

*Medieval and Modern Eras***Fall 2014**

CPRL 362 History and Development of Jewish Thought: Medieval and Modern Eras	Sect/Code 50/20126 WEB
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Office Hours: Wed. 9:00AM – 12:00 PM or by appointment	

**GENERAL INFORMATION****Internet:**

This section is offered via the Internet. There are no on-campus meetings. All assignments, including all exams, will be conducted online. You must use a computer with a high speed Internet connection (e.g., DSL or cable).

This course is a user-friendly, step-by-step learning endeavor. Taking an on-line course requires motivation and commitment. You must keep up with the assignments. You will participate in this class through your on-time completion of the assignments. This is a three-unit course, requiring approximately five hours of your time per week – usually a minimum of three hours and no more than eight hours. Each week is a “module.” If you ever have any questions or difficulties, the instructor is readily available via Email, telephone, and on-campus office. Email responses are normally returned within 12 hours (seven days a week). Please resend if you do not receive a response within 24 hours, and leave a voicemail. Be sure to read this entire syllabus, including “Technical Competencies” below (page 4).

**Prerequisite: Completion of G.E. Category C.2. Introduction to the Humanities.****Course Description:**

Maimonides’ legacy, the impact of mysticism, rise of anti-Semitism, emancipation of European Jews, the Holocaust, Israel’s founding and history, and contributions of Jews to American culture.  
(CSUF Catalog).

**Extended Course Description**

This course is an in depth study to the religious traditions, everyday practices, theological and philosophical beliefs and historical foundations of Judaism. We will look at Judaism from the Medieval and Modern period. We will start at Medieval Judaism, looking at the internal religious developments and Medieval Jewish philosophy and philosophers such as Maimonides and Rashi. We will also study Jewish mysticism, the evolution of Hasidism, Jewish Enlightenment and Emancipation, the Holocaust, Zionism, Israel and Herzl, Feminist Jewish Theology and we will end with contemporary Jewish beliefs and movements, focusing on the Jewish community in America.

**General Education:**

This course fulfills GE C.3 Explorations in the Humanities *and* GE Z Cultural Diversity. (If you wish to pursue a minor in Religious Studies or a minor in Christian Studies, you can “double count” this course for GE and the minor – up to nine units of GE courses from one department may be used to meet minor requirements. If you are a major in Religious Studies, this class counts as one course toward your upper division “Development of Western Religious Thought” requirement, but cannot count for GE.)

**Required Texts:**

- George Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs and Rituals*, Simon and Schuster, New York, NY.
- Abraham Joshua Heschel, *The Sabbath*, Farrar Straus Giroux.

- Leora Batnitzky, *How Judaism Became a Religion: An Introduction to Modern Jewish Thought*, Princeton University Press, 2013.
- Additional Course Readings on Titanium

### **Learning Goals:**

### **General Education Learning Goals applied to this Course (UPS 411.201, 6/20/11)**

*The learning goals for subarea C.3 include the learning goals for area C.2, namely:*

- a. Cultivate their intellectual reasoning skills, expand their capacity for creative imagination, develop their reasonable moral sensibilities, and increase their capacity for sensitive engagement through studying great works of human imagination and reason (which are to be primarily—although not exclusively—written texts and literature).
- b. Understand how the humanities have contributed to the development of culture, including the comparative study of the humanities in diverse cultures.
- c. Understand how the humanities have sought to provide answers to complex problems facing humanity, including the relationship of the self to culture and the natural world, the nature of moral and legal obligations, and the meaning and purpose of human existence.

*In addition, students taking courses in subarea C.3. shall:*

- a. Understand broad, unifying themes from cross-disciplinary perspectives in the humanities.
- b. Understand the relevance of the humanities for the thoughtful consideration of complex contemporary problems.
- c. Appreciate the complex relationship and interaction between the humanities and other fields of learning, including the natural sciences, social sciences, and arts.

*This course also fulfills the learning goals for GE Z Cultural Diversity:*

- a. Demonstrate understanding that culture is socially constructed and fundamental to social interaction.
- b. Demonstrate appreciation of the complex relationships that various factors such as gender, ethnicity, race, sexual orientation, religion, and class bring to a discussion of society and culture.
- c. Demonstrate understanding that because we live in an inter-connected world, we need to understand the diversity and relationships within and among cultures.
- d. Recognize and evaluate how one's cultural history affects one's sense of self and relationship to others.

### **GE Writing Requirement:**

The writing assignments discussed below are designed to meet the General Education writing requirement. The substance as well as the manner of organization and expression of the information and ideas will be evaluated. In other words, the content as well as the style and grammar of the paper will be graded. To encourage each student to advance his/her writing competence, the assessment of all papers will include suggestions for improvement on future papers.

