

Term Information

Effective Term Autumn 2026
[Previous Value](#) [Autumn 2022](#)

Course Change Information

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

Jewish Studies 2201 is being updated to align with the GE theme Traditions, Cultures, and Transformations.

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

Expanding to the GE theme will boost enrollment.

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)?

None

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 East S Asian Lang/Culture - D0554
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	2201
Course Title	Introduction to Jewish Culture, Thought, and Practice
Transcript Abbreviation	Intro Jewish Stds
Previous Value	Introd to Jew Stud
Course Description	An introduction to the historical, ideological, and cultural growth of Judaism examined from a variety of methodological perspectives.
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

Prerequisites and Exclusions

Prerequisites/Corequisites

Exclusions

[Previous Value](#)

Not open to students with credit for 201.

Electronically Enforced

No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code

38.0206

Subsidy Level

General Studies Course

Intended Rank

Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors

General Education course:

Traditions, Cultures, and Transformations

[Previous Value](#)

Required for this unit's degrees, majors, and/or minors

General Education course:

Culture and Ideas; Global Studies (International Issues successors); Historical and Cultural Studies

Course Details

Course goals or learning objectives/outcomes

- 1. Engage in critical and logical thinking about the ways in which foundational biblical ideas and practices (divine covenant; circumcision, the Sabbath, the dietary laws)
- shaped the subsequent development of Jewish culture, observances, and societal norms (ELO 1.1, 3.2).
- 2. Engage with primary (premodern texts in translation and material artifacts) and secondary (modern scholarly) sources to identify, describe, and analyze different regional Jewish subcultures
- in relation to both mainstream Judaism and dominant non-Jewish cultures in different parts of the world (ELO 1.2, 2.1, 3.3).
- 3. Describe, in a written assignment on Reform rabbinic responsa, the influence of religious beliefs, gender roles, and institutional organization on contemporary Jewish issues such as egalitarianism in synagogue worship and the use of gender-
- -inclusive language in the liturgy and Bible translation (ELO 3.1). Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues (ELO 1.2, 2.1, 4.2).
- 4. Interpret aspects of Jewish material culture and history and their presentation through the use of digital resources. Students will explore museum websites to analyze how artifacts/ books/ images/music, etc.
- are used to convey information to the viewer. They will utilize critical and logical thinking to assess how museum exhibits highlight a "big idea" that created a major and long-lasting change in Jewish culture or in its relationship to non-Jewish
- culture. Students will be expected to write a reflection following their virtual museum visit to assess the way these resources enabled them to build on their prior experience and knowledge of Jewish culture (ELO 2.2, 3.2, 3.3, 4.1).
- 5. Recognize and explain differences, similarities, and disparities among societies, institutions, and individual experience by using a series of cases studies to analyze the emergence of denominational differences within Judaism and identify
- spectrums of religious, institutional, and political beliefs as well as changes and continuities over time within Jewish culture and society. After viewing a documentary, students are expected to evaluate critically the civil rights and religious
- issues at stake in the long controversy over the desire of The Women of the Wall to pray as a group at the most sacred Jewish site in Jerusalem and to assess the importance of social and cultural—and not just religious—
- factors in determining people's attitudes towards the group's mission (ELO 3.4, 4.1, 4.2).
- *Describes the major epochs in Jewish thought including the major thinkers, texts, and concepts presented*
- *Gives examples of the ways biblical, rabbinic, and other Jewish canons influence concepts in western culture*
- *Appreciates Jewish music, art, and other cultural forms of expressing ideas and concepts*
- *Explains the relationship of Jewish cultural forms of expression and modern day Jewish practice*
- *Explains the relationship of Israel to the Jewish people.*

Previous Value

Content Topic List

- 1. INTRODUCTION
- 2. JEWISH CULTURES and THE BIBLE IN JUDAISM
- 3. THE ORAL TRADITION—Legal and THE ORAL TRADITION—Narrative
- 4. DIETARY LAWS and THE SABBATH
- 5. HIGH HOLIDAYS: ROSH HASHANAH and YOM KIPPUR and FESTIVALS: PASSOVER, SHAVUOT, SUKKOT; CHANUKAH, PURIM
- 6. THE PASSOVER HAGGADAH
- 7. INDEPENDENT WORK ON RESPONSA ASSIGNMENT and PRAYER/LITURGY
- 8. INDEPENDENT WORK ON HASIDISM
- 9. REFORM JUDAISM and ORTHODOX JUDAISM & HASIDISM
- 10. REGIONAL CULTURES: THE IMPACT OF MIGRATIONS and REGIONAL CUSTOMS AND RITUALS
- 11. ETHIOPIAN JEWS and ASHKENAZI JEWS EAST & WEST
- 12. MUSEUM ASSIGNMENT DUE, LIFE CYCLE: BIRTH RITUALS and FOLK TRADITIONS, and BAR/BAT MITZVAH
- 13. MARRIAGE & DIVORCE and WOMEN AND JUDAISM
- 14. WOMEN'S SPIRITUALITY IN ISRAEL

Previous Value

- *Definition of Judaism*
- *Major epochs in Jewish culture, thought, and practice*
- *The Temple period*
- *The rabbinic period and the Talmud*
- *Major philosophers and scholars throughout Jewish history*
- *Forms of Jewish expression in music and art*
- *Life cycles*
- *The Siddur*
- *Origins of Jewish philosophy*
- *Maimonides*

