

Course Submission Form

Instructions: All courses submitted for the Common Core must be liberal arts courses. Courses may be submitted for only one area of the Common Core. All courses must be 3 credits/3 hours unless the college is seeking a waiver for a 4-credit Math or Science course (after having secured approval for sufficient 3-credit/3-hour Math and Science courses). All standard governance procedures for course approval remain in place.

College	Kingsborough Community College
Course Number	Hebrew 31
Course Title	Hebrew 31 – Hebrew Literature in Translation II
Department(s)	Foreign Languages
Discipline	Language and Literature
Subject Area	Enter one Subject Area from the attached list. Hebrew
Credits	3
Contact Hours	3
Pre-requisites	None
Mode of Instruction	Select only one: x <input type="checkbox"/> In-person <input type="checkbox"/> Hybrid <input type="checkbox"/> Fully on-line
Course Attribute	Select from the following: <input type="checkbox"/> Freshman Seminar <input type="checkbox"/> Honors College <input type="checkbox"/> Quantitative Reasoning <input type="checkbox"/> Writing Intensive X <input type="checkbox"/> Other (specify): Liberal Arts/ Gen Ed
Catalogue Description	Designed for non-Hebrew speaking students, course consideration is on the emergence of Hebrew writers in the modern world. Emphasis is on the main literary personalities and their major contributions. All readings and discussions in English.
Syllabus	Syllabus must be included with submission, 5 pages max
Waivers for 4-credit Math and Science Courses All Common Core courses must be 3 credits and 3 hours. Waivers for 4-credit courses will only be accepted in the required areas of Mathematical and Quantitative Reasoning and Life and Physical Sciences. Such waivers will only be approved after a sufficient number of 3-credit/3-hour math and science courses are approved for these areas.	
If you would like to request a waiver please check here:	<input type="checkbox"/> Waiver requested
If waiver requested: Please provide a brief explanation for why the course will be 4 credits.	
If waiver requested: Please indicate whether this course will satisfy a major requirement, and if so, which major requirement(s) the course will fulfill.	

Indicate the status of this course being nominated:

x ☐ current course ☐ revision of current course ☐ a new course being proposed

CUNY COMMON CORE Location

Please check below the area of the Common Core for which the course is being submitted. (Select only one.)

Required

- ☐ English Composition
☐ Mathematical and Quantitative Reasoning
☐ Life and Physical Sciences

Flexible

- ☐ World Cultures and Global Issues x ☒ Individual and Society
☐ US Experience in its Diversity ☐ Scientific World
☐ Creative Expression

Learning Outcomes

In the left column explain the assignments and course attributes that will address the learning outcomes in the right column.

I. Required Core (12 credits)

A. English Composition: Six credits

A course in this area must meet all the learning outcomes in the right column. A student will:

- Read and listen critically and analytically, including identifying an argument's major assumptions and assertions and evaluating its supporting evidence.
- Write clearly and coherently in varied, academic formats (such as formal essays, research papers, and reports) using standard English and appropriate technology to critique and improve one's own and others' texts.
- Demonstrate research skills using appropriate technology, including gathering, evaluating, and synthesizing primary and secondary sources.
- Support a thesis with well-reasoned arguments, and communicate persuasively across a variety of contexts, purposes, audiences, and media.
- Formulate original ideas and relate them to the ideas of others by employing the conventions of ethical attribution and citation.

B. Mathematical and Quantitative Reasoning: Three credits

A course in this area must meet all the learning outcomes in the right column. A student will:

- Interpret and draw appropriate inferences from quantitative representations, such as formulas, graphs, or tables.
- Use algebraic, numerical, graphical, or statistical methods to draw accurate conclusions and solve mathematical problems.
- Represent quantitative problems expressed in natural language in a suitable mathematical format.
- Effectively communicate quantitative analysis or solutions to mathematical problems in written or oral form.
- Evaluate solutions to problems for reasonableness using a variety of means, including informed estimation.
- Apply mathematical methods to problems in other fields of study.