### **Department of Comparative Religion Student Learning Goals & Outcomes:**

All students majoring in Religious Studies shall achieve competence in the following domains of skill and knowledge:

### A. Skills

Learning Goal: Students possess the ability to perform research and interpret materials related to the study of religion.

Outcome 1: Students can analyze written materials related to the study of religion.

Outcome 2: Students have acquired information literacy in the study of religion.

Learning Goal: Students can effectively communicate in written and spoken mediums.

Outcome 3: Students are able to write well-organized critical and analytical research papers related to the study of religion.

Outcome 4: Students are able to speak clearly and effectively using relevant and adequate supporting evidence. (Not applied to this course).

### B. Knowledge

Learning Goal: Students can demonstrate an understanding of the beliefs, rituals, texts, and figures related to a variety of religious traditions.

Outcome 5: Students can describe the basic teachings and practices of major religious traditions and can compare and contrast the principal similarities and differences between them.

Outcome 6: Students are able to identify the history and development of specific religions and their contemporary relevance.

Outcome 7: Students can compare key theories and theorists in the study of religion.

Outcome 8: Students can interpret key thinkers and figures within religious traditions.

**Course Objectives:** The course seeks to provide:

- an appreciation of the Jewish world view as it developed in the medieval and modern periods;
- an in-depth historical and religious understanding of Judaism from the close of the Spanish “Golden Age” (ca. 1050 C.E.) through the medieval and modern eras to the present;
- an awareness of Judaism’s interaction with, and influence upon, other religions and cultures, especially in North America;
- an overall familiarity with Judaism as a living religious tradition.

### **Policy on Academic Dishonesty:**

“Academic dishonesty includes such things as cheating, inventing false information or citations, plagiarism, and helping someone else commit an act of academic dishonesty” (UPS 300.021).

**Cheating:** “Cheating is defined as the act of obtaining or attempting to obtain credit for work by the use of any dishonest, deceptive, fraudulent, or unauthorized means. Examples of cheating include, but are not limited to, the following: using notes or aides or the help of other students on tests and examinations in ways other than those expressly permitted by the instructor” (UPS 300.021). In addition:

Your TITANium usage will be tracked. Anomalies will be discussed with the student and reviewed for possible plagiarism (e.g., copying another person’s quiz answers).

It is expected that YOU will answer questions in the Workbook based on your reading, and watching e-book presentations and videos. Copying from another student’s Workbook is cheating. Copying another student’s quiz answers is cheating.

**Plagiarism:** “Plagiarism is defined as the act of taking the work of another and offering it as one’s own without giving credit to that source. When sources are used in a paper, acknowledgement of the original author or source must be made through appropriate references and, if directly quoted, quotation marks or indentations must be used” (UPS 300.021). Having another person write one or more of your essays or paragraph postings is plagiarism.

**Penalties:** The minimum penalty for cheating or for plagiarism will be an “F” on the assignment (zero points), without the possibility to re-do the work. In addition, the final course grade will be no higher than a “C” regardless of the final point total. Depending upon the severity of the offense, a final course grade of “F” may be assigned. In all cases the Dean of Students Office, Judicial Affairs will be notified.

Plagiarism is a serious issue. It is the student's responsibility to be clear of the meaning of plagiarism. Examples of how to avoid plagiarism are available on TITANium. The same information is at <http://www.fullerton.edu/deanofstudents/judicial/Student%20Guide%20to%20Avioding%20Plagiarism.pdf>

### **Special Needs:**

During the first week of classes, inform me of any disabilities or special needs that you have that may require special arrangements (such as extra time for the quizzes and final exam). Students with disabilities need to document the disability at the Disabled Students Services office in UH 101.

### **Emergency Procedures:**

In the event of a public emergency (e.g., earthquake), please continue to check TITANium as our course assignments will continue—provided there is electricity and Internet connectivity. For more information, please see the following link. <http://prepare.fullerton.edu/>

## **TECHNICAL COMPETENCIES**

### **Overview:**

To complete this course, you will need a computer with high speed Internet access (e.g., DSL or cable).

### **Minimum Hardware:**

- 1.0 GHz processor (recommended 2.0 GHz or higher, e.g., AMD Athlon 64 3200; Intel Celeron D; Intel Pentium D; Intel Pentium 4; Intel Core 2)
- 1 GB RAM recommended
- Modem – DSL or cable modem is required; (not dial-up).
- Computer speakers or headphones [as an alternative, all spoken words are captioned]
- Printer (strongly recommended, but not required)

### **Minimum Software:**

- Windows 2000/XP, Vista, Windows 7, or Mac OS X 10.2 or later
- Microsoft Word, OR WordPerfect, OR word processing software compatible with Turnitin.com (save as rtf).
- Web browser: Firefox preferred; Internet Explorer 7.0 or higher, Safari and Chrome are usually compatible. Firefox: [www.mozilla.com](http://www.mozilla.com) ; Internet Explorer free download: <http://www.microsoft.com/windows/ie/>
- Adobe Reader (PDF) <http://get.adobe.com/reader/>

