
Term Information

Effective Term Autumn 2016

General Information

Course Bulletin Listing/Subject Area Hebrew
Fiscal Unit/Academic Org Near Eastern Languages/Culture - D0554
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3120
Course Title Engaging Time: Philosophical and Rabbinic Dimensions of Temporality
Transcript Abbreviation Engaging Time
Course Description This course introduces time through western philosophy and classical Jewish law, understood within its Near Eastern contexts. Topics include: how do we measure time; is time real or is it the result of subjective perception; how do perceptions of time affect ones religious life; does God know the future, and if so, are human beings free to refrain from activities that God "knows" they will do?
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week, 12 Week (May + Summer)
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Never
Campus of Offering Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions Not open to students with credit in Philosophy 3120

Cross-Listings

Cross-Listings Cross-listed in Philosophy.

Subject/CIP Code

Subject/CIP Code 38.0206
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:

Culture and Ideas

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- Students evaluate the phenomenon of time in a variety of cultural expressions, in order to gain greater capacities for aesthetic and historical response and judgment, and greater skills in interpretation and evaluation of legal and theoretical texts
- Students will read and respond to texts primarily drawn from two intellectual traditions (Philosophical and Hebrew/Jewish legal), demonstrating facility in textual analysis and interpretation.
- Students can explain how the ideas studied affect one another, differ from one another and contribute to ancient and contemporary cultures, perceptions of reality through temporality, and norms including law and ethics which may guide human behavior

Content Topic List

- passage of time
- calendrical measures
- time and eternity
- determinism
- time and free will

Attachments

- Hebrew 3120 syllabus draft 9.8.15.docx: syllabus
(Syllabus. Owner: Acome, Justin)
- Hebrew 3120 GE Culture and Ideas Rationale 9.8.15.docx: GE Rationale
(GEC Model Curriculum Compliance Stmt. Owner: Acome, Justin)
- Hebrew 3120 GE Culture and Ideas Rationale 9.8.15.docx: GE Assessment Plan
(GEC Course Assessment Plan. Owner: Acome, Justin)
- Hebrew 3120 curriculum map 9.8.15.docx: curriculum map
(Other Supporting Documentation. Owner: Acome, Justin)
- 2015-8-12_ Course Proposal_Time_3000_level_teamtaughtTRLK.pdf: Course proposal
(Other Supporting Documentation. Owner: Vankeerbergen, Bernadette Chantal)
- Hebrew-Philsoophy 3120 Time Team Teaching Endorsement from NELC.pdf: Chair's letter of support
(Other Supporting Documentation. Owner: Vankeerbergen, Bernadette Chantal)

Comments

COURSE REQUEST
3120 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
10/09/2015

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Acome, Justin	09/08/2015 10:56 AM	Submitted for Approval
Approved	Acome, Justin	09/08/2015 10:56 AM	Unit Approval
Approved	Heysel, Garrett Robert	09/15/2015 09:34 PM	College Approval
Pending Approval	Nolen, Dawn Vankeerbergen, Bernadette Chantal Hanlin, Deborah Kay Jenkins, Mary Ellen Bigler Hogle, Danielle Nicole	09/15/2015 09:34 PM	ASCCAO Approval



To Whom It May Concern:

I write as chair of the NELC department to endorse the proposed team-taught course, Hebrew 3120/Philosophy 3120, "The Engagement of Time," to be offered jointly by the NELC and Philosophy departments. I have discussed the course with one of the two involved faculty members, Lynn Kaye, at length, and I have asked her and Prof. Tamar Rudavsky to hone the parameters of the course so that it will serve both of our curricula maximally. The course is likely to provide an interesting interdepartmental arena for the students involving varieties of material, pertinent to the discussion of time and the philosophy and theology of time, that are not normally discussed together. This, to me, is the essence of the benefits arising from a team-taught course: when materials are combined in new ways, new insights and understanding often result. I am confident that, in this class, Hebrew majors will find unexpected materials for thinking about the subjects normally dealt with in their major. It is also an excellent opportunity for the two professors involved to work together. It rarely happens that there are simultaneously present two faculty members at one institution whose research involves human thought about time or the concept of time. The proposed course makes the most of this rare occasion.

