

JUDAIC STUDIES 301 (Tier II) – SPRING 2015

Jewish Civilization: A “Gateway” Course

INSTRUCTOR

Prof. David Graizbord

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Office Hours: Fridays, 1:30-2:30 PM (please call ahead to make sure I am available) and by appointment.

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CLASS MEETINGS M, W, F 12-12:50 @ CHAVEZ 303

DESCRIPTION OF THE COURSE

JUS 301 is intended as an introductory survey and as a gateway into more specialized courses in Judaic studies. The subject of the course is the Jewish People, one of the oldest nations of the world, whose culture has developed both among and within other cultures as a distinct and relatively continuous whole since Antiquity. Although its content and its precise borders are sometimes difficult to ascertain, “Jewish Civilization” may be defined as the evolving culture—or constellation of related cultures—that the Jews and their Israelite ancestors created and have understood as their collective heritage.

Jewish Civilization is the product of diverse causes and contexts. It has therefore been (and is) manifest in various ways. Like the terms “Jews” and “Judaism,” it has acquired several meanings. In this course we will explore Jewish Civilization through selected topics that will provide you, the students, with a combination of semi-panoramic and microscopic views of some of those meanings. Through an examination of those topics, the course will address the questions of how and why Jews and their Israelite forbears created, recreated, and gave expression to their culture(s), and what significance that has had for them and for history. An overarching goal of the course is that, in the process of exploring these questions, you will develop a disciplined understanding of, and a basic store of knowledge about, Jewish Civilization.

This course explores aspects of Jewish Civilization, including Jewish religion, ethnicity, history, philosophy, literature and languages. Although this is primarily a history course, in general, it strives to deal with these aspects in an interdisciplinary fashion, rather than as discrete phenomena. The course requires that students develop critical thinking and interpretive approaches to culture and cultural production.

This course is required for JUS majors and minors. It is also strongly recommended for all students who wish to take JUS courses (except Hebrew and internships) at the 300-level and above. Finally, the course also satisfies the University’s Tier II requirements.

FORMAT

The course will consist of lectures and, to a lesser extent, discussions. A typical week may work something like this:

1. Mon.: Lecture with discussion. Your job is to come prepared to ask questions that arise from your reading of the assigned material and to bring that material to class.
2. Wed.: Lecture with discussion. Your job is to do the reading assignment, bring it to class, and both pose and answer questions about it.
3. Fri.: Discussion: Your job is to do the reading assignment, bring it to class, and pose and answer questions about it.

OBJECTIVES

The course has five main, interlocking objectives:

- 1) To introduce you to main aspects of Jewish civilization—including significant variants of it—and to allow you to develop a basic “cultural literacy” in that subject. After completing this course, you should be able to identify the core elements of Jewish peoplehood, as well as several major concepts, texts and other artifacts, events, places, names, dates, practices, and issues (dilemmas, crises, diverse processes, etc.), without which Jewish culture would hardly be recognizable as such. By “Jewish Civilization,” after all, we mean a relatively continuous culture or cluster of related cultures that has been relatively distinct and cohesive across the centuries, even while it has displayed and continues to display great variety and flexibility.
- 2) To introduce you to the interdisciplinary study of Jews, Judaism, and some of the many ways in which Jews and others have understood those two terms. Throughout the semester, the instructor will introduce and apply various approaches to Jewish history, identity, and culture. These approaches are informed by such disciplines as history (first and foremost), anthropology, archeology, political science, religious studies, and sociology, and by multi-disciplinary fields like Gender Studies. The instructor will approach such aspects as religion, class, race, gender, and ethnicity, not only as components of Jewish identities, but implicitly as categories of interdisciplinary analysis.

- 3) To introduce you to the disciplined study of *any* culture, in this case through the multi-disciplinary examination of Judaica in several of its dimensions. The case of Jewish Civilization will be especially illuminating to the study of such subjects as cultural formation and survival, religious and ethnic minorities, diasporas, interreligious and interethnic relations, and definitions of religious, racial, economic, and ethnic difference.
- 4) When possible, to introduce you to some of the faculty of the Arizona Center for Judaic Studies, and to their approaches to Judaica.
- 5) To cause you to practice your basic communication and academic skills, such as the ability to speak consistently about complex subjects, and your ability to articulate convincing, stylistically correct, sophisticated, and informed positions regarding culture and history.

After completing this course, successful students should be qualified to enroll in other upper-division JUS courses.

COURSE WEBSITE

The webpage for this course is found in the D2L website: <http://www.d2l.arizona.edu/>. (Check your email regularly!)

REQUIRED BOOKS AND OTHER MATERIALS

1. John Efron, Steven Weitzman, Matthias Lehmann, and Joshua Holo, *The Jews: A History*, 2nd ed. (Upper Saddle River, N.J.: Pearson Prentice Hall, 2014).
2. Barry W. Holtz, ed. *Back to the Sources: Reading the Classic Jewish Texts* (New York: Summit Books, 1984).
3. NOTE: Additional material will be on electronic reserve in the D2L website, or available at other websites, and/or on reserve at the JUS Office (Marshall 420). The required books are on reserve at the JUS office, and may be consulted, on-site, during regular business hours (bring your CatCard).