Sought Concurrence

No

Previous Value

Attachments

- JEWISH STUDIES 2201 SYLLABUS-FEB 2026.pdf: Updated GE syllabus
(Syllabus. Owner: McDonald, Carrie)
- JS2201 GE Theme-Traditions, Cultures, & Transformations_Tanenbaum.pdf
(GEC Course Assessment Plan. Owner: McDonald, Carrie)

Comments

- Returning to Carrie for changes we discussed *(by Brenner, Naomi on 02/06/2026 12:11 PM)*

COURSE CHANGE REQUEST
2201 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
02/11/2026

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	McDonald, Carrie	02/06/2026 11:44 AM	Submitted for Approval
Revision Requested	Brenner, Naomi	02/06/2026 12:11 PM	Unit Approval
Submitted	McDonald, Carrie	02/09/2026 10:46 AM	Submitted for Approval
Approved	Brenner, Naomi	02/09/2026 02:19 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	02/11/2026 11:45 AM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Neff, Jennifer Vankeerbergen, Bernadette Chantal Wade, Macy Joy Steele, Rachel Lea	02/11/2026 11:45 AM	ASCCAO Approval

JEWISH ST 2201
INTRODUCTION TO JEWISH CULTURE, THOUGHT & PRACTICE
Semester ____
Days/Time
3 Credit hours

Instructor: Professor Adena Tanenbaum
Department of Near Eastern and South Asian Languages and Cultures
E-mail: tanenbaum.8@osu.edu
Office hours: TBA
Course website: carmen.osu.edu
Course Films: <http://go.osu.edu/js2201>
Course Format: in-person

Course Objectives:

Being Jewish means different things to different people. It can mean adhering to a religion, observing traditions, and/or belonging to a family, community, or a people. Jews can be religious or secular or somewhere in between. They can believe in God or define themselves as atheist or agnostic. There are many different expressions of Jewish identity in the contemporary world, but throughout history there have also been diverse expressions of Judaism and Jewish culture. Over the centuries and in different parts of the world, Jews shared key beliefs, texts, and observances while developing regionally distinct practices, customs and traditions that were often informed by the local non-Jewish cultures. This course explores the rich diversity of Jewish culture, thought, and practice in light of its historical background and examines the contemporary significance of identifying oneself as Jewish. We will define key terms and concepts of Judaism by examining Jewish holidays and life-cycle rituals, core texts, and central beliefs. No prior familiarity with Judaism is necessary, and students from all backgrounds and fields of study are welcome.

By the end of this course, students should be able to accomplish the following:

1. Engage in critical and logical thinking about the ways in which foundational biblical ideas and practices (divine covenant; circumcision, the Sabbath, the dietary laws) shaped the subsequent development of Jewish culture, observances, and societal norms (**ELO 1.1, 3.2**).
2. Engage with primary (premodern texts in translation and material artifacts) and secondary (modern scholarly) sources to identify, describe, and analyze different regional Jewish subcultures in relation to both mainstream Judaism and dominant non-Jewish cultures in different parts of the world (**ELO 1.2, 2.1, 3.3**).
3. Describe, in a written assignment on Reform rabbinic responsa, the influence of religious beliefs, gender roles, and institutional organization on contemporary Jewish issues such as egalitarianism in synagogue worship and the use of gender-inclusive language in the liturgy and Bible translation (**ELO 3.1**). Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues (**ELO 1.2, 2.1, 4.2**).
4. Interpret aspects of Jewish material culture and history and their presentation through the use of digital resources. Students will explore museum websites to analyze how artifacts/ books/ images/music, etc. are used to convey information to the viewer. They will utilize critical and logical thinking to assess how museum exhibits highlight a “big idea” that created a major and long-lasting change in Jewish culture or in its relationship to non-Jewish culture. Students will be

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expected to write a reflection following their virtual museum visit to assess the way these resources enabled them to build on their prior experience and knowledge of Jewish culture (ELO 2.2, 3.2, 3.3, 4.1).

5. Recognize and explain differences, similarities, and disparities among societies, institutions, and individual experience by using a series of cases studies to analyze the emergence of denominational differences within Judaism and identify spectrums of religious, institutional, and political beliefs as well as changes and continuities over time within Jewish culture and society. After viewing a documentary, students are expected to evaluate critically the civil rights and religious issues at stake in the long controversy over the desire of The Women of the Wall to pray as a group at the most sacred Jewish site in Jerusalem and to assess the importance of social and cultural—and not just religious—factors in determining people’s attitudes towards the group’s mission (ELO 3.4, 4.1, 4.2).

GE THEME: TRADITIONS, CULTURES, & TRANSFORMATIONS

Goals:

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. [Note: 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.]
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.
3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

Expected Learning Outcomes:

Successful students are able to:

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2. Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 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.
- 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.
- 3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
- 3.3. Examine the interactions among dominant and sub-cultures.
- 3.4. Explore changes and continuities over time within a culture or society.
- 4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
- 4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

HOW JEWISH STUDIES 2201 MEETS THE GOALS OF THE GE THEME, TRADITIONS, CULTURES, & TRANSFORMATIONS:

Jewish Studies 2201, "Introduction to Jewish Culture, Thought, and Practice," requires students to analyze in depth the ways in which Judaism has continually evolved to encompass not just religion, but also ethnicity, culture, practices, beliefs, traditions, and customs. Students will

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engage in a systematic assessment of how Jewish culture developed an extensive spectrum of traditions, practices, and beliefs historically and how different Jewish sub-cultures interacted with each other as well as with their surrounding non-Jewish environments, undergoing transformation over time and in different geo-cultural milieus. Students will examine the emergence of different regional Jewish subcultures from antiquity to the modern period and evaluate the ways in which regionally distinct practices, customs and traditions, as well as liturgical music and artistic representations were informed by migration and cross-cultural contacts with local non-Jewish societies in the Hellenistic, Christian, and Islamic worlds. They will also explore the multiple manifestations of Judaism in contemporary societies around the world and will make connections to out-of-classroom experiences, academic knowledge, or work they have done in previous classes to reflect on the creative tensions between tradition and innovation.