C. Life and Physical Sciences: Three credits A course in this area <u>must meet all the learning outcomes</u> in the right column. A student will:	
	<ul style="list-style-type: none"> Identify and apply the fundamental concepts and methods of a life or physical science.
	<ul style="list-style-type: none"> Apply the scientific method to explore natural phenomena, including hypothesis development, observation, experimentation, measurement, data analysis, and data presentation.
	<ul style="list-style-type: none"> Use the tools of a scientific discipline to carry out collaborative laboratory investigations.
	<ul style="list-style-type: none"> Gather, analyze, and interpret data and present it in an effective written laboratory or fieldwork report.
	<ul style="list-style-type: none"> Identify and apply research ethics and unbiased assessment in gathering and reporting scientific data.
II. Flexible Core (18 credits) Six three-credit liberal arts and sciences courses, with at least one course from each of the following five areas and no more than two courses in any discipline or interdisciplinary field.	
A. World Cultures and Global Issues	
A Flexible Core course <u>must meet the three learning outcomes</u> in the right column.	
	<ul style="list-style-type: none"> Gather, interpret, and assess information from a variety of sources and points of view.
	<ul style="list-style-type: none"> Evaluate evidence and arguments critically or analytically.
	<ul style="list-style-type: none"> Produce well-reasoned written or oral arguments using evidence to support conclusions.
A course in this area (II.A) <u>must meet at least three of the additional learning outcomes</u> in the right column. A student will:	
	<ul style="list-style-type: none"> Identify and apply the fundamental concepts and methods of a discipline or interdisciplinary field exploring world cultures or global issues, including, but not limited to, anthropology, communications, cultural studies, economics, ethnic studies, foreign languages (building upon previous language acquisition), geography, history, political science, sociology, and world literature.
	<ul style="list-style-type: none"> Analyze culture, globalization, or global cultural diversity, and describe an event or process from more than one point of view.
	<ul style="list-style-type: none"> Analyze the historical development of one or more non-U.S. societies.
	<ul style="list-style-type: none"> Analyze the significance of one or more major movements that have shaped the world's societies.
	<ul style="list-style-type: none"> Analyze and discuss the role that race, ethnicity, class, gender, language, sexual orientation, belief, or other forms of social differentiation play in world cultures or societies.
	<ul style="list-style-type: none"> Speak, read, and write a language other than English, and use that language to respond to cultures other than one's own.

B. U.S. Experience in its Diversity

A Flexible Core course must meet the three learning outcomes in the right column.

- | | |
|--|---|
| | <ul style="list-style-type: none">• Gather, interpret, and assess information from a variety of sources and points of view. |
| | <ul style="list-style-type: none">• Evaluate evidence and arguments critically or analytically. |
| | <ul style="list-style-type: none">• Produce well-reasoned written or oral arguments using evidence to support conclusions. |

A course in this area (II.B) must meet at least three of the additional learning outcomes in the right column. A student will:

- | | |
|--|--|
| | <ul style="list-style-type: none">• Identify and apply the fundamental concepts and methods of a discipline or interdisciplinary field exploring the U.S. experience in its diversity, including, but not limited to, anthropology, communications, cultural studies, economics, history, political science, psychology, public affairs, sociology, and U.S. literature. |
| | <ul style="list-style-type: none">• Analyze and explain one or more major themes of U.S. history from more than one informed perspective. |
| | <ul style="list-style-type: none">• Evaluate how indigenous populations, slavery, or immigration have shaped the development of the United States. |
| | <ul style="list-style-type: none">• Explain and evaluate the role of the United States in international relations. |
| | <ul style="list-style-type: none">• Identify and differentiate among the legislative, judicial, and executive branches of government and analyze their influence on the development of U.S. democracy. |
| | <ul style="list-style-type: none">• Analyze and discuss common institutions or patterns of life in contemporary U.S. society and how they influence, or are influenced by, race, ethnicity, class, gender, sexual orientation, belief, or other forms of social differentiation. |

C. Creative Expression

A Flexible Core course must meet the three learning outcomes in the right column.

