

TUESDAY/THURSDAY 2:00PM–3:15PM
+ FRIDAY RECITATION SECTION

LOCATION: SILVER CENTER ROOM 101A

Cultures and Contexts: Ancient Israel

CORE-UA 514

Course Description

We will study ancient Israel from the perspective of its history, literature, and material culture. Known primarily through its most famous anthology: the Hebrew Bible (also known as the Old Testament), ancient Israelite literature reflects the changing cultural landscape of a small Levantine society over nearly a thousand years. The Hebrew Bible itself contains many different perspectives on religion, government, family life, and social organization. These different perspectives, combined with non-biblical ancient Israelite literature, archaeology and material culture, and texts from surrounding cultures form the basis for our modern understanding of ancient Israel. This class will examine what we can know about ancient Israel from the perspective of its writings and material culture. We will look at both the ancient and modern processes by which some texts become “history” while others remain “myth” and explore the process of history-making both then and now. Students will develop the skills to critically analyze written sources, and to understand, contextualize, and critique the assumptions inherent in modern reconstructions of ancient societies.



**Professor
Liane Feldman**

Office: KJCC 107
Pronouns: she/her

Contact Info
lmfeldman@nyu.edu

Office Hours
Tuesday/Thursday
3:15–4:30pm and by appt.

Teaching Assistants

Dr. Alex Weisberg



Contact Info
amw666@nyu.edu

Office Hours
Monday 1:15–3:15; 19 University Place B07

Quinn Daniels



Contact Info
dqd204@nyu.edu

Office Hours
Tuesday 3:15–5:15pm; KJCC 210



Required Text: The Jewish Study Bible, 2nd edition
All other readings will be on the NYU Classes website

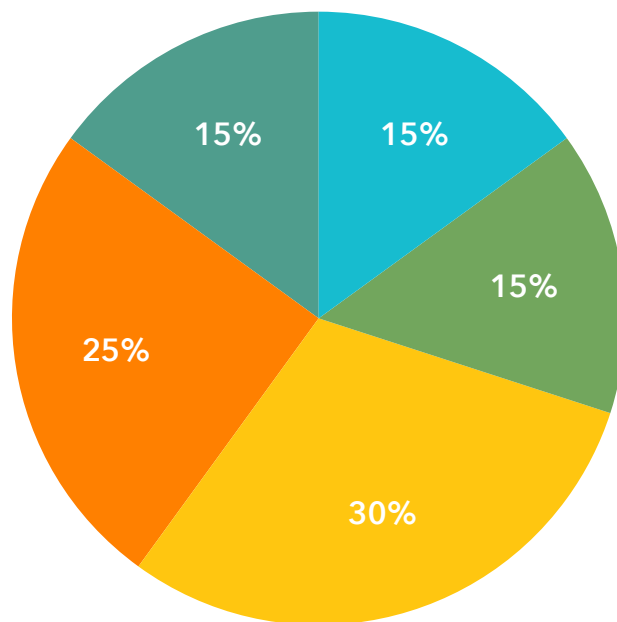
ATTENDANCE AND PARTICIPATION (15%)

Attendance and participation is required for all lectures and recitations. You are expected to come on time having completed all of the assigned readings and assignments for that day and to actively participate in discussions and lectures. Participation credit also includes the submission of assignments on time and in the proper format.

Attendance will be tracked with the app Socrative (more info on p. 4).

Per the CORE program's guidelines, a student with more than 3 unexcused absences may be subject to an automatic failing grade in the course.

- Attendance and Participation
- Writing Assignments
- Exam
- Weekly Study Questions
- Final Project



WEEKLY READING QUIZZES (15%)

Each Tuesday you will take a short quiz on the assigned readings and/or videos. The quiz will contain 5-8 multiple choice and true/false questions and will be administered on the app Socrative. (See p. 4 of this syllabus for more information about how to use Socrative.)

There will be 12 quizzes total. Your lowest quiz score will be dropped.

WRITING ASSIGNMENTS (10% EACH; 30% TOTAL)

You will write **three** 2-3 page papers in this class.

Paper 1: Primary Source Analysis (**Due Feb 13**)

Paper 2: Secondary Source Analysis (**Due Feb 27**)

Paper 3: Ancient Israel in Context (**Due March 31**)

More details instructions for these papers will be distributed in class two weeks before the due date. All papers should be 12pt font, double-spaced, with one-inch margins on all sides.

MIDTERM EXAM (15%)

You will take one exam in this class. This exam will be largely short answer, identification, and essay questions.