COURSE REQUIREMENTS:

SUBMITTING ASSIGNMENTS:

All assignments must be submitted **on Carmen**. **Assignments will not be accepted via email.** **Late assignments will not be graded** unless the student can provide written medical excuses from a physician's office.

ATTENDANCE AND PARTICIPATION (10%):

1. You are expected to **read** all assigned material and **view** assigned films/YouTube clips on your own time, prior to the due date.
2. You are expected to **attend and participate** in all class discussions and in-class groups. Come to class prepared to talk about the assigned readings and films, to consider different viewpoints and to ask questions. If a session has guided questions, take notes for your in-class response. Primary and secondary readings are assigned to teach students to identify, describe, and synthesize scholarly approaches to the subject matter as well as individual and communal accounts of Judaism as a lived experience (**ELO 1.2, 2.1**); to appreciate the influence of religious beliefs and gender roles on historical developments and contemporary Jewish issues (**ELO 3.1**); to examine the emergence and relationships of different regional Jewish subcultures to the surrounding dominant cultures (**ELO 3.3**); and to explore changes and continuities over time within Jewish culture and society (**ELO 3.4**).
3. You are expected to **submit** all assigned written work, including in-class written assignments **on time** via Carmen.

IN-CLASS WRITTEN ASSIGNMENTS (15%): (For details and relevant ELO's, see Weeks 1, 7, 14 below.)

You must **be present** and **submit all 3** of the in-class written assignments on the day they are assigned in order to get full credit. This is a completion grade; the individual assignments will be graded on a pass-fail basis.

FILM REACTIONS (10%): (For details and relevant ELO's, see Weeks 11 & 14 below.)

There are **two** written film reaction assignments with guiding questions printed on the syllabus. They are due in Carmen Assignments **before the start of class** on the day we will be discussing them. Late submissions will lose points. Each response should be **150-250 words long**. To access course films not on YouTube or in the library catalogue, go to: <http://go.osu.edu/js2201>

HOMEWORK (10%): (For details and relevant ELO's, see Weeks 4 & 8 below).

There are **two** written homework assignments printed on the syllabus. They are due in Carmen Assignments **before the start of class** on the day for which they are assigned. Late submissions will lose points. Each response should be **150-250 words long**. Homework assignments **must refer to the assigned readings** on that topic. **Please use your own words**; long quotes pasted in from your sources will not be accepted.

ONLINE MUSEUM EXHIBITION WRITE-UP (15%): (Week 12; ELO 2.2, 3.2, 3.3, 4.1)

Choose and carefully view a digital exhibit about a topic that is new to you from one of the websites below. In 250 words, explain the following: What is the theme of the exhibit? What artifacts/books/images/music, etc. are used to convey information to the viewer? What did you learn from the exhibit that you did not know before? How does the exhibit highlight a “big idea” that created a major and long-lasting change in Jewish culture or in its relationship to non-Jewish culture? Please analyze what made the presentation effective.

PLEASE INCLUDE THE LINK TO THE SPECIFIC EXHIBIT YOU ARE DISCUSSING:

Leo Baeck Institute Shared History Project <https://sharedhistoryproject.org/objects-list>

Center for Jewish History <https://www.cjh.org/exhibits/online-exhibits>

U.S. Holocaust Museum <https://www.ushmm.org/information/exhibitions/online-exhibitions>

Museum of American Jewish History <https://theweitzman.org/virtual-museum/>

The Jewish Museum (New York) highlights <https://thejewishmuseum.org/collection/highlights>

Jewish Museum Berlin <https://www.jmberlin.de/en/online-projects>

Jewish Museum London <https://jewishmuseum.org.uk/collections/online-collections/>

Tenement Museum, NYC <https://www.tenement.org/digital-exhibits/>

RESPONSA ASSIGNMENT (15%): (For assignment details and relevant ELO's, see Week 9 below.)

Each student will be required to choose and write up a Responsa response to a Jewish legal question discussed in the CCAR database.

FINAL EXAMINATION (25%):

The final will be cumulative. A study guide detailing exactly what you will be responsible for will be posted on Carmen in advance of the exam.

Please note: If you study together with classmates for the final exam, **please do not write identical essays on the exam**. Essays that are effectively identical will result in an **automatic grade reduction**.

GRADE CALCULATION SUMMARY:

Attendance and Participation	10%
In-class written assignments	15%
Film reactions	10%
Homework	10%
Responsa assignment	15%
Online exhibition write-up	15%
Final exam	25%

Total	100%
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Grading Scale:

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

Email: I will reply to emails within **24 hours on weekdays when class is in session.**

Please note: I will not respond to emails on weekends or Jewish holidays.

