

JUS 370B—Fall 2015

(HYBRID VERSION)

History of the Jews: The Medieval and Early Modern Periods

INSTRUCTOR

Prof. David Graizbord

Office: Judaic Studies, 845 N. Park Ave., Suite 420, Tucson, AZ 85721-0158

Hours: Wednesdays, 12:40-2:40PM and by appt. (Call ahead to make sure I am available)

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CLASS MEETINGS

Sections 001 and 002: M,W, F, 12:00-12:50 in CHAVEZ 104.

NOTE: THE LECTURES AND QUIZZES WILL BE AVAILABLE ON-LINE VIA D2L, SO MOST WEEKS, THE CLASS WILL ONLY MEET ON WED. (PLUS A FEW FRIDAYS). SEE THE SCHEDULE OF READING ASSIGNMENTS AND CLASS MEETINGS BELOW.

COURSE DESCRIPTION

In this course we will survey key events and themes in Jewish history as it developed from Late Antiquity through the eighteenth century, with a special emphasis on events in Europe and the Mediterranean world between the conversion to Christianity of the Roman emperor, Constantine, in 312 C.E, to the Hasidic revival of the 1750s.

One of our foremost tasks will be to understand the development of Jewish culture, especially the phenomena of Jewish adaptation and survival in the face of political weakness, dispersion, and frequent persecution. To do this we will explore the meaning(s) that exile and minority status have had for Jews, and observe the effects of historical change upon Jewish culture.

Beyond introducing you to main events and themes in Jewish history the course has three principal objectives:

1. To help you develop and exercise the analytical skills that are required to attain an informed and sophisticated understanding of history.
2. To introduce you to—and allow you to practice—the empirical methods by which professional historians build and support hypotheses and conclusions as to the shape and meaning of history on the basis of historical documents (also known as “primary sources”).
3. To help you sharpen (not learn from zero) the skills in oral and written communication that are required to convey your ideas correctly, persuasively, and in a disciplined way. Once mastered, these skills are not only essential to historical scholarship; they are the mark of an intellectually mature and sophisticated individual. Language is power, and as such it is a key to effective citizenship.

COURSE WEBSITE

The webpage for this course is found in the D2L website: <http://d2l.arizona.edu/>; see relevant items under POLICIES AND REQUIREMENTS, below.

COURSE FORMAT

This course will consist of weekly lectures and, to a slightly lesser extent, discussions. Your job is to (1) come prepared to ask questions that arise from your own reading of the assigned material, (2) provide responses questions that I have posed about the material, and (3) bring that material to class.

REQUIRED BOOKS

1. John Efron, Steven Weitzman, and Matthias Lehmann, *The Jews: A History*, 2nd ed. (Upper Saddle River, N.J.: Pearson Prentice Hall, 2013).
2. Lawrence, ed. *Judaism in Practice: From the Middle Ages through the Early Modern Period* (Princeton: Princeton UP, 2001).
3. Jacob Katz: *Exclusiveness and Tolerance: Studies in Jewish-Gentile Relations in Medieval and Modern Times* (N.P.: Behrman House, 1961)
4. Additional material will be on electronic reserve in the D2L website, or available at other websites, and/or on reserve at the JUS Office.

NOTE: Required books will be on reserve at the JUS office (M-F, 8:30-4:30). Call 626-5758 to inquire as to their availability. Bring your CatCard to borrow the books and read them on-site.

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:** **MONDAY, 10/19, 5:00PM, by D2L**
Final or Honors Paper: **THURSDAY, 12/17, 12:30 PM (= 1/2 hr. after 12 noon) by D2L**

B. Quizzes: at least 8 on-line quizzes based on the assigned reading for given units of the course. Due dates are listed below.