Midterm: March 12, 2020

FINAL PROJECT (25%)

Students will be asked to design and curate a virtual exhibit about some aspect of ancient Israel, including photos of the objects, descriptions, and links to further discussions and/or context.

Due: May 14, 2020

THE “IT HAPPENS” CLAUSE

Stuff happens. Each student can invoke the “It Happens” clause once per semester for a no-questions asked 3-day extension on a paper. Just email your Teaching Assistant **and cc the professor** before the paper is due to invoke the clause.

LATE WORK

The writing assignments are due on the date specified on the syllabus. Late work will be accepted and graded based on the content of the assignment, but unexcused late work will result in a lowering of a student’s participation grade.

ACADEMIC INTEGRITY (PLAGIARISM)

Plagiarism occurs when writers misrepresent others’ work as their own. To be sure about when to cite your sources in written assignments, read “Is It Plagiarism Yet?”

If I suspect that you have submitted work that is not your own, the two of us will enter into a period of collective misery. So, please, save us both a lot of grief: do your own work, learn something in the process, feel justifiable pride in that accomplishment, and enjoy the learning experience.

Any student caught plagiarizing will receive an F on the assignment, and depending on the severity of the offense, failure of the entire course. NYU’s academic integrity policy can be found here, and attached at the end of this syllabus.

THE WRITING CENTER

411 Lafayette, 998-8866 | [website](#)

The Writing Center is a resource for you to meet one-on-one with trained writing consultants who can help you learn to communicate your ideas more clearly. Students work with consultants at every stage of the writing process and on any piece of writing except for exams. You can schedule an appointment online.

LEARNING DISABILITY OR DIFFERENCE

If you are a student with a documented disability at NYU, I will be happy to work with you to adapt the course material and assignments to your needs. Please provide me with documentation of your learning needs as soon as possible because accommodations cannot be provided retroactively.

If you have any questions about documentation, please contact:

Henry and Lucy Moses Center for Students with Disabilities
(212)-998-4980

FORMS OF ADDRESS

You are welcome to share your preferred name and/or pronoun at any point in the semester. We will address you respectfully in accordance with your preference.

GRADING RUBRIC

A 95-100%	C 74-76%
A- 90-94%	C- 70-73%
B+ 87-89%	D+ 67-69%
B 84-86%	D 64-66%
B- 80-83%	D- 60-63%
C+ 77-79%	F 0-59%

THE APP: SOCRATIVE STUDENT

The app is available on:

- Apple App Store, Google Play, Chrome Web Store
- Or use the web version at:



WHY ARE WE USING SOCRATIVE?

- 1) Attendance
- 2) Weekly Reading Quizzes
- 3) To allow students to ask real-time questions in lecture, with the option to be anonymous

IMPORTANT NOTE:

If students do not have access to a smartphone, tablet, or laptop computer, or simply prefer not to use this app, they will always have the option to turn in the attendance quiz on paper.

ATTENDANCE & QUIZZES

The Core Program requires attendance in lectures and recitation sections. Since it is such a large class and it will take me some time to learn everyone’s name, we will use this app to keep track of who is attending lecture.

At the beginning of each lecture, there will be a short quiz. On Tuesdays, this will be a reading quiz. On Thursdays, it will be a one-question quiz asking you to describe an image I’ve posted on a slide.

ASKING QUESTIONS

Not every student will feel comfortable raising their hand and asking a question in the midst of a lecture. That’s fine! I want students to ask questions or ask for clarification if they want it.

When I start a lecture, I will launch a Socrative room for students to ask questions in real time. All questions are anonymous by default. You can sign your name to your question if you want, but you do not have to. If you sign your name, only I will see it.

I will do my best to answer your questions during the lecture as long as they are relevant and appropriate to the lecture content.

ROOM INFO FOR ATTENDANCE & QUIZZES

Room Name: ANCIENTISRAEL

Student ID: your NYU ID (initials + numbers)
example: abc123

ROOM INFO FOR QUESTIONS

Room Name: AIQUESTIONS

NO STUDENT ID REQUIRED (It’s anonymous!)

A NOTE ABOUT ASKING QUESTIONS:

The app is set up to let you ask one question and then “finish” the quiz. I won’t see your question until you click “finish.” If you want to ask another question, you need to close the Socrative app or website and reopen it so you can log back into the room.