ASSIGNED READINGS:

- All required readings are on the Carmen site for this course or can be accessed through a provided link. There is no single textbook.
- All readings are to be done **before** the date indicated.
- Course Films: <http://go.osu.edu/js2201>

Especially useful websites:

1. *MyJewishLearning*: <http://www.myjewishlearning.com>
2. *Jewish Virtual Library*: <http://www.jewishvirtuallibrary.org/>
3. *Internet Jewish History Sourcebook*:
<http://www.fordham.edu/halsall/jewish/jewishsbok.html>
4. *The Center for Online Jewish Studies*: http://cojs.org/cojswiki/Main_Page
5. *The Encyclopaedia Judaica*: electronic resource. See OSU library catalogues.
6. *The Jewish Encyclopedia*: <http://www.jewishencyclopedia.com>
7. *The Hebrew Bible in English*:
<http://www.mechon-mamre.org/e/et/et0.htm>
<https://www.sefaria.org/texts>
8. *Bible Gateway.com* (mainly Christian Bible translations):
<http://www.biblegateway.com/>

- There is a Glossary of technical terms on the Carmen course site.

- Please also consider attending events sponsored by the Melton Center for Jewish Studies:
<https://meltoncenter.osu.edu/events>

STATEMENT ON ACADEMIC MISCONDUCT: Academic integrity is essential to maintaining an environment that fosters excellence in teaching, research, and other educational and scholarly activities. Thus, The Ohio State University and the [Committee on Academic Misconduct](#) (COAM) expect that all students have read and understand the University's [Code of Student Conduct](#), and that all students will complete all academic and scholarly assignments with fairness and honesty. Students must recognize that failure to follow the rules and guidelines established in the University's Code of Student Conduct and this syllabus may constitute Academic Misconduct.

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The Ohio State University's Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: Any activity that tends to compromise the academic integrity of the University or subvert the educational process. Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the University's Code of Student Conduct is never considered an excuse for academic misconduct, so please review the Code of Student Conduct and, specifically, the sections dealing with academic misconduct.

Generative artificial intelligence (GenAI) tools should not be used in the completion of course assignments unless an instructor for a given course specifically authorizes their use, and then only in the ways allowed by the instructor. Students are not to submit their work without acknowledging any word-for-word use and/or paraphrasing of writing, ideas, or other work that is not their own. These requirements apply to all students, whether undergraduate, graduate, and professional.

If an instructor suspects that a student has committed academic misconduct in this course, the instructor is obligated by University Rules to report those suspicions to the Committee on Academic Misconduct. If COAM determines that a student violated the University's Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in the course and suspension or dismissal from the University.

If students have questions about the above policy or what constitutes academic misconduct in this course, they should contact the instructor.

Statement on Religious Accommodations: Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement **and** the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the [Civil Rights Compliance Office](#).

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Disability Statement (with Accommodations for Illness)

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If students anticipate or experience academic barriers based on a disability (including mental health and medical conditions, whether chronic or temporary), they should let their instructor know immediately so that they can privately discuss options. Students do not need to disclose specific information about a disability to faculty. To establish reasonable accommodations, students may be asked to register with Student Life Disability Services (see below for campus-specific contact information). After registration, students should make arrangements with their instructors as soon as possible to discuss your accommodations so that accommodations may be implemented in a timely fashion.

If students are ill and need to miss class, including if they are staying home and away from others while experiencing symptoms of viral infection or fever, they should let their instructor know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations.

Email: slds@osu.edu

Website: slds.osu.edu

Address: 098 Baker Hall, 113 W. 12th Ave

Phone: 614-292-3307

Statement on Intellectual Diversity

Ohio State is committed to fostering a culture of open inquiry and intellectual diversity within the classroom. This course will cover a range of information and may include discussions or debates about controversial issues, beliefs, or policies. Any such discussions and debates are intended to support understanding of the approved curriculum and relevant course objectives rather than promote any specific point of view. Students will be assessed on principles applicable to the field of study and the content covered in the course. Preparing students for citizenship includes helping them develop critical thinking skills that will allow them to reach their own conclusions regarding complex or controversial matters.

Statement on Grievances and Solving Problems

According to University Policies, if you have a problem with this class, you should seek to resolve the grievance concerning a grade or academic practice by speaking first with the instructor or professor. Then, if necessary, take your case to the department chairperson, college dean or associate dean, and to the provost, in that order. Specific procedures are outlined in Faculty Rule 3335-8-23. Grievances against graduate, research, and teaching assistants should be submitted first to the supervising instructor, then to the chairperson of the assistant's department.

Creating an Environment Free from Harassment, Discrimination, and Sexual Misconduct

The Ohio State University is committed to building and maintaining a welcoming community. All Buckeyes have the right to be free from harassment, discrimination, and sexual misconduct. Ohio State does not discriminate on the basis of age, ancestry, color, disability, ethnicity, gender, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, pregnancy (childbirth, false pregnancy, termination of pregnancy, or recovery therefrom), race, religion, sex, sexual orientation, or protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. Members of the university community also have the right to be free from all forms of sexual misconduct: sexual harassment, sexual assault, relationship violence, stalking, and sexual exploitation.

To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Civil Rights Compliance Office (CRCO): Online reporting form: <http://civilrights.osu.edu/> Call 614-247-5838 or TTY 614-688-8605 civilrights@osu.edu

SCHEDULE:

Week 1 INTRODUCTION

In-class written assignment #1

In 150-250 words, please share what motivated you to take this course, and what you are hoping to learn from it, both in terms of subject matter and new ways of looking at that subject matter. Going into the course, how would you define Jewish thought, culture, and practice? (**ELO 2.2**)

Week 2 JEWISH CULTURES

Readings: David Biale, “Preface: Toward a Cultural History of the Jews,” (9 pp.) *Cultures of the Jews*.

THE BIBLE IN JUDAISM

1.From Abraham to Exile

Readings: Michael Brenner, *A Short History of the Jews*, pp. 1-17.
Genesis 12:1-7; Genesis chs. 15 & 17; Exodus 20:1-13; Joshua ch. 1.

