

## Term Information

Effective Term Spring 2023  
[Previous Value](#) Spring 2019

## Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Adding new MMI theme to the course (was one of courses initially proposed for the theme).

What is the rationale for the proposed change(s)?

Course is a good fit for the MMI Theme.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

N/A

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

## General Information

Course Bulletin Listing/Subject Area	Jewish Studies
Fiscal Unit/Academic Org	Near Eastern Languages/Culture - D0554
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3465
Course Title	American Jewish History
Transcript Abbreviation	Amer Jewish Hist
Course Description	Study of topics in American Jewish history from the colonial era to the present.
Semester Credit Hours/Units	Fixed: 3

## Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
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, Lima, Mansfield, Marion, Newark, Wooster
<a href="#">Previous Value</a>	<a href="#">Columbus, Lima, Mansfield, Marion, Newark</a>

## Prerequisites and Exclusions

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<b>Prerequisites/Corequisites</b>	Prereq or concur: English 1110.xx, or permission of instructor.
<b>Exclusions</b>	Not open to students with credit for History 3465.
<b>Electronically Enforced</b>	Yes

## **Cross-Listings**

<b>Cross-Listings</b>	Cross-listed in History.
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## **Subject/CIP Code**

<b>Subject/CIP Code</b>	38.0206
<b>Subsidy Level</b>	Baccalaureate Course
<b>Intended Rank</b>	Sophomore, Junior, Senior

## **Requirement/Elective Designation**

General Education course:  
Historical Study; Migration, Mobility, and Immobility  
The course is an elective (for this or other units) or is a service course for other units

### ***Previous Value***

*General Education course:  
Historical Study  
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 will understand the interaction between America's ever-growing Jewish population and the political, social, and cultural environment in which Jews found themselves
- Students will understand the historical contexts that shaped the construction of American Jewish identities.
- Students will understand the place of cultural artifacts in the study of history.
- Students will improve their reading, writing, and analytical skills through work with historical texts, primary sources, films, and works of fiction.

**Content Topic List**

- Early Jewish Settlements
- Jews & American Colonial Life
- Jews & War of Independence
- Creation of Viable Jewish Communities
- Acculturation
- Religious Reform
- “German” Migration
- Eastern European Immigrants
- Labor Movement
- Yiddish Culture
- Urbanization
- Interwar
- Response to the Holocaust
- Jews and World War II

**Sought Concurrence**

No

**Attachments**

- History 3465 syllabus for MMI Theme.docx: Syllabus  
*(Syllabus. Owner: Carmichael, Phoebe Cullen)*
- History 3465 Theme Course Submission Form (1).docx: GE Theme  
*(Other Supporting Documentation. Owner: Carmichael, Phoebe Cullen)*

**Comments**

- You unchecked the legacy GE Historical Study by mistake. Please re-check & send back to us. I cannot do this for you. *(by Vankeerbergen, Bernadette Chantal on 10/31/2022 12:34 PM)*
- Cross-listing with History 3465 for review. *(by Carmichael, Phoebe Cullen on 10/14/2022 03:50 PM)*

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Carmichael, Phoebe Cullen	10/14/2022 03:51 PM	Submitted for Approval
Approved	Liu, Morgan Yih-Yang	10/14/2022 04:10 PM	Unit Approval
Revision Requested	Vankeerbergen, Bernadette Chantal	10/31/2022 12:35 PM	College Approval
Submitted	Carmichael, Phoebe Cullen	10/31/2022 12:38 PM	Submitted for Approval
Pending Approval	Liu, Morgan Yih-Yang	10/31/2022 12:38 PM	Unit Approval

## History 3465: American Jewish History: From Migrants to Citizens

T/Th 2:20-3:40 pm

Office Hours (via Carmen) T 4:00-5:00 & by appointment

Hale Hall 132

[judd.18@osu.edu](mailto:judd.18@osu.edu)

### Course Description

This course explores topics in American Jewish history from the earliest migration of Jews from Brazil to the present day, paying special attention to the complexity of the Jewish diaspora experience in North America and focusing on Jewish multiple migrations, integrative experiences, and community constructions. We will explore the interaction between America's ever-growing Jewish population and the political, social, and cultural environment in which Jews found themselves. Throughout the course we will question the following/explore the complex relationship between host country and minority communities: What different groups of Jews arrived to the United States and when? How did the relatively open American setting affect Jewish religious observance, occupational pursuits, political allegiances and family and gender roles? And how did Jews influence their new setting? One of the objectives of this course, then, will be to understand the historical contexts that shaped the construction of American Jewish identities and diasporic experiences. We will thus explore key concepts related to migration, mobility, and immobility: causes, experiences, and consequences of migration, diverse aspects of integration, dynamics of social mobility, cultural distinctiveness, and links to others communities. Because we will rely on historical texts, primary sources, films, and works of fiction to shape our conclusions, another objective of the course is to determine the place of cultural artifacts in the study of history and to improve students' reading skills.

### Objectives:

History courses develop students' knowledge of how past events influence today's society and help them understand how humans view themselves.

1. Students acquire a perspective on history and an understanding of the factors that shape human activity.
2. Students display knowledge about the origins and nature of contemporary issues and develop a foundation for future comparative understanding.
3. Students think, speak, and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts

**This course fulfills the general requirements and expected learning outcomes for GE Themes.**

Themes: General		
Goals	Expected Learning Outcomes	In this course
<b>GOAL 1: Successful students will analyze an important topic or idea at a more advanced and</b>	<b>Successful students are able to...</b>  1.1. Engage in critical and logical thinking about the topic or idea of the theme.	<b>In this course, students...</b>  1.1. Examine in <i>greater factual detail</i> key developments in American Jewish history and read and discuss <i>multiple scholarly interpretations</i> of historians, writers, sociologists, Jewish studies scholars, podcasters, and film makers to gain a

in-depth level than the foundations.		deeper understanding of American Jewish life and history.
	1.2. Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme.	1.2. Read cutting-edge scholarship, participate in regular in-class discussions, and complete varied writing assignments to develop critical and logical thinking about the topic.
<b>GOAL 2: GOAL:</b> Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.	2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.	2.1. Engage in the exploration of each weekly topic through a combination of lectures, readings, podcasts, films, discussions, and writing assignments to learn how to identify and describe an issue, articulate an argument, find evidence, and synthesize views or experiences orally and in writing.
	2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.	2.2. Gain a rigorous, critical, and self-aware engagement not only with American Jewish history, but also with key issues relevant to all global citizens, such as the meaning and role of migration, exclusion, ideology, violence, economic instability, physical and social mobility, human agency, historical memory, citizenship, and identity.