EXAMS AND QUIZZES

A. Exams: Two “take-home” exams—a midterm and a final—based on weekly reading assignments and lectures.

1. Format: Each exam will consist of at 10 or so previously distributed “ID” items, and 2 or 3 previously distributed essay questions requiring short answers. You will answer 4 of the ID items and one essay question of your choice. Details will follow in class.
2. Material covered: Each exam will address material learned during the preceding 1/2 (or so) of the course.
3. Length: Your responses to each exam should cover approximately 6-8.5 double-spaced, typed pages.
4. Preparation: You will receive review sheets to help you prepare for each exam.
5. DUE DATES: **Midterm:** THURSDAY, 3/5/14 NO LATER THAN 11PM, by D2L
Final or Honors Paper: WEDNESDAY, 5/13/15 no later than 12:30 PM (1/2 hr. after 12 NOON) by D2L

B. Quizzes: at least 8 quizzes based on the assigned reading for given units of the course. A list of tentative quiz deadlines is below. In case I need to reschedule any quizzes, I will typically announce the new due dates in class and amend the D2L site accordingly. Do NOT expect to receive amended due dates by email except in unusual cases.

1. Format: Each quiz will consist of 10 or so multiple-choice questions.
2. Material covered: Each quiz will address reading material assigned for the session and the week each quiz is due.
3. Length: The time allotted will depend on the content of the quizzes, but will often range from 30 min. to 1 hr. (Students who require extra time to complete quizzes because of DRC-documented disabilities must contact me to receive special accommodations.)
4. Preparation: All you need to do to perform well in the quizzes is attend all scheduled classes and follow the reading and preparation schedule that is outlined in this syllabus, below. No “make-up” quizzes will be offered except under special circumstances (see under “Evaluations,” below).
5. PLEASE NOTE: I reserve the right to administer more than 8 quizzes for reasons such as low attendance, low participation in class discussions, and a consistent lack of preparation on the students’ part. I would then adjust the grading percentages at the expense of other graded items.

TENTATIVE Quiz deadlines (Assume these are valid if I do not specifically amend them in class or by email)		
	Due Date	Material Covered
Quiz 1	Mon. 1/26 before class	Efron, et al., 58-113 + Graizbord, “The Rabbinic Concept of Torah”
Quiz 2	Mon. 2/9 before class	D2L assignments by Hyman, Baskin
Quiz 3	Fri. 2/20 before class	Efron, et al.: Assignments for Fri. 2/20 and Mon. 2/23 (see below)
Quiz 4	Fri. 3/13 before class	D2L assignments by Bokser and Fine
Quiz 5	Mon. 3/23 before class	Efron, et al.: Assignment for 3/23 (see below)
Quiz 6	Mon. 4/13 before class	Efron, et al., 329-345 and 371-390 (see also 406-443).

Quiz 7	Mon. 4/27 before class	Efron, et al., 348-358, 390-401, 445-458.
Quiz 8	Fri. 5/1 before class	Efron, et al.: Assignment for 5/1 (see below)

EXAMS, QUIZZES AND WRITING ASSIGNMENTS FOR SECTION 002

Honors students will complete all quizzes and the midterm, as specified above. Instead of the final exam, however, Honors students must prepare a 10-13-page research paper whose topic I have approved and is related to the units of the syllabus covered after the midterm exam. Details, including deadlines, are or will be posted to D2L – read them soon!

GRADING (See also under “Evaluations,” and “How to Estimate Your Grade for This Course,” below)

SUMMARY	Evaluation Category	Section 001	Section 002
	Quizzes:	40% of semester grade (5% each)	40% (5% each)
	Midterm:	15% of semester grade	15%
	Final:	30% of semester grade	30% (Research paper, no final)
	Oral Participation:	15% of semester grade	15%
SEMESTER GRADES: 90-100 % = A, 80-89.99% = B, 70-79.99% = C, 60-69.99% = D, 0-59.99% = E			

- The **midterm** will be graded on its own 100-point scale: 90-100 = A; 80-89 = B; 70-79 = C; 60-69 = D; 0-59 = E.
- Each of the written responses to the **Final Exam** will be read, left unmarked or marked with little comment, and assigned a letter grade. If you then want to go over my evaluation, contact me by email to schedule an appointment. We can then go over my assessment face to face.
- Each of the 8 or more **quizzes** will be graded on its own 10-point scale: 9-10 =A; 7-8 =B; 5-6 =C; 3-4 =D; 0-2 =E.
- I reserve the right to administer more than 8 pop quizzes, or to substitute planned quizzes with on-the-spot, in-class quizzes, for reasons such as low attendance, low participation in class discussions, and a consistent lack of preparation on the students’ part. I would then adjust the grading percentages at the expense of other graded items.
- Grades are not negotiable. They will not be rounded upward. (For example, 89.5 = B, not A.) You do not “get” grades here; you *earn* them.
- Writing assignments for “Reading Days” (if any) may be counted toward quiz scores or participation. Details will be announced in class.

PARTICIPATION IN CLASS DISCUSSIONS

An operating principle of this course is that true learning is participatory. Becoming an educated, sophisticated, and intellectually powerful individual is not a “spectator sport.” Therefore, your participation in class discussions will not only be welcome; it is expected. If you are shy, this class will challenge you to overcome that particular obstacle to your success in life.

You should prepare to participate in class discussions on a weekly basis by completing all the reading assignments on schedule and coming to class with questions, comments, and ready to field questions on the assignments, as I will regularly ask for feedback from you. If you participate, you will develop valuable communication and thinking *skills without which you will not be able to do well in the course*, and will not be able to exercise control, creativity, and leadership in many aspects of your life.

Do you want control over your own education, and by extension, of your own life, and do you wish to positively influence the communities to which you belong, or would you rather be a “fly on the wall,” an inconsequential seat-warmer, to the tune of thousands of (usually borrowed) dollars per semester for over four or five years? The choice is yours.

For purposes of this course, “participation in class discussions” means asking questions, issuing constructive comments, and answering questions *consistently throughout the semester*. It also means speaking in full sentences. It does not mean being present in the classroom, attentive, and generally nice, and saying something every once in a blue moon. To learn how to swim, you have to jump in the water. You cannot learn to swim merely by listening to people talk about it and taking notes quietly. You have to jump in the water and try it yourself. The same applies to learning in my class: You have to orally articulate what you know in order to truly learn it and “own” it. You must speak often.