2.Biblical Religion

Readings: Harvey E. Goldberg, “Judaism as a Religious System,” pp. 288-310.
Deuteronomy ch. 6; 1 Samuel 16:1-13; 2 Samuel, ch. 7; 2 Kings 24:1-4; 25:1-11.

To read assigned Bible passages: For online translations, please go to:

<http://www.mechon-mamre.org/e/et/et0.htm> or <https://www.sefaria.org/texts>
or <http://www.biblegateway.com/>

The biblegateway site has many translations to choose from; the RSV is very reliable.

The Jewish Publication Society translation (not on biblegateway) is also highly recommended, as is the JPS Study Bible.

Week 3 THE ORAL TRADITION—Legal
Guest speaker: TBA

Readings: Robert Goldenberg, “Talmud,” in *Back to the Sources*, up to p. 18 of pdf. (stop at section headed “Sample Passage: Berakhot 2a-3a”) and from p. 53 of pdf. (“Final Note—the Talmud is More than Law”) to top of p. 56 (up to “Where to Go from Here”).

Watch: The Talmud, Dr. Henry Abramson

<https://www.youtube.com/watch?v=FvbLdCBW4Mc> (19 minutes).

Guided questions for class discussion: What realms of life does Talmudic law cover? What else does the Talmud contain that is not strictly legal material? How did this clip help you to understand the assigned reading on Talmud? How did the reading clarify the video clip? (**ELO 1.1, 2.1, 2.2**)

THE ORAL TRADITION—Narrative

Readings: Barry Holtz, “Written, Oral Law Parable” (1 p.); “Intro-Excerpts-Back to the Sources” (4 pp.); and “Midrash,” pp. 1-12 of pdf. (up to “Types of Midrash”) and pp. 32-36 of pdf. (up to “Where to Go from Here”).

Week 4

DIETARY LAWS

Readings:

KASHRUT-BIBLICAL SOURCES-Rosenblum, pp. 8-14, 19 (“Blood”)-27.
KASHRUT-Tannaitic Sources-Rosenblum, “Meat and Milk,” pp. 95-97 and
“Conclusion,” pp. 105-106.

THE SABBATH

Readings:

<https://www.myjewishlearning.com/article/shabbat-101/>
<https://www.myjewishlearning.com/article/shabbat-in-the-bible/>
<https://www.myjewishlearning.com/article/shabbats-work-prohibition/>
MILLGRAM-SABBATH IN TALMUD & MIDRASH (10 pp. in Carmen module)

Homework #1 (150-250 words); no long quotes: (ELO 3.2)

What are the different reasons for Sabbath observance mentioned in Gen. 2:1-3, Ex. 20:8-11, 31:17, 35:2-3 and Deut. 5:12-15? Compare the versions in Ex. 20:8-11 and Deut. 5:12-15. Using the assigned readings, please explain how the Rabbis interpreted the biblical prohibition of “work” on the Sabbath.

Week 5

HIGH HOLIDAYS: ROSH HASHANAH and YOM KIPPUR

Readings: Norman Solomon, [Judaism: A Very Short Introduction \(2nd edn\)](#), Ch. 4 “The calendar and festivals.”

Arthur Waskow, *Seasons of Our Joy*, pp. 1-17 (Rosh Hashanah); pp. 27-43 (Yom Kippur)

FESTIVALS: PASSOVER, SHAVUOT, SUKKOT; CHANUKAH, PURIM

Readings: Ronald L. Eisenberg, “Festivals and Fasts,” pp. 155-166 in *Jewish Traditions: A JPS Guide*; access via OSU library catalogue, and connect to Project Muse <https://muse-jhu-edu.proxy.lib.ohio-state.edu/chapter/277524>

Week 6

THE PASSOVER HAGGADAH

Readings:

<https://www.myjewishlearning.com/article/passover-pesach-101/>
<https://www.myjewishlearning.com/article/the-passover-pesach-seder/>

BIBLICAL SOURCES-Bokser-Origins of Seder (p. 14-top p. 19)

MISHNA PESACHIM-Bokser-Origins of Seder (pp. 29-36)

Look over the standard Ashkenazi Haggadah Text:

https://www.sefaria.org/Pesach_Haggadah%2C_Barech%2C_Birkat_Hamazon?lang=bi

Week 7 INDEPENDENT WORK ON RESPONSA ASSIGNMENT.

PRAYER/LITURGY

Readings: Ronald L. Eisenberg, "Prayer," pp. 350-377 (up to section headed "Tallit") in *Jewish Traditions: A JPS Guide*; access via OSU library catalogue, and connect to Project Muse <https://muse-jhu-edu.proxy.lib.ohio-state.edu/chapter/277532>
<https://www.myjewishlearning.com/article/prayer-101/>

In-class written assignment #2

Now that we are roughly half-way through the syllabus, what new understanding have you gained of the relationship of the Oral Law to the Bible (the Written Law)? Please comment specifically on the areas of the Dietary Laws, Sabbath and Festivals. (**ELO 1.1, ELO 2.2**)

Week 8 INDEPENDENT WORK ON HASIDISM

Readings: <https://www.myjewishlearning.com/article/haredim-charedim/>
<https://www.myjewishlearning.com/article/chabad-today/>

Homework #2 (150-250 words); no long quotes.

WATCH "A Life Apart: Hasidism in America" (96 mins); accessed via OSU library catalogue (click on one of options that says USE ONLINE, which should direct you to KANOPY).

Guided question: Write a brief review of this film. What did you learn from it about Hasidim in America? How does it complement the myjewishlearning articles?