**This course fulfills the specific requirements and expected learning outcomes for the GE Theme: Migration, Mobility, and Immobility (thereafter, MMI).**

Themes: Migration, Mobility, and Immobility		
Goals	Expected Learning Outcomes	Related course content
<b>GOAL 1: Successful students will explore and analyze a range of perspectives on migration, mobility, and immobility, including causes and effects, personal or group experiences, or artistic expression.</b>	<b>Successful students are able to...</b> 1.1. Explain environmental, political, economic, social, or cultural causes of migration, mobility, and/or immobility (thereafter, MMI).	<b>In this course, students...</b> 1.1. Study diverse manifestations of MMI in American Jewish History from 1650 until the present, paying particular attention to the religious, economic, political, and cultural causes of migration and the construction of Jewish migrant communities in North America.
	1.2 Describe and analyze diverse experiences or portrayals of migration, mobility, or immobility (e.g. migration, incarceration, disability, or flight) and the complex effects of these phenomena on individuals, societies, institutions, and/or places.	1.2. Study diverse experiences of MMI in American Jewish History through key themes: <ul style="list-style-type: none"> <li>• Political and social movements to ban or restrict Jewish immigration;</li> <li>• The interactions among different American Jewish communities and among Jewish communities and their host societies</li> <li>• Religious, cultural, and economic shifts during and after various migrations</li> <li>• Contemporary imaginations of American Jewish migrations</li> <li>• Examination of the lived experience of</li> </ul>

		migrants and movers
<b>GOAL 2: Successful students will explain a variety of scholarly or artistic approaches to understanding mobility and immobility, and analyze how texts, perceptions, representations, discourses, or artifacts represent these concerns.</b>	<b>2.1</b> Discuss how migration, mobility, or immobility have shaped attitudes, beliefs, behaviors, and values of individuals and/or institutions.	2.1. Discuss and analyze diverse attitudes and beliefs related to MMI, such as the development of American Judaism as related to migration and movement; origins of anti-Jewish attitudes in the U.S. as related to migration; the shaping of American Jewish communities with different American Jewish migrations; and freedom of movement as a key American Jewish value.
	<b>2.2</b> Describe how people (e.g. scholars, artists, scientists, etc.) perceive or represent migration, mobility, or immobility and critique conventions, theories, and/or ideologies that influence such perceptions or representations.	2.2. Read, watch, and describe multiple scholarly and artistic interpretations of historians, theologians, anthropologists, gender studies scholars, sociologists, cultural studies scholars, writers, film makers, and artists on aspects of MMI.  Critique conventions related to MMI, such as introducing several different American Jewish migrations (and not a single Ashkenazic normative migration); assimilation v. acculturation; understanding differences between among, refugees, and asylum-seekers.

**Requirements:**

- (1) **Class participation:** Our meetings are essential to the course (this even is true during the pandemic). Your participation grade will be based on attendance, listening intently to others, posing questions, and sharing your interpretations and opinions. Courteous dialogue is required. You are permitted one unexcused absence. To make up participation points for an excused absence, you are to submit (via email) written responses to that day’s guiding questions. (20 points)
- (2) **Introductory Paragraph** I teach best when I have a sense of who my students are. Please submit an introductory paragraph introducing yourself. What would you like to be called? (Whether you go by your given name or some other name, how would you like to be known in this class? And if you think that I might not know how to pronounce the name you'd like to be called, please give me some guidance.)<sup>[1]</sup><sub>[SEP]</sub>Where are you from (hometown)? What do you study? Do you have any special concerns that I should know about? Why did you enroll in this course? Full credit if submitted **by 2:20 pm on class 2 date**; no credit if not submitted on time. Submit as a .doc, .docx, or .pdf attachment on CARMEN. 12 point font with 1 inch margins and double spaced. (2 points)
- (3) **Daily Posts:** You should post 18 responses to readings and audiovisual assignments on days when readings and/or audiovisual assignments are due. Posts should be one concise paragraph consisting of about three to six sentences that engage directly and expand upon the assigned material; you must submit 7 of your posts by 16 February. See “Forum Posts” on Carmen for more detailed instructions. (27 points)
- (4) **Short Analysis A:** You will write a short essay (2-3 pages) concerning the topics and readings discussed in the course. Prompt posted on February 5; due on February 19 at 11:59 pm (13 points)

- (5) Short Analysis B: You will write a short essay (2-3 pages) concerning the topics and readings discussed in the course. Prompt posted on 24 March; Due on April 7 at 11:59 pm (15 points)
- (6) Primary Source Paper: Using the collections of OSU and the Columbus Jewish Historical Society, you will write a short paper analyzing a primary source (5-7 pages). Prompt posted on Carmen
  - a. Identification of source 27 March 9:00 am (3 points)
  - b. Final paper 27 April 9:00 am (20 points)

### **Extra Credit:**

There are 3 extra credit options for this course; you may do all three.

**\*\*Office hours:** Meet with me during my office hours by 16 February (1 point)

**\*\*From Noodles to Strudels, Foods of the AJHS:** Read one of the food-related blog posts of the AJHS (*From Noodles to Strudels*). Write a one paragraph response to the post; Make the recipe included on the blog post and take a picture of you and your creation. Email me your response and photo by 2:00 pm 22 April. <https://ajhs.org/blog>

**\*\*Forum Posts:** Write an additional 3 posts (concerning 3 additional, different days) on days when there are readings/audiovisuals assigned. Your grades must be deserving of a 1 or higher to receive credit (1 point total; no partial credit); just as with the posts that are due for credit, you cannot write an additional post after the class has already met. The last post is due 20 April.

### **Assigned Reading:**

The following books are available for purchase at Barnes and Noble or via online booksellers; they are **not** available on Carmen:

Rachel Calof, *Rachel Calof's Story*

Dollinger and Zola, *American Jewish History: A Primary Source Reader*

I have listed the readings that have been uploaded onto Carmen as pdfs with a (\*).