- | | |
|--|---|
| | <ul style="list-style-type: none">• Gather, interpret, and assess information from a variety of sources and points of view. |
| | <ul style="list-style-type: none">• Evaluate evidence and arguments critically or analytically. |
| | <ul style="list-style-type: none">• Produce well-reasoned written or oral arguments using evidence to support conclusions. |

A course in this area (II.C) must meet at least three of the additional learning outcomes in the right column. A student will:

- | | |
|--|--|
| | <ul style="list-style-type: none">• Identify and apply the fundamental concepts and methods of a discipline or interdisciplinary field exploring creative expression, including, but not limited to, arts, communications, creative writing, media arts, music, and theater. |
| | <ul style="list-style-type: none">• Analyze how arts from diverse cultures of the past serve as a foundation for those of the present, and describe the significance of works of art in the societies that created them. |
| | <ul style="list-style-type: none">• Articulate how meaning is created in the arts or communications and how experience is interpreted and conveyed. |
| | <ul style="list-style-type: none">• Demonstrate knowledge of the skills involved in the creative process. |
| | <ul style="list-style-type: none">• Use appropriate technologies to conduct research and to communicate. |

D. Individual and Society

A Flexible Core course must meet the three learning outcomes in the right column.

Students are exposed to the Hebrew writers and thinkers of the post-classical era who have influenced and shaped contemporary Jewish life and thought. . Students are acquainted with Hebrew Literature of the 18th, 19th, and early 20th centuries by reading and analysis of representative primary writings of the various genres of that period: Hasidism, Enlightenment (Haskalah), and early Zionism. In addition to primary readings, students are assigned readings from the text, articles on critical thought, and contemporary readings in the current media. VHS Heritage Episodes 6-9 are viewed. Students will be able to appreciate the complexity and intensity of motifs and issues that preoccupied the modern Hebrew writers and compare trends studied to contemporary situations.

- Gather, interpret, and assess information from a variety of sources and points of view.

- Students will be able to compare and contrast the ideology of the Jewish Enlightenment to that of the European Enlightenment, They will be able to analyze and interpret writings of representative Haskalah authors: Mendelssohn, Wessely, Judah Leib Gordon, and Mendele Mokher Sefarim.
- Students will be able to correlate the relationship between Hasidism and Jewish Mysticism (the Kabbalah)m recognize the themes and motifs in Hasidic literature, discuss the features and ideology of Hasidism, and understand the conflicting trends of Hasidism and Haskalah.
- Students will explore the criticism and demise of the Haskalah, compare and contrast the themes of Haskalah literature to those of Hasidism and Zionism.
- Students will evaluate sample writings of pre-cursors of Zionism and early Zionist writers: Smolenskin, Ahad Ha'am, Aaron David Gordon, and Rabbi Abraham Isaac Kook.

Students will be able to interpret instructive material, to summarize information accurately, to reduce information into meaningful components for analysis, to perceive discernible themes and patterns across different bodies of information.

- Evaluate evidence and arguments critically or analytically.

This course encourages the student to think critically: to articulate and argue his positions; to develop his thoughts and perspectives on the reading material, to formulate and understand his own values and to understand others' values, and to make informed value decisions.

A sample of essays and discussions that require students to produce well-reasoned arguments to support their conclusions include :

- Would you consider Mendelssohn, Wessely, or Luzzatto as the founding father of the Enlightenment? Substantiate your answer.
- Based on The Travels of Benjamin III, how did Mendele Mokher Sefarim (Abramowitsch) seek to reform the Jews of the Pale? Was his portrayal of the Jews realistic or a distortion of reality? Support your opinion.

- Produce well-reasoned written or oral arguments using evidence to support conclusions.