Date	Topic	To Read	To Watch or Look at
The Study of Ancient Israel: What are our Sources?			
Tues 1/28	Syllabus and Class Introduction Introduction to the Socrative App		
Thurs 1/30	What is History, Anyway?	<ul style="list-style-type: none"> - Ezra 1:1-4 - Cyrus Cylinder, read "Introduction" and "Translation" - Fried, "Cyrus the Messiah" on <i>Bible Odyssey</i> 	Neil MacGregor, " 2800 Years of History in One Object " (TED Talk)
Tues 2/4	Literature: Part 1a: The Hebrew Bible (History in and of the Hebrew Bible)	<ul style="list-style-type: none"> - Numbers 6:24-26 - Introduction to the Harper Collins Study Bible (xxxvi-xxxv) [PDF] - Berlin and Brettler "Historical and Geographical Background to the Bible" (2049-2062 in <i>Jewish Study Bible</i>) 	View images of Real biblical manuscripts: <ol style="list-style-type: none"> 1. Aleppo Codex (~10th c. CE) 2. Leningrad Codex (~1010 CE) 3. Isaiah Scroll (~125 BCE) 4. Nash Papyrus (~2nd c. BCE) 5. Ketef Hinnom Amulets (~600 BCE)
Thurs 2/6	Literature: Part 1b: The Hebrew Bible (How do we read it as scholars?)	<ul style="list-style-type: none"> - Genesis 1-4; 6-9 - Berlin and Brettler "The Modern Study of the Bible" (2084-2096 in <i>Jewish Study Bible</i>) 	Joel Baden, " The Bible Doesn't Say What you Think it Does " (Nantucket Talk)
Tues 2/11	Literature: Part 2: Literature Beyond the Bible	<ul style="list-style-type: none"> - Kugel, "The Apocrypha and Pseudepigrapha" in <i>Outside the Bible</i> (7-10) [PDF] - Schiffman, "The Dead Sea Scrolls" in <i>Outside the Bible</i> (24-32) [PDF] - Genesis 12:10-20; Genesis 20 - Genesis Apocryphon; Columns 19-20 [PDF] - 1 Enoch 1-9 [PDF] 	Browse the Leon Levy Dead Sea Scrolls Library and read: <ul style="list-style-type: none"> - Introduction Page - Scrolls Content
Thurs 2/13	Archaeology and Inscriptions Guest Lecturer: Quinn Daniels	<ul style="list-style-type: none"> - Laughlin, "A Brief History" in <i>Archaeology and the Bible</i> (3-16) [PDF] - Joshua 6 - 2 Kings 3 - The Mesha Inscription [PDF] - Jarus, "Biblical War Revealed on 2,800-year-old Stone Altar" 	Look through two online collections of ancient artifacts: <ul style="list-style-type: none"> - "Non-Biblical Texts Relating to the Biblical World" at West Semitic Research Project - "Israel and the Bible Collection" at The Israel Museum
PAPER 1 DUE 2/13 (Primary Source Analysis)			

Date	Topic	To Read	To Watch or Look at
Tues 2/18	Israel's Neighbors	- Podany, selections from <i>Ancient Near East</i> (1-15, 110-126) [PDF]	- Map of Mesopotamia - The Ancient Near East overlaid on a modern map of the Middle East
Thurs 2/20	Scribes and Writing	- van der Toorn, "Books that are not Books: Writing in the World of the Bible" (9-26) [PDF] - Jeremiah 36	- Visit The British Museum's website on the Development of Cuneiform writing and follow the "explore" link.
Tues 2/25	Myth and History: How Should we Read the Bible for History?	- 1 Samuel 16-18 - Candida Moss and Joel Baden "Slaying a Biblically Bad Idea" (LA Times)	Malcom Gladwell, "The Unheard Story of David and Goliath" (TED Talk)
Religion and Politics			
Thurs 2/27	God(s) and Temples	- Hundley, "Divine Presence in Ancient Near Eastern Temples" (203-215) [PDF] - Exodus 25; 39-40	
PAPER 2 DUE 2/27 (Secondary Source Analysis)			
Tues 3/3	NO CLASS; Professor at a Conference		
Thurs 3/5	The Idea of Sacrifice	- Anderson, "Sacrifice and Sacrificial Offerings" (870-886) [PDF] - Leviticus 1-4, 16	- Religion for Breakfast, "The Origins of Animal Sacrifice" - Religion for Breakfast, "Ancient Greek Sacrifice, Why did they do it?"
Tues 3/10	Magic and Religion	- J. Scurlock, "Magic," <i>Anchor Bible Dictionary</i> vol. 4 (464-468) [PDF] - S. Dolansky, "Separating Religion from Magic in Biblical Scholarship," (4-16) [PDF] - Numbers 5 - Deuteronomy 21:1-9	
Thurs 3/12	MIDTERM EXAM		
3/17	NO CLASS; SPRING BREAK		
3/19	NO CLASS; SPRING BREAK		