### **Additional Requirements:**

- By the end of the first week of the course, you must test and resolve any technology issues.
- Your TITANium usage will be tracked. Anomalies will be discussed with the student and reviewed for possible plagiarism (e.g., copying another person's quiz answers).
- You will complete work on TITANium. If you fail to complete the assignments due at the end of the first week of class you may be dropped from the course. (See above "Participation.")
- Authentication of Student work is important in an online class. This is accomplished by requiring multiple measures of student performance, including postings, quizzes, essays, and a final exam.
- Appropriate online "netiquette." See <http://www.albion.com/netiquette/corerules.html>
- In the event of technical problems, contact the helpdesk or use another computer (e.g., at the library) to complete tasks on-time; Email the instructor for permission for alternate submission procedures.

### **Technical Help:**

- View the “TITANium Moodle for Students” Tutorials by CSUF OASIS (Online Academic Strategies and Instructional Support) at <http://oasis.fullerton.edu/tutorials.aspx>
- CSUF OASIS is available to help students with TITANium from 8:00 A.M. to 2:00 A.M., Monday through Friday and will address inquiries received over a weekend upon return Monday morning. 657-278-4866; [oasis@fullerton.edu](mailto:oasis@fullerton.edu); <http://oasis.fullerton.edu>
- CSUF Help Desk for technical problems: 657-278-7777; [helpdesk@fullerton.edu](mailto:helpdesk@fullerton.edu)
- If you have technical difficulties (e.g., in completing a quiz or posting a paper) do not panic (even if you miss the due date/time, don’t panic). As you try to resolve the difficulty, send me an Email explaining the problem and I will make allowance and/or provide an alternate delivery method.
- If your computer crashes, it is your responsibility to find another computer to use, such as the library computers.

**ASSESSMENT OF LEARNING AND ASSIGNMENTS:**

*NO extra credit.* A total of 1000 points will be available for assessment based upon the following:

- 150 points—Postings & Replies: 10 posts + 10 replies (7.5 points each; ea 7.5% of total grade).
- 40 points—Email Reflections: 5 reflections; 8 point each; each 0.8% of total grade.
- 210 points—Review Quiz: 14 quizzes; 15 points each quiz; each 1.5% of total grade.
- 150 points—Synagogue Assignment; 150 points; 15% of total grade.
- 250 points— Two Papers (five-six pages each); 125 points each essay; each 12.5% of total grade.
- 200 points—Final Exam; 20% of total grade.

**Grading Scale:**

**Plus-minus +/- will be used.** Final grades will be calculated on the following basis:

A+	97.0-100%	C+	77.0-79.9%
A	94.0-96.9%	C	74.0-76.9%
A <sub>-</sub>	90.0-93.9%	C <sub>-</sub>	70.0-73.9%
B+	87.0-89.9%	D+	67.0-69.9%
B	84.0-86.9%	D	60.0-66.9%
B <sub>-</sub>	80.0-83.9%	F	0-59.9%

The grading scale is firm. “Faculty members are expected to maintain high standards regarding student achievement” (University Policy Statement 210.000, IV, C, 1, c). A grade of “C” is the “average” grade which describes what most students can reasonably accomplish. Average work includes completing all assignments and learning the class material. A grade of “B” means “above average” and requires achievement beyond normal expectations. A grade of “A” is reserved for “outstanding” work which is the mark of true excellence; such work exhibits profound comprehension of the material and creative insights. There is no extra credit.

**Participation & Assignments:**

Taking an on-line course requires motivation and commitment. You must keep up with the assignments. You will participate in this class through your on-time completion of assignments. **Each week is one “module.” For this course, the week begins on Monday and ends on Sunday night. Assignments are due every week on Sundays at 11:55 PM.** If you fail to complete the assignments due at the end of the first week of class you may be dropped from the course.

**Discussion Postings & Replies – To Class (15% of Grade):**

10 Postings + 10 Replies; *The Sabbath* posting and reply (counts as one of the 10 for both postings and replies). Each posting and reply is worth 7.5 points; 150 points total.

Throughout the semester you will be expected to post a brief response to the weekly lecture, and/or readings. This is your chance to be creative and to comment on anything that sticks out to you. Discussion postings need not be any longer than 1-2 paragraphs. You will also be expected to post replies to the discussion posts of your

classmates. You are required to submit 10 discussion posts and 10 replies throughout the semester. You may post and reply as often as you like; however, only one post and one reply per week will be counted toward the required amount. *Postings and replies added after a due date will be accepted for reduced credit (two points deducted), if submitted on-or-before the due date of the next module.*

During week 7 you will respond to thought questions based on Abraham Joshua Heschel's *The Sabbath*. It is expected that you will have read it by week 7. Please be aware that you will need to read this on your own schedule, as it is not included in any of the Module 1-6 readings. More information will be provided on this discussion post and reply.