**On Reading:** Reading is one of the key ways students are expected to learn. Please let me know if you are having trouble completing the reading. If you are having some difficulties, you might find the following link useful: <http://www2.open.ac.uk/students/skillsforstudy/active-reading.php>

We will discuss the readings in detail in class. You must do the reading in advance of our class meeting.

Each week, read the texts closely; look up the meaning of terms with which you are not familiar; try to imagine what was uppermost on the writer's mind—and what was *not* on the writer's mind; try to imagine what was on the mind of the people for whom this text was written—and what was *not* on their mind; pay attention to differences and similarities from one text to another; read your textbook so that you can understand context; trace connections between the writer's thinking and the circumstances of that writer's time and place; take notes on what you read, so

that you can document what you believe you have understood and refer back to your notes when you no longer remember what you understood when you were reading it.

### Meeting and Reading Schedule:

**(I have highlighted all class topics and readings directly related to the MMI Theme; the rest of the classes provide critical background information.)**

#### Part I: Introduction

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12 January Introduction: Community  
In class: <https://www.theatlantic.com/entertainment/archive/2017/07/what-does-community-mean/532518/>

#### Part II: Early Transatlantic Communities, 1654-1830

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14 January **First Encounters**  
Reading:  
\*Eli Lederhendler, "First Encounters, New Beginnings," pp. 1-20  
\*Memos to/from Peter Stuyvesant to/from the Amsterdam Chamber of Directors and to/from the Board of West India Company (documents 1.03 and 1.04) and description of a non-Jew (1.08) in Dollinger and Zola  
Watch: Aviva Ben Ur, "Jewish Autonomy in a Slave Society"

19 January **Jewish Life in the Early Republic I**  
Reading:  
\*Abigail Franks' Letters

21 January **Jewish Life in the Early Republic II**  
Reading:  
\*Lederhendler, "First Encounters, New Beginnings," pp. 20-end  
\*Holly Snyder, "Rethinking the Definition of 'Community' for a Migratory Age, 1654–1830," in *Imagining the American Jewish Community* (2007), pp. 3–27  
\*Synagogue Constitutions  
Videos (2):  
\*Family Portraits and Multi Racial Identity  
[https://www.youtube.com/watch?v=8\\_vLPG69h6U&t=1s&ab\\_channel=AmericanJewishHistoricalSociety](https://www.youtube.com/watch?v=8_vLPG69h6U&t=1s&ab_channel=AmericanJewishHistoricalSociety)

#### Part III: Shifting Communities & Divided Loyalties, 1820-1890

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26 January **"German" Jewish Immigration & Acculturation**  
Reading:  
\*A Jewish Peddler's Diary



- 28 January **Divided Communities: Civil War**  
 Reading  
 \* Stanley Falk, "Divided Loyalties in 1861," in Sarna and Mendelssohn, *Jews and the Civil War: A Reader*  
 \* Mordechai letter (4.01), Jews and Slavery (4.03), Grant's Order (4.06) in Dollinger and Zola
- 2 February **Jewish Denominations**  
 Reading:  
 Marc Lee Raphael, "'Our treasury is empty and our bank account is overdrawn': Washington Hebrew Congregation, 1855-1872," *American Jewish History* 84.2 (June 1996)  
 "The Trefa Banquet"  
<http://www.loc.gov/exhibits/haventohome/images/hh0192s.jpg>  
 "The Pittsburgh Platform"  
[http://www.jewishvirtuallibrary.org/jsource/Judaism/pittsburgh\\_program.html](http://www.jewishvirtuallibrary.org/jsource/Judaism/pittsburgh_program.html)
- Part IV: **Changing Landscape, 1870-1924**
- 4 February **Great Migration**  
 Reading:  
 \* Lederhendler, "Changing Places," pp. 56-78  
 \* Mary Antin, "Description of the Voyage" (5.06) in Dollinger and Zola 5.pdf  
 \* Guy Alroey, "And I Remained Alone in a Vast Land: Women in the Great Jewish Migration from Eastern Europe," *JSS* 12.3 (2006)
- 9 February **Immigrant Life: Family**  
 Reading:  
 \* Bintl Brief Excerpts  
 \* Rachel Calof's Story
- 11 February **Immigrant Life: Politics**  
 Reading:  
 \* Paula Hyman, "Immigrant women and consumer protest: the New York City kosher meat boycott of 1902," in *American Jewish Women's Great Kosher Meat War of 1902*  
<https://www.youtube.com/watch?v=U5leK8leDXo>
- 16 February **Uptown & Downtown**  
 Reading:  
 "Charter of the Kehilla of New York City"  
[http://www.history.umd.edu/Faculty/BCooperman/NewCity/Marcus3\(334-337\).htm](http://www.history.umd.edu/Faculty/BCooperman/NewCity/Marcus3(334-337).htm)

	<ul style="list-style-type: none"> <li>* Israel Friedlander, “The Division Between German and Russian Jews” in Reinharz, <i>Making of Modern Jewry</i></li> <li>*Jacob H. Schiff, “The Galveston Project” in Reinharz, <i>Making of Modern Jewry</i></li> </ul>
18 February	Short Analysis A: Due 11:59 pm 19 February
23 February	OSU BREAK
25 February	<p>Late 19<sup>th</sup>/Early 20<sup>th</sup> Century Othering</p> <p>Reading:</p> <ul style="list-style-type: none"> <li>*Imhoff, <i>Masculinity and the Making of American Judaism</i>, ch. 8</li> <li>*Rifkind “Confronting Antisemitism in America”</li> <li>*Lowell on quotas (6.22) in DollingerandZola</li> </ul>
2 March	<p>Antisemitism and Exceptionalism?</p> <p>Reading:</p> <ul style="list-style-type: none"> <li>*Richard Frankel, “One crisis Behind”</li> </ul>
4 March	<p>Interwar Jewish Life</p> <p>Reading:</p> <ul style="list-style-type: none"> <li>*Rebecca Kobrin, “Too Big To Fail in 1930”</li> <li>*Shira Kohn, “Turning German Jews into Jewish Greeks”</li> </ul>
Part V:	Not-So Golden Years
9 March	<p>War and Community</p> <p>Reading:</p> <ul style="list-style-type: none"> <li>*Deborah Dash Moore, <i>GI Jews: How World War II Changed a Generation</i>, ch 3, pp. 49-85</li> <li>*Passover in the Armed Forces (1943) (document 7.03) in DollingerandZola</li> </ul> <p>Watch:</p> <ul style="list-style-type: none"> <li>1944 Service in Aachen</li> </ul> <p><a href="https://www.youtube.com/watch?v=ow1fFv3G8Vg&amp;feature=youtu.be">https://www.youtube.com/watch?v=ow1fFv3G8Vg&amp;feature=youtu.be</a></p>
11 March	<p>Paper Walls</p> <p>Reading:</p> <ul style="list-style-type: none"> <li>* Memorandum from Breckinridge Long, Assistant Secretary of State, June 26<sup>th</sup>, 1940: <a href="https://www.facinghistory.org/rescuers/breckinridge-long-memorandum">https://www.facinghistory.org/rescuers/breckinridge-long-memorandum</a></li> <li>*Michael Dobbs, “Visa Lines,” in <i>The Unwanted: America, Auschwitz, and A Village in Between</i> (Washington, D.C.: United States Holocaust Memorial Museum, 2019), 19-41</li> </ul>
16 March	Moving to the Suburbs I