Sincerely,

A handwritten signature in black ink, appearing to read 'Kevin van Bladel', written in a cursive style.

Kevin van Bladel
Associate Professor and Chair
Near Eastern Languages and Cultures
The Ohio State University

SYLLABUS:**HEBREW 3120 / PHILOSOPHY 3120:****Engaging Time: Philosophical and Rabbinic Dimensions of Temporality****TERM:** Fall 2017**CREDIT HOURS:** 3**LEVEL:** Undergraduate**CLASS TIME:** []**LOCATION:** [building & room]**INSTRUCTORS:** Dr. Tamar Rudavsky and Dr. Lynn Kaye**OFFICE:** Hagerty 361 and University Hall 350A**OFFICE EMAIL:** Kaye.73@osu.edu and Rudavsky.1@osu.edu**OFFICE PHONE:** (614) 688-1552 and (614) 292-7914**OFFICE HOURS:** TBA**COURSE DESCRIPTION:**

Time is a familiar yet slippery concept. For thousands of years both philosophical and religious traditions have attempted to explain and characterize how time shapes peoples' thinking and their experiences as individuals and communities. This course introduces time through two traditions: western philosophy and classical Jewish law, understood within its Near Eastern contexts. Some of the issues addressed in the course include: how do we measure time; is time real, or is it the result of our subjective perception; how do perceptions of temporality affect ones religious life; is there an ontological difference between past and future – does it make sense to talk about travelling back to the past or forward to the future; does God know the future, and if so, are human beings free to refrain from activities that God 'knows' they will do?

The languages, questions and categories of these two traditions, the speculative and rabbinic, have shifted over millennia and provide two very different approaches to time. Students will further expand their investigations

of time through exposure to disciplines including astronomy, health sciences, and expressive arts with a strong interest in temporality such as music and dance. The interdisciplinary nature of the course begins with a team-teaching representing two disciplines and embraces many more points of view. By the end of the semester students will have a wealth of language and imagery to describe their own understandings of temporality and to contextualize them within a range of disciplines and intellectual traditions.

COURSE OBJECTIVES:

Students evaluate the phenomenon of time in a variety of cultural expressions, in order to gain greater capacities for aesthetic and historical response and judgment, and greater skills in interpretation and evaluation of legal and theoretical texts.

GE CULTURE AND IDEAS GOALS:

Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

EXPECTED LEARNING OUTCOMES:

1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior.

HOW THE COURSE WILL SATISFY THE EXPECTED LEARNING OUTCOMES OF GE CULTURES AND IDEAS:

1. Students will read and respond to texts primarily drawn from two intellectual traditions (Philosophical and Hebrew/Jewish legal), demonstrating facility in textual analysis and interpretation.
2. Students will be able to explain how the ideas they study affect one another, differ from one another and contribute to ancient and contemporary cultures,

perceptions of reality through temporality, and norms including law and ethics which guide human behavior.

TEACHING METHOD: Lecture and Discussion; occasional media (film, etc)

REQUIRED TEXTS:

1. Required Course Packet is available from Cognella (Cognella.com) detailed ordering instructions will be available on Carmen site.

2. Videos for required viewing will be accessible through the library or open access online.

3. Additional Recommended Texts (available at SBX and University Bookstore)

Stern, S. *Time and Process in Ancient Judaism* (Littmann Library 2003)

Rudavsky, T.M. *Time Matters: Time, Creation and Cosmology in Medieval Jewish Philosophy* (SUNY 2003)

Aristotle, *Physics* (any edition)

Augustine *Confessions* (any edition)

The Philosophy of Time ed LePoidevin & MacBeath (Oxford 2009)

Time, eds. Levenson and Westphal (Hackett 1993)

Hawking, S. *The Nature of Time*

COURSE REQUIREMENTS:

Students must 1) complete assignments for each class including readings (30-40 pages per class), have thought about the readings and summarized them in note form for themselves and be prepared to discuss them in class; 2) participate actively and thoughtfully in class; 3) attend class regularly - more than two unexcused absences will result in a reduced final grade, see details below; 4) complete all scheduled examinations; 5) present one oral seminar presentation, and one commentary, to the class; 6) post one extended discussion board contribution and comment twice a week on the student post, see details below.