Your postings and responses will be graded upon the following:

**Table 2 Posting Rubrics**

Criteria	Exceeds Expectations	Meets Expectations	Below Expectations
Focused on topic & Insightful	Clear indication that the posting is focused on the question/prompt and that the writer has developed an interpretation. 4.5	The posting responds to the question/prompt with limited insight. 3.75	Posting does not clearly relate to the question/prompt. Makes short or irrelevant remarks. 0-1.5
Organization of ideas	There is a sense in the posting that ideas lead to each other and that there are connections being made. 1.5	Some ideas are connected, but others appear tangential or disconnected. Needs some editing. 1.13	There is a lack of organization of ideas or insight. Posting appears hasty. 0-1.5
Grammar/mechanics	There are few (if any) spelling or grammar errors. 1.5	A few (to some) errors in spelling and/or grammar in posting. 1.12	Poor spelling and grammar in much of the posting. 0-1.5
<b>TOTAL</b>	<b>7.5</b>	<b>6.0</b>	<b>4.5</b>

**Table 3 Reply Rubrics**

Criteria	Exceeds/Meets Expectations	Below Expectations
Critical thinking evident in responses	The response is not just a summary but an attempt by the respondent to push toward a particular meaning. 2.25	The response mostly summarizes the original posting without adding particular insight. 0-1.12
Correlation of response to question/prompt and/or posting	The response refers consistently to the question/prompt and/or to particular ideas from a posting that have made an impression. 2.25	The response is inconsistent in its focus on the question/prompt (or overall focus). 0-1.12
Thoughtfulness in interactions	Evidence of college level thinking and professional response. 1.5	Possible "gut response" without reflection and/or abrupt tone. 0-1.13
Grammar/mechanics	There are few (if any) spelling or grammar errors. 1.5	Errors in spelling and/or grammar in response. 0-1.13
<b>TOTAL</b>	<b>7.5</b>	<b>4.50</b>

For your response, your grade is not contingent on whether you agree or disagree with someone else's posting, but if there was a new insight or possibility you raised in your response. This is not a forum to discuss other issues.

Please be polite and professional in your postings and responses. For Appropriate online "netiquette" see <http://www.albion.com/netiquette/corerules.html>

**Module Quizzes (21% of Grade):**

14 quizzes; 15 points each quiz. Total of 210 points

Each weekly module ends with a fifteen-question, multiple choice quiz. Each question is worth 1 point, for a total of 15 points for each quiz. There is a 15 minute time limit for each quiz. Do not open a quiz until you are ready to complete it. You must answer each question in the order in which it is presented. You cannot backtrack or skip ahead. The quiz will automatically close after the time limit expires. These quizzes are *open notes and open books*. However, *YOU must answer each question yourself without the assistance of another person. Copying another*

*student's quiz answers is cheating; (see "policy on academic dishonesty" below). Under rare circumstances, permission will be given to a student to complete a module quiz after a due date.*

If you are accidentally disconnected from the quiz page, you can re-open the quiz within the allotted time limit. If you experience a technical problem and the timer goes over 15 minutes, please send me an email and in certain cases I will allow you to make-up points via essay questions. Do not use a public connection that might time-out!

### **Email Reflections – To Professor (4% of Grade):**

5 reflection emails, 8 points each

As assigned on the schedule (below), send me Email, using whatever Email address you check regularly. I will send a reply to all Email reflections and include an update on your progress. The usual length of each reflection should be between a few sentences (25 words) to a paragraph (250 words). The purpose of this Email is to: 1) provide direct interaction between you and the professor; 2) give you practice in writing an Email that is both personal and professional; 3) demonstrate that you can reflect upon the course material in a brief and concise manner; 4) give you an opportunity to ask any questions; 5) illustrate that you are still "out there in cyberspace," especially if you have fallen behind on the assignments; 6) allow me to reply with a progress report. Your grade will *not* be based on your level of success for the past module(s), but on the clarity of your reflection (including grammar). Remember, this is not a text-message or Twitter posting, but an informal academic/business Email. *Because your Email reflection is not contingent upon completion of any other assignments, Email reflections will not be accepted late for credit.*

Here's an example:

Hi Professor,

I must admit this was a very busy week for me. In addition to my usual family and work responsibilities, my car needed service. However, in the midst of it all, I'm happy to report that I was able to complete all of this week's assignments for our course. What I have found most interesting was how the Talmud emerged out of centuries of oral tradition. When it was eventually written down, there were many layers of complexity.

