students and learn how to organize and code your own work so that it can be used by future researchers.
- *Rigorous listening and interviewing.* Learn how to understand what someone is telling you without imposing your own agenda on the conversation.^[L]_[SEP]
- *Understanding diversity.* Learn how communities in the US and internationally develop distinctive forms of expression that can foster strong identities, exercise social control, provoke conflict, and build bridges.
- *Connecting vernacular and codified expression.* Learn about the interchanges and miscommunications among communities, professionals, and institutions.

GENERAL EDUCATION FOUNDATIONS: RACE, ETHNICITY AND GENDER DIVERSITY

Goal 1: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.

Through reading a wide variety of case studies and discussing them in class, students will achieve goal one. Our course goals include interpreting culture and understanding diversity. We learn how US and international communities develop distinctive forms of expression that can foster strong identities, exercise social control, provoke conflict, and build bridges.

Expected Learning Outcomes:

1.1 Describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others.

In this course we learn how categories of race, gender, ethnicity, class, religion, age, sexuality, region, and occupation overlap and/or intersect with group identities based on expressive practice.

1.2 Explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues.

In this course we examine how expressive practices become arenas for establishing or challenging social hierarchies based on categories of race, gender, ethnicity, class, religion, age, sexuality, region and occupation. We learn specifically about questions of ownership and appropriation as they pertain to the sharing and spreading of cultural practices beyond an ordinary group and how folklore provides a vehicle for making arguments about legitimacy and ownership.

1.3 Analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences.

In this course we examine the distinction between volitional and ascribed group membership, and the ways that identities based on practice overlap or intersect with identities based on social categories of race, ethnicity, gender, sexuality, region, religion, class, age and occupation.

1.4 Evaluate social and ethical implications of studying race, gender and ethnicity.

In this class we engage in direct research with living people and reflect upon our positionality with respect to race, ethnicity, gender, sexuality, region, religion, age, class, and occupation and the ways it colors our research. We do research with our own groups, and we share our knowledge with others in class whose groups intersect with and differ from our own. We explore the ethical concerns of working with living subjects.

Goal 2: Successful students will recognize and compare a range of lived experiences of race, gender, and ethnicity.

Our course examines negotiations among distinctive groups participating in the same cultural expression (festival, folktales, joke) and the distinctions within groups that lead to different understandings/practices of heritage, tradition, self-representation.

Expected Learning Outcomes:

2.1 Demonstrate critical self-reflection and critique of their social positions and identities.

In this course we learn to understand the complexity of our own identity and the ways that identity creates affordances and barriers to studying groups that differ from us according to categories of race, ethnicity, gender, class, region, religion, sexuality, age and occupation.

2.2 Recognize how perceptions of difference shape one's own attitudes, beliefs or behaviors.

In this course we engage in rigorous listening and interviewing. We learn how to understand what someone is telling us without imposing our own agenda on the conversation. We also think about what is not said and why.

2.3 Describe how the categories of race, gender, and ethnicity influence the lived experiences of others.

This course is about interpreting culture. We learn how to read a wide variety of cultural messages according to their conventions and in their social contexts. We learn how communities in the US and internationally develop distinctive forms of expression that can foster strong identities, exercise social control, provoke conflict, and build bridges. We learn about miscommunications among communities, professionals, and institutions.

FOLKLORE MINOR AND CONCENTRATION

This course is required for the UG concentration in folklore offered through Comparative Studies. It is also required for the Folklore Minor. For more information, visit <https://cfs.osu.edu/programs/undergraduate-options>

READINGS AND PREPARATION

No textbook is required for this class. We will be reading a series of articles and book chapters which are available on Canvas, through the Library databases (JSTOR, Project MUSE), or on the web. By printing these essays, you will compile your own course pack. You must have a printout of the readings with you for each class. Failure to print out the readings will result in your being marked unprepared for the session. We will be writing our own notes on the essays.

COURSE REQUIREMENTS

All requirements and assignments must be completed for a passing grade.

- Participation, 20%
- Daily Summaries 20%
- Interview and Transcription (10%)
- Visual Collection (10%)
- Ethnographic Collecting Project 40%

Daily Summaries: To each class bring a typed paragraph that summarizes the reading for that day and ends with one or more questions that you have about the reading. These may be questions of clarification (the meaning of a term, a concept or other element in the reading), or questions for discussion (questions about the ideas in the essay). In a second paragraph, please describe an item of folklore that you are familiar with in your own life that resembles the folklore being discussed in the reading. You will turn these summaries in to me.

