Discussion Post Drafts

## Introduction

Hi, my name is Jaiden, pronouns she/her and I’m from Hamilton, AL. I’m a computer engineering major currently interning at Siemens but would love to go back later to school for law. I’ve always enjoyed mythology so hope to just learn more about it in general and get a more in depth look into it. A little about me, I own 4 cats though only really claim 2 as mine. My favorite breed of dog is huskies and hope to have one later in life. I’m a huge MCU fan and spend way too much time on TikTok and keeping up with anything related to the media. I usually spend my free time playing League or going out to see a movie. Below is a picture of me from my recent trip to Biloxi.

## What is Myth

2. The show Westworld holds a few insights that can be taken from watching it. Most notably is the metaphysical insight of what it means to be human and the psychological insight of how to become a mature human being. As the show starts, we follow a number of hosts or robots around the park as they interact with the guests. The show depicts the guests as being more inhuman as they basically live in a world without rules. As the show progresses, the hosts start to deviate from the programming until they end up becoming as unpredictable as the humans. What’s referred to as the maze, is the journey a host takes in order to reach self-awareness or consciousness that being what’s at the center of the maze. From the book in reference to the alligator in the sewers story, “psychologist tells us that an intricate maze like this represents our unconscious hopes and fears as we struggle to become mature human beings.” In the case of Westworld, there is the hope of freedom that comes with gaining self-awareness, a certain free will and the fear is that on the way the humans themselves will stop them. While they may not be trying to become mature human beings in same sense we tend to think about they are trying to achieve a certain human like quality to same the basis that we live today.

Another part of human nature that the show really talks about is the tendency towards violence that humans have, in this case it depicts the violence as something that humans inherently have. The hosts pick up on this as the gain conscious and their own violence is viewed as a response to the violence they received, making their actions seem apart of human development. One more thing the show touches on is the limitations humans have as we find out in season 2 that the entire park was just a sociological experiment for the company to understand how to code humanity so that they could achieve immortality.

## Understanding Myth

Various people study myth for different reasons. “There is more to mythology than false stories.” Myths provide information to crucial elements in human existence. Historians, archeologists, and anthropologist can all use myths to “reconstruct what happened to a particular people, country, period, or individual.” Using the myths told by the people or group you are studying can help historians piece together what may have been going on at a certain time, how the people lived, or what happened to them. Anthropologist could figure out their social construct, beliefs, or cultural development and archeologists could better identify tools that may have been used by the people or get a better idea of the exact location or area the people inhabited.

I’m interested in studying myth because I have always found the stories interesting and honestly just love to learn. I found the idea of earlier people using these gods and goddesses to explain how the world came about or how the world worked genuinely fascinating. The evolution of having multiple gods/goddesses to the western idea of only having one is also something I’ve found interesting to look at. Its also always cool to learn that something you’ve always known the name for actually took its name from an aspect of mythology, such as Nike who was a goddess of victory in Greek mythology.

## Hesiod

Greek culture “emphasized logic and championed the idea of impartial, rational observation of the natural world.” (Khan Academy) It would then make sense to the Greeks since they already knew that birth was the creation of life to then explain and accept the creation of the world as having also been birthed. This thought can be seen as Hesiod explains birth or creation by switching between asexual and sexual reproduction in order to tell the creation myth. “Without pleasant love”, is a key phrase which suggests asexual reproduction whereas, “And then she lay with Heaven”, she being the earth suggests sexual reproduction.

True to life means that something is presented in a realistic and natural way. Creation by birth is true to life because its not a wild assumption or thought that these gods were birthed rather than just appearing. The first nine lines refer to Earth as being more of a place and creation being caused by asexual reproduction which allows a sort of cycle to appear in the poem. That cycle being Chaos just existing in the beginning of the poem and then its birth or creation being explained as the result of Ouranos’s castration, the separation of heaven and earth.

## Native American

I will be comparing the Navajo, Zuni, and Hopi creation myths. “In the Navajo myth as in other Native American stories we have been considering, creation is a gradual process of development that culminates in emergence from a lesser world beneath the earth.” This can be seen as the people or creatures that we follow throughout the story encounter four worlds each better than the last and as they travel they themselves change. The Zuni and Navajo creation myths (I didn’t include Hopi as we aren’t given much on it) also emphasize balance and harmony. The people in the Zuni myth are working “to find where the middle is” which refers to the harmony and balance in life that we work to achieve. The people in the Navajo creation myth are all about harmony and balance as they are kicked out of each world because they couldn’t live with each other in the first world or the others that were already present in the next world.