Have a good week,  
Samantha

### **1. Synagogue Assignment (15% of Grade):**

Due at the beginning of Week 14. 150 points.

Each student must visit a Jewish synagogue at one time turn the semester for Saturday worship services. The synagogue can be of any Jewish persuasion including: Reform, Conservative, Orthodox, Reconstructionist. If you have already attended a particular synagogue, attend one that you have not attended previously. Keep in mind that this is an academic, and not a spiritual activity. Emotional reaction to the services is not the goal, but rather, the intention is to observe Jewish methods of worship and to compare and contrast such observations with the material analyzed during the course. After the visit you will turn in to me a two page (double-spaced) summary of your experience. Just like discussion responses, your paper can take many different forms. You could, for example, discuss something about the visit that surprised you, or something that supplemented or contradicted the readings and lectures. Be creative.

### **GE Writing Requirement/Essays (25% of Grade):**

250 points—Two Papers (five-six pages each); 125 points each essay; each 12.5 % of total grade.  
Each paper is to be double spaced or 1.5 spacing; no fancy fonts; no cover page.

These essays are designed to meet the General Education writing requirement. The substance as well as the manner of organization and expression of the information and ideas will be evaluated. In other words, the content as well as the style and grammar of each essay will be graded. See "Grading Rubrics for Essays" (below) and "Writing Checklist" (on TITANium). To encourage each student to advance his/her writing competence, the assessment of all essays will include suggestions for improvement.

**Paper Topics: See TITANIum for the specific directions for each paper.**

1. Module Research Paper
2. Semester Response Paper

**Sources:**

You *must* identify all sources (including our textbooks) you use for all papers. \*\*\*All direct quotations must be placed in quotation marks and properly referenced (in-text references or footnotes). All paraphrases of key ideas must be properly referenced (in-text references or footnotes). It is expected that *all* papers will contain citations.\*\*\*

In quoting or paraphrasing any book or Internet source, including our textbooks, **cite author and page** in your text, and add a full reference (“Works Cited”) at the end of your essay (use APA or MLA for the full references at the end of your essay).

***If your essay is not referenced properly (but no sentences are plagiarized word-for-word) it will be returned to you and you will have one week to resubmit the essay for a maximum grade of “C” on the essay. If some or all of your essay is plagiarized word-for-word, you will receive a zero on the assignment, without the possibility to resubmit the work and the Academic Dean will be notified; (see “Policy on Academic Dishonesty” below.)***

In the following examples, in-text parenthetical references are used; you can use footnotes or endnotes instead.

**BOOK CITATION**

- Paraphrase Example: Taking time to rest was not a common practice in the time of Judaism’s development (Gross, 85).
- Quotation Example: “Judaism evolved in a time when most people worked very hard, and probably looked upon taking time off from labor as wasteful” (Gross, 85).
- Bibliography Example: Gross, David. *Judaism: A Religion of Deeds and Ideals*. New York: Hippocrene Books, 1992.

**E-BOOK CITATION**

\*\*IF you are using an e-book or any other electronic version of a text, please indicate the version. When using a Kindle version (or any version without pages) indicate the Location number, e.g., (Robinson, L32) for your in-text reference or footnote.

**LECTURE CITATION**

- Paraphrase Example: The Sabbath not only brought rest but renewal (Pitts, Module 5).
- Quotation Example: “The Sabbath rest developed not only as a day of required rest but also as a day of spiritual revival” (Pitts, Module 5).
- Bibliography Example: Pitts, Matthew. "Lecture" CPRL 361 History and Development of Jewish Thought. CSU Fullerton. Online, Module 5.

**INTERNET CITATION**

If you use Internet sources (not required), be sure to give the *full* Internet address at the end of your essay. For your in-text reference use a short name (no page number).

Quotation Example: For “those who observe Shabbat, it is a precious gift from G-d, a day of great joy eagerly awaited throughout the week” (Rich, Shabbat).

Paraphrase Example: Jewish holidays begin at sunset the day before the actual date (Rich, Jewish Holidays).

Bibliography/Works Cited Example:

Rich, Tracey. "Shabbat." Judaism 101. <http://www.jewfaq.org/shabbat.htm>

Rich, Tracey. "Jewish Holidays." Judaism 101 <http://www.jewfaq.org/holiday0.htm>

--Even if you write your essay using information you learned in the past, you must cite your sources.

--Most essays will contain many citations (but don't submit an essay that is simply a string of quotations).

### **Submission of Papers:**

**Papers must be submitted to TITANium on or before the due dates in the schedule (below).** Essays must be uploaded to TITANium in order to be graded. Please do not Email your paper. Do not bring a paper-copy to the office. TITANium uses Turn-It-In to check essays for plagiarism. By using TITANium, students acknowledge that their work will be checked. A student will be able to view his/her graded essay on TITANium within one week of the due dates.