	Reading: <ul style="list-style-type: none"> <li>*Levittown Resident (8.01) in DollingernadZola8.pdf</li> <li>*Lila Corwin Berman, "American Jews and the Ambivalence of Middle-Classness," <i>American Jewish History</i> 93.4 (December 2007), 409-444 Postwar Representations</li> </ul>
18 March	Primary Source Meetings
23 March	<b>Moving to the Suburbs II</b> Reading: <ul style="list-style-type: none"> <li>*Susan Glenn, "The Kidnapping of Hildy McCoy"</li> </ul>
25 March	Short Analysis B
Part VI:	Jewish Life, Transformed
30 March	<b>Making of a Stereotype I: Jewish American Princess</b> Reading: <ul style="list-style-type: none"> <li>*Joyce Antler, "They Raised Beautiful Families," in <i>Imagining the American Jewish Community</i></li> <li>*Riv Ellen Prell, "Rage and Representation: Jewish gender stereotypes in American Culture</li> </ul> Listen: "The Marvelous Mrs. Carroll" <a href="https://hwcdn.libsyn.com/p/3/2/1/321254064c2412b9/Episode_2_Podcast.mp3?c_id=60081218&amp;cs_id=60081218&amp;destination_id=917594&amp;expiration=1609195432&amp;hwt=e608e8c281591ead732da4a86ad36e09">https://hwcdn.libsyn.com/p/3/2/1/321254064c2412b9/Episode_2_Podcast.mp3?c_id=60081218&amp;cs_id=60081218&amp;destination_id=917594&amp;expiration=1609195432&amp;hwt=e608e8c281591ead732da4a86ad36e09</a>
1 April	Break
6 April	Politics: Civil Rights Reading: <ul style="list-style-type: none"> <li>*Malev, "The Jew of the South," (8.21) in DollingerandZola8.pdf</li> <li>*Debra Schultz, "Going South: Jewish women in the Civil Rights Movement"</li> </ul>
8 April	<b>Zionism</b> Reading: <ul style="list-style-type: none"> <li>*Emily Alice Katz, <i>Bringing Zion Home: Israel in American Jewish Culture, 1948-1967</i> (2015), ch. 4 "A Consuming Passion: Israeli Goods in American Jewish Culture," 81-110</li> <li>*Ofra Friesel, "Equating Zionism with Racism: 1965 Precedent"</li> </ul> Watch: "That's my Wife," (first 10 minutes only) <a href="https://www.youtube.com/watch?v=vLDuoI9O1aE">https://www.youtube.com/watch?v=vLDuoI9O1aE</a>
13 April	<b>Making of a Stereotype II: Masculine Jew</b>

Read:

\*Jon Stratton: Haunted by the Holocaust: Hogan's Heroes, The Producers, Fiddler on the Roof

Watch

\*"You've Got to Be Taught" from Rodgers/Hammerstein's "South Pacific" [https://www.youtube.com/watch?v=AAIs\\_gUhlQw](https://www.youtube.com/watch?v=AAIs_gUhlQw)

\*Producers (clip)

\*Yiddish Fiddler (clip)

15 April

Racial and Class Privilege

Reading:

\*Karla Goldman, "Lessons of Hurricane Katrina for American Jews: 2020 Edition"

Listen: Jewish History Matters Podcast: Black Power and Jewish Politics with Marc Dollinger <https://www.jewishhistory.fm/black-power-and-jewish-politics-with-marc-dollinger/>

20 April

Making of a Stereotype III

Reading:

\*Jenny Caplan, "Rachel Bloom's MAAW: Jewish Women, Stereotypes, and the Boundary Bending of Crazy Ex-Girlfriend"

Watch:

\*Where's the Bathroom?

[https://www.youtube.com/watch?v=VJg1zRgkbno&ab\\_channel=racheldoesstuff](https://www.youtube.com/watch?v=VJg1zRgkbno&ab_channel=racheldoesstuff)

22 April

Antisemitism

Reading:

\*Magda Teter, "The Pandemic, Antisemitism, and the Lachrymose Conception of Jewish History"

Final Papers Due by 9:00 am Tuesday, 27 April 2021

## Policies

**Accommodations:** The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. **SLDS contact information:** [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; [slds.osu.edu](http://slds.osu.edu); 098 Baker Hall, 113 W. 12<sup>th</sup> Avenue.

**Health and Safety:** All students are required to comply with and stay up to date on all university safety and health guidance (<https://safeandhealthy.osu.edu>), which includes wearing a face mask

in any indoor space and maintaining a safe physical distance at all times. Non-compliance will be warned first and disciplinary actions will be taken for repeated offenses.

**Mental Health Services:** As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the **Office of Student Life's Counseling and Consultation Service (CCS)** by visiting [ccs.osu.edu](https://ccs.osu.edu) or calling 614-- 292-- 5766. CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at 614--292--5766 and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-- 800--273-- TALK or at [suicidepreventionlifeline.org](https://suicidepreventionlifeline.org).

**COVID-19** Bear with me as we figure out how to create learning communities during a time of COVID. This is a stressful moment to be a student (and professor). Know that I will work with you to make this semester work. Please be smart: wear your mask to class, remain physically distanced from your classmates, and take care of yourself. Please keep in mind that failure to wear masks and keeping physical distance from others, or neglecting hand hygiene, will dramatically enhance the risk of spreading and/or contracting the virus.