Date	Topic	To Read	To Watch or Look at
Tues 3/24	The Question of Monotheism	<ul style="list-style-type: none"> - Sommer, "Monotheism in the Hebrew Bible" - Dever, <i>Did God Have a Wife</i> (271-300) [PDF] - Exodus 15:11; 20:3; Deuteronomy 4; 32; Isaiah 40-48; Psalm 82 	<ul style="list-style-type: none"> - Religion for Breakfast, "YHWH had a Wife?"
Thurs 3/26	Kings and Palaces	<ul style="list-style-type: none"> - Dever, "Palaces and Temples in Canaan and Ancient Israel" (605-614) [PDF] - Power, "Kingship in the Hebrew Bible" (1-6) [PDF] - 1 Kings 1-8 - 1 Kings 11:42-12:33 	
PAPER 3 DUE 3/31 (Ancient Israel in Context)			
Tues 3/31	Laws and Legal Systems	<ul style="list-style-type: none"> - Brettler, "Biblical Law" in <i>How to Read the Bible</i> (61-72) [PDF] - Roth, "Laws of Hammurabi" (71-85) [PDF] - Exodus 19-24 	Anderson, " Law and the Bible "
Thurs 4/2	Prophets	<ul style="list-style-type: none"> - Huffman, "What was a Prophet?" - Carvalho, "How to Recognize a Biblical Prophet" - Glazier-McDonald, "Elijah" - Couey, "Isaiah" - Numbers 22-24 - 1 Kings 19 - Isaiah 6 - Deir 'Alla Inscription 	
Tues 4/7	Israelite Prophets and Social Justice	<ul style="list-style-type: none"> - Walter J. Houston, "Social Justice and the Prophets" - Samuel Thomas, "Let Justice Roll Down Like Waters (Amos 5-6)" - J. David Pleins, "Social Ethics of the Hebrew Bible" - Amos 5-6 	

Date	Topic	To Read	To Watch or Look at
Thurs 4/9	NO CLASS; Passover		
Museum Week			
Tues 4/14	An Introduction to Museums and Museum Collections	<ul style="list-style-type: none"> - Brodie, "Introduction," in <i>Archaeology, Cultural Heritage, and the Antiquities Trade</i> (1-24) [PDF] - Mendelsohn, "How the Met Convinced the U.S. Government that the Temple of Dendur Belonged in New York" 	Tess Davis, " The Scourge of Looting: Trafficking Antiquities, from Temple to Museum "
Thurs 4/16	Museums and Museum Collections, Part 2: Curating an Exhibit	Guest Speakers: <ul style="list-style-type: none"> - Dr. Sarah Graff (The Metropolitan Museum of Art) - Dr. Elizabeth Ann Knott (Institute for the Study of the Ancient World, NYU) 	
Everyday Life in Ancient Israel			
Tues 4/21	The Israelite Household	<ul style="list-style-type: none"> - Meyers, "Eve's World: The Household," in <i>Rediscovering Eve</i> (103-124) [PDF] - Joshua 7 - Judges 17-18 - Ruth 1-4 	<ul style="list-style-type: none"> - Browse Penn Museum exhibit online: "Daily Life, Home, and Family" - Look at Replica of an ancient Israelite house
Thurs 4/23	Death and Afterlife	<ul style="list-style-type: none"> - King and Stager, <i>Life in Biblical Israel</i> (363-381) [PDF] - Genesis 23; 1 Samuel 28 - Isaiah 14:9-11; Job 14:10-12; - Psalms 6:5; 88:3-12; 139:8; 146:4 	

Date	Topic	To Read	To Watch or Look at
Tues 4/28	Education and Literacy	<ul style="list-style-type: none"> - King and Stager, <i>Life in Biblical Israel</i> (300-317) [PDF] - Lemaire "Education (Israel)" (302-312) [PDF] - Lachish Ostrakon #3 - Proverbs 1:8; 5:13; 31:1; 1 Samuel 1:22-28; Deuteronomy 21:18-21; Isaiah 28:9-10 - 1 Samuel 16:11; 2 Kings 4:18; Exodus 1:15; Judges 8:20-21; 2 Samuel 2:14-16 - Proverbs 3:3; Deuteronomy 6:6-7; 2 Kings 22:8; Sirach 42:9-11; 51:23 	<ul style="list-style-type: none"> - Tel Zayit Abecedary (basic info and photos available on Classes)
Thurs 4/30	Economy	<ul style="list-style-type: none"> - Borowski, <i>Daily Life in Biblical Times</i> (25-35, 55-59) [PDF] - Exodus 1:21; 1 Samuel 8:13; 28:7; 1 Kings 3:16; Jeremiah 9:19; Proverbs 31:10-31 - Gezer Calendar 	
Tues 5/5	Food	<ul style="list-style-type: none"> - Borowski, <i>Daily Life in Biblical Times</i> (63-74) [PDF] - Barrett "Lentils Key Role in Historically Bad Business Deal" - Genesis 1:29-30; Genesis 9:1-4; Leviticus 11 	<ul style="list-style-type: none"> - Look at the attempt to recreate the recipe for lentil soup from Genesis 25:29-34: "What the Ancient Israelites Ate - Jacob's Lentil Stew"
Thurs 5/7	Humor in Ancient Israel	<ul style="list-style-type: none"> - Radday, "On Missing the Humour in the Bible: An Introduction" (21-38) [PDF] - 1 Sam 4-6 - Jonah 	