**Late submissions** of the papers will be accepted, but any essay not uploaded to TITANium by 11:55PM on the due date will be marked down ten percent, up to one week after the due date (certain health problems or emergencies may be exempt, if you notify me within 48 hours of the due date). All essays turned in later than one week after the due date will be marked down twenty percent. **Late essays must be uploaded no later than Sunday, xx/xx/xx. No papers accepted after this date.** *In all cases it is the student's responsibility to possess a back-up copy (paper copy or electronic) of written work, and to keep all graded assignments, in the unlikely event that proof is necessary.*

### **Final Examination (20% of Grade):**

There is one Final Examination (no midterm), worth 200 points; 20% of total grade. The final exam will be conducted online.

The final exam will be available on TITANium **from Thursday, 12/18/14, 7:00 AM to Friday, 12/19/14, 7:00 PM.** To prepare for the final exam, study Workbooks 1-15.

The final exam will consist of four parts:

- 1) For the first part, you will have 30 minutes to complete 30 multiple choice questions.
- 2) For the second part, you will have 20 minutes to complete 30 T/F questions.
- 3) For the third part, you will have 15 minutes to complete 15 fill in the blank questions (one word to a few sentences).
- 4) For the fourth part, you will have 15 minutes to complete one essay question.

Thus, there will be a total of 76 questions, with a max of 80 minutes.

TITANium will *not* allow you to work past the time limit. You cannot roll over minutes to the next section. Each section has its own unique timer and time limit.

**Material for the exam will come from the course lectures and readings. You may use any notes that you have made, including study guides; however, it is expected that you have memorized enough of the material to complete the exam in the time allotted. You will need to memorize information *and* be able to synthesize the material.** The final exam will be comprehensive and cover material from Modules 1-15. Note: **no make-up exams** will be given except for reason of illness or other verified emergencies.

**COMPLETE SCHEDULE**

One module is assigned per week. Failure to demonstrate serious commitment to the course will result in the lowering of your overall grade. You should anticipate working three to five hours per module.

**Table 4 Course Schedule**

Week & Days	Assignments and Due Dates
Week 1  Monday Sunday	Module Topic: Introduction to Judaism, the Bible and the Talmud 1) View "Welcome" Presentation -- Course Overview 2) Purchase required books 3) View Lecture 1 4) View Videos 5) Quiz 1
Week 2  Monday - Sunday	Module Topic: Jews in the Roman Empire: Legal Status of the Jews and the Development of the Jewish Community in Exile 1) View Lecture 2 2) View Video 3) Read: -Grant's Jews in the Roman World, pp. 51-82. -Eleazar Ben-Yair's speech at Masada (73 C.E.), as published in Flavius Josephus's <i>The Jewish War</i> . <a href="#">Click here for text.</a> -Timeline of key events at Masada. <a href="#">Click here for text.</a> -St. Augustine. Excerpts from <i>Contra Judaeos</i> . Note his theme: the mark of Cain. <a href="#">Click here for text.</a> -St. John Chrysostom (c.347-407): a Homily Against the Jews. <a href="#">Click here for text.</a> 4) Quiz 2
Week 3  Monday - Sunday	Module Topic: Jews in the Islamic World 1) View Lecture 3 2) View Videos 3) Read: -Norman A. Stillman, "The Koran on the Treatment of The People of the Book", etc., in Norman A. Stillman, <i>The Jews of Arab Lands: A History and Source Book</i> (Philadelphia: The Jewish Publication Society of America, 1979), pp.22-63. 4) Quiz 3
Week 4  Monday- Sunday	Module Topic: Sephardim: Expulsion; Inquisition; Forced Conversion and Hidden Judaism 1) View Lecture 4 2) View Videos 3) Read: -Paloma Diaz- Mas' <i>Sephardim: The Jews From Spain</i> , pp 35-71, 178-205. -Edict of the Expulsion of the Jews, 1492 -Luis de Carvajal the Younger, "Autobiographical Essay," in Ilan Stavans, ed., <i>The Scroll and the Cross: 1,000 Years of Jewish Hispanic Literature</i> (New York: Routledge, 2002) 4) Quiz 4
Week 5  Monday - Sunday	Module Topic: Oppression and Creativity in Medieval Christian Europe--Blood Libels, and Jewish Vitality 1) View Lecture 5 2) View Videos 3) Read: -Raphael Israeli, <i>Blood Libel and its Derivatives: The Scourge of Anti-Semitism</i> (New Brunswick: Transaction Publishers, 273) pp. 1-51. -Neil Silberman, "Jewish and Muslim Heritage in Europe: The role of archaeology in