<ul style="list-style-type: none"> • Which of the manifestos of the Haskalah to you consider most significant? • Do you think that Moses Mendelssohn is to be blamed for the assimilation of German Jewry? • Was the Haskalah responsible for undermining Jewish traditional motives? • In Hasidism, how does the encouragement of feelings of joy and optimism correlate with the doctrines of "zimzum," sanctification of the mundane, and self-nullification? • How did Ahad Ha'am's conception of Zionism differ from that of Herzl's? Do you agree with Ahad Ha'am that Judaism was losing its "essence" in the Diaspora? 	
<p>A course in this area (II.D) <u>must meet at least three of the additional learning outcomes</u> in the right column. A student will:</p>	
	<ul style="list-style-type: none"> • Identify and apply the fundamental concepts and methods of a discipline or interdisciplinary field exploring the relationship between the individual and society, including, but not limited to, anthropology, communications, cultural studies, history, journalism, philosophy, political science, psychology, public affairs, religion, and sociology.
<p>The student will examine how Rabbi Israel Ba'al Shem Tov's place in society resulted in the development of the movement of Hasidism with an emphasis on an ecstatic and mystical approach to God; and how Rabbi Shneur Zalman's place in society altered the content of Hasidism to include an intellectual approach. The student will examine how individuals as Mendelssohn, Wessely, Judah Leib Gordon led the European Haskalah that brought a system denationalization and social, educational, economic, and cultural reform to European Jewry (to learn the vernacular, adapt to secular learning, now prioritized over Talmudic study, change their occupation change their manner and folkways, and to remove the barriers dividing them from non-Jews). Furthermore the students will examine how Smolenskin became a transition figure from Haskalah, to spiritual nationalism, to physical return to the Land of Israel.</p>	<ul style="list-style-type: none"> • Examine how an individual's place in society affects experiences, values, or choices.
<p>Students will articulate and understand the ethical views emphasized in Hasidism, especially teachings of social concern and need; sanctification of the mundane; the doctrine of "uplifting the sparks," the tension between matter and spirit; self-nullification; They will assess the existential status of man as conceived by Hasidism. Students will also assess and evaluate the humanistic ethical views espoused by the Haskalah.</p>	<ul style="list-style-type: none"> • Articulate and assess ethical views and their underlying premises.
	<ul style="list-style-type: none"> • Articulate ethical uses of data and other information resources to respond to problems and questions.
<p>This course will broaden the student's perspectives so that they will be able to appreciate and understand the features and ideologies of Zionism and Hasidism. They will correlate Hasidism with Kabbalah teachings, and understand the trends within contemporary Hasidism. Students will understand and be sensitive to the range of political, religious, and cultural realities pervading our society and world events.</p>	<ul style="list-style-type: none"> • Identify and engage with local, national, or global trends or ideologies, and analyze their impact on individual or collective decision-making.

E. Scientific World	
A Flexible Core course <u>must meet the three learning outcomes</u> in the right column.	
	<ul style="list-style-type: none"> • Gather, interpret, and assess information from a variety of sources and points of view.
	<ul style="list-style-type: none"> • Evaluate evidence and arguments critically or analytically.
48.	<ul style="list-style-type: none"> • Produce well-reasoned written or oral arguments using evidence to support conclusions.
A course in this area (II.E) <u>must meet at least three of the additional learning outcomes</u> in the right column. A student will:	
	<ul style="list-style-type: none"> • Identify and apply the fundamental concepts and methods of a discipline or interdisciplinary field exploring the scientific world, including, but not limited to: computer science, history of science, life and physical sciences, linguistics, logic, mathematics, psychology, statistics, and technology-related studies.
	<ul style="list-style-type: none"> • Demonstrate how tools of science, mathematics, technology, or formal analysis can be used to analyze problems and develop solutions.
	<ul style="list-style-type: none"> • Articulate and evaluate the empirical evidence supporting a scientific or formal theory.
	<ul style="list-style-type: none"> • Articulate and evaluate the impact of technologies and scientific discoveries on the contemporary world, such as issues of personal privacy, security, or ethical responsibilities.
	<ul style="list-style-type: none"> • Understand the scientific principles underlying matters of policy or public concern in which science plays a role.