ASSIGNMENTS AND ASSESSMENT:

Students will have a midterm and final examination. They will each be expected to present once in class (details of assignment below). In addition, students are required to write posts on an online class discussion board in advance of each lecture.

Examinations

1. Midterm examination will take place during class time, in the classroom, it will be one hour and twenty minutes long. It will include both short answer and essay questions. Students must bring bluebooks. Date of examination: October 22, 2017. Midterm examination covers material from lectures and readings in the first half of the semester.
2. Final Examination will take place in the classroom on the date assigned by the college. It will be one hour twenty minutes long. It will include both short answer and essay questions. Students must bring bluebooks. Final examination covers material found in lectures and readings from the midterm through the end of the semester.

Oral Presentations

Each student will make one oral presentation to the class in the course of the semester. It will be no more than 5 minutes in length, and will present an overview of a selected reading for that class, and pose three substantive discussion questions. Students will be assessed on clarity of expression, organization and keeping to time. A schedule of oral presentations will be posted on Carmen. In addition, each student will comment upon one oral presentation.

Discussion Board Online

Each student is responsible for posting one 350 word response to the readings during the semester. Each student is required to post a response to the twice-weekly student posting, or to another student's response, of at least 50 words. Students will be assessed on the posts for the entire semester, based on creativity and depth of analysis and questioning.

GRADING:

Midterm Examination: 25%

Final Examination: 25%
Oral Presentation: 25%
Discussion Board Posts: 25%

Total 100%

GRADING SCALE is OSU Standard Grade Scheme:

93 - 100 (A)
90 - 92.9 (A-)
87 - 89.9 (B+)
83 - 86.9 (B)
80 - 82.9 (B-)
77 - 79.9 (C+)
73 - 76.9 (C)
70 - 72.9 (C-)
67 - 69.9 (D+)
60 - 66.9 (D)
Below 60 (E)

ATTENDANCE: Attendance at lectures and discussion sections is mandatory. More than two unexcused absences will result in a percentage point deducted from the final grade for each absence. It is the student's responsibility to find out from their classmates about what was missed due to an absence. Please take the name, phone number and email of two fellow students.

STUDENTS WITH DISABILITIES that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office for Disability Services is located in 150 Pomerene Hall, 1760 Neil Avenue; telephone 292-3307, TDD 292-0901; <http://www.ods.ohio-state.edu/>.

ACADEMIC MISCONDUCT: It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct (<http://studentlife.osu.edu/csc/>)

FOR YOUR SAFETY, the OSU Student Safety/Escort Service is available after 7 p.m. by dialing 292-3322.

COURSE SCHEDULE

Readings should be completed prior to class meeting

University calendar: <http://registrar.osu.edu/staff/bigcalsem.asp>

WEEKLY READINGS AND DISCUSSIONS

WEEK 1

M 8/26 *Introducing the Course*

No Readings

W 8/28 *Introduction to the Hebrew Bible and Time in Genesis*

Genesis 1-2, with accompanying notes from a Study Bible such as Oxford or JPS; Marc Zvi Brettler, “The Hebrew Bible and the Early History of Israel” in *Cambridge Guide to Judaism*, pp. 6-33

WEEK 2

M 9/2 No Class, Labor Day!

W 9/4 - *Time in Ecclesiastes and Psalms*

Ecclesiastes 1-3, Psalm 90

WEEK 3

M 9/9 *Time in Presocratics, Plato and Plotinus* (selections from Heraclitus, Parmenides, Plato's *Timaeus*, Plotinus in *Hackett Readings*)

W 9/11 *Time in Aristotle* (selections from the *Physics*; *Metaphysics* in *Hackett Readings*)

WEEK 4

M 9/16 *Time in Augustine* (selections from *Confessions* and Wittgenstein "St Augustine's Puzzle about Time", in *Hackett Readings*)

W 9/18 *Introduction to Rabbinic Literature: Midrash and Talmud* (Moshe D. Herr "Midrash" in *Encyclopedia Judaica*)

WEEK 5

M 9/23 *Time in Midrash and Rabbinic Storytelling: Telescoping Time* (Selections from *Lamentations Rabbah*)