QUIZ NUMBER	DUE DATE	MATERIAL COVERED
Quiz 1	Tues. 9/8 by 11:55PM	Jacob Neusner, “The Third Crisis,” (D2L) Efron, et al., Chap. 5 (136-148).
Quiz 2	Mon. 9/21 by 11:55 PM	Efron et al., Chap. 7 (178-179, 181-184, 186-187). Fine, ed., “Local and Regional Variation,” 8-16 Glick, “The First European Jews,” and “They Display Documents” (D2L)
Quiz 3	Wed. 10/7 before class	Efron et al., Chap. 7 (179-181, 187-190). Glick, “Jews in the Feudal World” (D2L) Katz, I-II (3-23), and III-V (24-63) Fine, ed., 115-130 (I. Marcus), and 131-142 (Baskin)
Quiz 4	Wed. 11/4 before class	“Ordinance of the Jews of the Crown of Aragon, 1354 C.E.”: http://www.fordham.edu/halsall/source/1354ordinance-aragon-jews.html Baer, ed., “From the Writing of Abner of Burgos.” (D2L)
Quiz 5	Thurs. 11/12 by 11:55PM	Efron et al., Chap. 8 (224-230) Roth, “The Jews of Renaissance Italy,” (D2L)
Quiz 6	Mon. 11/23 by 11:55 PM	Efron et al., Chap.8 (209-212, 217-224), Chap. 9 (244-258)
Quiz 7	Mon. 12/7 by 11:55 PM	Efron. et al., Chap. 7 (199-202), Chap. 8 (221-223) Fine, “Kabbalah in Sixteenth Century Safed” (D2L) Efron, et al., Chap. 9 (256-258)
Quiz 8	Wed. 12/9 before class	Efron et al., Chap. 11 (287-296)

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 week that the 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.

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 units 9-15 of the syllabus. Details, including deadlines, are or will be posted to D2L—read them soon!

GRADING (See also under “Evaluations,” items 20-25, below)

SUMMARY

Evaluation Category	Section 001	Section 002
Quizzes:	40% of semester grade	40%
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

6. 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. Evaluations will normally be provided on-line.
7. Each of the written responses to the **Final Exam** and Honors Papers will be read, left unmarked or marked with little comment, and assigned a numerical score. If you wish to receive my impressions, contact me to schedule an office meeting.
8. 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.
9. I reserve the right to administer more than 8 quizzes, or to substitute planned quizzes with “pop,” 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.
10. 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.
11. Writing assignments for “Reading Days” 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*, much less exercise optimal 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 earn a “C” in participation, you must speak consistently in the class. “Consistently” means every week, at least in one of the two scheduled weekly class sessions. To do better than a “C,” you must contribute more often, and substantially, but not X number of times. I cannot and do not tally students’ oral contributions. 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.* 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.

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,” or, “What was that word you just used?” 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 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? Again, I do not tally anything. But one thing is certain: People who say very little or do not say anything when they are sitting in my class lose a whopping 15% of their grade for the semester. That is a shame. It is also 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 as thoroughly as you can. That is part of my job.
2. **Bring your reading assignments to class**, especially on Wednesdays, when I will 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. *If an assignment is “recommended,” this means that you will need to read it for and use it in the exam.*

ATTENDANCE

1. Your **attendance** at each and every scheduled 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. **THIS COURSE IS A “HYBRID,” WHICH MEANS THAT ON MOST WEEKS WE WILL ONLY MEET ON WEDNESDAYS. HOWEVER, MAKE SURE THAT YOU CLEAR YOUR SCHEDULE FOR MONDAYS SO THAT WE MAY MEET TO COMPLETE OUR DISCUSSIONS, IF NECESSARY.**
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 only require a few minutes 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 army 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. I, 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 a class-mate 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 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. This 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 (Those enrolled in section 002)

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 8:30-4:30), 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: All UofA students are assigned CatMail accounts under their own NetID (e.g. JoeStudent@email.arizona.edu or “JaneDoe@catmail.arizona.edu”). CHECK YOUR EMAIL OFTEN to make sure you are aware of any changes to the class schedule, class assignments, due dates, etc.