The following is information that I hope we will never need, but should illness strike, this is the plan by which we will abide:

If you get sick, please inform me right away. I will work with you to facilitate your successful completion of the course. I will make sure that you have an opportunity to make up class participation after you recover.

If I get sick and become unable to teach the course for a period of time, a designated backup instructor will step in, temporarily take over the class, and introduce a module that I have created in case I become ill.

**Technology:** Our class is a hybrid course, which means that some of our meetings will take place on zoom. You should have a computer (current Mac or PC) with a high-speed internet connection, a webcam and a microphone.

**Necessary software** for the course includes a word processor with the ability to save files under .doc, .docx, or .pdf. Most popular word processing software programs including Microsoft Word and Mac Pages have these abilities. Please note that all OSU students have access to Microsoft Office products free of charge. To install, please visit [https://osuitsm.service-now.com/selfservice/kb\\_view.do?sysparm\\_article=kb04733](https://osuitsm.service-now.com/selfservice/kb_view.do?sysparm_article=kb04733)

**Carmen:** I use Carmen to post class materials and assignment instructions so please check it frequently. **I reserve the right to make changes to the Class Schedule and the assigned readings and notify students through Canvas.** To access Carmen, go to [Carmen.osu.edu](https://carmen.osu.edu). You

log into Carmen using your name.# and password. If you have not set up a name.# and password, you can do so at my.osu.edu. Information about the use of Carmen can be found at <https://resourcecenter.odee.osu.edu/carmen>

**Reading:** Reading is one of the key ways students are expected to learn. The amount of reading varies each week, but the average week's reading is about 150-175 pages. As a general rule of thumb, students should plan to spend at least two hours studying and reading outside of class for every hour they spend in it. We will also talk about reading strategies for students of history. Please let me know if you are having trouble completing the reading. One useful link is concerning "active reading" is <http://www2.open.ac.uk/students/skillsforstudy/active-reading.php>

**Late assignments:** All assignments are due on the day and time indicated. Late submissions will be marked down a half of a letter grade per day.

**Communication:** The quickest way to contact me is by email, and you may usually expect a reply within 24 hours. Please remember that I am not on email late at night or early in the morning, nor am I on email between sundown on Friday night and sundown on Saturday night. When you craft your messages, kindly include a descriptive subject line ("Question about History 2452 assignment"), begin with a respectful salutation ("Dear Professor Judd"), and conform to standard English with proper punctuation and capitalization. For an excellent overview of how students can most effectively use email with their professors, "How to e-mail a professor" <<http://mleddy.blogspot.com/2005/01/how-to-e-mail-professor.html>>

**Office Hours:** Because of COVID concerns, my office hours are by appointment only. I've set aside time on Tuesdays; if this day/time doesn't work for you, let me know and we will try to identify another time. You must sign up for office hours using Carmen. If you have not used Carmen before to sign up for office hours, you may find the following link useful: <https://community.canvaslms.com/t5/Student-Guide/How-do-I-sign-up-for-a-Scheduler-appointment-in-the-Calendar/ta-p/536>

**Zoom expectations and Zoom etiquette:** When we meet via zoom, you are expected to show up on time. Please make sure to connect a few minutes before the beginning of class in case you have technical issues that need to be resolved. Because we are going to be joining the Zoom meetings from private spaces that you might not wish to be visible to me or your classmates, please feel free to set up a virtual screen that eliminates public view of your bedroom, dirty dishes, teddy bear collection, overstuffed laundry basket etc. If your walls are decorated with items that you would not wish your grandmother to see, please use the virtual screen option. If you do not know how to do this, check out this link: <https://support.zoom.us/hc/en-us/articles/210707503-Virtual-Background#:~:text=While%20in%20a%20Zoom%20meeting,background%20will%20be%20automatically%20applied.>

Ideally, you will have your camera turned on. Seeing each other's faces (and facial expressions) greatly enhances conversation, and it promotes a sense of community. If, like me, you get distracted by seeing your own face, you can turn your own view off. Here's information about how you do that: <https://slate.com/technology/2020/04/how-to-hide-face-zoom.html>

When we do meet via zoom, I will aim to conduct the conversation much as I would in a classroom. When you want to contribute to the conversation, you can simply raise your hand in

front of the camera, type your name in the chat function, or use the zoom feature to raise your hand. Just as I would in a classroom setting, I will call on you in turn, asking you to ‘unmute’ yourself before you speak. We will figure out collectively what works best for everyone, but for now that is going to be the rule.

**Phones in class:** The use of phones and headphones is prohibited under all circumstances. Failure to follow these policies will reflect on your participation and discussion grade.

**Jewish Studies and our Learning Community** The success of our course depends on our ability to create an inclusive and safe learning community for all students. In any given class, we can usually count students with a high level of Jewish knowledge as well as those for whom this class is their first formal exposure to Jewish learning. We will have students who identify as Jews as well as those who do not. We might also enjoy students from a variety of denominational, political, and theological perspectives, Jewish and non-Jewish. In order to respect your classmates and improve your own learning experience, I ask that you open your minds to new and different perspectives.

**Grading:** A 100–point scale is used, 10 points for each letter grade. An **A** indicates excellence of the highest quality. A **B** indicates above average work, meeting more than the minimum. A **C** indicates that the student minimally does the requirements of the course. In grading papers, I give a grade in the “B” range to papers I judge basically successful. A **D** indicates that the student fell shy of the requirements.

A:	93 and above	B-:	80-82.9	D+:	67 -69.9
A-:	90-92.9	C+:	77-79.9	D:	63-66
B+:	87-89.9	C:	73-76.9	E:	below 63
B:	83-86.9	C-:	70-72.9		

**Academic misconduct and plagiarism:** 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://cstw.osu.edu/writingCenter/handouts/research\\_plagiarism.cfm](http://cstw.osu.edu/writingCenter/handouts/research_plagiarism.cfm)

**Changes to Syllabus:** The syllabus is subject to change; any change that I make will be indicated on Carmen. If you have any questions about the content or conduct of the course, please do not hesitate to contact me at [judd.18@osu.edu](mailto:judd.18@osu.edu)

**Concluding Notes:** If you have any questions about the content or conduct of the course, please do not hesitate to contact Professor Judd at [judd.18@osu.edu](mailto:judd.18@osu.edu)

## **I will highlight below aspects of the assignments to emphasize for MMI purposes.**

### **Forum Posts**

Students must post 18 responses to readings and audiovisual assignments. Posts be one concise paragraph consisting of about three to six sentences that engage directly and expand upon the assigned material. Seven posts must be submitted by 16 February.

