I. ASCRC General Education Form

<table>
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<th>Group</th>
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<tbody>
<tr>
<td>Dept/Program</td>
<td>MCLL</td>
</tr>
<tr>
<td>Course #</td>
<td>MCLG 160</td>
</tr>
<tr>
<td>Course Title</td>
<td>Classical Mythology</td>
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<tr>
<td>Prerequisite</td>
<td>none</td>
</tr>
<tr>
<td>Credits</td>
<td>3</td>
</tr>
</tbody>
</table>

II. Endorsement/ Approvals

Complete the form and obtain signatures before submitting to Faculty Senate Office

<table>
<thead>
<tr>
<th>Please type / print name</th>
<th>Signature</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instructor</td>
<td>Linda W. Gillison</td>
<td></td>
</tr>
<tr>
<td>Phone/email</td>
<td>2719; <a href="mailto:linda.gillison@mso.umt.edu">linda.gillison@mso.umt.edu</a></td>
<td></td>
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<tr>
<td>Program Chair</td>
<td>Robert Acker</td>
<td></td>
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<tr>
<td>Dean</td>
<td>Gerald Fetz</td>
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III. Description and purpose of the course: General Education courses must be introductory and foundational. They must emphasize breadth, context, and connectedness; and relate course content to students’ future lives: See Preamble: [http://www.umt.edu/facultysenate/gened/GEPreamble_final.htm](http://www.umt.edu/facultysenate/gened/GEPreamble_final.htm)

In this course we examine the nature of myth and the way it can speak to people in the culture which created it and other cultures like our own. Through study of Greek didactic, epic, and tragic poetry, the student will become acquainted with some of the myths of the Greeks and the deities and heroes who inhabit them. We will investigate some of the patterns which inform various mythologies around the world and see how myth formed the basis for various literary works of the Greco-Roman world. We will read some variants of “mythic accounts” to question their origins and functions and consider how Classical myth has influenced the literary and artistic traditions of the western world.

IV. Criteria: Briefly explain how this course meets the criteria for the group. See: [http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm](http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm)
In this class, students study master works of Greek literature from the earliest surviving (Homer’s epics of the 8th/7th centuries BCE) through Hesiod’s didactic verse (7th century BCE) about the creation and the nature of human working life and on into the works of the Greek tragic dramatists of the “Golden Age” (5th century BCE). Students will learn to place the authors and their works within a chronological framework and also to trace the development of their thought in terms of tradition and originality as they address mythic questions of creation, human nature, the gods, human limitations, and gender. In addition the student will become familiar with some of the important visual artistic representations of the myths which have contributed so heavily to the artistic tradition of the West. Students will become acquainted with many of the major interpretative frameworks in which westerners have tried to “explain” and understand what we call “myth.” Students will practice applying the various interpretative critical frameworks to the myths which we study in their literary crystallizations.

V. Student Learning Goals: Briefly explain how this course will meet the applicable learning goals. See: http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm
Students will learn to understand the various forms in which the Greeks of antiquity presented their consideration of “mythical” questions of the world, human nature, and the forces which surround humans. They will be able to define the genres of the works which we study (epic, didactic, tragic/dramatic) and place the various works appropriately within a genre. They will be able to explain the relation within the literary tradition of the various authors and works which we study and will be able to identify the “originality” of each genre and consider the “originality” of each work. They will be acquainted with some of the questions about “literary”/artistic production in a society which is only partially literate. They will be able to critique the mythic treatments in these works from a variety of approaches such as historical, psychological, ritual, cultural/charter, and (in the appropriate sense) philosophical.

### VII. Syllabus

The syllabus should clearly describe how the above criteria are satisfied. For assistance on syllabus preparation see: [http://teaching.berkeley.edu/bgd/syllabus.html](http://teaching.berkeley.edu/bgd/syllabus.html)

<table>
<thead>
<tr>
<th>LS 160L</th>
<th>Classical Mythology</th>
<th>Spring 2007</th>
<th>Prof. Gillison</th>
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</table>

**objectives:** This term we will examine the nature of myth and the way it can speak to people in the culture which it and other cultures like our own. Through study of Greek didactic, epic, and tragic poetry, you will be introduced to some of the myths of the Greeks and the deities and heroes who inhabit them. You will investigate some of the questions about myths which inform various mythologies around the world and see how myth formed the basis for various literary traditions of the Greco-Roman world. You will read some variants of “mythic accounts” to question their origins and consider how Classical myth has influenced the literary and artistic traditions of the western world. **This is web-enhanced. For details, see below.**

**outcomes:** By the end of the course, the successful student will be able to:

- define “myth” as we have conceived it for purposes of this course;
- understand the importance of the specific characteristics which mark Greek mythology in particular;
- identify the gods and goddesses of the Greek pantheon, recognize the “attributes” of each deity, and discuss the functions of that individual deity;
- identify the major frameworks, ancient and modern, by which Greek myth has been interpreted, associating each framework with specific names (scholar, etc.) and value terms;
- use various interpretative frameworks to major myths as appropriate;
- use the legacy of classical mythology in the western tradition of culture, thought, literature, and visual art;
- compare and contrast, as appropriate, various classical myths with myths from other cultures;
- use some of the myths of modern society;
- identify “myth talk” in the media and other organs of communication of our modern, mainstream American culture; and in to discuss how “myth” impacts and is acted out in his/her own life.