Another thing all three stories have in common is the emphasis on the number four. Multiple times we see that the people stopped in a place for four days or nights, maturity was reached in four days, and there were four worlds that each group had to go through before reaching the final world. This is because four is a sacred number that represents a number of things to Native Americans. Some of those being the fours seasons, stages of life, compass points, and human needs amongst a number of other things.

## Uganda & Nigeria

Both stories explain how death came to be apart of human’s lives. In both cases, it is because the people did not heed the words of the sky god. In the first story, the sky god tells them “if you forget anything, don’t come back to fetch it” to which Kintu returns anyway and ends up bringing Warumbe (death) back with him to Uganda. In the second story, the people never got the sky god’s initial message but even after hearing it, refused to listen because they were lazy and because of this death stayed in Nigeria.

The stories differ in how death is portrayed and what explanation or emphasis it has on a specific aspect of their respective cultures. In the Uganda story, death is personified and something that the people fear as it’s because of the children’s fear of death that causes them to make noise. The breaking of the silence allowed death to continue to hide and kill. To me it seems in this story, that Kintu resigned himself to the fact that death wasn’t going anywhere and in order to combat him, the goal was to populate faster than he could kill. This could put emphasis on the people of Uganda’s want for children or could be an explanation for polygamy which is legal there.

In the Nigeria story, death seems to be a part of the cycle of human life that just hasn’t show up before and has no tangibility to it. The humans don’t become immortal because of laziness and refusal to do what could be considered the ritual to achieve immortality. I think this story tries to put emphasis on death rituals so that one doesn’t truly die and goes to the afterlife. I think it could be interpreted as an example of why you should now do said death rituals because if you are lazy and don’t then said person will truly die.

## Mesoamerica: Popul Vuh discussion

In the Popul Vuh, we see gender plays an important role in power and balance synonymous with the Mayan’s beliefs. In the Popul Vuh, in response to how much knowledge the first four males had the gods created women, “and then their wives and women came into being”. For some communities it was required to be married in order for the man to gain political power. In the case of the Popul Vuh, having wives is what limited the male’s power to surpass their gods. Mayans placed themselves into categories using complementary pairings one being male and female. For some in order to be complete or have balance you need to be married because of this you could view husband and wife as being one unit. An example of this in the Popul Vuh is Xpiyacoc and Xmucance both being referred to as Grandmother, even though Xpiyacoc is male, “Grandmother of Day, Grandmother of Light.” Another example of this is the use of corn as being one of the ingredients used to make humans. Corn has both male and female parts and corn is not mature until it has both parts present, in other words corn is not corn if it just has the male part it needs the female part to become whole.

## Ragnarök

Ragnarök is a battle that takes place among several pairs of enemies that annihilate each other. (pg.204) it is the result of natural causes such as harsh winters and earthquakes and warfare among the gods. In my opinion, the new gods are the winners of the battle as it’s the sons of Odin and Thor that survive, along with Baldr and Hod returning from Hel or death. These new gods seem to not want to conduct destructive wars with each other or monsters, thus probably preventing another big destruction of the world. The old gods lose because their time is up and all their older wars between their enemies have finally reached a tipping point.

Ragnarök tells us that to the Norse the end didn’t really mean the end and that life was a cycle. As in Ragnarök, after everything was destroyed a new earth was formed with a brighter sun. As mentioned before Baldr and Hod return from death furthering showing another rebirth. There is also emphasis on dying as a warrior as those are the men who after the battle will go on to live in a great hall, which is also another example of cyclic life. (pg.209)

## Here /w Thousand Faces

According to Campbell’s analysis, the entire journey except the meeting with a goddess or temptress is gendered male. Campbell’s theories that he draws upon represent the experience of men with female heroes being the slight distortion to the pattern he has been/is describing in this chapter. (pg. 222) I don’t remember see anything about it specifically, but I think another reason the hero’s journey is gendered male is because in a lot of cultures, the boys would have to prove themselves as men which could be seen as a hero’s journey.

However, as this is just a pattern or type of framework observed in stories and myths over the years, in my opinion, the hero’s journey is not specifically gendered male or female at all. While the hero’s journey is generally associated with having a male protagonist, I believe today this is mainly due to media portrayal and an objection in some cases to having female hero stories. A hero’s journey can be seen in all facets of life and doesn’t have to be as grand or epic as the stories and myths you encounter. One example is this story, which can be found here, breaking down how going to the gym fits the hero’s journey.