These are open-ended posts, but they must concern the readings and/or audiovisual assignments. You can respond to the question I pose; ask a question about an aspect of the day's reading that you do not understand and suggest some possible answers; write about something that gave you pause; consider the reading in relation to its historical context; or respond to another student's post.

Forum posts may start a new thread about the assigned material or may be a response to another student's posts. You are strongly encouraged to respond to a student's post.

Only one post per class meeting will be counted, although you can receive extra credit for additional posts (see extra credit assignment on syllabus).

Your posts should use a formal writing style.

Posts must be submitted by 1:30 pm on the day that the material is assigned. You are welcome to post materials after the due-date, but they will not receive partial or extra credit.

### **Examples of Post Prompts that Pertain to the MMI Themes**

1. Class 2: Consider the letters exchanged among the Jewish migrants from Recife, the Dutch West India Company, the Jewish community of Amsterdam, and Peter Stuyvesant. What is Stuyvesant's objection to Jewish immigration? Who weighs in? How do the Jews of Recife then receive permission to immigrate? What limitations are placed on them?
2. Class 3: Consider the letters exchanged between Abigail Franks and her eldest son. What can we learn about the New York Jewish community from them? About Jewish life in London? About the ways that Jewish family members communicated across vast distances?
3. Class 5: Review the Jewish Peddler's Diary. Where does he travel? How does he describe trying to retain his Jewish religious identity? How does his description of his own Jewish observance change over time?
4. Class 7: How is Raphael's examination of Washington DC Jewish life during the mid-19<sup>th</sup> century a study of social integration and exclusion in the aftermath of movement and migration? What prompted this group of Jews to create a new synagogue? Were they successful?
5. Class 9: Who was Rachel Calof? In what ways does her story push up against traditional narratives of immigration? In what ways do they not?
6. Class 11: What was the *New York Kehillah*? Who founded it? How do they describe Jewish immigrants? What programs do they create for new Jewish arrivals and why?



Rubric:

Grade	Characteristic
1.5	<i>Exceptional.</i> The post reflects in-depth engagement with the assigned material. It is focused and coherently integrates examples with explanations or analysis of the assigned material. The writer is aware of the posts' limitations or implications, and the post considers multiple perspectives when appropriate
1	<i>Satisfactory.</i> The post reflects moderate engagement with the assigned material. Fewer connections are made between ideas, and though new insights are offered, they are not fully developed.
.75	<i>Limited</i> The post reflects passing engagement with the topic. It is mostly description or summary, without consideration of alternative perspectives
.2	<i>Unsatisfactory</i> The post is mostly description or summary, without consideration of alternative perspectives

**Short Analysis A:** Please respond to the prompt below in 3-5 pages. Kindly be sure that your response is typed, double spaced, and in 12-point font. Make sure you include your name and number your pages (I will be printing out your work and reading it from a hard copy). You may use endnotes, footnotes, or in-text citations, but please be consistent. Due on 19 February at 11:59 pm (13 points)

**Consider Diane Ashton's "Shifting Veils: Religion, Politics, and Womanhood in the Civil War Writings of American Jewish Women." What is her argument and how does she make it? Consider how Ashton engages with the themes of movement, integration, and exclusion. In what ways does "Shifting Veils" enter into scholarly dialogue with at least two of the primary sources and two of the secondary sources assigned between 1/14 and 2/11 concerning these themes? You may consider matters of historiography and/or narrative content.**

**Short Analysis B** Please respond to the prompt below in 3-5 pages. Kindly be sure that your response is typed, double spaced, and in 12-point font. Make sure you include your name and number your pages (I will be printing out your work and reading it from a hard copy). You may use endnotes, footnotes, or in-text citations, but please be consistent. Due on 7 April at 11:59 pm (15 points)

**In his, *Anti-Semite and Jew*, Jean-Paul Sartre argued that Jewish identity rested on anti-Jewish hostility. "It is the anti-Semite who creates the Jew," he suggested, the Jew is "one**

whom other men consider a Jew."<sup>1</sup> In his critique of Sartre's work, Harold Rosenberg maintained that Jewish identity could be independent of prejudice and discrimination. In Rosenberg's schema, the Jews demonstrated "that without being a race, a nation, or a religion, it is possible for people to remain together in a net of memory and expectation."<sup>2</sup> Rosenberg did not reject the existence of antisemitism, but he argued that Jewishness was a multi-faceted identity and that several different experiences of the Jewish past allowed for Jews – as individuals and as collectives – to think of themselves as "Jewish."

Consider this historiographic debate. Where do you position yourself? Are you aligned with Sartre or Rosenberg? Or somewhere else entirely? In your response, please rely on at least two of the secondary sources and at least one of the primary sources that we have read since 16 February

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<sup>1</sup> Jean Paul Sartre, *Anti-Semite and Jew* (New York: Schocken Books, 1944), p. 15.

<sup>2</sup> Harold Rosenberg, "Does the Jew Exist: Sartre's Morality Play About Antisemitism" *Commentary Magazine* (January 1949) <https://www.commentarymagazine.com/articles/harold-rosenberg-2/does-the-jew-existsartres-morality-play-about-anti-semitism/>

**Identification of source 27 March 9:00 am (3 points) Final paper 27 April 9:00 am (20 points)**

What if we were to create a new primary source reader for the study of American Jewish history? What would that look like?

This assignment asks you to identify a primary source document that is historically significant enough to earn a place in a document reader, but which is NOT already part of the Dollinger and Zola reader that we have been relying on in class. Nor can it be a primary source that we have studied.

While choosing your source, think of some of the key issues discussed throughout this semester: choosing a new home, making community, multiple identities/notions of belonging, stereotypes vis-à-vis migrants and minorities, etc.

1) Your “document” can be any primary source relevant to the study of American Jewish history: it could be an excerpt from an official government report, a newspaper article, a letter, a short segment of a novel, a speech, lyrics to a song, a poem, a statement issued by an organization, a law, a diary entry, a sermon, etc. It can be almost anything as long as it is deeply pertinent to the study of American Jewish history and an original source. It cannot be the observation of a historian looking back on the past.