Week & Days	Assignments and Due Dates
	<p>defending cultural diversity," <i>Museum International: Cultural Diversity and Heritage</i> (September 2005): 95-100. <a href="#">Click here for text.</a></p> <p>- "Year 1: Interim Report, August 2006," Yesod Project. <a href="#">Click here for text.</a></p> <p>- "Year 2: Interim Report, September 2007," Yesod Project. <a href="#">Click here for text.</a></p> <p>- The ethical wills of Judah ibn Tibbon (12th century) and Eleazar of Mayence (14th century) <a href="#">Click here for text.</a></p> <p>- Pope Gregory X: Letter on Jews (1271-76) - Against the Blood Libel. <a href="#">Click here for text.</a></p> <p>- The Black Death and the Jews, 1348-1349. <a href="#">Click here for text.</a></p> <p>4) Quiz 5</p>
<p>Week 6</p> <p>Monday - Sunday</p>	<p>Module Topic: Jews in the Ottoman Empire</p> <p>1) View Lecture 6</p> <p>2) View Videos</p> <p>3) Read: -Esther Juhasz's <i>Sephardi Jews in the Ottoman Empire</i>, pp. 19-35. -Abigail Jackson, <i>From Empire to Empire</i> (Syracuse: Syracuse University Press, 2011); Ch. 2, pp.53-81.</p> <p>4) Quiz 6</p>
<p>Week 7</p> <p>Monday - Sunday</p>	<p>Module Topic: Review and <i>The Sabbath</i> Response</p> <p>1) View Lecture 7</p> <p>2) View Videos</p> <p>3) Review Readings and videos from previous modules</p> <p>4) Finish reading Abraham Heschel's, <i>The Sabbath</i></p> <p>5) Post response to discussion board of one of three thought questions on The Sabbath. Post a reply to at least one response of a classmate.</p>
<p>Week 8</p> <p>Monday -Sunday</p>	<p>Module Topic: Jewish Mysticism</p> <p>1) View Lecture 8</p> <p>2) View Videos</p> <p>3) Read: -Robinson: Ch. 7, pp. 360- 402. - "Safed Spirituality," pp. 1-29. - Jacob R. Marcus, ed. "Isaac Luria," in Jacob R. Marcus, ed., <i>The Jew in the Medieval World: A Source Book, 315-1791</i> (Cincinnati: The Union of American Hebrew Congregations, 1938), pp.256-259.</p> <p>4) Quiz 7</p>
<p>Week 9</p> <p>Monday - Sunday</p>	<p>Module Topic: Hasidim and Mitnagdim (Jewish Pietistic Mystics and their Opponents)</p> <p>1) View Lecture 9</p> <p>2) View Videos</p> <p>3) Read: -J.R. Marcus' <i>The Jew in the Medieval World</i>, pp. 270-278, "The Rise of the Hasidim: Eastern Europe." -Robinson: <i>Hasidic Mysticism</i>, pp. 388-391, pp. 461- 467, including "Why do they dress like that?" -Batnitzky; Ch. 6, pp. 111-129.</p> <p>4) Quiz 8</p>
<p>Week 10</p> <p>Monday -</p>	<p>Module Topic: Enlightenment and Emancipation</p> <p>1) View Lecture 10</p> <p>2) View Videos</p>

Week & Days	Assignments and Due Dates
Sunday	3) Read: - Jewish Philosophers: Maimonides, Judah Halevi, Baruch Spinoza, Moses Mendelssohn, Martin Buber and Abraham Joshua Heschel. - Robinson: Ch. 8, pp. 404-457. - Batnitzky: Ch. 1, pp. 13-28 - Martin Buber's <i>I and Thou</i> ; pp 1-35. - Abraham Heschel's <i>Man is Not Alone</i> ; pp. 67-80. - "The Process of Political Emancipation in Western Europe, 1789-1871," in Paul R. Mendes-Flohr and Jehuda Reinharz, eds., <i>The Jew in the Modern World: A Documentary History</i> (New York and Oxford: Oxford University Press, 1980), pp.112-113, pp.118-126 and pp.128-136. 4) Quiz 9
Week 11 Monday - Sunday	Module Topic: The Holocaust & Jewish Denominations and Their Key Documents 1) View Lecture 11 2) View Videos 3) Read: - Robinson: pp. 489-495. - Robinson: pp. 55-75. - Robinson: pp. 229-233. - Robinson: pp. 505-535. - Batnitzky; Ch. 5, pp. 91-105. 4) Quiz 10
Week 12 Monday - Sunday	Module Topic: Living a Jewish Life, The Rise of Zionism 1) View Lecture 12 2) View Videos 3) Read: -Robinson: Ch. 4, pp. 195- 256. -Arthur Hertzberg, <i>The Zionist Idea</i> ; pp. 141-157, 178-198, 199-131. 4) Quiz 12
Week 13 Mon - Sun	Module Topic: The Establishment of the State of Israel 1) View Lecture 13 2) View Videos 3) Read: -Reader: Shindler, <i>A History of Modern Israel</i> , pp. 1-37. -Israel's Declaration of Independence (May 14, 1948). <a href="#">Click here for text.</a> - Robinson: pp. 495-497. - Colin Shindler, <i>A History of Modern Israel</i> , pp. 38-53, 123-146. 4) Quiz 12
Monday - Sunday	Fall Recess – No Module for the week; Synagogue Assignment Due the beginning of next week
Week 14 Monday - Sunday	Module Topic: The Arab-Palestinian-Israeli Conflict 1) Turn in Synagogue Assignment by Monday night at 11:59 PM 2) View Lecture 14 3) View Videos 4) Read: -Thomas L. Friedman, <i>From Beirut to Jerusalem</i> ; Ch. 12 pp. 284-321. -TBA 5) Quiz 13