## Ramayana

One difference with beliefs in American society is that of reincarnation. For the most part, American’s believe in one life, or life after death. Another difference is the goals that guide humans in activities. In the Ramayana, the people, specifically Rama, have dharma, artha, karma, and moksa to guide them. (pg. 279) In my limited knowledge, it seems to me these ideals are mutually agreed upon as to what they are. In American society, I wouldn’t say we have a name to the ideals that we should follow the same way as it’s listed on pg. 279. We do have legal law which dictates some legal behavior for us, and we have some agreed upon morals as to what is good and bad etc., but for the most part though, I would say things like that are learned by our core institutions: education, family, religion, government, and economy. I would also argue that a lot of times, not all the time, that money and economy guide humans a lot more in American society but maybe that is a just a stereotype of American society. One belief, that I think could be said as being shared in American society and classical Hinduism at least is that of karma. In American society, the word karma is used to mean the result of your actions will have consequences whether good or bad depends on what you did. Karma for the Hindu’s is when the soul is reborn after death to a better or worse station in life based upon dharma which is like a principle of justice in this case, or how we define karma. (pg. 274) While for the Hindu’s it doesn’t take place until after death, there is still the idea that you’ll get what’s coming to you at some point.

## Heroes

Baldr is the most favored son and person among the gods. He essentially represents the absolute that cannot survive in the world and is also named Baldr the Good (pg 304). Baldr has a terrible dream that threatens his life so Frigg exacts oaths from everything that they will not harm Baldr. However, Loki finds out that mistletoe did not take this oath and gives it to Hod, who is blind, and convinces him to throw it at Baldr, who dies until Ragnarök. The gods weep and give Baldr what is today known as the Vikings funeral.

I think this shows that even the Icelandic gods have their favorites amongst them and someone that they’re willing to “break all the rules for” essentially. I think it gave the gods a relatable quality as they took so much precaution in ensuring that Baldr wouldn’t be harmed, and then they took that for granted by constantly throwing things at him for amusement. It shows that even something the gods have that is good can be taken and they are subject to the same things we experience. Where humans would have generally cherished what they know to be good because they expect it to leave at some point, this feels like the god’s first interaction with that type of scenario, and we see that they messed up it up.

## The Mwindo Epic

The two easiest to spot ceremonies are that of the marriage between Iyangura and Mukiti (pg 352) and the passing of chiefdom from Sheimwindo to Mwindo (pg 380). In the marriage ceremony, we see that the two cannot be married until Mukiti obtains the valuables needed to satisfy the bride dowry that Sheimwindo has asked for. This is why Sheimwindo also doesn’t want boys because then he’d have to give away things instead of receiving them. We also see that to complete the wedding ceremony, the husband and wife feed each other. (pg 353). For the passing of chiefdom or kingship as it is referred to specifically in the book, we see Sheimwindo takes off himself a red dyed dress, two red belts, some expensive bracelets, a hat, more belts, and a hide. These are all items associated with being a chief. Mwindo also received another scepter and some items that had the royal emblems on them. There is also a note in the book that the kikoka plant is used for magical ceremonies; however, there is not more information into the specifics of such a ceremony.

## Raven

Tricksters seem to be creators when they are trying to achieve something they want for their own selfish wants and as a byproduct end up creating something out of it. Raven, for example, is trying to prove his own power by trying multiple times to make a world. As a result, he does end up successful and creates the world with its sun, stars, rivers, and moon. (pg 462) Another type of scenario where a tricksters are creators is when they are rebelling against their side and helping the humans. Prometheus is one of example of this. (pg 483) On the other hand, it seems tricksters are destroyers when they are trying to show a flaw, when a moral needs to be told (*Tricking All the Kings* pg477), or simply to create chaos, which generally ends up being because of selfish reasons. An example of showing a flaw is when Loki tricked Frigg into telling him Baldr’s weakness and get him killed. An example of just trying to create chaos would be *Why the Hare Runs Away.* While I could not find or think of an example, I’m sure tricksters could also be destroyers when rebelling against the gods, as there are probably cases where they helped and created something for the humans by completely destroying something the gods have.