2) In addition to providing a copy of the original source you find you also must edit your document. This means isolating the part of it you think is most significant and retyping it. The edited version must stand on its own and be of a manageable size (no more than a few pages long). It also should include footnotes that cite the source of the document, explain the identity of people and organizations mentioned, and define foreign or unfamiliar terms. Your entry should follow the style of the primary source readers that we have used in class: *American Jewish History: A Primary Source Reader* (Dollinger and Zola) and *The Jew in the Modern World* (Reinharz). The edited version should be typed, 12 point type, with standard margins. You should include your name and make sure your pages are numbered.

3) You also must include a short essay explaining the historical significance of your document. Your essay should include: 1) a short explanation of the document and its historical context (Who wrote it? When? Why?); 2) an analysis of the document that draws out its meaning and significance in greater detail; 3) an explanation of why the document is significant enough in the larger story of American Jewish history to merit inclusion. Your report should be typed, double-spaced (12 point type, standard margins) and between four (4) and five (5) pages in length. You should include your name and make sure your pages are numbered.

All projects (copy of original source, edited document and supporting essay) are **due by 9:00 am on 27 April**.

## RESOURCE GUIDE

Below are some suggestions on where to find original documents from original manuscript collections, both at OSU and online. You are also encouraged to venture beyond the suggestions below and identify other sources.

### I. Periodical articles

Ohio State owns all of the following periodicals, where you may find articles that will be of use in your document assignment. Some of them are in the book depository.

*American Hebrew* (and various other titles), 1879-1950  
*American Israelite*, 1854-1925 (edited by Isaac Mayer Wise, 1854-1900) (digitized)  
*American Jewess*, Jewish women's magazine, 1895-1899 (digitized)  
*American Jewish Congress Monthly* (try also *Congress Monthly*), 1978-  
*American Jewish Yearbook*, 1899-present (microfilm)  
*Annual Report of the American Joint Distribution Committee*  
*Annual Report of the National Conference of Christians and Jews*  
*Commentary*, political magazine (initially liberal, later neo-conservative), 1945-  
*Conservative Judaism*, various issues, 1955-57, 1993-  
*Contemporary Jewish Record* (superseded by *Commentary*), 1938-1945  
*Hebrew Union College Annual*, 1924-present  
*Jewish Frontier*, labor Zionist organ, 1977-  
*Menorah Journal*, organ of the Intercollegiate Menorah Association, a campus-based Jewish academic organization, 1937-1957  
*Moment*, a contemporary Jewish issues magazine, 1975-  
*Present Tense*, published by the American Jewish Committee, 1973-1990  
*Reconstructionist*, organ of the Reconstructionist Movement, 1952-  
*Sh'ma: The Journal of Jewish Responsibility*, 1977-  
*Tikkun*, liberal Jewish political magazine, 1986-date

### II. Selected Digitized Collections

1. National Conference of Christians and Jews: Correspondence, 1959 - 1963, undated : Correspondence; Program; Report; Transcript; Memorandum 1959-1963 (accessible through OSU library)
2. Pittsburgh Jewish Newspaper project  
(<https://digitalcollections.library.cmu.edu/portal/collections/pjn/index.jsp>)
3. American Jewish Archives (<http://americanjewisharchives.org/>)
4. U.S. Holocaust Memorial Museum ([ushmm.org](http://ushmm.org))
5. Columbus Jewish Historical Society <https://columbusjewishhistory.org/>
6. American Jewish Historical Society [www.ajhs.org](http://www.ajhs.org)
7. American Memory <http://memory.loc.gov/>

GE Theme course submission documents:  
Migration, Mobility, and Immobility

Robin Judd, Department of History (judd.18@osu.edu)

History 3465, American Jewish History: From Migrants to Citizens

### Overview

Each category of the General Education (GE) has specific learning goals and Expected Learning outcomes that connect to the big picture goals of the program. Expected Learning Outcomes (ELOs) describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course.

The prompts below provide the goals of the GE Themes and seek information about which activities (discussions, readings, lectures, assignments) provide opportunities for students to achieve the ELO's associated with that goal. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form.

### Goals and ELOs shared by *all* Themes

**Goal 1:** Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

**Goal 2:** Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

**For each of the ELOs below, please identify and explain course assignments, readings, or other activities within this course that provide opportunity for students to attain the ELO.** If the specific information is listed on the syllabus, it is appropriate to point to that document. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

<b>ELO 1.1 Engage in critical and logical thinking.</b>	Students...  Examine in <i>greater factual detail</i> key developments in American Jewish history that allows students to develop <i>critical and logical</i>
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	<p><i>thinking</i> about chronology, cause-and-effect, outcomes, and agency.</p> <p>Read and discuss <i>multiple scholarly interpretations</i> of historians, writers, theologians, sociologists, Jewish studies scholars, podcasters, and film makers to gain a deeper understanding of American Jewish life and history.</p> <p>Participate in regular in-class discussions and debates on the course themes to develop <i>critical and logical oral presentation skills</i></p> <p>Write several discussion posts, reflection papers, and final essay exams concerning the course material to develop <i>critical and logical written presentation skills</i></p>
<p><b>ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme. Please link this ELO to the course goals and topics and indicate specific activities/assignments through which it will be met.</b></p>	<p>This class engages in an <i>advanced, in-depth examination</i> of American Jewish History by exploring three interrelated topics:</p> <ol style="list-style-type: none"> <li>1) the development of American Judaism(s);</li> <li>2) acculturation and integration of American Jews;</li> <li>3) the development of antisemitism;</li> </ol> <p>Students read <i>multiple scholarly interpretations</i> of historians, theologians, sociologists, cultural studies scholars, novelists, film makers, and memoirists.</p> <p>They participate in <i>regular in-class discussion activities</i> and complete <i>advanced writing assignments</i>, such as:</p> <ul style="list-style-type: none"> <li>• eighteen reflections</li> <li>• two argument-driven synthesis essays</li> <li>• a final essay</li> </ul>
<p><b>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</b></p>	<p>Students engage in advanced exploration of each weekly topic through a combination of lectures, readings, discussions, and written assignments.</p> <ul style="list-style-type: none"> <li>• <u>Lectures</u> are written based on cutting-edge historical scholarship that exposes students to various approaches and experiences</li> <li>• <u>Readings</u> are also drawn from recent literature and are diverse in nature: they include scholarship, novels, films, podcasts, comics</li> <li>• <u>Discussions</u> (in-class and Carmen discussion board) ask students to identify questions for discussion, describe context and content of source, and synthesize the gist of complex arguments and conflicting positions</li> <li>• <u>Written assignments</u> are critical and synthetic in nature; they ask student to describe an issue, identify evidence, and synthesize in writing cumulative experiences with the material.</li> </ul> <p>For example, when studying the earliest communities of Jews in North America, students</p> <ul style="list-style-type: none"> <li>• Learn key facts, personalities, and events (identity)</li> </ul>