To earn a “C” in participation, you must speak consistently in the class. “Consistently” means every week, at least in one of the three, scheduled class sessions. To do better than a “C,” you must contribute more often, and substantially, but not X number of times. I do not and cannot tally the number of contributions students make to class discussions. Granted, speaking often will increase your chances of making an impact on discussions – and on my memory – but you do not have to be “The One Who Speaks The Most” to do well in this regard. Just give it your all. *Aim to say something relevant every week*, even if it is wrong or tentative. Think out loud. If you

are shy, write questions or comments down as you read the assignments at home, and read your questions and comments in class. If you want me to help you prepare to say things in class, email me and I can suggest additional strategies (which I will help you apply).

Bear in mind that I do not expect you to be an expert on the subject of the course. You do not need to be Jewish to understand and master the assigned material. Historically, Jews do not do better or worse in this class than non-Jews. So, you should not expect to always make sense or “know The Answer” when you participate in the discussions. Often, there is no “right answer” to historical questions; there are only cogent and persuasive arguments, and less cogent and less persuasive arguments. By the same token, there are always questions to ask about history and culture, so ask them. All I require is participation to the best of your ability. Reactions such as, “Can you go back to what you said earlier about XYZ?” or, “I’m lost!” or, “I don’t understand what you are talking about,” are valid and valuable forms of participation. *Again, think aloud. Get used to it.* If you feel that you have put your foot in your mouth, bear in mind that the feeling is normal and quite common (I feel it all the time!). Relax. There will be other opportunities to speak cogently and persuasively in the class. Think of the classroom as a laboratory where we experiment with ideas, often messy and caustic ones that may ignite and singe our eyebrows, just as a lab scientist experiments with dangerous substances and physical forces. It is OK, in fact, it is necessary to make mistakes in our lab. That’s how we—you and I—learn.

When determining how well or how poorly you performed in the “Participation” component of the class, I do not tally anything. Rather, I ask myself the following questions: Has this student been engaged consistently in discussions? Do I consider the quality of his or her contributions to be excellent, good, poor, or negligible? One thing is for sure: People who say very little or do not say anything when they are in my class lose a whopping 15% of their grade for the semester, which is a shame, and a self-inflicted wound.

POLICIES AND REQUIREMENTS

PREPARATION

1. **Complete all the reading and writing assignments** and come promptly to *each and every class* session prepared to discuss these assignments. There is no better near-guarantee of your basic success in the course than to do this. If you do not understand the assignments see me as early and as often as possible. I want to help you understand them. That is part of my job.
2. **Bring your reading assignments to class**, especially on Mondays and Fridays, when I will probably ask you to consult them. Print out all web-based material (including electronic reserves) and bring your printouts to class on the days that they will be discussed. Prepare to provide responses to any weekly questions that are provided by the instructor. It is best if you briefly write your responses and bring them to class. Print all electronic (D2L) reserves early to avoid last-minute crises when you are trying to write your essays for the exams.
3. When preparing your essays for the exams of this course, you should read or at least consult any items listed as “**Recommended**” in the schedule of reading assignments (below). Reading only the required reading assignments may result in lower scores for your essays.

ATTENDANCE

1. Your **attendance** at each and every class session **is required** and extremely important for the success of the course—and for yours. Although cases vary, students who do not attend my classes regularly will very rarely earn a course grade above a “C.” Often, they will not even earn a semester score above a “D”; many will fail the classes entirely. If I notice that you are not attending class regularly, I may return your written work to you, unexamined, and you will receive a letter grade of “E” for it unless you can *immediately* provide me with evidence that you have, in fact, been in class regularly. “Immediately” means the same day that I return the written work to the class (if you are absent on that day, too bad. You have probably missed too much of the class already, in which case you should not remain enrolled.)
2. Students who are absent during either or both of the first two, scheduled class sessions *may* be administratively dis-enrolled (=“dropped”) from the course. It is ultimately your responsibility to manage your enrollment and financial aid status.
3. There will be no opportunities to make up missed work—including quizzes—except in cases of family-related emergencies, medical emergencies, University-approved absences, and University-recognized religious holidays as described in various items of this section. If you know that you will not be able to complete an assignment because of an illness, family-related emergency, a religious holiday, or Dean-approved commitment, let me know this before your absence if at all possible. Otherwise, it may be impossible to grant you an excuse for any work you miss. **Do not expect forbearance in the case of quizzes, however, as these usually only require less than an hour to complete. I assume that you will be able to devote the few minutes allotted to each quiz except in truly extreme cases. Budget your time accordingly.**
4. To account for any and all missed assignments, it is best if you keep an electronic (email) record of your situation. In case of a missed assignment, you may wish to send me a note by email to let me know of your general circumstances (e.g., “I did not complete quiz #3 because I was called up by my National Guard unit to conduct military exercises”). Typically, it is not necessary, neither is it required, for you to delve into fine details, however. It is never my intention to violate your privacy. When disclosing information about your status, just use common sense. If you wish to provide documentary proof that you were absent because of

an illness, you may, for instance, provide a copy of a receipt of your visit to a physician; it is typically not necessary for the physician's office to write a note for you, much less provide any but the most general details of your health.

