![UVU Utah Valley University logo]

Master Course Syllabus

For additional course information, including prerequisites, corequisites, and course fees, please refer to the Catalog: https://catalog.uvu.edu/

Semester: Spring
Course Prefix: ENGL
Course Title: Introduction to Folklore

Year: 2025
Course and Section #: 2210-001
Credits: 3

Course Description

Introduces the study of folklore. Presents the dynamics of the traditional expressions of a variety of folk groups. Emphasizes folklore performance and its cultural context. Provides practical experience in folklore collection.

Course Attributes

This course has the following attributes:

☒ General Education Requirements
☐ Global/Intercultural Graduation Requirements
☐ Writing Enriched Graduation Requirements
☐ Discipline Core Requirements in Program
☐ Elective Core Requirements in Program
☐ Open Elective
Other: *Click here to enter text.*

Instructor Information

Instructor Name: Devin Patten

Student Learning Outcomes

1. To understand the term folklore, where it occurs, and why
2. To understand the universal and unique conditions from which folklore develops
3. To effectively explore the relationship between culture and various traditions, both in one's own society and one's worldview.
4. To recognize one's own folklore and enable understanding of our own behavior, and to understand that you participate in, create, and have folkloric processes that bind you, separate you, and create your sense of belonging, separateness, class, gender, age, time, space, and even your own sense of self
5. To understand that folklore is a valid subject of study and crosses all areas of academia
6. To develop analytical and evaluative skills and demonstrate these skills both orally and in writing

Course Materials and Texts

Course Requirements

Course Assignments, Assessments, and Grading Policy

Reading Responses & Quizzes: daily responses to assigned readings	20%
Collections: collection of folk items from outside class	10%
Book Review: analytical book review of *Barracoon*	10%
Everyday Folklore: presentation assignment of collected item	10%
Folk Journal: analytical journal w/final presentation/assessment	30%
Participation: in-class participation assessed at instructor's discretion	15%
Folk Journal Weeklies: weekly submission of journal entries	5%

A	94-100%
A-	90-93%
B+	87-89%
B	84-86%
B-	80-83%
C+	77-79%
C	74-76%
C-	70-73%
D	60-69.9%
F	30-59.9%

Required or Recommended Reading Assignments

Chapters from course texts and: "The Four Functions of Folklore" by William Bascom; "Beyond the self: Intersubjectivity and the social semiotic interpretation of the selfie" by Zhao & Zappavigna; "Forbidden Foodways: Tide Pods, Ostensive Practice, and Intergenerational Conflict" by Slight-Price, Ahlstone, & Jones; "Transition Symbolism on Tombstones" by Lindhal; "Search & Destroy" from *Vampires, Burial, and Death*, by Paul Barber

General Description of the Subject Matter of Each Lecture or Discussion

Week 1: intro to folkways; "The Four Functions of Folklore"

Week 2: first collection & *FR* chapter 1; *FR* chapter 2

Week 3: family lore collection; *FR* chapter 3

Week 4: *Barracoon* thru p. 69; *Barracoon* thru 112

Week 5: conclude *Barracoon*; visit Roots of Knowledge

Week 6: discuss Roots of Knowledge & everyday folklore assignment; calendar customs

Week 7: folk groups & calendar customs; *FR* chapter 4

Week 8: *KoD* chapter 1; *KoD* chapter 2

Week 9: material culture collection & folk object not a folk object?

Week 10: *KoD* chapter 5; *KoD* chapter 6

Week 11: "Beyond the self: Intersubjectivity and the social semiotic interpretation of the selfie"; *KoD* chapter 4

Week 12: food ways & ostensive practice; "Forbidden Foodways: Tide Pods, Ostensive Practice, and Intergenerational Conflict"

Week 13: "Transition Symbolism on Tombstones"; cemetery collection #1

Week 14: burial and mourning practice; "Search & Destroy" from Vampires, Burial, and Death, by Paul Barber

Week 15: finish burial and mourning practice

Finals week: presentations on journal analysis

Required Course Syllabus Statements

Generative AI

The UVU English department is also keeping up with artificial intelligence chat bots such as ChatGPT and many other AI-powered stand-alone programs and plug-ins. Believing the technology is here to stay, and will only grow, we feel it's important to understand both its strengths and limitations. AI is already proving its usefulness in brainstorming writing ideas, simplifying complex topics, and assisting with research. We believe AI is a tool with potential usefulness for writers. However, AI is also fraught with serious issues. It possesses accuracy problems while simultaneously sounding very confident about its incorrectness. It also frequently generates fake citations and quotations. It cannot understand the complexities and contexts of human communication. Finally, the way AI is trained on other texts poses several ethical questions about copyright and intellectual theft of property (along with uncritically inheriting the biases of the texts it's trained on).