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 a University-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 a few minutes to complete by themselves, an extenuating circumstance that covers only part of the time allotted for the completion of the quiz(ze)s 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 one week or as 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. Students may submit substantive, 1-2 page (or longer), single-spaced reports on JUS-sponsored lectures and events for participation credit. Check the course D2L site regularly for information on upcoming events. Credit for these reports will be given at my discretion based on their quality. You should NOT expect to receive credit if you are utterly passive and mostly silent during our weekly discussions.
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—at minimum, 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 use laptop computers and e-readers with web access during class sessions.*** However, if I catch you looking at a website other than one that is assigned and relevant to the class, I will refer you to the Dean of Students and may recommend your disenrollment from the class. At minimum, will not welcome you back into the course until you demonstrate that you have met with a representative of the Dean of Students to discuss your infraction. If I catch you texting or emailing someone during the class, the same sanctions will apply.

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 sports 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: <https://deanofstudents.arizona.edu/accountability/disruptive-student-behavior> “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; 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 can 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 yeshiva-based education in any case. More importantly, the approach of this course is secular and empirical, not traditional and/or partisan. Perfect objectivity difficult to achieve. At worst, it is unattainable. The course is not intended to argue for or against Jews and Judaism in any event. 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. 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 instructor 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/>, and “How to Read,” at <http://pne.people.si.umich.edu/PDF/howtoread.pdf>.
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. Please know that your instructor will not like you more or less according to your grades. He 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(s), as mastering that material 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 placement irrespective of 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, the Graduate Teaching Associate, the library staff, academic and psychological counselors, and the staff of the **U of A’s Writing Center (621-3182)** and Writing Skills Improvement Program (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 scheduled and ad hoc 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, come to all scheduled and ad hoc class sessions; 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.)

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

The average first-year student has little idea of what a university education is all about. He or she knows that a degree from the University...will be an asset in making a successful career, and that is about it. The student chooses a concentration on the assumption that it will provide preparation for a career in law, business, medicine, the media, etc., for it is widely believed that *what* one studies determines *how* one earns a living. For example, both students and parents assume that political science courses prepare one for law school and

economics classes for business school. My own view is that this is neither true nor false, since ***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.*** Recent graduates of America's high schools, however, [usually] do not have sufficient experience, maturity, or independence to know...what a real education can do for them. [Emphasis added.]

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

READING ASSIGNMENTS AND EXAMS: SECTIONS 001 AND 002

NOTE:

- I will let you know in advance if any changes to the list below are necessary. Readings marked “Recommended” will not be discussed in class but are very important to your completion of the exams and some of the quizzes.
- Listed dates in which we have a scheduled, mandatory class meeting appear in a box.

UNITS 1-2. Introduction and Jewish Responses to Defeat and Exile from the First to the Third Centuries

Mon. 8/24 The course syllabus and associated procedures will be discussed.
Your assignment for today is to print out and carefully read the course syllabus. Also read this before Wednesday:

Graizbord, “Key Questions on Being Jewish” (D2L)

Efron, et al., Chap. 4 (85-115)

Wed. 8/26 VIEW/READ THIS BEFORE TODAY’S CLASS SESSION:

Powerpoint on Units 1 and 2 (D2L).

Efron, et al., Chap. 4 (101-106), Chap. 5 (116-136)

Graizbord, “The Rabbinic Concept of ‘Torah’” (D2L)

Recommended: Jacob Neusner, “The Second Crisis...,” in *From Testament to Torah* (Englewood Cliffs: Prentice Hall, 1988) 41-53, 62-65 (D2L)

Questions for discussion:

1. Did ancient Israelite culture under the Hasmoneans have social castes and/or social classes? If so, what would you say they were?
2. What crisis did the Sages/Rabbis face in 70CE and beyond?
3. Explain the Rabbis’ concept of “The Torah.” What was it? What was it for? What are its core components?
4. What were the key social roles that rabbis configured for themselves, especially after 70CE?
5. Who were the Perushim (“Pharisees”) and how did the Sages/Rabbis see themselves in relation to them?
6. What is “The Talmud”? Explain.
7. Why were the Mishnah and the gemaras compiled and written?
8. What are “Halakhah” and “Aggadah”? (See Efron, et al., p. 144)