WE ARE GOING TO HAVE A LOT OF FUN!!!!
<table>
<thead>
<tr>
<th>Date</th>
<th>Notes</th>
</tr>
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<tbody>
<tr>
<td>1/22</td>
<td>Introduction: syllabus; Blackboard, myth/mythology/legend</td>
</tr>
<tr>
<td>1/24</td>
<td>How do we consider/answer important questions? How did the Greeks? Terms: anthropomorphic, humanist, paradox; Procrustes/Procrustean bed; autonomy</td>
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| 1/26  | **BLACKBOARD ORIENTATION: DO NOT MISS THIS CLASS!!!!**  
Hesiod, *Theogony*  
Talking about beginnings  
Theog. 1-232, 384-405, 314-509 |
| 1/29  |  
| 1/31  |  
| 2/2   | LWG gone; stay tuned |
| 2/5   | Hesiod, *Works and Days*  
What is the human condition?  
*WD* 1-429  
*WD* 430-66, 514-37, 553-64  
635-44, 926-28 |
| 2/7   | For exam #1, memorize stanza 3, lines 1-3 of “Prometheus” by Lord Byron  
Last day to drop/add/change credit with refund on Cyberbear or with override slip |
| 2/9   | *Homeric Hymns*  
What is human nature like?  
Hestia (24, 29); Hermes (29, 18);  
Hera (12) |
| 2/12  |  
| 2/14  |  
| 2/16  | Holiday—no class meeting  
mid-term exam #1  
For exam #2, memorize deities, Gk, and Roman names, responsibilities, attributes  
What is the human psyche like?  
Apollo (3a, 3b, 21)  
Dionysus (7, 26) |
| 2/19  |  
| 2/21  |  
| 2/22  |  
| 2/24  |  
| 2/26  | return mid-term exam #1  
mid-term exam #2  
For exam #3, memorize *Iliad* Book 1, lines 1-6  
("Rage: Sing, goddess…Zeus’s will was done.")  
*research at home the marriage of Peleus and Thetis, the Judgment of Paris, the |
| 2/28  |  
| 3/2   |  
| 3/5   |  
| 3/7   |  
| 3/9   |  
| 3/12  |  
| 3/14  | Homer, *Iliad*  
How did the Greeks talk about their history?  
*research at home the marriage of Peleus and Thetis, the Judgment of Paris, the |
| 3/16  |  
| 3/19  | return mid-term #2; *Iliad*  
*Iliad* 1, 3-4  
*Iliad* 5, 6, 8  
*Iliad* 9-11  
*Iliad* 13-16  
*Iliad* 17-20  
*Iliad* 21-24  
mid-term exam #3 |
| 3/26-F 3/30 | Spring break |
**Final exam: 3:20-5:20 Monday, May 7**  
**THE FINAL EXAM WILL NOT BE GIVEN EARLY.**

**Texts:**  
Hesiod, *Works and Days and Theogony* (Hackett; tr. Lombardo, 1993)  
Sargent, Thelma (tr.) *The Homeric Hymns* (W.W. Norton, 1973)  
Homer, *Iliad* (Hackett; tr. Lombardo, 1997)  
Aeschylus, *Aeschylus I: Oresteia* (The Complete Tragedies; Chicago; tr. Grene and Lattimore, 1953)  
Sophocles, *Antigone* (Cambridge Translations from Greek Drama; Cambridge; tr. Franklin and Harrison, 2003)

**Office:** LA 330  
**Office phone:** 243 2719  
**E-mail:** linda.gillison@mso.umt.edu

**Office hours:**  
M 11-12, 1:15-2:45  
W 10-12  
R 1:00-3:00  
and by appointment

**Grade scale:** 90-100%=A, 80-89%=B, 70-79%=C’ 60-69%=D; below 60%=F.

******Remember that if you are taking this course to fulfill a General Education requirement you MUST take it for a traditional grade and, in order to use it for Gen. Ed., you MUST MAKE AT LEAST A “C.” If you receive a D in the course, you will get credit for it (unless it is in your major), but it will not count toward fulfillment of your General Education requirements. If you are taking the course on a C/NC (“pass/fail”) basis, you only need a final grade of “D” to pass.