Note: [PDF] indicates that a PDF of the reading can be found in the Resources folder on the NYU Classes site. Readings that are underlined and in blue on the syllabus are hyperlinks to websites. All other readings can be found in your Jewish Study Bible.

What is NYU's Core Curriculum?

The goal of the Core curriculum is to provide all undergraduates at NYU with a foundational academic experience in the Liberal Arts. Liberal Arts refers to a longstanding commitment in universities to offer courses that teach students the skills needed for excelling in any aspect of professional life. Courses in literature, science, mathematics, or history, for example, don't only provide students with information in these areas of study. The foundational goal of these courses is to provide students with advanced skills in critical analysis. This means the ability to examine evidence and draw sound conclusions. Courses are designed to build students' critical, analytic, and communications skills, hone the imagination, and promote creative thinking. These skills are not just the foundation of a liberal arts course; they are the foundation for success in all aspects of academic and professional life.

Who Should Take this Class?

Many of your peers in this class will be majors in the College of Arts and Science (e.g., English, History, Economics). Other students will come from other schools and disciplines such as Education, Business, or Real Estate Management. Very few of you will be majors in Religious Studies or Jewish Studies. The Core Curriculum is designed for ALL of these diverse students. Everyone will benefit from the skills learned in a Core course and hopefully apply these skills successfully into their unique course of study and professional goals. I am hopeful that this course will spark an interest in Religious Studies or Jewish Studies. There are many other fantastic courses offered at NYU in these fields.

What are we going to Learn in this Class?

In this course, you will enter into a foreign world. This world is separated from our own by several thousand years and takes place in distant lands. We examine the culture of ancient Israel. The world of ancient Israel has left a deep imprint on Western Civilization, primarily through the most famous book produced by its inhabitants – the Hebrew Bible (Old Testament). This course is not devoted primarily to the study of the Hebrew Bible (there are other courses at NYU for this) nor are we interested exclusively in the history of the ancient Israelites. In this course, we will try to understand the cultural landscape of ancient Israel and its many inhabitants over time. Think about your own place of origin and its many unique customs and traditions. Cultures have distinct perspectives on religion, marriage and family life, death, justice and law, clothing, food, war and violence – and these perspectives usually change over time. These subjects and many more represent the cultural landscape of a people and a society. In modern settings, anthropologists embed themselves in societies and observe these aspects of a culture. This approach is obviously impossible for ancient societies. We therefore must try to reconstruct ancient societies through the slivers of evidence left to us as modern observers. This evidence usually falls into two categories: literary (e.g., ancient writings) and physical (e.g., archaeological data and other material culture). We will develop the skills for critical analysis of these sets of data and how these contribute to our understanding of the culture of ancient Israel.

The world of ancient Israel may be an ancient society, but its impact on modern society can be seen in many ways – from the growth of Judaism, Christianity, and Islam to the role of the Hebrew Bible in modern political discourse. In this course, we will at times step out of our ancient-oriented focus to consider several examples of the imprint of ancient Israel on modern society.

What Tools are we going to Use?

Hebrew Bible: The Hebrew Bible is the most prominent piece of data for understanding the culture of ancient Israel. Many people in diverse settings wrote this anthology of books, which were then edited by later scribes. The actual creation of the Bible as the holy book of Judaism and Christianity happened even later. These writers and scribes were not historians or anthropologists. They were learned elites attempting to promote a distinct set of ideas. The Hebrew Bible therefore hardly represents the full spectrum of Israelite society. In this course, we will learn how to read the Hebrew Bible critically. This does not require you to dismiss the religious significance the Bible may have in your own life. I only ask that you “bracket” these assumptions as we develop the skills to peer behind the biblical text to see the often hidden social and cultural world of ancient Israel.