W 9/25 *Time in Midrash and Rabbinic Storytelling: Narrative Time* (*Babylonian Talmud Tractates Ta'anit and Menahot*)

WEEK 6

M 9/30 *Time, Motion and Change* (J.M. McTaggart and Prior in *LePoidevin & MacBeath*)

W 10/2 *Time and Movement* (Selections from *Babylonian Talmud Tractates Shabbat and Eruvin*)

WEEK 7

M 10/7 *Simultaneity* (Shoemaker in *LePoidevin & MacBeath*;)

W 10/9 *Simultaneity* (Selections from the *Babylonian Talmud Tractates Eruvin, Bekhorot*)

WEEK 8

M 10/14 *Review and Recapitulation of Temporality So Far*

W 10/16 **Midterm Examination**

WEEK 9

M 10/21 *Time in Medieval Philosophy* (Part 1: Selections from Maimonides *Guide for the Perplexed*)

W 10/23 *Time in Medieval Philosophy* (Part 2: Selections from Aquinas *Summa Theologica*)

WEEK 10

M 10/28 *Time in Ancient Iranian Cosmology* (expanding the Talmudic cultural context)
(*Bundahišn ch. 1 and 15*)

W 10/30 *Time in Jewish Law: Sensation and Memory*
(Selections from Babylonian Talmud Tractate Pesahim and Palestinian Talmud Tractate Pesahim)

WEEK 11

M 11/4 *The Phenomenology of Time* (selections from Husserl; Benjamin)

W 11/6 *Time and Memory* (selections from Y. H. Yerushalmi, *Zakhor: Jewish History and Jewish Memory*)

WEEK 12

M 11/11 *Time in Contemporary Philosophy of Physics, from Newton to Einstein* (Newton & Leibniz selections in Hackett; readings in Maudlin, *Philosophy of Physics*)

W 11/13 *Time and Space from Einstein to Hawking* (Maudlin readings)
Guest lecture, Dr. Chris Porter (?), Physics Dept.

WEEK 13

M 11/18 (Un)Reality of the Past -- (Film: "Back to the Future" dir. Robert Zemeckis 1985; "Bringing About the Past" by Dummett and "The Paradoxes of Time Travel" David Lewis in *Le Poidevin and MacBeath*)

W 11/20) *Time and the End of Life* (*Ecclesiastes*; selections from Heidegger, *Being and Time*)

WEEK 14

M 11/25 Time and the End of Life, cont. (selections from *the Babylonian Talmud Tractate Mo'ed Kattan*, Israeli Poet Yehuda Amichai, "A Man in His Life")

W 11/27 - No Class - Thanksgiving

WEEK 15

M 12/2 *Time in Modern Literature* (selections from Proust; Woolf) Guest Lecture, (?) Prof Steven Kern, English

W 12/4 *Time in Modern Jewish Thought and Contemporary Talmudic Law* (Heschel; Soloveitchik; David Golinkin "A Responsum Regarding Space Travel" *Insight Israel* 2:8 (2002)).

Team Teaching Proposal

From: Tamar Rudavsky (Philosophy) and Lynn Kaye (NELC)

Date: August 11, 2015

General Description:

Time is a familiar yet slippery concept. For thousands of years both philosophical and religious traditions have attempted to explain and characterize how time shapes peoples' thinking and their experiences as individuals and communities. This course introduces time through two traditions: western philosophy and classical Jewish law, understood within its Near Eastern contexts. Some of the issues addressed in the course include: how do we measure time; is time real, or is it the result of our subjective perception; how do perceptions of temporality affect ones religious life; is there an ontological difference between past and future – does it make sense to talk about travelling back to the past or forward to the future; does God know the future, and if so, are human beings free to refrain from activities that God 'knows' they will do?

The languages, questions and categories of these two traditions, the speculative and rabbinic, have shifted over millennia and provide two very different approaches to time.

In order to address these issues, we propose to team-teach a course at the undergraduate "Upper Level" (NELC 3000/Phil 3000 level). The course title is "Engaging Time: Philosophical and Rabbinic Dimensions of Temporality." In this course, students will further expand their investigations of time through exposure to disciplines including astronomy, health sciences, and expressive arts with a strong interest in temporality such as music and dance. The interdisciplinary nature of the course begins with a team-teaching representing two disciplines and embraces many more points of view. By the end of the semester students will have a wealth of language and imagery to describe their own understandings of temporality and to contextualize them

within a range of disciplines and intellectual traditions. Attached is a sample syllabus.