5. Your attendance on the date that Course Evaluation forms will be completed – TCE day – is absolutely mandatory, except in cases of medical and/or family emergencies, University-approved absences, and/or religious holidays. Attendance may be checked on that day by roll call. The instructor of record may penalize unexcused absentees by downgrading their final grade for the semester by 5% points. On most semesters, I will announce the date that Course Evaluation forms are to be completed. If no announcement is made, assume that Course Evaluation forms are to be completed during the last scheduled class session before Finals' Week.
6. Absences pre-approved by the UofA Dean of Students (or the Dean's designee) will be excused.
7. Students who can conceivably demonstrate their affiliation with an organized religion will be granted a deadline-extension to complete the midterm exam, and, depending on the circumstance, one or more quizzes, if their observance of religious holidays in which work is traditionally forbidden must occur during all of the time that has been allotted for the completion of the quiz(zes) or midterm exam. *Loss of work-time owing to travel to and from holiday observances that does not take place during the holidays themselves will not be excused and cannot be used to calculate extended deadlines.*
8. Students remain responsible for the material covered during their absence(s). If you miss a class meeting, do the reading assigned for that session, ask one of your classmates for his/her notes on the session, review the notes, and only then contact me if you have questions. I cannot and will not replicate class lectures and discussions for absentees. (The questions "What did I miss?" and, "Did I miss anything important?" have an obvious answer: "Yes, you missed the class. The class is important." Please do not ask these questions). Also, I will not email exams, class notes, and assignments to students except in cases in which the students are undergoing extraordinary difficulties. JUS 301 is not a correspondence course.
9. Students who observe Judaism strictly are expected to attend all class sessions scheduled for *erev yom tov* and *erev chag*.

REQUIREMENTS FOR HONORS STUDENTS

10. See the instructions and deadlines in D2L concerning the research paper you must complete in lieu of the final exam.

USING D2L

11. To access reading material on electronic reserve, log on to the D2L website at: <http://www.D2L.arizona.edu> . You will need to enter your UA NetID and password to access the site's content. You may submit writing assignments electronically at designated drop-boxes in the website or as instructed by the teaching faculty.
12. Since all materials can be found on-line, and/or in the main stacks of the Main Library, and/or at the JUS office (Marshall 420, M-F 9-4), or sometimes at local libraries, not being able to access course reserves electronically is no excuse for not reading assignments. Make use of computer terminals on campus if your home's internet connection and/or your own computer and printer are unreliable or otherwise inadequate.
13. PLEASE NOTE: Students are responsible for checking their email on-line to receive course-related messages. CHECK YOUR EMAIL OFTEN!

EVALUATIONS

14. **Midterm papers that are submitted late** will be downgraded as follows: If you submit your work within 2 hours after the deadline: minus 6 points. If you submit the material verifiably 2-8 hours after the deadline: minus one full letter grade. If the paper is submitted or received over 8 hours after the deadline: a failing grade of "E." Unfortunately, the deadlines for submitting semester grades to the University Registrar prevent me from accepting **final exam papers that are submitted late** except under extreme circumstances or per DRC guidelines. If you foresee problems in meeting deadlines, contact me in advance.
15. If you cannot complete a quiz or quizzes for a reason other than your observance of an approved religious holiday, and/or having to deal with a family or medical emergency, or a Dean-approved absence (see relevant items, above), your quiz or quizzes will be assigned a grade of "E" (a failing grade worth zero points towards your final grade for the course).
16. If you miss a quiz because of an approved religious holiday, and/or a medical or family emergency that you can conceivably document, or a Dean-approved absence, your next quiz will be counted twice for purposes of calculating your final grade for the semester. If you miss the last administered quiz because of an approved religious holiday, and/or a medical or family emergency that you can conceivably document, or a Dean-approved absence, a grade of "C" will be assigned to the missed quiz for purposes of determining your final grade for the semester. *Be aware that since you will have more than one day to complete each of the quizzes, and the quizzes only require 30-60 minutes to complete by themselves, an extenuating circumstance that covers only part of the time allotted for the completion of the quiz(zes) means that your failure to complete the quiz or quizzes will not be excused, and no extension of the deadline will be granted.*

17. If you submit the midterm and/or the final exam in a timely manner and the work is complete, but earn a failing score for that material, that exam, or exams, will be assigned 5 points each for purposes of determining your final grade for the course. However, if you earn a failing score for any exam because you submitted it (or them) late, or because you failed to submit it (or them), a score of 0 (zero) points will be assessed for purposes of calculating your final grade for the course.
18. No resubmissions of exams or other assignments will be accepted without special permission. If you are willing to rewrite an exam or other assignment (excepting quizzes) that you submitted in a timely fashion and that was complete, but for which you earned a letter grade of "D" or below, contact me ASAP to discuss this. You may then request special permission to rewrite your assignment and resubmit it within a time period (usually one week) specified by me, the instructor. I will evaluate your request and let you know of my decision as soon as possible. Be aware, however, that in most cases I will deny such requests, especially those involving final exams. Students may not resubmit more than one exam or term paper per semester.
19. No "extra credit" or "make up" work will typically be assigned.
20. Final grades for the semester, and grades for individual assignments, are not negotiable and will not be rounded upward. For example, 89.5 = B, not A.

ACADEMIC INTEGRITY

21. You must abide by all University regulations concerning academic honesty and plagiarism, as specified in the University's *Code of Academic Integrity*. Papers that read oddly alike will be treated as possible violations of the *Code*. See under "Code of Academic Integrity" at: <http://deanofstudents.arizona.edu/codeofacademicintegrity>. Plagiarism is defined as using the ideas and words of others without indicating whose ideas and whose words they are. For a more in-depth discussion, see <http://www.library.arizona.edu/help/tutorials/plagiarism/index.html>. If you quote, use quotation marks and give the reference. If you use ideas only and not the actual words, give the reference but do not use quotation marks. The penalty for cheating or plagiarism in this course is zero credit for any assignment in which it occurs, and you may be reported to the Dean of Students.