Other Literature from Ancient Israel: We know that ancient Israelites wrote other books, but these have all disappeared. We do have a small number of other Israelite texts that we will attempt to read alongside the Hebrew Bible. We will also draw on some later Jewish literature.

Archaeology: If the Hebrew Bible represents the heritage of the elite, archaeology often allows modern observers to observe a wider segment of society. Archaeological excavation of ancient Israel has a long history and continues today in an extremely robust way. While archaeology is sometimes thought to produce “hard evidence,” modern scholars debate the archaeological data as vigorously as other scholars debate the literary evidence. We will examine the archaeological data alongside the literary evidence to generate the broadest portrait possible.

Related Cultures: The ancient Israelites lived in a vibrant, creative, and often volatile world. Some of these neighboring societies are well known to us – for example, Egypt, Mesopotamia – and other are less well known. How many of us have heard of Mari, Ugarit, or Phoenicia? Like ancient Israel, these societies have left modern observers with a wealth of literary and physical data to understand them. Historians studying these societies have painted wonderful portraits of these ancient worlds and their inhabitants (you can take a Core course on Ancient Egypt). Much of this comparative evidence is helpful in filling in the gaps in our study of ancient Israel.



Academic Guidelines for Students

The College Core Curriculum, College of Arts and Science

To help foster common academic expectations among students and instructors, the following guidelines for Core courses are offered to students. While these represent minimum expectations across the curriculum, individual faculty members may set additional course requirements. Students should therefore consult the course syllabus for details of policies in each class.

Attendance

Inasmuch as students have voluntarily sought admission to the University, they are expected to attend all class meetings, including all lectures and all meetings of associated recitation, workshop, or laboratory sections. Students may be excused for documented medical or personal emergency and will receive reasonable accommodation for the observance of religious holidays. In these cases, they should contact their instructors in advance or, in cases of emergency, as soon as is practicable. Students are responsible for making up any material or assignments they miss.

Classroom Decorum

The classroom is a space for free and open inquiry and for the critical evaluation of ideas, and it should be free of personal prejudice. Students and instructors alike have an obligation to all members of the class to create an educational atmosphere of mutual trust and respect in which differences of opinion can be subjected to deliberate and reasonable examination without animus.

As a matter of courtesy to their fellow students and instructors, students should arrive at class promptly, prepared and ready to participate. Students are reminded particularly to shut off cellular telephones and, except in cases of emergency, to remain in the classroom for the duration of the lecture or section meeting. If it is necessary to leave or enter a room once class has begun, students should do so quietly and with as little disruption as possible. Under University policy, disruptive classroom behavior may be subject to faculty review and disciplinary sanction.

Note that it is within the discretion of individual faculty members to establish other classroom policies such as prohibiting use of laptop or tablet computers, e-readers, or mobile telephones.

Completion of Assignments

Students are expected to submit course work on time and to retain copies of their work until a final grade has been received for the course. Instructors are not obliged to accept late work and may assign a failing or reduced grade to such assignments.

Students who encounter sudden and incapacitating illness or an other comparably grave circumstance that prevents them from completing the final examination or assignment in a course may request a temporary mark of Incomplete from the course instructor. To receive an Incomplete, students must have completed all other requirements for the course, including satisfactory attendance, and there must be a strong likelihood they will pass the course when all work is completed.

Questions and Concerns

Up-to-date course information is available on the Core Curriculum website: <http://core.cas.nyu.edu>. Questions, concerns, comments, and feedback may be directed to the following members of the Core Curriculum staff, located in 903 Silver Center, 212-998-8119. Complaints will remain confidential.

Director
FSI Director of Undergraduate Studies
FCC Director of Undergraduate Studies
Department Administrator

Prof. Thomas Ertman
Prof. Trace Jordan
Prof. Vincent Renzi
Mr. Daniel Holub

core.cas@nyu.edu
core.fsi@nyu.edu
core.fcc@nyu.edu
daniel.holub@nyu.edu



Grading Guidelines

The College Core Curriculum, College of Arts and Science

The College Core Curriculum is designed to provide students with an intellectually rigorous general education in the liberal arts. Because Core courses seek to stretch you beyond your previous schooling and major course of study, they will likely be among the most academically challenging experiences you undertake as an undergraduate. The following guidelines outline our common expectations concerning the evaluation of students' work across the curriculum.

The grade of **A** marks extraordinary academic performance in all aspects of a course and is reserved for *clearly superior* work. In large lecture courses such as those in the Core, it would be unusual for more than 20–25% of students to earn grades in this range, or for more than 10% to merit marks of straight **A**.