Week 9 REFORM JUDAISM:

Readings: Frida Kerner Furman, "Synagogue Life among American Reform Jews," 51-61.

<https://www.myjewishlearning.com/article/reform-judaism/>
<https://www.myjewishlearning.com/article/reconstructionist-judaism-today/>
<https://www.myjewishlearning.com/article/conservative-judaism-how-the-middle-became-a-movement/>

Responsa Assignment due before start of class (250 words):

Modern Reform responses to Jewish questions. Go to

<https://www.ccarnet.org/rabbinic-voice/reform-respona/> and select one rabbinic response to write up on a topic of interest to you. Your write-up should explain what the scholarly explorations of the issues are, and should analyze the ways the responsum illustrates the impact of religious beliefs, gender roles, institutional organizations, technology, or scientific discovery on a historical or contemporary issue.

Please include the responsum number and title at the beginning of your write-up.

Come to class prepared to talk about the responsum you've written about.

(**ELO 1.2, 2.1; 3.1, 4.2.**)

ORTHODOX JUDAISM & HASIDISM

Samuel C. Heilman, "Orthodoxy in an American Synagogue"

<https://www.myjewishlearning.com/article/orthodox-judaism/>
<https://www.myjewishlearning.com/article/baalei-teshuvah/>

Week 10 REGIONAL CULTURES: THE IMPACT OF MIGRATIONS

Readings: Lowenstein, “Regional Cultures,” 11-32.

YouTube clip: Flavors of Israel-Mimouna Festival

<https://www.youtube.com/watch?v=wXnJwl89RR4>

Additional information at Babylonian Jewish Heritage Center:

<https://www.bjhcenglish.com>

REGIONAL CUSTOMS AND RITUALS

Readings: Lowenstein, “Religious Practice,” 85-103.

Additional information: <https://wysinfo.com/the-jews-of-yemen-front-page/>

Watch: “Teiman” (30 minutes): <http://go.osu.edu/js2201>.

Guided question for class discussion: Take notes on three different aspects of Yemenite Jewish culture (musical, synagogue ritual, life-cycle, etc.) that you learned about from this film.

Week 11 ETHIOPIAN JEWS

Readings: <https://www.myjewishlearning.com/article/what-is-sigd/>

<https://www.myjewishlearning.com/article/the-history-of-ethiopian-jewry/>

<https://www.myjewishlearning.com/article/ethiopian-jews-in-israel/>

Film Reaction #1 (150-250 words):

Watch Sigd holiday (3:25) <https://www.youtube.com/watch?v=HV54bUIBc8Y>

and <https://www.youtube.com/watch?v=vRoQb-R8dpc>

Guided question: In Ethiopia the Jews did not have the Talmud. Using the two YouTube clips and the assigned readings, explain what some of the community’s non-Talmudic observances are (or were before coming to Israel) and how they differ from observances/practices of Jewish communities that developed in accordance with the Oral Law.

ASHKENAZI JEWS EAST & WEST

Readings: Lowenstein, “Regional Cultures,” 32-48.

<https://www.myjewishlearning.com/article/who-are-ashkenazi-jews/>

Week 12 MUSEUM ASSIGNMENT DUE

LIFE CYCLE: BIRTH RITUALS and FOLK TRADITIONS

Readings: Lowenstein, “Religious Practice,” 103-117.

“Birth,” *Encyclopedia of Jewish Folklore and Traditions*.

“Circumcision [for boys] and Birth Ceremony for Girls,” *Encyclopedia of Jewish Folklore and Traditions*.

BAR/BAT MITZVAH

Readings: Harvey E. Goldberg, “Rituals of Education,” pp. 89-113.

Ronald L. Eisenberg, "First 16 Years of Life," pp. 23-27 in *Jewish Traditions: A JPS Guide*; access via OSU library catalogue, and connect to Project Muse, <https://muse-jhu-edu.proxy.lib.ohio-state.edu/chapter/277517>

Week 13

MARRIAGE & DIVORCE

Readings: <https://www.myjewishlearning.com/article/jewish-weddings-101/>
Shalom Sabar, "Words, Images, and Magic: The Protection of the Bride and Bridegroom in Jewish Marriage Contracts," 102-132 (lots of illustrations); <https://www.myjewishlearning.com/article/jewish-divorce-101/>

WOMEN AND JUDAISM

Readings: Norma Baumel Joseph, "Women in Orthodoxy," in *Women Remaking American Judaism*, Riv-Ellen Prell, David Weinberg, eds. (2007). Link: <https://muse-jhu-edu.proxy.lib.ohio-state.edu/chapter/467020/pdf>
<https://www.myjewishlearning.com/article/overview-women-in-traditional-jewish-sources/>
Film clip: <http://go.osu.edu/js2201> "Take 3 Girls" (19 minutes).

Week 14

WOMEN'S SPIRITUALITY IN ISRAEL

Film and Reaction #2 (150-250 words): (ELO 3.1, 4.2)

"Praying in Her Own Voice" (Entire film, 65 minutes): <http://go.osu.edu/js2201>.

Guided question: The Women of the Wall were founded in 1989. What are some of the civil rights and religious issues at stake in the long controversy over their desire to pray as a group at the Western Wall? What were your reactions to the violence and conflict in this film? How important are social and cultural—and not just religious—factors in determining people's attitudes towards the group's mission?