COURSE POLICY ON COPYRIGHT AND THE USE OF CLASS NOTES:

22. I hold the copyright in my lectures and written course materials in the Powerpoint presentations for this class. That copyright includes student notes and summaries that substantially reflect my lectures or materials. These materials are made available only for personal use by students and for purposes of this class only. *Students may not distribute or reproduce the materials for commercial purposes without my express written consent.* (This does not prevent students from sharing notes on an individual basis for personal use.) Violations of my copyright violate the Code of Academic integrity and may result in course sanctions—in a word, you will earn a failing grade for the semester.

BEHAVIOR IN THE CLASSROOM

23. I expect all students to turn off their cell phones, pagers and other non-essential beeping devices for the duration of all class sessions.
24. *Students may not use laptop computers and phones or e-readers with web access during class sessions* unless the students, through the DRC, document a disability or other special condition(s) that require the use of such computers, phones, and/or e-readers.
25. I expect students to refrain from socializing during the class sessions and to act courteously towards others at all times. Students may not use cell phones or pagers during class time except in case of a dire emergency. Students may not chat, eat meals, sleep, read newspapers, check and/or send text messages ("**texting**"), listen to music or otherwise behave disruptively during class time. The classroom is not a movie theater or a sport arena. This is *your* education. Be there. No disruptions, such as texting, socializing during class lectures and discussions, aggressively interrupting others' speech, and engaging in threatening behavior, will be tolerated. A definition of and policies against threatening behavior at the University are accessible at: <http://policy.arizona.edu/threatening-behavior-students> "Threatening behavior" means any statement, communication, conduct or gesture, including those in written form, directed toward any member of the University community that causes a reasonable apprehension of physical harm to a person or property. A student can be guilty of threatening behavior even if the person who is the object of the threat does not observe or receive it, so long as a reasonable person would interpret the maker's statement, communication, conduct or gesture as a serious expression of intent to physically harm. Students who engage in disruptive and/or threatening behavior may be referred to the Dean of Students for disciplinary action.

SPECIAL NEEDS

26. Students with Disabilities: If you anticipate barriers related to the format or requirements of this course, please meet with me ASAP so that we can discuss ways to ensure your full participation in the course. If you determine that disability-related accommodations are necessary, please register with Disability Resources (621-3268; <http://drc.arizona.edu/>) and notify me of your eligibility for reasonable accommodations. We can then plan how best to coordinate your accommodations.

27. Students with special needs who are registered with the S.A.L.T. and/or the Disability Resource Center must submit appropriate documentation to request and arrange for special accommodations.
28. DRC-authorized students who qualify for extended deadlines (e.g., “time and a half”) may receive grades of “I” (Incomplete) for the semester until their final exams are reviewed. At that point, I will request that the “I” grade be replaced with a regular letter grade.

CHANGES TO THE SYLLABUS

29. The information contained in this course syllabus, other than the information contained under the sections entitled “Grading,” “Evaluations” and “Attendance” above, except as noted above, may be subject to change with reasonable advance notice, as deemed appropriate by me (the instructor).

DOING WELL IN THIS COURSE

“Doing well” in this course is not merely a matter of working hard. It is a matter of understanding and skill. At this level, either you possess and use the thinking, reading, speaking, time-budgeting, social, and especially *writing* skills that translate into success in the course, or you do not. This is irrespective of your effort, earnestness, respectfulness, niceness, ability to pay attention, and so on. The course will allow you to exercise and improve your academic skills, but is not designed *primarily* to teach college-level writing and related communication skills. The course is not designed, neither is it my job, to help you achieve specific academic and/or career goals that do not pertain to the course objectives listed above, such as getting into law school, business school, or meeting requirements for receiving financial assistance.

This class assumes no prior knowledge of Jews and of Judaism whatsoever. You do not need to be Jewish to do well in the class. Students who have a background in Judaica may know a few relevant terms and facts, but this does not mean that these students will do better or worse in the course than students who do not possess such a background. Much of what this course covers is not part of a traditional, synagogue- or day-school- or yeshiva-based education in any case. More importantly, the approach of this course is secular and empirical, not traditional and/or partisan. Perfect objectivity is very difficult and often impossible to achieve, but the course is not intended to argue for or against Jews and Judaism. This means that all students have an equal opportunity to perform well in the course. Advice for optimizing your performance is listed below.

HOW TO OPTIMIZE YOUR PERFORMANCE

1. **Establish a good rapport with your instructor(s)** early on. Do this by coming to each and every class session prepared (having read the assigned material—including the syllabus) and in a timely fashion, by asking questions as they arise, and by participating consistently in class discussions. **SPEAK UP!** Doing this will convey that you are interested, mature, resourceful, and reliable. As you know, true learning is not a “spectator sport.” You are entrusted with considerable power and control over your own education. There is no better way to own that power, to seize and exercise that control, than to prepare for class sessions *outside* the classroom and to participate in the sessions to the best of your ability.
2. Accomplish much of your learning outside the classroom by **immersing yourself in the reading assignments**. Read actively. Think while you read. Ask questions of the authors. Write down your reactions to what you read and convey these impressions in class. Mark the things you do not understand and ask the teaching faculty about them in class or by e-mail. Write notes on the material that you read for the class; do not merely “scan” texts or underline whatever seems to be important without digesting it. On “How to Read in College,” see for instance: <http://blogs.swarthmore.edu/burke/permanent-features-advice-on-academia/how-to-read-in-college/>. See also, “How to Read a (Good) Book in One Hour,” at: <http://savageminds.org/2007/10/01/how-to-read-a-good-book-in-one-hour/>.
3. **Focus on understanding the assigned reading material and on sharpening your communication skills, rather than on securing certain grades**. Be assured that you are largely in control of your performance in the class. This is because students’ scores are earned, not doled out arbitrarily. At any rate, in the grand scheme of life, grades are almost completely insignificant. By contrast, your learning, and how you learn, are crucial, *irrespective of your grades*. Please know that good instructors will not like you more or less according to your grades. They will, by contrast, appreciate and accommodate your genuine interest, your willingness to learn, and your positive attitude, regardless of the current level of your intellectual development and skills. A word of advice: Instructors love to talk about what they teach. Do not talk to them about grades. Talk to them about the substance of their course, as mastering it is a key to good performance. Talk to them about improving your skills. Putting grades at the front and center of a conversation with your instructors conveys that you are not a mature person but a “grade-grubber” and mere status-seeker who thinks nothing of hassling people to achieve a certain rank and placement irrespective of actual merit—or lack of merit.
4. **Use available resources**. This course is largely about reading and writing. How well and how correctly you express your ideas in writing is especially crucial to your performance in the course. Your professor, your Graduate Teaching Associate, the library staff, academic and psychological counselors, and the staff of the **U of A’s Writing Center**