To be clear, copying the exact wording—or simply modifying the wording—of an AI chatbot is considered plagiarism and means that a student will be held accountable for violating academic integrity. Although many citation guides are already presenting ways to properly use and cite AI, we do not currently believe that citing AI in your work is in line with the standards of academic writing that value knowing the exact author(s) or sources that informed your writing.

Using Remote Testing Software

☒ This course does not use remote testing software.

☐ This course uses remote testing software. Remote test-takers may choose their remote testing locations. Please note, however, that the testing software used for this may conduct a brief scan of remote test-takers' immediate surroundings, may require use of a webcam while taking an exam, may require the microphone be on while taking an exam, or may require other practices to confirm academic honesty. Test-takers therefore shall have no expectation of privacy in their test-taking location during, or immediately preceding, remote testing. If a student strongly objects to using test-taking software, the student should contact the instructor at the beginning of the semester to determine whether alternative testing arrangements are feasible. Alternatives are not guaranteed.

Required University Syllabus Statements

Accommodations/Students with Disabilities
Students needing accommodations due to a permanent or temporary disability, pregnancy or pregnancy-related conditions may contact UVU [Accessibility Services](#) at accessibilityservices@uvu.edu or 801-863-8747.

Accessibility Services is located on the Orem Campus in BA 110.

Deaf/Hard of Hearing students requesting ASL interpreters or transcribers can contact Accessibility Services to set up accommodations. Deaf/Hard of Hearing services can be contacted at DHHservices@uvu.edu

DHH is located on the Orem Campus in BA 112.

Academic Integrity
At Utah Valley University, faculty and students operate in an atmosphere of mutual trust. Maintaining an atmosphere of academic integrity allows for free exchange of ideas and enables all members of the community to achieve their highest potential. Our goal is to foster an intellectual atmosphere that produces scholars of integrity and imaginative thought. In all academic work, the ideas and contributions of others must be appropriately acknowledged and UVU students are expected to produce their own original academic work.

Faculty and students share the responsibility of ensuring the honesty and fairness of the intellectual environment at UVU. Students have a responsibility to promote academic integrity at the university by not participating in or facilitating others' participation in any act of academic dishonesty. As members of the academic community, students must become familiar with their [rights and responsibilities](#). In each course, they are responsible for knowing the requirements and restrictions regarding research and writing, assessments, collaborative work, the use of study aids, the appropriateness of assistance, and other issues. Likewise, instructors are responsible to clearly state expectations and model best practices.

Further information on what constitutes academic dishonesty is detailed in [UVU Policy 541: *Student Code of Conduct*](#).

Equity and Title IX
Utah Valley University does not discriminate on the basis of race, color, religion, national origin, sex, sexual orientation, gender identity, gender expression, age (40 and over), disability, veteran status, pregnancy, childbirth, or pregnancy-related conditions, citizenship, genetic information, or other basis protected by applicable law, including Title IX and 34 C.F.R. Part 106, in employment, treatment, admission, access to educational programs and activities, or other University benefits or services. Inquiries about nondiscrimination at UVU may be directed to the U.S. Department of Education's Office for Civil Rights or UVU's Title IX Coordinator at 801-863-7999 – TitleIX@uvu.edu – 800 W University Pkwy, Orem, 84058, Suite BA 203.

Religious Accommodation
UVU values and acknowledges the array of worldviews, faiths, and religions represented in our student body, and as such provides supportive accommodations for students. Religious belief or conscience broadly includes religious, non-religious, theistic, or non-theistic moral or ethical beliefs as well as

participation in religious holidays, observances, or activities. Accommodations may include scheduling or due-date modifications or make-up assignments for missed class work.

To seek a religious accommodation, a student must provide written notice to the instructor and the Director of Accessibility Services at accessibilityservices@uvu.edu. If the accommodation relates to a scheduling conflict, the notice should include the date, time, and brief description of the difficulty posed by the conflict. Such requests should be made as soon as the student is aware of the prospective scheduling conflict.

While religious expression is welcome throughout campus, UVU also has a specially dedicated space for meditation, prayer, reflection, or other forms of religious expression.