Interview and Transcription: You will conduct a tape-recorded interview of at least 20 minutes with someone for the purposes of collecting verbal folklore. We

will discuss in class how to interview for story and what kinds of folklore you might try to collect. After the interview, you will create a verbatim transcription. We will be working on these materials during week seven of the semester. You must submit an interview consent form with this assignment in order to receive credit.

Visual Collection: you will document a practice or form of expression through drawing, photography or copying visual forms. You will then contextualize your collection with written explanation and a brief analysis of the meaning of the actions, images, or objects you have documented. You must submit a media log with this project to receive credit.

Ethnographic project. This project has several parts. In preparation for doing your own ethnographic project, you will examine a student ethnographic project from the OSU folklore archive. This will allow you to familiarize yourself with material on your topic that already exists in the archive. You will then have an opportunity to add to the consultable record of human expression. You will conduct original research on a group, a practice, a place or a genre of expressive culture, to which you have face-to-face access. This involves participant observation, interviewing, photo documentation and analysis. You may work individually or as part of a research team. Potential topics include: dorm life, jokes, family immigration narratives, haunted places, traditions of rural Ohio (farming, forestry, hunting), Columbus’s ethnic communities, body art, yard art, refugee arts, queer arts, dance scenes or anything else that you can convince me is worth documenting. **As you develop your analysis of your field collection, you will explore how the folklore you collected operates to reinforce, challenge, describe or negotiate relations of power among groups according to categories of race, ethnicity, gender, sexuality, religion, class, region, age, and/or occupation/education.**

Assignment	Length	%	Due
Ethnographic Project Proposal	250 words	2	
Tape Log for one or more interviews	variable	5	
Tape Recorded Interview(s) (audiofiles)	Min. 30 minutes	10	
Image Log for visual materials	1 page	3	
Final Paper (keyworded) including context, original research, analysis, audio interview(s) and tape log, photographs, drawings, and archival accessioning forms	8-20 pages	20	

OSU Grading Scale

A 93-100 B+ 87-89.9 B- 80-82.9 C 73-76.9 D+ 67-69.9 E below 60
 A- 90-92.9 B 83-86.9 C+ 77-79.9 C- 70-72 .9 D 60-66.9

CLASS POLICIES

Electronics: In order to focus on the work at hand and build our classroom community, no phone usage of any kind will be tolerated in class. Please mute/darken your devices before class begins. We will be practicing the “BE HERE NOW” philosophy made popular by 1960s era psychedelic guru Ram Dass, and giving our total attention to the present moment, even when it seems boring. Pedagogically speaking, taking notes by hand (except under certain special conditions) enhances one’s absorption and recall of course materials. Treat yourself. Invest in a nice pen. Computers can be used in class with the professor’s permission.

Academic Integrity:

Plagiarism is the representation of another's work or ideas as one's own; it includes the unacknowledged word-for-word use and/or paraphrasing of another person's work, and/or the inappropriate unacknowledged use of another person's ideas. Do not copy someone else’s exam or turn in a project that is not your work. All cases of suspected plagiarism will be turned over to the University Committee on Academic Misconduct for adjudication:

“It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For more information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.”

Disabilities

I will make every effort to meet your needs for instruction within the limitations of the course structure and fairness to others. Moreover, “Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office for Student Life Disability Services is located at 098 Baker Hall, Columbus OH 43210; phone: 614-292-3307; slds@osu.edu For more information, go to <http://www.ods.ohio-state.edu/about-us/>

A Note on Course Content

Not all folklore is pretty! In this class, we will look at a wide range of contemporary folkloric material and expressions and those of the recent past. This means that we will sometimes need to deal with folklore that contains obscene language, is racist, sexist, homophobic or provocative in some other way, or expresses ideological or political viewpoints that clash with our personal beliefs. This course does not promote or debunk such folklore. Our purpose is rather to confront the realities of folklore in contemporary life and think critically about *why* and *how* such folklore arises in a particular context.