Wed. 9/2 “Excerpts from the Mishnah”: Avot 1-2:16; Rosh Hashanah 4:1-3; Taanit 4: 6-7 (D2L)

Questions for discussion:

1. What do you think are the ultimate objectives of the narrative of Mishnah, tractate Avot 1-2:16? Why do you think the writers wrote this narrative? (How do you know this?)
2. Apply question #1 to the selection from Rosh Hashanah 4:1-3.
3. Mishnah, tractate Taanit 4:6-7 tells of a supposed pattern of events in Jewish history. Describe the basic structure of this pattern.
4. What might be the use of depicting such a pattern for Rabbis in the time of the Mishnah?

UNIT 3. Rabbinic Judaism in the Era of the Talmud: A Maturing Theory of Jewish History

Mon. 9/7 (LABOR DAY)

Powerpoint/Lecture for Unit 3 (D2L)

Jacob Neusner, "The Third Crisis," in *From Testament to Torah: An Introduction to Judaism in Its Formative Age* (Englewood Cliffs: Prentice Hall, 1988) 66-82 (D2L)

Efron, et al., Chap. 5 (136-148)

Wed. 9/9

"Excerpts from the Talmud Yerushalmi": Genesis Rabbah 44:17-18 and 56:9; Taanit 4:5; Taanit 1:1; Yoma 3:2; Genesis Rabbah 98:14 (D2L)

Questions for Discussion:

1. In Genesis Rabbah 44:17-18, the authors interpret a biblical passage, Genesis 15:12. They treat that passage as a prediction of the history of the Jewish people and its conflicts against a series of enemies. The authors call one of these enemies "Edom" instead of "Rome." Why do you think the rabbis chose to call Rome (and later, by extension, Christendom) "Edom"? From the Rabbis' point of view, what ideological purpose might calling Christians "Edom" serve? (On the definition and history of the use of the word "Edom," see for example "Edox, Idumea" in the JewishEncyclopedia.com, at: <http://www.jewishencyclopedia.com/view.jsp?artid=45&letter=E>)
2. Genesis Rabbah 56:9 summarizes the basic historical model (or the concept of Jewish history) that the rabbis of the Talmud devised. Outline that model in your own words.
3. According to Talmud Yerushalmi, Taanit 1:1, how can Jews bring about their redemption? What attitudes must they adopt and what actions must they take?
4. According to Yoma 3:2, when will the redemption occur?
5. Apply question #3 to Genesis Rabbah 98:14.

UNIT 4. Jewish Culture in the Late Persian and Early Islamic Periods (~600-1000 C.E.)

Mon. 9/14 (ROSH HA-SHANAH)

Powerpoint/Lecture on Unit 4 (D2L)

Efron, et al., review 136-141, and read Chap. 6 (149-160, 172-176)

Fine, ed., "Medieval Jewish Law," 3-8, and "Sectarian Judaism," 21-23

Recommended: Raymond Scheindlin, "Merchants, Intellectuals, Rabbis and Poets: Judeo-Arabic Culture in the Golden Age of Islam," *Cultures of the Jews*, ed. David Biale (New York: Schocken, 2002) 313-346 (D2L)

Wed. 9/16

"The Pact of Umar "Pact of Umar, Seventh Century?" *Internet Jewish History Sourcebook*, ed. Paul Halsall, at: <http://www.fordham.edu/halsall/source/pact-umar.html>

Benjamin of Tudela, "Jewish Autonomy in Babylon about 1168," in *The Jew in the Medieval World. A Source Book: 315-1791*, ed. Jacob Rader Marcus (New York: Atheneum, 1983) 209-213 (D2L)

Questions for discussion:

1. On Marcus, ed., pp. 209-213: What are the bases or sources of the Exilarch's power and prestige, according to the chronicler, Benjamin of Tudela?
2. On the pact of Umar: pp. In what ways were Jews privileged and disadvantaged under the provisions of the Pact of Umar?