(<http://thinktank.arizona.edu/tutoring/writing>, 626-0530) and Writing Skills Improvement Program (<http://wsip.arizona.edu>, 621-5849), among other services, are here to try to help you where and when it is appropriate to do so. We may do this only if you articulate your needs to us. I advise ALL students to make appointments with the staff of the Writing Center NOW for review of rough drafts of essays before the applicable deadlines (see list of assignments, above).

5. **Summary:** Your job is to **complete all reading assignments, come to every class session**, and, above all, to think, question, and learn from the assignments and class discussions. To perform to the best of your ability, do the following: read and listen actively, fully and consistently participate in class discussions, be timely, complete all assignments, follow instructions thoroughly, budget your time well, refrain from all rudeness, and ask for help whenever you need it. (An itemized list of all assignments is below.)

CLASS SCHEDULE AND READING ASSIGNMENTS

INTRODUCTION TO THE COURSE

Wed. 1/14 --Read this course syllabus in its entirety. Pose any questions you have about it in class or by email.

I. JEWISH CULTURE AS A CIVILIZATION AMONG OTHERS

Fri. 1/16 --David Graizbord, "Key Questions on Being Jewish." (D2L)

II. THE HEBREW BIBLE AND THE ORIGINS OF JEWS AND JUDAISM

Mon. 1/19 MLK DAY – NO CLASSES

Wed. 1/21 --Efron, et al., 1-17, 21-57 (Chapters 1-2).
 --Recommended: Joel Rosenberg, "Biblical Narrative" in Holtz, ed., 31-37.
 --Recommended: Edward Greenstein, "Biblical Law," in Holtz, ed., 83-101.
 --Recommended: Beth Alpert Nakhai, "Gender and Archaeology in Israelite Religion," *Religion Compass* 1.5(2007): 512-528. (D2L)

Fri. 1/23 (Continuation of lecture and discussion for Unit II)

III. MONOTHEISM, HELLENISM, AND THE EMERGENCE OF RABBINIC JUDAISM

Mon. 1/26 --Efron, et al., 58-148 (Chapters 3-5).
 --David Graizbord, "The Rabbinic Concept of 'Torah.'" (D2L)

Wed. 1/28 --Robert Goldenberg, "Talmud" in Holtz, ed., 129-142.
 --Barry W. Holtz, "Midrash" in Holtz, ed., 177-186.
 --Recommended: Lawrence H. Schiffman, "The Making of the Mishnah and the Talmud," at:
<http://printingthetalmud.org/essays/1.pdf>

Fri. 1/30 --"Selections from the Core Rabbinic Texts" (D2L)

IV. JEWISH ETHICS AND RELIGIOUS PRACTICE

Mon. 2/2 --Laurence H. Schiffman, "The Life of Torah" in *From Text to Tradition: A History of Second Temple Rabbinic Judaism* (Hoboken: Ktav, 1991), 240-265. (D2L)
 --Recommended: Solomon Ganzfried, *Kitzur Shulhan Arukh: A Compilation of Jewish Laws and Customs*, trans. Hyman E. Goldin (New York: Hebrew Publishing Company, 1996), 91-101,110-114. (D2L)

Wed. 2/4 --Steven M. Lowenstein, "Religious Practice: How the Written tradition Unites and the Oral Tradition Divides" in *The Jewish Cultural Tapestry: International Jewish Folk Traditions* (New York: Oxford University Press, 2000), 85-117. (D2L)

Fri. 2/6 --Selections from *Mishnah: Pirkei Avot*. (D2L)

V. GENDER, JUDAISM, AND JEWISH STUDIES

Mon. 2/9 --Paula Hyman, "Gender and Jewish History," *Tikkun* 3.1(1988): 35-38
 --Judith Baskin, "Women in Rabbinic Literature," at:
http://www.myjewishlearning.com/beliefs/Issues/Gender_and_Feminism/Traditional_Views/Rabbinic.shtml

--Recommended: Ross Kraemer, "Rufina and Her Sisters," at http://www.myjewishlearning.com/history/Ancient_and_Medieval_History/539_BCE-632_CE/The_Diaspora/Women.shtml

Wed. 2/11 --Judith Plaskow, *Standing again at Sinai* (New York: HarperOne, 1991) 2-10.

VI. THE JEWISH "PRAYERBOOK" AND THE JEWISH CALENDAR

Fri. 2/13 --Alan Mintz, "Prayer and the Prayerbook," in Holtz, ed., 403-426.
--"Festivals," in *A Historical Atlas of the Jewish People*, ed. Eli Barnavi (New York: Knopf, 1992), 72-3. (D2L)

Mon. 2/16 (Continuation and catch up)

Wed. 2/18 --Psalm 147 (part of the standard morning liturgy for Sabbath and Festivals), at: <http://www.mechon-mamre.org/e/et/et26e7.htm>

VII. MEDIEVAL JEWISH CULTURES: BAVEL, ASHKENAZ, AND SEPHARAD

Fri. 2/20 --Efron, et al., 149-160, 172-177, 178-195, 205-207 (Chapters 6-7).
--Recommended: Edward Greenstein, "Medieval Bible Commentaries," in Holtz, ed., 213-260

Mon. 2/23 --Efron, et al., 161-172, 195-205 (Chapters 6-7).
--Recommended: Norbert M. Samuelson, "Medieval Jewish Philosophy," in Holtz, ed., 261-304.