Interdisciplinary Nature of the course

The course material, the nature of time and temporality, is thoroughly interdisciplinary. The course combines the disciplines of philosophy, religious studies and literature as the main modes of inquiry. OSU is unusual in having more than one scholar who has a primary research interest in the topic of time. Professor Rudavsky studies western philosophy and the Jewish philosophical tradition and Professor Kaye studies Jewish law, literary theory and the intersection of law and literature. Both scholars have written extensively on the topic of time: Prof Rudavsky's first book was on time in medieval Jewish philosophy, and she continues to write on issues connected to time; Prof Kaye's doctoral dissertation, in the process of being revised for publication, is on the notion of time in the Rabbis. By engaging with a single topic through multiple disciplinary lenses, the students gain perspective on the strengths and limits of individual disciplines, and the productive intellectual space opened up between them.

Benefit to Students and to Faculty

The course will benefit students from both disciplines, NELC and philosophy. A course like this can only be team taught, and is described more fully in the syllabus. This course harnesses our combined expertise for the benefit of students, bringing greater depth and breadth through conversation and faculty in a wide variety of languages and textual traditions.

Students will gain analytical skills through guided reading and consideration of philosophical sources, as well as literary and legal texts. Philosophy students will be exposed to legal and literary analytical practices and how they can apply philosophical methods to other academic areas, while NELC students will be exposed to the critical analytical methods of philosophy. Students will thus have the opportunity to reflect on the differing interpretive practices of the different disciplines and how multiple analytical perspectives can illuminate the problem of time and temporality.

Both instructors will participate fully in each session. On some days, the philosopher will take the “lead” and other days the NELC faculty will lead. We will also invite several faculty from other departments (e.g. physics, history, literature) to provide guest lectures on the nature of time as seen through their disciplines.

Students will prepare oral seminar presentations, to be given during class, and each presentation will be assigned a commentator. We hope to have NELC students commenting on philosophy papers, and philosophy students commenting on NELC papers. As the course is envisioned as fulfilling a GE requirement, we expect that there will be students from disciplines beyond NELC and Philosophy. This will add further dimensions to class discussions. All of the student work will be read by both instructors, and will be evaluated jointly.

How the Course Participates in Departmental Academic Goals

For NELC: The Department introduces students to the cultures and languages of the Near East, defined as the middle east, north Africa, central Asia and south Asia, from antiquity through modernity. The department embraces many disciplines including legal studies, literary studies, cultural studies, religious studies, anthropology and folkloristics. This course advances the departmental academic goals by providing opportunities to study texts originally in Hebrew and Aramaic that are a part of ancient Judaism and the cultures of the ancient and late antique Levant and Mesopotamia. It incorporates the interdisciplinary nature of the department by its engagement with multiple analytical frameworks.

For Philosophy: The philosophy department emphasizes critical thinking and analytical skills. This course advances the departmental academic goals by providing opportunities to apply these analytical skills to a variety of texts, both canonical philosophy works, and those that are not normally examined in a philosophy class. It reinforces for the student the important interconnectedness of basic temporal concepts such as simultaneity, change

and motion, and allows students to view these concepts against a broad assortment of materials.

How the Course Fits into the Departmental Curriculum Map

For NELC: The course would fill a need for higher-level GE classes in the 3000 level, of which there are not currently any. If the course is a 3000 level course it would be the only 3000 level course in Hebrew, which would be a great benefit for potential majors. It also adds an undergraduate course with a substantial amount of rabbinic literature that is not at the advanced level. Currently there is only one other such class, at the 2000 level: Biblical and Post-Biblical Literature and Translation.

For Philosophy: The course will round out our 3xxx level courses and provide an inter-disciplinary matrix through which to view the issue of time. The course draws on other courses offered by the department (including Phil 3210, 3220, 3261, 5850) that discuss the nature of time, but not in an interdisciplinary manner.