## African and African American Tricksters

Bugs bunny’s characterization of trickster seems appropriate as he follows the characteristics of tricksters described in the book. The first few characteristics I’ll describe Bugs as having are tricksters have various forms, typically dupe someone, and have lots of cunning intelligence when it comes to human relations (pg 467). Bugs is constantly changing disguises in order to dupe whoever is after him or to get what he wants. For example, in *Southern Fried Rabbit* Bugs changes disguises 5 times trying to dupe Colonel Sam so he can get over the Mason Dixon line to fertile soils. Bugs also showcases a lot of cunning in many of his episodes in order to dupe someone. For example, in *Rabbit Seasoning*, Daffy has placed several signs up indicating its rabbit season. When Elmer Fud shows up a conversation takes place and Daffy tries to get Elmer to shoot Bugs. However, cleverly switching the pronouns while they are arguing over who Elmer should shoot, causes Daffy to say and demand, “He does so have to shoot me now!” resulting in Elmer shooting him. In this episode, he manages to dupe both Elmer and Daffy. Tricksters also usually achieve their strength by violating the boundaries set by society. (pg 467) This shows up in the cartoons when guns bend easily and can be tied into a bow, the fact that all the animals can talk, and even breaking the laws of physics.

## Prometheus

I think Zeus punishes humans for several reasons. The first being to torment Prometheus because Zeus knew that Prometheus cared for them. By withholding fire from the humans, meaning they already had it (table on pg 485), Zeus knew it would upset Prometheus. The second reason humans were punished is because Prometheus created the first humans which explains why he cares for them so much. (Another reason could be the Titans vs Olympian war) Prometheus created man in the gods image and it is because of this that I think Zeus punishes the humans because he didn’t want them to later become greater and overthrow himself and the other gods. Another reason to punish the humans, is that by taking away things or giving things like death and disease (pg 44), it would continue the worship and following of the gods themselves because the humans would be reliant on them in order to get safety, good harvest, or whatever is needed for survival. One final reason Zeus punished humans is because they were given forbidden knowledge, which is a common occurrence in some myths. The pursuit or want of forbidden knowledge ends up getting said party into trouble or punished. In this case, earlier we said fire was something that humans already had but some interpretations are that they never had it and Zeus wasn’t going to give it to them. When Prometheus then steals and gives the fire to humans they acquired forbidden knowledge and thus by knowing something that to Zeus they shouldn’t have they had to be punished. Other examples of forbidden knowledge type myths are Adam/Eve and Odysseus.

## Demeter and Persephone

There are multiple places in the *Hymn to Demeter* where you can see characteristics of oral myth. The first characteristic I’ll examine is the usage of an abundance of names and titles. Zeus and Hades are the two that are referred to the most using different names or titles, such as Aidoneus or All-Receiver (pg 525). Demeter, Helios, and Hermes also get mentions of a couple of other names in the text. Another characteristic of oral myths is repetition, one of which that shows up throughout the story is how upset Demeter is at not being able to see her daughter and the longing she feels. A couple places you see this are on pages 526 line 40, 527 line 90, 532 line 304 – 310. Another scene that you see repeated is the taking of Persephone which is mentioned at least twice right in the beginning of the hymn. The last characteristic of oral myth is a paratactic style of storytelling. You can see this by looking at how the “sentences” are written and read. For example, you only see the conjunction ‘and’ which is an indicator that the ideas are represented one after another rather than thought out and trying to make logical connections, that is left to the listener or in this case reader.

## Isis and Osiris

Examining Isis first the elements of the hero’s journey that I found were the belly of the whale moment, her road of trials, supernatural aid, and ultimate boon. The belly of the whale moment I found to be when Osiris is cut up into pieces and they are thrown. (pg 550) Her road of trials is journey she goes on to first find the coffin Osiris is in and then his body parts. Her supernatural aid was Anubis, who I chose because he tells her where the coffin ended up. Finally, the ultimate boon was learning how to resurrect someone, which later carried into mummification processes.

Examining Osiris, I also found the belly of the whale moment for him along with crossing a threshold, and the return. For Osiris, his belly of the whale moment was when he got trapped in the coffin. (pg 548) His crossing the threshold was when he died because he went from the land of the living to the dead, which also now in a way makes him master of two worlds. His return is when Isis manages to put him back together and brought him back to life. (pg 551)

To me it didn’t really seem like either was a hero from the perspective given in the story. It felt more like a journey of two heroes, who together satisfied most elements of the hero’s journey. However, I would lean more towards it being Osiris if you look at it from only his view because you could then say his meeting with a goddess was Isis along with her being his supernatural aid and the temptress was her sister, which makes more elements of the hero’s journey associated with Osiris than Isis.