Revised, 02/12

Kingsborough Community College
of
The City University of New York

Hebrew Literature in Translation II
Dr. Gloria Pollack

Designed for the non-Hebrew speaking student, Hebrew 31 satisfies the Group Requirement for Literature/Philosophy and articulates with CUNY's literature courses in English translation. All texts and classroom instruction are in English translation. No knowledge of the Hebrew language is required.

The aim of the course is to acquaint students with the Hebrew Literature of the eighteenth, nineteenth, and early twentieth centuries by selecting representative works of the various genres of that period: Hasidism, Enlightenment (*Haskalah*), and Zionism.

Students will be able to discern the various trends of Modern Hebrew Literature, compare them to contemporary situations, and appreciate the complexity and intensity of motifs and issues that preoccupied the Modern Hebrew writers.

They will be able to analyze and interpret writings of representative Haskalah authors; to correlate the relationship between Hasidism and Jewish Mysticism; recognize the themes and motifs in Hasidic literature; evaluate samples of early Zionist writers. Students will attain a cross-cultural perspective; interact more effectively with the bearers of the culture; and understand and be sensitive to the range of political, religious, and cultural realities pervading our society.

Syllabus – Hebrew 31

1. Course Number and Title Hebrew 31 – Hebrew Literature in Translation II

2. Group and Area
Language and Literature

January 31, 2012

Draft

8

Foreign Languages

3. Bulletin Description of Course

Designed for non-Hebrew speaking students, course consideration

is on the emergence of Hebrew writers in the modern world. Emphasis

is on the main literary personalities and their major contributions.

All readings and discussions are in English.

4. Number of Weekly Class Hours: Three hours per week

5. Number of Credits: Three Credits

6. Pre or Co-requisites, if any: None

7. Course Justification

Hebrew 31 exposes non-Hebrew speaking students to the Hebrew writers and thinkers of the post-classical era who have influenced and shaped contemporary Jewish life and thought.

This course is structured to consecutively follow Hebrew 30, which focuses upon analysis of Hebrew classics for the non-Hebrew speaking student. Hebrew 31 is offered once during the academic year, alternating with Hebrew 30.

8. Necessitated Course Withdrawals: N/A

9. Remedial, Developmental, or Compensatory: N/A

10. CPI Requirements:

Hebrew 31 fulfills one CPI unit for the area of literature or for an elective.

11. Ratio of Credits to Course Hours: N/A

12. Textbook

Zinberg, Israel. *A History of Jewish Literature*. Vol. 9. Tr. and ed.

Bernard Martin. New York: KTAV, 1976.

Mendes-Flohr, R. and Reinhartz, J., eds. *The Jew in the Modern World*.

Oxford: 1980.

13. Required Course for Majors: N/A

15. N/A

16. Course Objectives

- To acquaint the students with representative works of the literature of the *Haskalah* (Enlightenment), Hasidism, and Zionism.
- To relate the impact of the above works to contemporary Jewish life today.
- To discern the various trends in Modern Hebrew Literature.
- To appreciate the complexity and intensity of the motifs and issues that preoccupied the modern Hebrew writers
- To invite all students of diverse origins to join in the study of Hebrew literature of the modern era, and to provide an understanding, appreciation, and enjoyment of that literature.
- To inspire the students and help them develop a love for modern Hebrew literature
- To acquire the humanistic experience that closer contact with a culture can bring.
- To interact more effectively with the bearers of the target culture.

16. Method of Teaching

While the instructor must introduce each text with explanatory lectures, allowance must also be made for the expression of the students' perceptions. Students must be motivated to think critically by incorporating into the course hours discussion sessions, question-answer periods, and participatory student presentations.

17. Assignments to Students

Weekly assigned readings from the text and/or supplementary material distributed in class; written term paper; assigned oral presentations

19. Method of Evaluation

Student grades are determined by class exams (25%), the term paper (25%), student preparation and presentations (25%), and the final exam (25%).