HEBREW 3120

Rationale for GE Culture and Ideas

http://asccas.osu.edu/files/ASC_CurrAssess_Operations_Manual.pdf

How do the course objectives and readings address the GE course objectives?

The GE course objectives are: "Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation."

The course's objectives are: "Students evaluate the phenomenon of time in a variety of cultural expressions, in order to gain greater capacities for aesthetic and historical response and judgment, and greater skills in interpretation and evaluation of legal and theoretical texts."

The course objectives fit snugly with the GE course objectives. Time is a significant cultural phenomenon, shaping structures of commerce, thought and society. The course engages the Hebrew legal and western Philosophical traditions, two intellectual cultures with different trajectories of thought and modes of analysis, which develops students' intellectual flexibility, capabilities of interpretation and comfort with multiple perspectives. The students are grounded in these two traditions, allowing them to explore scientific and expressive artistic ideas of time and compare them to what they have learned about Hebrew legal and western philosophical concepts.

How do the topics and assignments address the GE Learning Outcomes?

The two learning outcomes are:

"Students analyze and interpret major forms of human thought, culture, and expression" and "Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior."

Students will read and respond to texts primarily drawn from two intellectual traditions (Philosophical and Hebrew/Jewish legal), demonstrating facility in textual analysis and interpretation. The students are able to respond through a variety of media including formal writing, oral presentation and informal online writing. The topic of time is central to many parts of human thought and culture, and is an excellent point from which to explore the concerns of thinkers, jurists and artists throughout history.

Students will be able to explain how the ideas they study affect one another, differ from one another and contribute to ancient and contemporary cultures, perceptions of reality through temporality, and norms including law and ethics which guide human behavior.

How does the course aim to sharpen students judgment, response and evaluation skills?

The students will gain sharper skills in evaluating and judging sources through the close engagement with assigned texts at home and during the lectures. For each class they must produce a reflective short written response to the source, which primes them to engage in serious analysis in dialectical fashion with the professors during class time. Students will hone their oral and written responses through written assignments, discussion board posts and oral assignments, to which the professors will respond and help to improve.

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HEBREW 3120

Curriculum Maps and Rationale for Hebrew and Philosophy Majors

Philosophy

PHIL 3xxx will not be required for the major, but it can be taken as an elective course as illustrated by the following curriculum map:

Each Major must include:

1. PHIL 3000: Gateway Seminar (3 credits)
2. History of Philosophy: Any Three of the following (9 credits)
 - PHIL 3210: History of Ancient Philosophy
 - PHIL 3220: History of Medieval Philosophy
 - PHIL 3230: History of 17th Century Philosophy
 - PHIL 3240: History of 18th Century Philosophy
 - PHIL 3250: History of 19th Century Philosophy
 - PHIL 3261: Fundamental Concepts of Existentialism
3. Philosophical Topics (9 credits)
Required of all majors: PHIL 3300: Moral Philosophy (3 credits)
And two of the following (6 credits):
 - PHIL 3530: Philosophy of Logic
 - PHIL 3600: Introduction to Philosophy of Language
 - PHIL 3650: Philosophy of Science
 - PHIL 3680: Sex and Death: Introduction to the Philosophy of Biology
 - PHIL 3700: Introduction to Metaphysics
 - PHIL 3750: Introduction to Theory of Knowledge
 - PHIL 3800: Introduction to Philosophy of Mind
 - PHIL 3810: Philosophy of Action
 - PHIL 3820: Philosophy of Perception
4. Upper Level Coursework: Any Two PHIL 5xxx courses (6 credits)
5. Elective: Any one further Philosophy course at the 2xxx, 3xxx [such as **PHIL 3xxx: Time and Temporality**], 4xxx, or 5xxx level (3 credits)

Hebrew

The proposed course fits into the Hebrew Major offerings as an elective, at the 3000 level of “upper Level courses providing undergraduate credit that may be counted toward a major or field of specialization.” Programmatically it is a course in “Translated Hebrew Literature” but it is not recommended as a fulfillment of that section’s requirement because half of the readings in this course are in non-Hebrew literature.