	<ul style="list-style-type: none"> <li>• Read several scholarly and other approaches on it (identify)</li> <li>• Listen to lecture and ask follow-up questions (identify and describe)</li> <li>• Discuss this material in class (describe and analyze)</li> <li>• Write four short reflections on the topic (describe)</li> <li>• Write a midterm essay on the topic (synthesize)</li> </ul>
<p><b>ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</b></p>	<p>Students taking this class</p> <ul style="list-style-type: none"> <li>• read intensely (approximately 1 chapter &amp; 2-4 primary sources for each class);</li> <li>• debate rigorously (the class builds discussion into each lecture);</li> <li>• write regularly (there is written work each week);</li> <li>• complete a final synthetic essay to demonstrate evolving understanding of the key issues covered by this class.</li> </ul> <p>Students will gain a rigorous, critical, and self-aware engagement not only with American Jewish history, but also with key issues relevant to all global citizens, such as the meaning and role of migration, exclusion, ideology, violence, economic instability, physical and social mobility, human agency, historical memory, citizenship, and identity.</p>

**Goals and ELOs of “Migration, Mobility, and Immobility”**

**GOAL 1: Successful students will explore and analyze a range of perspectives on migration, mobility, and immobility, including causes and effects, personal or group experiences, or artistic expression.**

**GOAL 2: Successful students will explain a variety of scholarly or artistic approaches to understanding mobility and immobility, and analyze how texts, perceptions, representations, discourses, or artifacts represent these concerns.**

**For each ELO, please identify and explain course assignments, readings, or other activities within this course that provide opportunity for students to attain the ELO.** If the specific information is listed on the syllabus, it is appropriate to point to that document. The number of activities or emphasis within the course are expected to vary among ELOs. Examples from successful courses are shared below.

<p><b>ELO 1.1</b> Explain environmental, political, economic, social, or cultural causes of migration, mobility, and/or immobility.</p>	<p>This class examines migration, mobility, and immobility (thereafter MMI) as central concepts in the historical development of American Jewish Life from 1640 until today, by analyzing three interrelated topics that cumulatively explain <u>the religious, political, economic, social, and cultural causes</u> of MMI:</p> <ol style="list-style-type: none"> <li>1) the development of American Judaism(s);</li> <li>2) acculturation and integration of American Jews;</li> <li>3) the development of antisemitism</li> </ol> <p>Students pay particular attention to the religious, economic, political, and cultural causes of migration and the construction of Jewish migrant communities in North America</p>
<p><b>ELO 1.2</b> Describe and analyze diverse experiences or portrayals of migration, mobility, or immobility (e.g. migration, incarceration, disability, or flight) and the complex effects of these phenomena on individuals, societies, institutions, and/or places.</p>	<p>The class covers <u>diverse experiences</u> of MMI:</p> <ol style="list-style-type: none"> <li>1) Different Immigration and Acculturatory experiences of Sephardic and Ashkenazic Jews</li> <li>2) Restrictions on immigration</li> <li>3) Limits to acculturation</li> </ol> <p>In sum, students learn that people living in different places or during different times periods experience mobility or limitations on their movement differently.</p> <p><u>The effects</u> of these phenomena are tackled at different levels that students describe and analyze in class discussion and in writing:</p> <p>Eg: Week 1: students consider early restrictions on Jewish immigration and the involvement of diverse actors across the globe to advocate for Jewish migration to New Amsterdam (reflection #1)***</p> <p>Weeks 2, 5, 6, and 7: students evaluate migration from the perspective of gender (reflections 2, 8, and 9; class discussions; essay 1)</p> <p>Weeks 3, 9, 11: students evaluate the effects of migration on multiple levels (reflections 3, 4, 6 and essay 2)</p> <p>***The prompts for all relevant assignments and the full citations of the readings are included in the syllabus.</p>



<p><b>ELO 2.1</b> Discuss how migration, mobility, or immobility have shaped attitudes, beliefs, behaviors, and values of individuals and/or institutions.</p>	<p>Some aspects of <u>attitudes, beliefs, behaviors, and values</u> related to MMI that students examine in this class include:</p> <ol style="list-style-type: none"> <li>1) origins of anti-Jewish attitudes in the U.S. as related to migration;</li> <li>2) the shaping of American Jewish communities with different American Jewish migrations;</li> <li>3) freedom of movement as a key American Jewish value</li> <li>4) development of American Judaism as related to migration and movement</li> </ol>
<p><b>ELO 2.2</b> Describe how people (e.g. scholars, artists, scientists, etc.) perceive or represent migration, mobility, or immobility and critique conventions, theories, and/or ideologies that influence such perceptions or representations.</p>	<p>This class presents the <u>perspectives and representations</u> on MMI topic of people in a variety of roles. Roughly 70% of the material students read is historical and other <i>scholarship</i> while 30% are <i>primary sources</i>, which include memoirs, letters, opinions of heads of state, interviews, recipes, photographs, diary entries, etc.. Students put these sources in conversation by discussing them in class and writing synthetic essays that describe and juxtapose different explanations of the historical processes (exams #1, and #2, and final essay)</p> <p>The analysis and critique of <u>conventions, theories, and ideologies</u> related to MMI is central to this class. Some examples include:</p> <ol style="list-style-type: none"> <li>1) students learn about the several different American Jewish migrations (and not a single Ashkenazic normative migration)</li> <li>2) students learn to distinguish between assimilation and acculturation</li> <li>3) student consider the differences between among refugees, migrants, and asylum-seekers</li> <li>4) students learn to question the homogeneity of the American Jewish communities</li> </ol>