**Grade calculation:**  
25% **drop** average of 3** mid-term exams (**In calculating you mid-term average, I will drop your lowest mid-term grade and figure the average of the remaining two exam grades. If you must miss class on a day when a mid-term is scheduled, that will be the mid-term exam which you drop. **You may drop only one mid-term exam.** REMEMBER THAT THERE ARE NO MAKE-UP EXAMS.)

25% average of weekly electronic responses (See below. These responses MAY NOT BE TURNED-IN LATE.)

25% assignments turned-in in class (not daily but regularly)

25% final exam (You may NOT DROP the final exam, as it is not a mid-term exam. The final exam will not be given early unless you have written verification by other faculty members that you have three or more final exams officially scheduled on the day of your scheduled final. In that case, we can discuss an arrangement.)

**Weekly electronic responses:** I have set-up a Blackboard shell for use in this class. It will allow us to communicate concerning the course work. Each of you has a SCAUID e-mail address, which you should be accessing for various purposes at the university. (You may access the address from the address at which you usually access your mail, but you must indicate via Cyberbear that you want that to happen. If you haven’t done so, please do that right away.) As soon as you are registered for this class, your SCAUID address will be included in the class roster on Blackboard. Should I need to communicate with you about anything, I would do it via Blackboard. Every Monday, I’ll post on Blackboard (under “Assignments”) a question or some other type of prompt. It will be your job to write a thoughtful response (1-2 paragraphs) to the prompt. Every response will be
read and a grade recorded weekly and posted in Blackboard, so that you can always see all of your grades. Three
to four able assistants with experience in Classical Mythology will help me read the responses, but I shall
personally read responses from all of you on a rotating basis. Your response must reach us—via Blackboard—by
6:00 P.M. on Friday following the assignment. At that time, we will grade them according to the following criteria
and standards:

5 points (100%)—thoughtful, appropriately creative, very high quality response to the prompt and
readings and materials covered in class
4 points (95%)—thoughtful, high-quality, appropriate response to the prompt and readings and materials
organized/coherent
3 points (90%)—satisfactory response to the prompt and readings and materials covered in class
0 points (0%)—no response to the prompt received

The grading scheme described above (for the weekly responses) should indicate to you that, if you
give thought and care to your readings and the lectures and class discussion and try to respond clearly
and thoughtfully to them, YOU CAN GET A GOOD, STRONG GRADE ON THE RESPONSE.

I have several goals in making this assignment, and they all are for your benefit:

1. If you don’t do well on scantron exams (which will be the format for ALL exams in this course), you
have a chance to balance that out with a less objective, less “cut and dried” type of assignment.
2. By doing or not doing these assignments faithfully, you will see that constant attention to a course and
its requirements (or lack of it) can pay off in a good strong grade or a weak, low one. Notice that, while no
SINGLE response will weigh heavily in your grade, a pattern of failure to submit the responses on
time—or at all—WILL COST YOU UP TO 33% OF YOUR FINAL GRADE.
3. You will have a chance to communicate in a less intimidating format, and I will have a chance to
respond to you in a similar way. I very much enjoy reading these responses.
4. You will be encouraged to “apply” what you learn in the readings, lectures, and discussions to some
interesting but broader questions, which is an important goal of this course.

******PLEASE NOTE: Any rude, obscene, or insulting response/remark will lower your final grade by
@%. “Rude,” “obscene,” and “insulting” will be my call, but I imagine that we would largely agree—that is,
that you would know if you were pushing the limit in this regard. (In some extreme cases, action could be
possible under terms of the Student Conduct Code.) THIS DOES NOT MEAN THAT YOU HAVE TO
LIKE—OR SAY THAT YOU LIKE—EVERY TEXT OR QUESTION OR AGREE WITH
EVERYTHING I/WE SAY IN CLASS!!!!!

Classroom civility:
1) If you must leave the classroom (for an appointment, let’s say) earlier than 3:40, please consider missing the
class and getting notes from a classmate. Likewise, if you are going to be more than 20 minutes late, please
consider missing the class and getting notes from a classmate. We will be in the midst of work, and your
arrival/departure will distract others.
2) We will be having class discussions and doing work in small groups. We all deserve respectful attention and
treatment in such cases. I’ll certainly plan to be respectful to you, and I expect that you will return the favor to me
and your classmates.
3) It is very rude and not really the mark of a smart person to stand up and walk out if what is going on in the
class does not particularly entertain him or her. You can learn a lot by listening to information/opinions/views
which you have not encountered before—and since you’re in school, I assume that learning is your goal. By the
way, I consistently learn from my students, and I’m certain that I’ll learn from you.
4) CELL PHONES: On vibrate if you are “expecting an emergency(?????) call”; otherwise, please turn them off
during the class. Your class grade will be affected in the case of pattern interruptions.

It SHOULD go without saying that the university’s policy about academic integrity will be applied in this
class. It will be applied.
*Please note: As an instructor of a general education course, you will be expected to provide sample assessment items and corresponding responses to the Assessment Advisory Committee.