UNIT 5. Early Medieval and Carolingian Europe: Relative Peace and Prosperity in Ashkenaz.

Mon. 9/21 Powerpoint/Lecture for Unit 5 (D2L)

Efron et al., Chap. 7 (178-179, 181-184, 186-187)

Fine, ed., "Local and Regional Variation," 8-16

Leonard B. Glick, "The First European Jews," and "They Display Documents," in *Abraham's Heirs: Jews and Christians in Medieval Europe* (Syracuse: Syracuse UP, 1999) 26-57 (D2L)

Wed. 9/23 (YOM KIPPUR—NO CLASS TODAY)

Fri. 9/25

Theodoric the Ostrogoth, "From a Letter to the Jews of Genoa." (Bibliographic data not available) (D2L)

Agobard of Lyon (excerpts): <http://legacy.fordham.edu/halsall/source/agobard-insolence.asp>
<http://legacy.fordham.edu/halsall/source/agobard-baptism.asp>
 (To cite these, use the bibliographic data provided in the websites)

Questions for discussion:

1. Who was Agobard?
2. Does Agobard seem to agree, disagree, or half-agree/disagree with Augustine's conception of Jews' place in Christendom? How do you know this?
3. List at least 4 specific complaints that Agobard has against Jews.
4. What do Agobard's complaints suggest to you about the conditions of Jewish life in the Carolingian Empire? Do these seem to concur with the conditions reflected in Theodoric's much earlier letter?

UNIT 6. The Jews of Al-Andalus

Mon. 9/28 (SUKKOT)

Powerpoint/Lecture for Unit 6 (D2L)

Efron, et al., Chap.6 (161-172)

Raymond Scheindlin, “Merchants, Intellectuals, Rabbis and Poets: Judeo-Arabic Culture in the Golden Age of Islam,” *Cultures of the Jews*, ed. David Biale (New York: Schocken, 2002), review 313-346; then read 347-382 (D2L)

Recommended: Fine, ed., 171-185 (Kaplan), and 413-428 (Kraemer)

Wed. 9/30

Abraham Ibn-Daud, “On Samuel Ha-Nagid, Vizier of Granada, 993-d after 1056,” *The Jew in the Medieval World: A Sourcebook, 315-1791*, ed. Jacob Rader Marcus (New York: Jewish Publication Society, 1938) 297-300, at: <http://www.fordham.edu/halsall/source/ha-nagid.html>

Yehuda ha-Levi, “Faithfulness, “Between East and West,” “Reply,” “Finding Each Other Again,” in Franz Rosenzweig, ed., *Ninety-Two Poems and Hymns of Yehuda Halevi*, trans. Thomas Kovach, Eva Jospe, and Gilya Gerda Schmidt (Albany: SUNY Press, 2000) (D2L)

Questions for discussion:

1. The assigned chronicle on Samuel the Prince depicts Samuel’s prominence and good fortune as legitimate. What are the sources of that legitimacy, according to the Chronicler?
2. Based on the chronicle, would you characterize the historical period in question as a “Golden Age” of Jewish-Muslim coexistence? Explain.
3. Does Yehuda ha-Levi’s poetry strike you as “cosmopolitan,” “particularistic,” neither or both? (You may wish to look up the words “cosmopolitan” and “particularistic in a dictionary.) Consider:
4. Who do you think are the lovers who dialogue in “Finding Each Other Again”? How do you know this?

UNIT 7. Jewish Status and Culture in Feudal Europe.