## Heracles and Dionysius

Heracles performs his twelve labors after condemning himself to exile for killing his children. His personal impetus is therefore the guilt and shame he feels and need for atonement for this crime. In a different account, his motivation for the labors was to restore honor to his father. (pg 593) For the 5th labor (pg 594) Heracles has the specific motivation of getting pay as a reason to complete the task, since he did state in the beginning that it was an order by Eurystheus. The external impetus was Hera, Pythia, and Eurystheus. Hera caused Heracles to see things after his battle with the Minyans which is what gave him his feeling of needing atonement for his crimes. Pythia, or the Oracle of Delphi, is the one who told Heracles that he should serve Eurystheus in order to atone, therefore making him immortal afterwards because of the great suffering he endures during the labors. (pg 593 and 586) Lastly, Eurystheus is an external impetus because he assigns the labors to Heracles and it is with Eurystheus approval and satisfaction of the labors that Heracles would be purified of his crimes.

## Man and His symbols

I started by looking for some definitions of dogma to see how rituals might play a part in it. I found two though the second one more closely matches with the context of Jung. Dogma is a set of doctrines concerning faith or morals so rituals can be seen as participating in dogma or dogma is like a dream and helps reflect the unconscious which when then mean rituals would affect your dogma. For Jung, rituals were a way that human beings could connect with something higher. The rituals in one’s life could then be used to help interpret the dreams you have and why it is that you see a certain motif or the possible representation of what you see in dreams. This can be seen on pages 613-615 as Jung is analyzing the girl’s peculiar dreams and why/possible reasons as to why she saw these things. They are both positive and negative influences. Rituals can help you reach something like liberation or relief some thing that is negative in your life. On the opposite side, a ritual could be a negative influence as it causes you to possibly hide a part of yourself, which would then show up in dogma as your animus or anima. Dogma is both positive and negative influences, because you may be able to identify the values that may be needed by the conscious (positive) or if you ignore it for too long the Self could try and get an individual’s attention in more physical symptoms.

## How to perform a Jungian analysis

1. Choose one of Jung’s archetypes. Describe the role of this archetype in at least two myths or tales from different traditions.
2. Analyze a novel, movie, television show, or game using Jungian analysis.

## Grimm’s Household Tales

When looking at the Navajo creation myth (pg 106) and *The Raven* (pg 685) they both share an element of people or a person needing to show restraint. In the Navajo creation myth, it’s the air spirit people’s lack of restraint to not commit adultery that gets them kicked out of their home. In the *The Raven*, it is the man’s lack of restraint to not eat what the lady offers him that prevents him from freeing the girl. Wind is also plays a helpful part in both the Navajo creation myth and *The Goose Girl,* as it was a part in the making of the humans and the princess used called upon it to keep Conrad away*.*

I didn’t really find any other specific elements. However, in a broader look, both the tales by the Grimm Brothers and Native American’s put emphasis on specific numbers. For the Native American’s, you see things happening or relating to the number 4 such as the 4 worlds they had to go through in the Navajo creation story or the 4 days that were waited before something occurred in the Zuni Emergence Myth. In the Grimm Brother’s tales, you see the number 3 appear a lot: the three drops of blood on the napkin, the 3 days or chances the man has to not eat the food from the old woman, and the 3 perils Faithful John saves the King from.

## Cupid and Psyche

The most noticeable similarity between the two heroines is that they both believe they are marrying monsters. In Belle’s case she knows the person she’s marrying to be a beast because she looks at him. However, Psyche never gets to see her suitor in the beginning and thus believes him to be a monster. (pg 703) Another similarity is the beauty that both Belle and Psyche have. Both are portrayed as being very beautiful, one so much so as to supplant Venus (pg 697) and the other had the adoration of all the towns folk. They were both well liked in their respective towns too. They both kind of have their own tests to show that they do care for their “beasts”. Psyche after learning it was Cupid who she married was put through different tests by his mother until after failing the last one he comes to save her. (pg 712) In Belle’s case, after the beast lets her go help her father she later returns to him to help him beat back Gatson and the angry mob at the castle. After the beast is stabbed she admits she loves him just as the last petal falls breaking the spell. One final similarity is that they both have people trying to stop or ruin the relationships that we see taking place. For Psyche, it is her 3 sisters and for belle it is Gaston, LeFou, and to make it three also the other general townsfolk. You could say her father too instead of the townsfolk as he was the one trying to convince them about the existence of the beast, which lead to Belle revealing he was real.

