

## SYLLABUS

Title of the Course: IED 146 (02) Native Sources of English Literature

Course Credits: 3 (national), 6 ECTS

Course Status: Required

Semester: Spring 2012

Instructor: Dr. Sinan Akıllı

Office Hours: Walk-in on Fridays 10:00-12:00

Campus Phone: 0 312 297 8475 – Ext. 133

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Class Schedule: Tue. 13:00 – 15:45, Room: Zeynep Nur Gürsoy Hall

Course Web Site: -

### I. COURSE DESCRIPTION (Aim and Content):

The course aims to offer a comprehensive knowledge of the oldest myths and legends of the British Isles that are essential for a better understanding and appreciation of the history, culture and literature of Britain.

### II. COURSE OUTLINE

Week I (Feb. 14) Introduction

Week II (Feb.21) History of the Celts, social and historical background

Week III (Feb. 28) Celtic myths, Cosmogony, Gods and Goddesses

Week IV (Mar. 06) Celtic Heroes

Week V (Mar. 13) Arthurian Legend

Week VI (Mar. 20) MIDTERM I

Week VII (Mar. 27) The Vikings, Norse myths, social and historical background

Week VIII (Apr. 03) General characteristics

Week IX (Apr. 10) Cosmogony

Week X (Apr. 17) Gods and Goddesses

Week XI (Apr. 24) MIDTERM II

Week XII (May 01) Official Holiday, No Class

Week XIII (May 08) Bible, general background, Judaism, Old Testament

Week XIV (May 15) Christianity, New Testament

III. METHOD OF INSTRUCTION: Lectures and class discussions, intensively supported with audio-visual material.

IV. COURSE REQUIREMENTS AND STUDENT CONDUCT: Class attendance is obligatory and failure to attend one-third or more of the class hours will result in an F1. “No shows” on exam days will not be compensated for by assignment of extra work, so do not ask for it. If a student has documented excuse accepted by the Faculty Academic Board in accordance with University Regulations, a make-up exam will be given. Questions, discussion, and disagreement are all encouraged in this class. However, any kind of disruptive behavior will never be tolerated.

Likewise, academic dishonesty of any kind will not be tolerated. This includes all forms of plagiarism, cheating on assignments or exams, turning in work that has been written partially or entirely by someone else (this includes websites), failing to appropriately represent and document sources, fabricating information or citations, or helping another student commit an act of academic dishonesty.

V. ASSESSMENT: There will be two midterm examinations (20% each), one term paper (10% ), and a final exam (50%). For a passing grade, students must get at least 50 out of 100 in the final exam. Up to 10% of the total score in each exam will be deducted for poor English (e.g. bad grammar, worse spelling, etc.).

The topics for term papers will be assigned by the instructor at the beginning of the semester. Term papers will be descriptive papers based on research (between 7-10 pages long, not including the Works Cited page(s)), typed, double-spaced, grammatically correct, and submitted in hard copy form, which must fully comply with *MLA Handbook for Writers of Research Papers*, 7<sup>th</sup> edition, on the final exam date. Up to 10% of the total score in term papers will be deducted for poor English, and up to 20% for incompliance with the *MLA* style. Failure to submit term papers on the final exam date will result in the automatic taking away of 10 points out of 100 for each successive weekday until the paper is submitted (maximum of 3 weekdays are tolerated).

VI. REQUIRED TEXTS: There is no textbook for this course. Necessary reading material will be provided by the instructor, to be photocopied by students, at least a week before the class meeting at which a subject will be studied.

#### VII. SUGGESTED READING:

##### Sources at Beytepe Central Library

Stewart, R.J. *Celtic Myths, Celtic Legends*

Henig, Martin. *Religion in Roman Britain*

Hamilton, Edith. *Mythology* (Part Seven “The Mythology of the Norsemen”)

Hasting, James. *Dictionary of the Bible*

Cohn-Sherbok, Lavinia. *Who's Who in Christianity*

Schalit, Abraham, et al. *The Crucible of Christianity: Judaism, Hellenism and the Historical Background to the Christian Faith*