In-class written assignment #3:

As a way of summing up, please discuss what you have taken away from this course. In doing so, please address the issues of historical development and regional diversity as they pertain to each of the three areas of Jewish culture, thought, and practice. (ELO 1.1, 2.2)

Wrap-up

Week 15

FINAL EXAM

GE Theme Course Submission Worksheet: Traditions, Cultures, & Transformations

Overview

Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. 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. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures & Transformations)

In a sentence or two, explain how this class “fits” within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

(enter text here)

Jewish Studies 2201, “Introduction to Jewish Culture, Thought, and Practice,” requires students to analyze in depth the ways in which Judaism has continually evolved to encompass not just religion, but also ethnicity, culture, practices, beliefs, traditions, and customs. Students will engage in a systematic assessment of how Jewish culture developed an extensive spectrum of traditions, practices, and beliefs historically and how different Jewish sub-cultures interacted with each other as well as with their surrounding non-Jewish environments, undergoing transformation over time and in different geo-cultural milieus. Students will examine the emergence of different regional Jewish subcultures from antiquity to the modern period and evaluate the ways in which regionally distinct practices, customs and traditions, as well as liturgical

Connect this course to the Goals and ELOs shared by *all* Themes

Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. 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. 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.

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.

	Course activities and assignments to meet these ELOs
ELO 1.1 Engage in critical and logical thinking about the topic or idea of the theme.	This course fosters critical and logical thinking through in-class analysis and discussion of a wide range of primary sources and material artifacts, as well as through assignments. In class discussions, students analyze many different types of primary sources—Bible (Week 2), midrash and Talmud (Week 3), liturgy (Weeks 5, 6, 7), rabbinic responsa (Week 9), marriage contracts (Week 13)— as well as artifacts of Jewish material culture from across time and space (Weeks 2, 6, 10-12). Week 2
ELO 1.2 Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.	Assigned readings of primary sources and secondary scholarship require students to engage in in-depth, scholarly exploration of Jewish cultural history (esp. Weeks 2 Biale and Weeks 10-12 Lowenstein), and anthropological accounts of Judaism as a religious system (esp. Goldberg Weeks 2 & 12 and Heilman Week 9), and they are asked to synthesize information regarding the coexistence of “normative” Judaism and folk beliefs and customs in different parts of the Jewish

ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.	This course teaches students to identify, describe, and synthesize both scholarly approaches to the subject matter and individual and communal accounts of Judaism as a lived experience. During class discussions, students answer guided questions from the syllabus as well as from the instructor that require them to identify, describe, and synthesize the impact of biblical statutes and their post-biblical interpretations on the experiential, spiritual, ritual, and social aspects of Judaism throughout the
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.	Students are afforded ongoing opportunities to demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work. Virtually every topic discussed in this course affords students the opportunity to reflect on what they have learned so far and to compare or contrast the course material with their prior assumptions and experiences. In class, students are regularly introduced to unfamiliar aspects of, and perspectives on, topics with

Example responses for proposals within "Citizenship" (from Sociology 3200, Comm 2850, French 2803):

ELO 1.1 Engage in critical and logical thinking.	<p><i>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through:</i></p> <p><i>Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration;</i></p> <p><i>Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions;</i></p> <p><i>Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</i></p> <p><i>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)</i></p> <p><i>Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</i></p>
ELO 2.1 Identify, describe, and synthesize approaches or experiences.	<p><i>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</i></p> <p><u>Lecture</u></p> <p><i>Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.</i></p> <p><u>Reading</u></p>

	<p><i>The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.</i></p> <p><u><i>Discussions</i></u> <i>Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.</i></p> <p><i>Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.</i></p>
<p>ELO 2.2 <i>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.</i></p>	<p><i>Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.</i></p> <p><i>Some examples of events and sites:</i> <i>The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</i> <i>Jazz-Age Montmartre, where a small community of African-Americans—including actress and singer Josephine Baker, who was just inducted into the French Pantheon—settled and worked after World War I.</i> <i>The Vélodrome d'hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps</i> <i>The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.</i></p>

Goals and ELOs unique to Traditions, Cultures & Transformations

Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. 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.

GOAL 3: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

GOAL 4: Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

	Course activities and assignments to meet these ELOs
ELO 3.1 Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	In Weeks 1 & 2 students are introduced to the notion that Judaism is not one monolithic culture, but has been characterized by a variety of regional Jewish subcultures from antiquity to the modern period. They read about and are shown images of a silver casket from 15th-century Italy— a wedding gift for a Jewish bride — used to hold the keys to her linen closet. On the lid there are small dials indicating, in
ELO 3.2 Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.	Students will analyze the impact of central biblical ideas and practices (divine covenant; Israelite nationhood; the promised Land; the laws of circumcision, the Sabbath, the dietary laws; exile & divine redemption; the Davidic dynasty from which the messiah will spring) in shaping the particularist history of the ancient Israelites and giving rise to observances that are maintained until today. They will also
ELO 3.3 Examine the interactions among dominant and sub-cultures.	Using a variety of sources (primary texts, secondary scholarship, documentary films, archeological finds, ritual objects, musical recordings), students learn that, as a result of migrations to many lands, different regional Jewish subcultures developed over time, each with its own customs, liturgical variations, and interpretive traditions. At the same time, Jews the world over shared a common Scripture, a
ELO 3.4 Explore changes and continuities over time within a culture or society.	Through lectures, readings, and assignments, this course encourages students to analyze changes and continuities in Judaism over time as manifested in ideas, religious observances, and cultural practices. In Week 2, students are shown images of the magnificent mosaic floor from the ancient Galilean synagogue of Beit Alpha which incorporates traditional Jewish symbols and imagery with iconography drawn