Wed. 2/25 --Solomon Bar Samson, "The Crusaders in Mainz, May 27, 1096," in Jacob Rader Marcus, ed., *The Jew in the Medieval World: A Sourcebook, 315-1791*, (New York: JPS, 1938), 115-120, at: Medieval Internet Sourcebook, <http://www.fordham.edu/halsall/source/1096jews-mainz.html>
--Abraham Ibd Daud, "On Samuel Ha-Nagid, Vizier of Granada, 993-d. after 1056," in Jacob Rader Marcus, ed., *The Jew in the Medieval World: A Sourcebook, 315-1791*, (New York: JPS, 1938), 297-300, at: Medieval Internet Sourcebook, <http://www.fordham.edu/halsall/source/ha-nagid.html>

Fri. 2/27 (Continuation and catch up. If time permits: Review for Midterm.)

THE MIDTERM EXAM WILL BE AVAILABLE, IN HARD COPY ONLY, AT THE END OF CLASS ON FRI. 2/27; YOUR RESPONSES ARE DUE BY D2L THURSDAY, 3/5/15 NO LATER THAN 11PM.

VIII. EARLY MODERN JEWISH CULTURE: COALESCENCE, VARIETY, AND CULTURAL FERMENT

Mon. 3/2 **READING/WRITING DAY – NO CLASS** (Your Assignment: Complete your exams).

Wed. 3/4 --Efron, et. al., 209-258 (Chapters 8-9). (Continuation)

Thurs. 3/5 **NO CLASS TODAY, BUT MIDTERM EXAMS ARE DUE TODAY BY D2L, NO LATER THAN 11PM.**

Fri. 3/6 --Menasseh ben Israel, "How Profitable the Nation of the Jews Are," *The Jew in the Modern World: A Documentary History*, ed. Paul Mendes-Flohr and Jehuda Reinharz, 2nd ed. (New York: Oxford University Press, 1995) 10-13. (D2L)
--Recommended: H. H. Ben-Sasson, "Jewish Settlement and Economic Activity in the Sixteenth and Seventeenth Centuries," *A History of the Jewish People* (Cambridge: Harvard UP, 1976) 628-645. (D2L)

XIX. KABBALAH AND HASIDISM

Mon. 3/9 --Lawrence Fine, "Kabbalistic Texts" in Holtz, ed., 305-352.
--Efron, et al., skim 166-172, then read 199-202, 221-223, 256-258, 287-295.

Wed. 3/11 (Continuation)

Fri. 3/13 --Ben Zion Bokser, ed., "The Zohar," *The Jewish Mystical Tradition* (New York: Pilgrim Press, 1981), 116-130. (D2L)
--Lawrence Fine, "Isaac Luria," *Safed Spirituality* (Mahwah: Paulist Press, 1984), 61-80. (D2L)
--Recommended: Arthur Green, "Teachings of the Hasidic Masters," in Holtz, ed., 361-399.

SPRING BREAK : MARCH 14-22

X. JEWS AND JEWISH IDENTITIES IN MODERN TIMES: WESTERN AND CENTRAL EUROPE

- Mon. 3/23** --Efron, et al., 259-280 (part of Chap. 10) and 299-304, 309-323, skim 329-345 (part of Chap. 11).
- Wed. 3/25** --Strongly recommended: Todd M. Endelman, "Jewish Self-Identification and West European Categories of Belonging," in Zvi Gitelman, ed., *Religion or Ethnicity: Jewish Identities in Evolution* (New Brunswick and London: Rutgers Univ. Press, 2009), 104-130. (D2L)
- Fri. 3/27** --Franz Kafka, "A Report to an Academy," in *The Basic Kafka* (New York: Washington Square Press, 1971), 245-254.

XI. JEWS AND JEWISH IDENTITIES IN MODERN TIMES: EASTERN EUROPE

- Mon. 3/30** --Efron, et. al., 296-298, 304-313, 325-329, 341-358, 367-379, 384-390 (in Chaps. 11-13)
- Wed. 4/1** (Continuation)
- Fri. 4/3** --Isaac Bashevis Singer, *Love and Exile* (New York: Farrar, Straus, Giroux, 1986) xiii-xx, 160-64. (D2L)

XII. JEWS AND JEWISH IDENTITIES IN MODERN TIMES: SEPHARDI AND MIZRAHI JEWRIES

- Mon. 4/6** --Efron, et al., 280-281, 304, 401-405.
- Wed. 4/8** (Continuation)
- Fri. 4/10** --Elie Cohen-Hadria, "The Gallicization of a Tunisian Jewish Boy in the Years Just Prior to World War I," *The Jews of Arab Lands: A History and Source Book*, ed. Norman A. Stillman (Philadelphia: Jewish Publication Society, 1979) 250-252. (D2L)
--Recommended: Lucette Valensi, "Multicultural Visions: The Cultural Tapestry of the Jews of North Africa" in *Cultures of the Jews: A New History*, ed. David Biale (New York: Schocken, 2002), 887-931. (D2L)

XIII. MODERN ANTISEMITISM

- Mon. 4/13** --Efron, et. al., 329-345, 371-381.
- Wed. 4/15** (Continuation)
- Fri. 4/17** (Continuation and catch up)