20.

Topical Course Outline

I. The Literature of the *Haskalah*

- A. Introduction to the *Haskalah*
- B. Moses Mendelssohn. Excerpts from *Jerusalem*.
- C. *Hameassef* – excerpts
- D. Naftali Wessely. *Words of Truth and Peace*
- E. The Aesthetics of Solomon Loewisohn (*Shirei Tiferet*)
- F. The Romanticism of Shalom Hachohen
- G. Judah Leib Gordon. *Awake My People*
- H. Isaac Dov Levinsohn. *Te'udah B'Yisroel*, excerpts
- I. The criticism of Peretz Smolenskin: *The Haskalah of Berlin*
It is a Time to Plant

II. The Literature of Hasidism

- A. The Ideology of Hasidism. *Eliezer Zvi Hachohen Zweifel and the Intellectual Defense of Hasidism*, excerpts.
- B. Rabbi Israel Ba'al Shem. *The Ethical Will*,
Tales of the Ba'al Shem Tov, excerpts
- C. Dov Baer of Mezhirech. Selections
- D. The School of Rabbi Nahman of Bratzlav. *The Lost Princess*; other selected passages from *The Legends of Rabbi Nahman*.
- E. Rabbi Shneur Zalman of Ladi, founder of *Habad* (Lubavitch)
Hasidism. Readings from *the Tanya*.

F.Buber on Hasidism
G.The Attack against Hasidism

- III. The Reform Movement
A. Eliezer Lieberman. *Or Nogah*.
B. S.J. Rappaport. *Tokhehah Megulah*

C. Moses Sofer. *Eleh Divrei Habrit*.

- IV. Literature of Early Zionism
A. *Hibat Zion*: Lillienblum, Pinsker

B. Ahad Ha'am vs. Herzl: *The Jewish State and the Jewish Problem* vs. *The Jewish State*.

C. Aaron David Gordon. *People and Labor*.
D. Rabbi Abraham Isaac Kook. *Orot*, excerpts.

21.

Selected Bibliography

Altman. A. *Moses Mendelssohn, A Biographical Study*. USA: University of Alabama Press, 1978.

_____. Ed., *Studies in Nineteenth Century Jewish Intellectual History*.
Waltham, Mass., 1964.

Barzilay, I. *Shlomo Yehuda Rappoport and His Contemporaries*. Israel:
Massada Press, 1969.

_____. "The Ideology of the Berlin Haskalah." *Proceedings of the American Academy for Jewish Research* 24 (1955): 39-68.

_____. "The Jew in the Literature of the Enlightenment." *Jewish Social Studies* 18 (1956): 243-261.

Buber, Martin. *Tales of the Hasidim*. 2 vols. NY: Schocken, 1966.

Halkin, S. *Modern Hebrew Literature*. NY: Schocken, 1970.

Hertzberg, A. *The French Enlightenment and the Jews*. NY: Columbia University Press, 1968.

_____. *The Zionist Idea*. NY: Macmillan Press, 1959.

Katz, J. *Out of the Ghetto: The Social Background of Jewish Emancipation*. Cambridge, Mass. 1973.

Mendes-Flohr & Juhuda Reinharz. *The Jew in the Modern World*. Oxford: 1980.

Scholem, G. "Devekuth, or Communion with God." *Review of Religion* 14 (New York, 1950): 115-139.

_____. *Major Trends in Jewish Mysticism*. Jerusalem: Schocken, 1942.

Shneur Zalman of Ladi. *Lessons in Tanya*. Tr. L. Weinberg. NY: Kehot, 1987.

Spiegel, S. *Hebrew Reborn*. Philadelphia: JPS, 1957.

Wiederkehr-Pollack, G. *Eliezer Zweifel and the Intellectual Defense of Hasidism*. NJ: KTAV, 1995.

Zinberg, I. *A History of Jewish Literature*. Tr. B. Martin. Vols 8,9. KTAV. 1975.