SCHEDULE

Week 1: The Folk

Tues	Introduction; Who are the Folk? Round Robin Names Games your teacher used to play
Assignment for Thurs	Dundes, Alan 1980 "Who are the Folk?" in his <i>Interpreting Folklore</i> (CP): Newell, William Wells. 1888. "On the Field and Work of a Journal of American Folk-Lore." <i>JAF</i> 1(1): 3-7 (Canvas). McIntosh, "White Privilege: Unpacking the Invisible Knapsack," <i>Peace and Freedom Magazine</i> , July/August, 1989, pp. 10-12 (google it) [ELO 2.1, 2.2]
Thurs	The folk, folklorists, and modernity--the US approach
Assignment for Tues	Turner, Patricia, Introduction and Chapter One of <i>I Heard it Through the Grapevine: Rumor in African American Culture</i> , pp. 1-32. [ELO 2.1, 2.2]

Week 2: The Folklore Process

Tues	Discussion: Studying folklore: ethnography and comparison; Ethnic/Racial Diversity in the United States: elective vs. ascribed group membership. Esoteric/Exoteric Factors. [ELO 1.3; 1.4] Exercise: My Intersections—diagramming our group affiliations. [ELO 2.1]
Assignment for Thurs	Start reading <i>There was a Woman: La Llorona From Folklore to Popular Culture</i> , by Domino Renee Perez (2008)
Thurs	Discussion: The antiquity of La Llorona—the deep past of folklore [ELO 2.3]
Assignment for Tues	Continue reading <i>There was a Woman: La Llorona From Folklore to Popular Culture</i> , by Domino Renee Perez (2008)

Week 3: Group

Tues	Discussion: Perez's approach to folklore Gender in Folklore Studies [ELO 1.1, 1.3]
Assignment for Thurs	Watch the Film: "Sugar Cane Alley" by Euzhan Palcy and read the study aid (Costanza) available on Carmen
Thurs	Discussion: The Folk Group [ELO 1.1, 1.2, 1.3, 2.3] Discussion: Filmic Folklore
Assignment for Tues	Read selections from <i>Greasy, Grimy, Gopher Guts: The Subversive Folklore of Childhood</i> , by Josepha Sherman and T.J. Wiesskopf (Carmen)

Week 4: Games

Tues	Video: "Let's Get the Rhythm" (Citylore) Discussion: Childhood Games [ELO 1.1, 1.2, 1.3, 2.3]
------	--

Assignment for Thurs	Think about what you would like to research for your Ethnographic Project: A group, a place, a practice, a genre, an event. Bring your draft proposal to class.
Thurs	Fieldtrip to the folklore archive. We will meet at the Ohio Stadium, enter between gates 18-20, 2nd (top) floor. Topic: Principals of accessioning. In-class activity: Decision-making about the Ethnographic Project: Work Alone or in Teams? Focus on an event, a group, a genre? Research where? How? Potential obstacles and opportunities. Find a project in the archive that relates to your proposed ethnographic research.
Assignment for Tues	Read selections from <i>Recess Battles: Playing, Fighting and Storytelling</i> , by Anna Beresin. [ELO 1.1, 1.2,1.3,1.4,2.2]

Week 5: Legends

Tues	Discussion: From Collecting to Analyzing/Interpreting
Assignment for Thurs	Ellis, Bill 2001 "The Fast Food Ghost" in his <i>Aliens, Ghosts and Cults: Legends We Live</i> . (Canvas)
Thurs	Supernatural Legends in the Modern World; Interviewing for story/listening for meaning. [ELO 2.1]
Assignment for Tues	Between now and 9/26 you must conduct a tape-recorded interview and generate a transcription that we will use for classwork during week six. The interview must be at least 20 minutes long. You can interview a friend, a relative, a teacher, a co-worker, a neighbor to collect folklore. Possibilities include courtship narratives, family immigration narratives, practical jokes, experiences of the supernatural, song repertoires, turns of speech, slang, games, good luck charms, customs around a person's occupation. Insofar as possible, you will want to elicit performances of folklore rather than just descriptions or reports of folklore. If you are not successful in your first attempt, I expect you to repeat your interview or find another person to interview. No Late Work!

Week 6: Ways of Speaking

Tues	Film: American Tongues (shown in class)
	How does the way someone talks influence what we think of them? Have you ever been misunderstood because of the way you talk? Have you seen or heard people misunderstanding others because of their different ways of speaking? [ELO 1.1, 1.2, 1.4, 2.1, 2.2, 2.3]

Assignment for Thurs	Read and consider the following two public folklore websites: https://borderlore.org/ballots-and-ballads-new-mexican-corridistas-keep-la-votacion-alive/ [ELO 1.1, 1.3, 1.4] https://blogs.loc.gov/folklife/2018/02/becky-elzy-and-alberta-bradford-spiritual-folklorists/ [ELO 1.1, 1.4, 2.1] (you may write your summary on one of the two)
Thurs	Discussion: Public Folklore Research. Who are the folk? Who are the Folklorists? [ELO 1.4, 2.1]
Assignment for 9/26	Bring your audio tape and transcription to class for analysis.