Mon. 10/5 (SHEMINI ATZERET)

Efron et al., Chap. 7 (179-181, 187-190)

Recommended: Leonard B. Glick, “Jews in the Feudal World,” in *Abraham’s Heirs: Jews and Christians in Medieval Europe* (Syracuse: Syracuse UP, 1999) 62-76 (D2L)

Wed. 10/7

Katz, I-II (3-23), and III-V (24-63)

Fine, ed., 115-130 (I. Marcus), and 131-142 (Baskin)

Questions for discussion:

Explain what the following traditional, rabbinic concepts (in italics, below) meant to Ashkenazic Jews in medieval Europe, according to Katz. In particular, indicate how the concepts allowed Jews to cultivate a sense of their own uniqueness and separateness from the Gentile world that surrounded them:

1. Israel vs. *Ummot ha-Olam* (“The nations of the World”). See Katz, p.14.
2. *Galuth* (“Exile”; this connotes “dispersion”). See Katz, p.17.
3. *Shechinah* (The Divine “Presence”). See Katz, p.15-16.
4. *Ha-Zeman ha-zeh* (“This Time”—meaning: “This era,” “Our Day,” etc). See Katz, p.16.
5. *Knesset Israel* (“The Community/Congregation of Israel”). See Katz, pp. 21-22.

We will only address the following questions if time allows:

6. In Ivan Marcus’s analysis, what does “inward acculturation” mean?
7. How does the primary sources that I. Marcus has edited show that “inward acculturation” happened?
8. Describe the ethics of gender roles and relations that Baskin’s material shows. Name 3 basic ideas that govern these roles and relations.

UNIT 8. Ashkenazic Responses to Persecution and Interdependence in the Era of the Crusades.

Mon. 10/12 Powerpoint/Lecture on Unit 8 (D2L)

Efron et al., Chap. 7 (190-195, 205-207)

Katz, VI-VII

Wed. 10/14 Fine, ed., 438-452 (Chazan)

Katz, VIII

Recommended: Ivan G. Marcus, "A Jewish-Christian Symbiosis: The Culture of Early Ashkenaz," *Cultures of the Jews*, ed. David Biale (New York: Schocken, 2002), 449-501 (D2L)

Questions for discussion:

1. How does the chronicler of the *Mainz Anonymous* explain the disaster that befell the Jews of the Rhineland during the First Crusade? Why do you think he explained the disaster in the way he did, and not in another?
2. Given what you know about the conditions of Jewish life in Ashkenaz (including the First Crusade), why do you think the chronicler held the position that Jews who converted to Christianity in reality "cleaved to the God on high" (p.443)?
3. What role does the Bible (especially the Chronicler and the victims' allusions to biblical narratives) play for the Jews in the chronicle? (See for ex. pp. 444 or Meshullam b. Isaac and 449-450 on Rachel, daughter of Rabbi Isaac ben Asher).
4. What does the Chronicle attempt to teach, to whom, and why? How do you know this?
5. According to Katz, how did the Pietists (Hasidim) of Ashkenaz compensate, for the need to interact with Christians?

THE MIDTERM EXAM WILL BE AVAILABLE AT THE CONCLUSION OF THE CLASS SESSION IN HARD COPY ONLY. YOUR RESPONSES ARE DUE IN THE D2L DROP-BOX ON MONDAY, 10/19 BY 5 PM.

UNIT 9. Confronting Anti-Judaism in High Medieval Europe

Mon. 10/19 Powerpoint/Lecture on Unit 9 (D2L)

Efron et al., Chap.7 (179-181, 184-186, 190-195). Note: some of this will be a review

Katz, IX

Wed. 10/21 Yehiel of Paris, "The *Vikuah* of Yehiel of Paris: A Paraphrase," *Judaism on Trial: Jewish-Christian Disputations in the Middle Ages*, ed. and trans. Hyam Maccoby (London: The Littman Library of Jewish Civilization, 1982) 153-162. (D2L)

Graizbord, "Genesis 49:10: A Point of Controversy" (D2L)

Questions for discussion:

1. What 2-5 main arguments does Yehiel use to deflect or confront the arguments of his adversary, the convert and friar Nicholas Donin?
2. How would you describe the strategy of defense employed by Yehiel of Paris against his Christian counterpart in the disputation?
3. What was the Christian disputant's underlying strategy, as you can reconstruct it?

4. Knowing what you know about disputations and their context, why do you think he adopted this strategy and not a different one?
5. Why do you think Genesis 49:10 was a special bone of theological contention in the European Middle Ages? Discuss.