XIV. THE HOLOCAUST

- Mon. 4/20** --Efron, et. al., review 329-345, 371-381, and read 406-443 (in Chaps. 12-14).
- Wed. 4/22** (Continuation)
- Fri. 4/24** PASSOVER—NO CLASS. But you do have the following reading assignment for Monday, 4/27:

XV. MODERN ZIONISM AND THE STATE OF ISRAEL

- Mon. 4/27** --Howard Sachar, *A History of Israel: From the Rise of Zionism to Our Time* (New York: Knopf, 1986), 279- 314.
--Efron, et al., 348-358 (in Chap. 12), 390-401 (Chap. 13), 445-458 (in Chap.15)
--Shlomo Avineri, "Zionism as a National Liberation Movement," *Jerusalem Quarterly* 10(1979): 133-144. (D2L)
- Wed. 4/29** PASSOVER—NO CLASS. But you do have the following reading assignment Friday, 5/1:
--Puah Rakowski, "A Mind of My Own," in Lucy S. Dawidowicz, ed., *The Golden Tradition: Jewish Life and Thought in Eastern Europe* (Syracuse: Syracuse University Press, 1996), 388-393.

XVI. JEWS IN THE UNITED STATES: A HISTORICAL OVERVIEW

- Fri. 5/1** --Efron, et al., 275-277, 359-364, 458-468 (in Chaps. 10, 12, and 15).
- Mon. 5/4** --The Pittsburgh Platform, at: http://www.jewishvirtuallibrary.org/jsource/Judaism/pittsburgh_program.html
--Chaim Zhitlowsky, "Yiddish and the Future of American Jewry (1915)," in *The Jew in the Modern World*, ed. Paul Mendes-Flohr and Jehuda Reinharz, 3rd. ed. (New York: Oxford, 2011), 551-552.
- Wed. 5/6** TCE DAY – ATTENDANCE IS ABSOLUTELY MANDATORY FOR ALL STUDENTS. (Continuation and catch-up)

**THE FINAL EXAM WILL BE AVAILABLE, IN HARD COPY ONLY, AT THE END OF CLASS ON Wed. 5/6;
YOUR RESPONSES ARE DUE Wednesday, 5/13 no later than 12:30 PM (1/2 hr. after 12 NOON) by D2L.**

APPENDIX: HOW TO ESTIMATE YOUR GRADE FOR THIS COURSE

This course employs a “weighted percentage” system, not a simple “points out of...” system. This means that each graded assignment has its own specific weight as a percentage of the overall semester grade. The overall semester grade is the sum total of all those weights. The final, letter grade for the semester corresponds to the value of that sum total according to the following semester grading scale: 90-100 =A; 80-89.99 = B; 70-79.99= C; 60-69.99 = D; 0-59.99 = E.

Here is an example:

Assignment	Student’s score	X	Weight of the assignment as a % of semester grade	=	Weight of student’s score towards semester grade	Letter grade corresponding to score
Quiz 1	8/10 =.8	X	5	=	4	B
Quiz 2	7/10 =.7	X	5	=	3.5	B
Quiz 3	0/10 = 0	X	5	=	0	E
Quiz 4	9/10 =.9	X	5	=	4.5	A
Quiz 5	7/10 =.7	X	5	=	3.5	B
Quiz 6	8/10 =.8	X	5	=	4	B
Quiz 7	9/10 =.9	X	5	=	4.5	A
Quiz 8	10/10 =1.0	X	5	=	5	A
Midterm Exam	80/100 =.8	X	15	=	12	B
Final Exam	81/100 =.81	X	30	=	24.3	B
Participation	6/10 = .6	X	15	=	9	C
TOTALS	225/290		100%	=	74.3	C

Please note that in the above example, the fictitious student earned low B scores on both exams, missed or simply failed Quiz 3, and performed poorly in Participation (which means that he/she spoke up a bit, but not enough to make an impact on the discussions). This pushed his/her semester grade down to a C, despite the fact that he/she earned fairly high quiz scores aside from Quiz 3, and managed to earn a B in both exams. Also note that this is not a simple “X points out of...” grading system. If it were, the student would have earned a 77 (a high C) for the semester (since 225/290 =.7759, and .7759 X 100 = 77.59), and not a 74.3 (a low-to-flat C).

Below is a worksheet that you may use to estimate your performance level:

Assignment	Student’s score	X	Weight of the assignment as % of semester grade	=	Weight of student’s score towards semester grade	Letter grade corresponding to score
Quiz 1	___/10 = ___	X	5	=	_____	_____
Quiz 2	___/10 = ___	X	5	=	_____	_____
Quiz 3	___/10 = ___	X	5	=	_____	_____
Quiz 4	___/10 = ___	X	5	=	_____	_____
Quiz 5	___/10 = ___	X	5	=	_____	_____
Quiz 6	___/10 = ___	X	5	=	_____	_____
Quiz 7	___/10 = ___	X	5	=	_____	_____
Quiz 8	___/10 = ___	X	5	=	_____	_____
Midterm Exam	___/100 = ___	X	15	=	_____	_____
Final Exam	___/100 = ___	X	30	=	_____	_____
Participation	___/10 = ___	X	15	=	_____	_____
TOTALS	___/290		100%	=	_____	_____

The Big Picture: Understanding What You are Really Getting Out of College

What one studies is less important in the long term than *how* one studies. The purpose of an undergraduate education is not to prepare students for professional and business careers (the University...is not a trade school, after all), but to teach them how to read and think critically and how to express complex ideas cogently. These are the goals of a liberal arts education. A concentration in Judaic studies or classics prepares students for the rigors of law school as well as a concentration in political science does.

Todd M. Endelman, William Haber Professor of Jewish History, University of Michigan