Week & Days	Assignments and Due Dates
Week 15  Monday - Sunday	Module Topic: Judaism In America 1) Download Workbook 15 2) View Lecture 15 3) View Videos 4) Read: - Hasia Diner's <i>The Jews of the United States</i> , pp. 1-67. - Hasia Diner's <i>The Jews of the United States</i> , pp. 259-304. - Hasia Diner's <i>The Jews of the United States</i> , pp. 305-358. -Batnitzky; Ch. 9, 166-179 5) Quiz 14
<b>Final Exam</b>  (Available 12/18 -12/19)	<b>▲ Final Exam: Available from Thursday, 12/18, 7:00 AM to Friday, 12/19, 7:00 PM.</b> Exam on all material covered to date.

**GRADING RUBRICS FOR ESSAYS**

**Table 5 Grading Rubrics for Essays**

Criteria	Excellent A+/A/A-	Good B+/B/B-	Average C+/C/C-	Poor D+/D/D-	Failure F
<b>Content</b>					
The writing contains all necessary information of the topic as related to the assignment.	Information is complete and clearly relates to the assignment.	Information is mostly complete and clearly relates to the assignment.	Information is somewhat complete and mostly relates to the assignment.	Information has little to do with the assignment or consists of some misstatements.	Information does not relate to the assignment and consists of many misstatements.
The writing contains an identifiable, central focus.	Central focus is clear and consistent throughout.	Central focus is apparent.	Focus is somewhat unclear or inconsistent.	The writing wanders in many directions.	No identifiable focus.
<b>Development and Organization</b>					
The writing fully develops each idea in a clear, logical sequence and, when appropriate, offers evidence supporting the thesis or central focus.	There is a logical progression of ideas that is unified and complete. Supporting evidence is presented as needed.	There is a logical progression of ideas that is relatively complete, although a few minor lapses may be present. Supporting evidence is presented.	Many minor lapses in the logical progression of ideas are evident. Limited supporting evidence is presented.	Major lapses in the logical progression of ideas are evident. Limited supporting evidence is presented.	Ideas are presented in a random fashion. No supporting evidence is presented.
The writing effectively uses transitions to connect sentences and paragraphs.	Transitions between sentences and paragraphs are flowing and varied.	Transitions between sentences and paragraphs are varied.	A few transitions between sentences and paragraphs are choppy or disconnected.	Many short, choppy, or disconnected sentences and paragraphs.	No clear use of transitions between sentences and paragraphs.
The writing demonstrates an ability to share ideas or information in the author's own words.	Ideas or information are expressed elegantly in the author's own words.	Ideas or information are expressed clearly in the author's own words.	For the most part, Ideas or information are expressed in the author's own words.	Minimal ability to express ideas or information in the author's own words.	No clear ability to express ideas or information in the author's own words.
<b>Format, Style, and Mechanics</b>					
The writing uses credible sources effectively and with proper citations.	Credible sources are properly cited and woven seamlessly into the writing.	Credible sources are properly cited and used in the writing.	Sources are mostly credible and properly cited.	Minimal use of credible sources or proper citations.	Most sources are not credible and/or most sources are not properly cited.
The writing contains few if any errors of spelling, syntax, word usage or punctuation.	No errors in spelling, syntax, word usage or punctuation.	A few minor errors in spelling, syntax, word usage or punctuation.	Many minor errors in spelling, syntax, word usage or punctuation.	Major errors in spelling, syntax, word usage or punctuation.	The number of errors makes the writing almost unreadable.
The writer strives to achieve an original voice where appropriate.	An original writing style that is a joy to read.	An informative and interesting writing style.	A readable presentation.	Writing is tedious to read.	Writing is extremely difficult to comprehend.