Week 7: Analyzing Our Interviews

Tuesday	In class partner work; 1) listen to each other's interviews while reading the transcription. Identify and label the folklore. 2) Report out 3) Approaches to Interpretation
Assignment for Thurs	Borland, Katherine. 1998. "'That's Not What I Said': Interpretive Conflict in Oral Narrative Research." In <i>Women's Words: The Feminist Practice of Oral History</i> , S.B. Gluck and D. Patai eds, 63-75. NY: Routledge. (Canvas)
Thurs	Class discussion: In-group interpretive conflict and ways to address differing points of view. [ELO 1.4, 2.1, 2.2] Mini-Workshop: using your own interview, develop follow-up questions for your interviewee to elicit oral literary criticism.
Assignment for Tues	Correll, Timothy Corrigan. 2008. "You Know about Needle Boy, Right?" Variations in Rumor and Legends about Attacks with HIV-infected Needles. <i>Western Folklore</i> 67(1):59-100.

Week8: More Ways to Conduct Folklore Research

Tues	Discussion: Epidemic Rumors [ELO 1.4, 2.1, 2.2]
Assignment for Thurs	Sojin Kim, 1999 "Curiously Familiar: Art and Curio Stores in Los Angeles' Chinatown" <i>Western Folklore</i> 58: 131-47 (library)
Thurs	Discussion: The creation and transformation of stereotypes Collecting/arranging as folkloric activity [ELO: 1.1, 1.2] Film: People's Stuff (www.folkstreams.net)

	<p>Check-in about collecting project. What bibliographic resources will you use to provide scholarly context for your collection?</p> <p>Discussion: How does culture shape our understanding? [ELO 2.2, 2.3]</p> <p>Discussion: To what degree is Fiesta a celebration of three cultures? Where are the fault lines? [ELO 1.2, 1.4, 2.1, 2.2, 2.3]</p>
Assignment for Tues	<p>Create a visual document of either 1) a practice 2) a place 3) a series of visual images that might be considered folklore.</p> <p>Your mini-project will include: an introductory paragraph, the images with contextualizing labels, a concluding paragraph, and a media log.</p>

Week 10: Borrowing, Stealing, Impersonating

Tuesday	In class work on visual documentation project with sharing out of work in progress.
Assignment for Thurs	Watch Gathering up Again: Fiesta in Santa Fe Jeanette DeBouzek and Diane Reyna, dirs., 1992. On www.folkstreams.net Consult the handout on Carmen. Take notes for discussion.
Thursday	Discussion: Is the Fiesta a celebration of three cultures? Why or Why Not? [ELO 1.1, 1.2, 1.3,1.4 2.1,2.2, 2.3]
Assignment for Tuesday	Lindahl, Carl, Sounding a Shy Tradition: Oral and Written Styles of American Mountain Märchen, 2001 <i>Journal of Folklore Research</i> 38(1/2):69-98; Two Transcriptions of “Jack and the Bull” by Polly Johnson, p 99-105, and Storybook Style: “Jack and the Green Man” pp 106-110 (same volume) (library)

Week 11: Magic Tales and Shifting Categories

Tues	The Indo-European Folktale Complex Discussion: Oral and Written Tale Traditions [ELO 2.1]
Assignment for Thurs	Emon, Ayesah and Christine Garlough. 2015. Refiguring the South Asian American Tradition Bearer: Performing the “Third Gender” in <i>Yoni Ki Baat</i> , <i>Journal of American Folklore</i> 128(510):412-37. (library)
Thurs	Discussion: Tradition as Resource for Change [ELO 1.1, 1.2,1.3,2.3]
Assignment for Tues	Kirin Narayan, 1993 Refractions of the Field at Home: American Representations of Hindu Holy Men in the 19th and 20th Centuries, <i>Cultural Anthropology</i> 8(4):476-509 (Library)

Week 12: Folklore Meets Popular Culture in Defense of the Local

Tuesday	Discussion: Placing ourselves and tradition in a globalized world. [ELO: 1.1,1.2,2.2,2.3]
Assignment for Thurs	Enid Schildkrout and Donna Klumpp Pido, "Serendipity, Practicality, and Aesthetics: The Art of Recycling in Personal Adornment," in <i>Recycled, Re-Seen: Folk Art from the Global Scrap Heap</i> , pp. 152-165. (View in Carmen for Color)
Thursday	Discussion: Folklore as global recycling [ELO: 1.1, 2.1,2.2,2.3]
Assignment For Tues	Hafstein, Valdimar 2004 The Politics of Origins: Collective Creation Reconsidered, <i>JAF</i> 117(465):300-315. (Library)