As a faculty, we are similarly concerned to reserve the mark of **B+** to signify *very good* work.

It is our hope and desire that the majority of students will want and be able to do good work in their Core courses, work in the **B** range. Because these courses are intended by design to foster your intellectual development, the difference between merely satisfactory and good work will frequently depend on outstanding effort and class participation. For this reason, class participation is typically a substantial component of the overall grade in Core courses.

The grade of **C** denotes satisfactory work—regular attendance, ordinary effort, a minimum of demonstrated improvement across the semester. It is expected that every student is capable of and motivated to perform at least at this level.

Grades below **C** are reserved for less than satisfactory and, in the **D** range, for poor work and effort, and mark a need for improvement.

The grade of **F** indicates failure to complete the requirements for a course in a creditable manner. It marks a judgment about the quality and quantity of a student's work and participation—not about the student—and is therefore in order whenever a student fails to complete course requirements, whatever his or her intentions or circumstances may be.

The temporary mark of **I** (Incomplete) is given only when sudden and incapacitating illness, or other grave emergency, prevents a student from completing the final assignment or examination for a course. It must be requested by the student in advance; all other course requirements, including satisfactory attendance, must have been fulfilled; and there must be a reasonable expectation that the student will receive a passing grade when the delayed work is completed. Students must make arrangements with the faculty member to finish the incomplete work as soon as circumstances permit within the following semester. If not completed, marks of **I** will lapse to **F**.

Class Participation Guidelines The College Core Curriculum

As a student in the College Core Curriculum, you will get the most from your Core courses if you attend class consistently, come to class thoughtfully prepared and ready to participate, engage actively in classroom activities, and contribute to making the best educational experience you can for yourself and your classmates. The following guidelines have been articulated to help you understand the expectations of faculty and recitation instructors for the assessment of students' class participation.

	Meets Expectations	Could Improve	Needs Improvement	Failing
Attendance	Student arrives punctually and is consistently in attendance at class.	Generally on-time; regularly in attendance.	Frequently late or absent.	Typically late or absent.
Preparation	Student is fully prepared to contribute to and benefit from class activities: <ul style="list-style-type: none"> • Has done reading. • Brings texts and other course materials to class. • Completes written assignments on-time. • Arrives at class ready to participate in thoughtful discussion of readings, lectures, and assignments. 	Generally prepared but sometimes unable to contribute to or benefit from class activities fully because readings or other assignments have not been completed on-time, texts and materials are not at hand, or student is otherwise not thoughtfully prepared or able and ready to participate.	Frequently unprepared because readings and assignments have not been completed, texts and materials have not been brought to class, or the student is otherwise not thoughtfully prepared for class or able and ready to participate in classroom activities.	Typically unprepared to contribute to or benefit from the class or to take part in classroom activities in any meaningful way.
Engagement	Student actively and appropriately takes part in class discussion. Demonstrates a strong command of course material and ability for critical engagement with it.	Regularly takes part in class discussion. Comments are generally relevant but demonstrate incomplete command of course material or a lack of critical engagement with it.	Seldom takes part in discussion without being prompted and frequently demonstrates little engagement with course material. Comments are frequently superficial or irrelevant.	Typically does not take part in class discussion, even when prompted, or hinders discussion by making superficial or irrelevant comments. Shows little or no engagement with course material.
Contribution	The class is made better by the student's contributions.	The student contributes to the good of the class.	The student's contributions do not advance the good of the class.	The student's presence in the class adversely impacts the educational experience of others.



Statement on Academic Integrity

The College Core Curriculum, College of Arts and Science

As a student at New York University, you have been admitted to a community of scholars who value free and open inquiry. Our work depends on honest assessment of ideas and their sources; and we expect you, as a member of our community, likewise to maintain the highest integrity in your academic work. Because of the central importance of these values to our intellectual life together, those who fail to maintain them will be subject to severe sanction, which may include dismissal from the University.

Plagiarism consists in presenting ideas and words without acknowledging their source and is an offense against academic integrity. Any of the following acts constitutes a crime of plagiarism.

- Using a phrase, sentence, or passage from another person's work without quotation marks and attribution of the source.
- Paraphrasing words or ideas from another's work without attribution.
- Reporting as your own research or knowledge any data or facts gathered or reported by another person.
- Submitting in your own name papers or reports completed by another.
- Submitting your own original work toward requirements in more than one class without the prior permission of the instructors.

Other offenses against academic integrity include the following.

- Collaborating with other students on assignments without the express permission of the instructor.
- Giving your work to another student to submit as his or her own.
- Copying answers from other students during examinations.
- Using notes or other sources to answer exam questions without the instructor's permission.
- Secreting or destroying library or reference materials.
- Submitting as your own work a paper or results of research that you have purchased from a commercial firm or another person.