UNIT 10. Christian Spain and Portugal: From Coexistence to Expulsion and the Problem of *Conversos*.

Mon. 11/2 Powerpoint/Lecture for Unit 10 (D2L)

Efron et al., Chap. 7 (195-205), Chap. 8 (213-216)

Wed. 11/4

Yitzchak Baer, ed., "From the Writing of Abner of Burgos." (D2L; the bibliographic data is on the document)

"Ordinance of the Jews of the Crown of Aragon, 1354 C.E.," *Jewish Self-government in the Middle Ages*, ed. Louis Finkelstein (New York: Jewish Theological Seminary of America, 1924) 336-47, at: <http://www.fordham.edu/halsall/source/1354ordinance-aragon-jews.html>

"The Expulsion of the Jews from Spain, 1492 C.E.," *The Jew in the Medieval World: A Sourcebook, 315-1791*, ed. Jacob Rader Marcus (New York: Jewish Publication Society, 1938) 51-55, at: <http://www.fordham.edu/HALSALL/jewish/1492-jews-spain1.html>

Questions for discussion:

On the "Ordinance of the Jews of...Aragon" (website):

1. According to the signatories of the Ordinance, who is oppressing Jews and how?
2. What does the Ordinance tell you about the *internal* condition of Jewish society in Aragon? Specify.

On the chronicle of the Spanish Expulsion in Marcus, ed.:

3. When and why did the expulsion take place, according to the chronicler? Why do you think he gave that date and that explanation?
4. Given what you know about the Sephardic "upper crust" before and during the *Reconquista*, explain the chronicler's criticism of Abraham Seneor.

On Abner of Burgos:

5. Answer the questions at the bottom of the D2L document on Abner's conversion.

UNIT 11. Jews in Renaissance Italy

Mon. 11/9 Powerpoint/Lecture for Unit 11 (D2L)

Efron et al., Chap. 8 (224-230)

Cecil Roth, "The Jews of Renaissance Italy," in *The Jews in the Renaissance* (New York: Harper & Row, 1965), 21-43 (D2L)

Wed. 11/11 (VETERANS" DAY—NO CLASS TODAY)

Fri. 11/13

Azariah dei Rossi, "Light to the Eyes," *Ideas of Jewish History*, ed. Michael A. Meyer (Detroit: Wayne State UP, 1987) 115-121 (D2L)

Questions for discussion (if time permits):

1. What is Rossi's position on the validity of Rabbinic *aggadah* (legendary narrative)?
2. What criteria does Rossi use in his analysis in order to determine what is truth and what is not?

3. What textual sources does he use? So what?
4. Based on what you have read of his analysis, why do you think Rossi is considered a “Renaissance thinker”?
5. How does Rossi explain his reading of the Jewish canon?

UNIT 12. The Diaspora Begins to Coalesce: Reformation, Counter-Reformation, and Jewish Responses.

Mon. 11/16 Powerpoint/Lecture for Unit 12 (D2L)

Efron, et. al., Chap. 8 (224-228, 230-233)

H. H. Ben-Sasson, “Changes in the Legal and Social Status of the Jews,” *A History of the Jewish People* (Cambridge, Harvard UP, 1976) 646-658 (D2L)

Wed. 11/18 Katz, XI-XII

Questions for discussion:

1. Katz argues that Ghettoization in central Europe during the late 15th and 16th centuries led to a shift in Ashkenazic outlooks towards Christians and Christianity. Describe that shift. Give 2 examples.
2. According to Katz, how did Ashkenazic attitudes towards conversion to and from Judaism change? Explain.
3. How did Jews react to the Cossack massacres of 1648-1649, according to Katz?
4. How did this reaction differ from the reactions of the victims of the Rhineland massacres of 1096?
5. According to Katz, what was Rabbi Yom Tov Heller’s attitude towards Ashkenazic martyrdom in the aftermath of the 1648 massacres, and how was that attitude significant?

UNIT 13. Readmission and Cultural Coalescence in the Ottoman Empire and a Fractured Europe.