Week 13 Global Issues in Folklore Study

11/14	Creativity reconsidered [ELO 1.1,1.2,1.4, 2.1,2.2,2.3]
Assignment for Thursday	Noyes, Dorry. 2006. The Judgment of Solomon: Global Protections for Tradition and the Problem of Community Ownership, <i>Cultural Analysis</i> 5:27-56. https://www.ocf.berkeley.edu/~culturalanalysis/volume5/pdf/noyes.pdf
11/16	Regimes of Protection reconsidered [ELO 1.1,1.2,1.4, 2.2,2.3]
Assignment For Tues	Video: From Mambo to Hip Hop: A South Bronx Tale. Producers: Steve Zeitlin and Elena Martinez (Citylore). Available at drm.osu.edu

Week 14 Food for Thought

Tues	Discussion Place-based interpretations of culture [ELO 1.1,1.2,1.3,2.3]
Assignment For Thurs	Come to class with your final ethnographic observations
Thurs	Course Wrap Up: Where we are now: Summing up and Celebrating our Accomplishments. Questions about final projects.

GE Foundation Courses

Overview

Courses that are accepted into the General Education (GE) Foundations provide introductory or foundational coverage of the subject of that category. Additionally, each course must meet a set of Expected Learning Outcomes (ELO). Courses may be accepted into more than one Foundation, but ELOs for each Foundation must be met. It may be helpful to consult your Director of Undergraduate Studies or appropriate support staff person as you develop and submit your course.

This form contains sections outlining the ELOs of each Foundation category. You can navigate between them using the Bookmarks function in Acrobat. Please enter text in the boxes to describe how your class meets the ELOs of the Foundation(s) to which it applies. Because this document will be used in the course review and approval process, you should use language that is clear and concise and that colleagues outside of your discipline will be able to follow. Please be as specific as possible, listing concrete activities, specific theories, names of scholars, titles of textbooks etc. Your answers will be evaluated in conjunction with the syllabus submitted for the course.

Accessibility

If you have a disability and have trouble accessing this document or need to receive the document in another format, please reach out to Meg Daly at daly.66@osu.edu or call 614-247-8412.

GE Rationale: Foundations: Race, Ethnicity, and Gender Diversity (3 credits)

Requesting a GE category for a course implies that the course fulfills **all** the expected learning outcomes (ELOs) of that GE category. To help the reviewing panel evaluate the appropriateness of your course for the Foundations: Race, Ethnicity, and Gender Diversity, please answer the following questions for each ELO.

A. Foundations

Please explain in 50-500 words why or how this course is introductory or foundational for the study of Race, Ethnicity and Gender Diversity.

Course Subject & Number: _____

B. Specific Goals of Race, Ethnicity, and Gender Diversity

GOAL 1: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.

Expected Learning Outcome 1.1: Successful students are able to describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Expected Learning Outcome 1.2: Successful students are able to explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course Subject & Number: _____

Expected Learning Outcome 1.3: Successful students are able to analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Expected Learning Outcome 1.4: Successful students are able to evaluate social and ethical implications of studying race, gender, and ethnicity. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course Subject & Number: _____

GOAL 2: Successful students will recognize and compare a range of lived experiences of race, gender, and ethnicity.

Expected Learning Outcome 2.1: Successful students are able to demonstrate critical self- reflection and critique of their social positions and identities. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Expected Learning Outcome 2.2: Successful students are able to recognize how perceptions of difference shape one’s own attitudes, beliefs, or behaviors. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course Subject & Number: _____

Expected Learning Outcome 2.3: Successful students are able to describe how the categories of race, gender, and ethnicity influence the lived experiences of others. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met.

GE Rationale: Foundations: Social and Behavioral Sciences (3 credits)

Requesting a GE category for a course implies that the course **all** expected learning outcomes (ELOs) of that GE category. To help the reviewing panel evaluate the appropriateness of your course for the Foundations: Social and Behavioral Sciences, please answer the following questions for each ELO.

A. Foundations

Please explain in 50-500 words why or how this course is introductory or foundational in the study of Social and Behavioral Sciences.