<p>ELO 4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>Through readings, lectures, and assignments, students repeatedly encounter and examine the causes of societal, cultural, organizational, and individual differences across time and space. Using a series of case studies, they learn to evaluate varying definitions of Judaism—as a religion, ethnicity, or culture—each with its own set of practices, beliefs, traditions, and customs. They learn to recognize and analyze the</p>
<p>ELO 4.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.</p>	<p>During the course of the semester, students learn to recognize and explain the ways that perceptions of difference with regard to race, ethnicity, and gender affect individuals as well as broader societal issues. Gender issues come to the fore in at least 8 separate sessions (Week 7 Liturgy; Weeks 8-9 Reform, Orthodox, and Hasidic Judaism; Weeks 12-13 Birth Rituals and Folk Traditions, Bar/Bat Mitzvah, Marriage</p>

Example responses for proposals within “Citizenship” (Hist/Relig. Studies 3680, Music 3364; Soc 3200):

<p>ELO 3.1 Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural, national, global, and/or historical communities.</p>	<p><i>Citizenship could not be more central to a topic such as immigration/migration. As such, the course content, goals, and expected learning outcomes are all, almost by definition, engaged with a range of perspectives on local, national, and global citizenship. Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.</i></p> <p><i>The course content addresses citizenship questions at the global (see weeks #3 and #15 on refugees and open border debates), national (see weeks #5, 7-#14 on the U.S. case), and the local level (see week #6 on Columbus). Specific activities addressing different perspectives on citizenship include Assignment #1, where students produce a demographic profile of a U.S.-based immigrant group, including a profile of their citizenship statuses using U.S.-based regulatory definitions. In addition, Assignment #3, which has students connect their family origins to broader population-level immigration patterns, necessitates a discussion of citizenship. Finally, the critical reading responses have the students engage the literature on different perspectives of citizenship and reflect on what constitutes citizenship and how it varies across communities.</i></p>
<p>ELO 3.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</p>	<p><i>This course supports the cultivation of "intercultural competence as a global citizen" through rigorous and sustained study of multiple forms of musical-political agency worldwide, from the grass-roots to the state-sponsored. Students identify varied cultural expressions of "musical citizenship" each week, through their reading and listening assignments, and reflect on them via online and in-class discussion. It</i></p>

	<p>is common for us to ask probing and programmatic questions about the musical-political subjects and cultures we study. What are the possibilities and constraints of this particular version of musical citizenship? What might we carry forward in our own lives and labors as musical citizens? Further, students are encouraged to apply their emergent intercultural competencies as global, musical citizens in their midterm report and final project, in which weekly course topics inform student-led research and creative projects.</p>
<p>ELO 2.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.</p>	<p>Through the historical and contemporary case studies students examine in HIST/RS 3680, they have numerous opportunities to examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, as well as a variety of lived experiences. The cases highlight the challenges of living in religiously diverse societies, examining a range of issues and their implications. They also consider the intersections of religious difference with other categories of difference, including race and gender. For example, during the unit on US religious freedom, students consider how incarcerated Black Americans and Native Americans have experienced questions of freedom and equality in dramatically different ways than white Protestants. In a weekly reflection post, they address this question directly. In the unit on marriage and sexuality, they consider different ways that different social groups have experienced the regulation of marriage in Israel and Malaysia in ways that do not correspond simplistically to gender (e.g. different women's groups with very different perspectives on the issues).</p> <p>In their weekly reflection posts and other written assignments, students are invited to analyze the implications of different regulatory models for questions of diversity, equity, and inclusion. They do so not in a simplistic sense of assessing which model is "right" or "best" but in considering how different possible outcomes might shape the concrete lived experience of different social groups in different ways. The goal is not to determine which way of doing things is best, but to understand why different societies manage these questions in different ways and how their various expressions might lead to different outcomes in terms of diversity and inclusion. They also consider how the different social and demographic conditions of different societies shape their approaches (e.g. a historic Catholic majority in France committed to laicity confronting a growing Muslim minority, or how pluralism *within* Israeli Judaism led to a fragile and contested status quo arrangement). Again, these goals are met most directly through weekly reflection posts and students' final projects, including one prompt that invites students to consider Israel's status quo arrangement from the perspective of different social groups, including liberal feminists, Orthodox and Reform religious leaders, LGBTQ communities, interfaith couples, and others.</p>
<p>ELO 2.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.</p>	<p>As students analyze specific case studies in HIST/RS 3680, they assess law's role in and capacity for enacting justice, managing difference, and constructing citizenship. This goal is met through lectures, course readings, discussion, and written assignments. For example, the unit on indigenous sovereignty and sacred space invites students to consider why liberal systems of law have rarely accommodated</p>

	<p><i>indigenous land claims and what this says about indigenous citizenship and justice. They also study examples of indigenous activism and resistance around these issues. At the conclusion of the unit, the neighborhood exploration assignment specifically asks students to take note of whether and how indigenous land claims are marked or acknowledged in the spaces they explore and what they learn from this about citizenship, difference, belonging, and power. In the unit on legal pluralism, marriage, and the law, students study the personal law systems in Israel and Malaysia. They consider the structures of power that privilege certain kinds of communities and identities and also encounter groups advocating for social change. In their final projects, students apply the insights they've gained to particular case studies. As they analyze their selected case studies, they are required to discuss how the cases reveal the different ways justice, difference, and citizenship intersect and how they are shaped by cultural traditions and structures of power in particular social contexts. They present their conclusions in an oral group presentation and in an individually written final paper. Finally, in their end of semester letter to professor, they reflect on how they issues might shape their own advocacy for social change in the future.</i></p>
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