## Building the Myth

The first element of the monomyth you see is Boone’s call to adventure, which starts when he leaves for Kentucky and lives in the wilderness. The first element brings about another at the end of his journey, which is the master of two worlds, as he has established settlements for farmers using hunter like actions. (side notes on pg 736-737) The belly of the whale moment I would say is when Boone is captured by the Native Americans. (pg 741) The road of trials can be seen as Boone’s experience and survival of the wilderness. It is also when his melancholy passions have been turned into a vision that gives him determination to settle in Kentucky permanently. (pg 738) It is noted in the book, that Boone comes back from the journey with a boon, which is another element of the monomyth, however the boon itself is only referenced as “a superhuman strength that the land and people will use to establish more settlements (apotheosis)”. (pg 741) I take this to mean he simply has the knowledge and strength to now create more settlements, wresting more territory from the Native Americans.

## Stagecoach and Firefly

I chose to look at the attitude towards science in The 100. In my opinion, science both causes and helps solves problems. Some science and technology that helps solves problems is the medicinal knowledge Clarke has, radios, EMPs, oxygen farms, radiation shields, and there is a slew of other examples throughout the show. With every new type of technology used and/or created, it also usually created its own problem after solving the initial one. Some examples of problems made are: the failing of the AI that causes a nuclear apocalypse causing the earth to be uninhabitable for a time, failing oxygen system on the ship, and AI. One problem faced like in Firefly where the scientists are seen as malicious forces in the view of our main characters, is biological tinkering. (pg 747) In this case, some scientist at Mount Weather which is a military bunker and missile silo, have been creating reapers using a Red Drug and relying on the addiction the reapers have to it to control them in order to capture Grounders who were unwillingly to volunteer to have their bone barrow taken so the people in Mount Weather could go outside. There are a few religions shown throughout the show but rather than having a battle between science and religion, science usually helped the religion or was apart of it.

## Vampire as Hero: Undead in Contemporary Tales

1. The author of this chapter compared several contemporary vampire series. Can you think of other mythical creatures that have undergone a similar change in the 21st century?
2. What cultural values do the 21st century vampires seem to reinforce and/or challenge?
3. When discussing vampires, in what ways do attitudes about gender change depending on the series *(Twilight,* *Vampire Academy*, or *Anita Blake Vampire Hunter*)? Why is this

## Poetry and Myth

1. Find lyrics to a contemporary song that contains references to mythological themes and argue whether the mythology connections enrich the song or not.
2. Identify one (or more) of the African gods and goddesses mentioned in Lorde’s poems in this chapter. How does she reinvent and reformulate them to confront personal, social and political issues?
3. Read more of Anne Sexton’s poems in [Transformations.](https://uah.instructure.com/courses/62148/files/6191880/download?wrap=1)

## The Yellow Woman

1. In the last paragraph, why does the woman say: “I decided to tell them that some Navajo had kidnapped me”?
2. Who names the woman “Yellow Woman”? Why is this important?
3. What is the significance of the encounter between the “Navajo” and the white man? Would this have been part of the ancient story?

## Narrative and Myth

1. List some of the more interesting literary images or examples of figurative language in this excerpt of Joyce’s *Ulysses*. Explain why they appeal to you and how they enrich the telling of the story.
2. Note some correspondences between characters in Updike’s *The Centaur* and characters in classical mythology. What role do these correspondences play in the novel? Are they effective, or merely clever?
3. Read Isaac Bashevis Singer’s “[Gimpel the Fool](https://uah.instructure.com/courses/62148/files/6191883?wrap=1" \t "_blank" \o "Gimpel the Fool.pdf)[Download Gimpel the Fool](https://uah.instructure.com/courses/62148/files/6191883/download?download_frd=1)” as a folktale. Cite some of the elements of the story that support this classificatio

## Final Discussion

Because this is the final discussion of the semester, tell us something you learned this semester. Really, that's it--too easy, right?

This discussion is graded; however in lieu of responding to another student's post, please share which chapters/cultures were your favorites and which chapters/cultures I should consider replacing. You are helping decide what my next generation of mythology students will study!

This semester the thing that stands out most is that I learned how to do and learned about the elements of a Jungian analysis, which is now something I see occasionally in media I consume. My favorite chapters were the tricksters and creation stories especially those of the Native Americans. I’m not sure if there is anything I would suggest to be replaced but I will say the thing I struggled with most was the Jungian Analysis, especially when I looked at the suggested people to do it on because I felt that those people were already archetypes themselves and I couldn’t get past just the simple assigning of shadow, animus, and self. Overall, I really enjoyed this class, and glad I kept trying to get into it after being waitlisted in previous semesters.