Its primary benefit to the Hebrew major curriculum is the addition of a 3000 level GE offering to the curriculum. Currently the Hebrew major curriculum has no courses at this level. Its secondary, content-related benefit is the inclusion of significant amounts of Hebrew *and Aramaic* legal rabbinic literature at the upper-level, but not advanced level.

Hebrew Major Curriculum Map [updated 2/11/15]

Course:	Students Acquire Language Proficiency (Reading, Speaking, Writing).	Students Acquire Analytical Skills (Understanding of Grammatical Structures).	Students Acquire Appreciation of how Language is used in a Variety of Cultural Contexts, both Performative and Quotidian—Folk, Popular, Institutional.	Students Learn Literary Theory (Appreciation of Linguistic Subtleties and Aesthetic Possibilities in Various Genres of Literature Past and Present, Religious and Secular, Spoken or Read).
Prerequisites				
Hebrew 1101	Beg.	Beg.	Beg.	
Hebrew 1102	Beg.	Beg.	Beg.	
Hebrew 1103	Beg.	Beg.	Beg.	
Hebrew 2216: The Medieval Jewish Experience	Beg.	Beg.	Beg.	Beg.
Hebrew 2241: Culture of Contemporary Israel	Beg.	Beg.	Int.	Beg.
Hebrew 2245: Israeli Film and Society	Beg.	Beg.	Int.	Beg.
Language Requirements				

Hebrew 2105: Modern Hebrew Grammar, Conversation, and Composition	Beg/Int.	Beg/Int.	Beg./Int.	Beg.
Hebrew 4101: Review of Grammar and Composition	Int.	Adv.	Int.	Int.
Hebrew 4102: Hebrew and the Media	Int.	Int.	Int.	Int.
Hebrew 4601: Modern Hebrew Short Story	Adv.	Int.	Adv.	Adv.
Hebrew 4602 Modern Hebrew Poetry	Adv.	Int.	Adv.	Adv.

Translated Hebrew Literature				
Hebrew 2700: Biblical and Post- Biblical Hebrew Literature in Translation	Beg.	Beg.	Beg.	Beg.
Hebrew 2701: Medieval Hebrew Literature in Translation	Beg.	Beg.	Beg.	Beg.
Hebrew 2702: Modern Hebrew Literature in Translation	Beg.	Beg.	Beg.	Beg.
Electives				
PROPOSED COURSE: Hebrew 3XXX/Phil 3XXX: Engaging Time in Philosophy, Religion, Science and the Arts	Beg.	Beg.	Beg.	Adv.
NELC 4601: Israeli & Palestinian Literature	Beg.	Int.	Int.	Adv.
Adv.4605 Readings in the Mishnah	Adv.	Int.	Adv.	Adv.

5100 Introduction to Biblical Hebrew	Int.	Int.	Int.	Int.
5101: Biblical Hebrew Grammar	Int.	Adv.	Int.	Int.
Hebrew 5105: History of the Hebrew Language	Int.	Int.	Int.	Int.
Hebrew 5601: Introduction to Hebrew Literary and Cultural Texts	Adv.	Adv.	Adv.	Adv.
Hebrew 5602: The Bible as Literature: Selected Readings	Beg.	Int.	Int.	Int.
Hebrew 5603: Readings in Rabbinic Literature	Int.	Int.	Adv.	Adv.
Hebrew 5802: The Problem of Evil in Biblical and Post-Biblical Literature	Beg	Adv.	Adv.	Int.
Hebrew 5806: Studies in Biblical Law	Beg.	Adv.	Adv.	Int.

Independent Studies courses.				
Up to three credits, to be approved by the adviser, of independent studies (4998, 4998H, 5193), workshop (5192), or group studies (5194) may count toward the major. Thesis hours (4999, 4999H) do not count toward the major.				
4998: Undergraduate Research	Adv.	Adv.	Adv.	Adv.
4998H: Undergraduate Honors Research	Adv.	Adv.	Adv.	Adv.
4999H: Undergraduate Thesis	Adv.	Adv.	Adv.	Adv.

4999H: Undergraduate Honors Thesis	Adv.	Adv.	Adv.	Adv.
5192: Workshop	Int.	Int.	Int.	Int.
5193: Individual Studies	Int.	Int.	Int.	Int.
5194: Group Studies	Int.	Int.	Int.	Int.