Mon. 11/23 Powerpoint/Lecture on Unit 13 (D2L)

Efron et al., Chap. 8 (209-212, 217-224), Chap. 9 (244-258)

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)

Wed. 11/25 Fine, ed., 453-469 (Cohen), 483-497 (Hyman)

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)

Yosef Kaplan, “Bom Judesmo: The Western Sephardic Diaspora,” *Cultures of the Jews*, ed. David Biale (New York: Schocken, 2002) 639-667 (D2L)

Questions for discussion:

1. Itemize what you see as the chief 5 values and concerns that Leon Modena articulated in his excerpted autobiography. Then do the same for Glikl of Hameln. Briefly compare and contrast those values and concerns.
2. What do these autobiographical texts tell you about the social universe of educated Jews of the seventeenth century?
3. Who was Menasseh ben Israel? (What was his background? What were his ulterior purposes in writing “How Profitable...”?).
4. What advantages of readmitting Jews to England did Menasseh highlight and why do you think he did that?

5. What is meant by terms such as “The Judeo-Portuguese and Judeo-Spanish Nation” and “Hebrews of the Portuguese Nation”? Discuss (For example, what characterized those who belonged to that “Nation”?).
6. What did Western Sephardim mean by “Bom Judesmo”?

(THANKSGIVING RECESS: FRI. 11/26-MON 11/29)

UNIT 14. Jews in Poland–Lithuania to 1649

Mon. 11/30 Powerpoint/Lecture on Unit 14 (D2L)

Efron, Chap. 9 (234-244)

Recommended: Review Ben-Sasson, 639-644 only (see Recommended assignment for Unit 12, above)

Wed. 12/2 Fine, ed., 215-226 (Hundert), 155-167 (Bar-Levav)

Chava Weissler, “Prayers in Yiddish and the Religious World of Ashkenazic Women,” *Jewish Women in Historical Perspective*, ed. Judith R. Baskin (Detroit: Wayne State UP, 1998) 169-19 (D2L)

Questions for discussion:

1. According to Hundert’s introduction and Nathan of Hanover’s (idealizing) narrative, how were Yeshivas and their students supported financially?
2. Who ran and supervised the Yeshivas?

On “Prayers in Yiddish...”:

3. What does the “Women’s Paradise” envisioned by Sarah bas Tovim reveal about her values and aspirations and/or those of her milieu?
4. What was the opinion of Leah Horowitz (the author of the “Tkhine of the Matriarchs”) on the issue of Jewish women learning Torah?
5. Given the above questions, what would you say Tekhines reveal about the religious lives of early modern Ashkenazic women (and men, for that matter)?

On Naphtali Ha-Kohen Katz’s ethical will:

6. What did Naftali value most, and how do those values compare with those articulated in the other primary sources assigned for this unit?

UNIT 15. Messianic Currents, The Sabbatean Explosion, and the Hasidic Revival: Brief Survey

Mon. 12/7 Powerpoint/Lecture for Unit 15 (D2L)

Lawrence Fine, “The Kabbalah in Sixteenth-Century Safed,” in “Kabbalistic Texts,” in *Back to The Sources*, ed. Barry W. Holtz (New York: Summit Books, 1984) 340-352 (D2L)

Efron et al., Chap. 7 (199-202), Chap. 8 (221-223), Chap. 9 (256-258), Chap. 11 (287-296)

Wed. 12/9 TCE DAY. Attendance is required for ALL enrolled students, including Honors Students. No-shows will be penalized. The final exam will be distributed in class today (see below).

THE FINAL EXAM WILL BE AVAILABLE AT THE CONCLUSION OF THE CLASS SESSION IN HARD COPY ONLY. YOUR RESPONSES ARE DUE IN THE D2L DROP-BOX ON THURSDAY, 12/17, 12:30 PM (= 30 min. after 12 noon).

TO LEARN HOW TO CALCULATE YOUR GRADE FOR THIS CLASS, SEE THE APPENDIX, BELOW

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 $.7759 \times 100 = 77.59$), 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%	=	_____	_____