Particular emphasis is placed on the use of papers and other materials to be found on the World-Wide Web, whether purchased or freely available. In addition to having access to the same search engines as students, faculty also have at their disposal a number of special websites devoted to detecting plagiarism from the web.

Plagiarism and other cases of academic fraud are matters of fact, not intention. It is therefore crucial that you be diligent in assuring the integrity of your work.

- Use quotation marks to set off words that are not your own.
- Learn to use proper forms of attribution for source materials.
- Do your own original work in each class, without collaboration, unless otherwise instructed.
- Don't use published sources, the work of others, or material from the web without attribution.
- For further information, consult the College of Arts and Science website on academic integrity at <http://core.cas.nyu.edu/docs/CP/4321/AcademicIntegrity.pdf>.



Why a Core Curriculum? A Guide for Students

The College Core Curriculum, College of Arts and Science

The College Core Curriculum is the group of foundational courses that every student must complete in order to earn a degree from the College of Arts and Science. *It represents the considered judgment of the faculty about what every College graduate should know as a part of his or her liberal arts education.* In other undergraduate divisions at NYU, faculty of those schools have adopted parts of the curriculum to provide a core experience in the liberal arts for their students as well. Because it is shared by students across different schools, majors, and programs, the Core is also sometimes called the *general education curriculum*.

What's "liberal" about the liberal arts?

"Liberal" comes from the Latin word *liber*, meaning "free." In ancient Greece and Rome, *liberal* education was the pursuit of *free* men, that is, those with the means and leisure to be able to devote themselves to learning, rather than to labor.

Today when we speak of "liberal education," we mean an education in the "liberal arts," *an education for men and women that frees intellectual capacities and the imagination through the study of human endeavor on a broad scale, from music, art, and philosophy, to encounters with nature and with cultures of other times and places.*

What are the "liberal arts"?

Sometimes also called the "arts and sciences" or "liberal arts and sciences," in the medieval university curriculum they were seven in number: grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music.

Today, the liberal arts encompass all the disciplines of the humanities and social sciences, mathematics, and the natural sciences—*all those areas of inquiry that are pursued for the sake of expanding human knowledge, rather than as training for a particular profession.*

What's the practical value of liberal education?

Education in the liberal arts builds your critical, analytic, and communications skills, giving you the preparation you need to flourish in the world of work and to become a productive member of society.

More than this, however, *education in the liberal arts is preparation for life as a responsible, actively engaged citizen, equipping you with the open-mindedness and soundness of judgment necessary to reason, act, and lead.* Indeed, this University—and the whole enterprise of higher education in the United States—was founded on the belief that college graduates have a special opportunity and responsibility to contribute to the common good.

What are the faculty's specific goals for the College Core Curriculum?

In designing the Core Curriculum, the faculty sought to ensure that students would expand their capacity to communicate effectively, by *improving their writing and gaining proficiency in a foreign language*. This is why every undergraduate must complete *Writing the Essay* or its equivalent, and why the University maintains extensive opportunities for language study both in New York and at the global sites, as well as the non-credit Speaking Freely program.

The faculty also wanted to provide every student with opportunities to build his or her *quantitative skills* and to study *the natural sciences*. These studies give you the knowledge you need to be an independent-minded citizen in a world increasingly shaped by science and technology, where urgent questions of policy require prudent, well-informed judgments. We aim, too, to foster your appreciation of mathematics and the sciences as liberal pursuits.

We likewise believe that students should gain knowledge of *the social sciences*, which study how humans communicate, organize their communities, worship, use language, and engage in trade and diplomacy. Because *the fine and performing arts* connect us in unexpected ways, give pleasure, and reveal new perspectives on the world, the Core Curriculum also includes courses in *Expressive Culture*.

Finally, *students should come to think of themselves as citizens of a larger world by gaining the ability to comprehend how people remote from themselves understand, experience, and imagine their lives. They should also come to know themselves better by engaging critically with the significant ideas that have shaped contemporary culture.* For these reasons, all students in the Core Curriculum complete a course in *Cultures and Contexts* and a course in *Texts and Ideas*.

Does all this mean that you will take a few courses outside your main interests and comfort zone? That is our intention: Stretching the mind and rethinking old assumptions and beliefs are important preparation for your future. The Core Curriculum represents our commitment as a faculty to assuring you an undergraduate education that will equip you for success in your later careers and prepare you for a life of thinking critically and creatively about who you are, who you want to be, and how to better the world we live in.