

## AJU Mission Statement

**Learning and Scholarship:** We believe in the principle of Torah – learning as an intellectual and inspirational endeavor – that embraces both academic scholarship and the efforts of all Jews to explore their shared heritage through the formal and informal study of Judaism and the other great civilizations of the world.

**Culture:** We acknowledge that Judaism is a flourishing civilization with a culture that is fundamental to modern Jewish identity. We strive to advance that culture by encouraging artistic endeavor in all of its many forms.

**Ethics:** We recognize that ethics is the language of Judaism and its most important link to the world at large.

**Leadership:** We understand that the future of Jewish life depends on the careful preparation of dedicated and impassioned individuals who are called to leadership.

**Peoplehood:** We are a pluralistic institution that embraces diversity within Judaism and values the contributions of all groups to the growth of Jewish Civilization.

## Students with Disabilities

American Jewish University is committed to assisting our students with documented disabilities to have a successful career at AJU. Contact the Office of Student Affairs to request accommodations and begin the documentation process. (See Enhancing Accessibility and/or AJU website for complete policy.)

## Standards of Academic Integrity

The Honor Code of American Jewish University was written by a committee of undergraduate and graduate students, faculty and administrators. Under the Honor Code, students have a two-fold obligation: individually, they must not violate the code, and as a community, they are responsible to see that suspected violations are reported. Academic Dishonesty includes, but is not limited, to the following definitions:

**A. Examination Behavior:** Unless expressly permitted by the instructor, the use of external assistance during an exam shall be considered academically dishonest. Inappropriate exam behavior includes but is not limited to: (1) communicating with anyone in any way during an exam, (2)

copying material from another student's exam, (3) allowing a student to copy from one's exam, (4) using unauthorized notes, calculators, or other sources of unauthorized assistance.

**B. Fabrication:** Any intentional falsification, invention of data, or citation in an academic exercise will be considered to be academic dishonesty. Fabrication involves but is not limited to: (1) inventing or altering data for a laboratory experiment or field project, (2) padding a bibliography of a term paper or research paper with sources one did not utilize, (3) resubmitting returned and corrected academic work under the pretense of grader evaluation error when, in fact, the work has been altered from its original form.

**C. Plagiarism:** Plagiarism is the appropriation and subsequent passing off of another's ideas or words as one's own. If the words or ideas of another are used, acknowledgement of the original source must be made through recognized referencing practices. Use of another's ideas or words must be properly acknowledged as follows:

- (1) Direct Quotation: Any use of direct quotation must be acknowledged by footnote citation and by either quotation marks or proper indentation and spacing.
- (2) Paraphrase: If another's ideas are borrowed in whole or in part and are merely recast in the student's own words, proper acknowledgement must, nonetheless, be made. A footnote or proper internal citation must follow the paraphrased material.

**D. Other Types of Academic Dishonesty:** Other forms of academic dishonesty include, but are not limited to:

- (1) Submitting a paper written by or obtained from another person.
- (2) Using a paper or essay in more than one class without the instructors' expressed permission.
- (3) Obtaining a copy of an examination in advance without the knowledge and consent of the instructor.
- (4) Altering academic records outside of official institutional procedures.
- (5) Using another person to complete academic assignments such as homework, take-home exams or using another person posing as oneself to take classroom examinations.

**JST 252**  
**Fall 2014**  
**Monday Wednesday Thursday**

## **MODERN JEWISH MOVEMENTS**

**Hailey Dilman, MA**

Modernity, a great idea! Although it is taken for granted by contemporary Jews, the premises of modernity were a radical departure in their time, borne on the thin, stooped shoulders of two real genius auto-didacts, Barukh Spinoza and Moses Mendelssohn. They are enchanting personalities, students and scholars have gotten lost in their eros for centuries and now it's our turn. Was the enterprise to subject Judaism to the rigors of philosophical analysis successful? What are the uses and misuses of Jewish philosophy? From there the course will address the great movements of modernity: Reform Judaism, Zionism, Yiddishist Socialism. This will include developments in Germany and the United States including the rise of Reform in Germany, the nature of liturgical reform, the relationship between theory and practice, the difference within German liberal Judaism, the reactions of various Orthodox groups to Reform, the relationship between German and American Reform, the rise of Conservative Judaism, the levels of religious practice today, and contemporary Jewish religious ideologies.

I feel rather passionate about this course. I have observed, as we enter the post-Modern era, that modernity is not understood, even by those who are its avatars. My students at Hebrew Union College, the Rabbinical School of the Reform Movement, just seem to assume, "Well, we're MODERN now," without reflecting on the reality that modernity is something that you have to fight for, and if you just assume that it is a constant, you're going to find Presidential candidates telling Iowa voters that Adam and Eve rode dinosaurs to church, if that makes you happy. So we will look at modernity, beginning with its precursor, Spinoza, a man with whom, like Jane Austen, Bob Dylan or Tupac Shakur, it is possible to fall in love. From there, we will move to Moses Mendelssohn, the emergence of the Reform movement in Germany, and onward. We will examine the nature of European society and the Americas. Thence, we will proceed to Zionism, a movement that is entirely misunderstood today, so we will dwell in it and, frankly, celebrate its glorious past and examine its errors. From there, we will address post-Zionism and contemporary expressions of Jewish movements. I am also open to your suggestions in examining the current, post-Modern Jewish scene. Is Israel advocacy like Zionism, or something else? Is current Orthodoxy real, or is it a new fundamentalist thing that never existed before? What will be the direction of the structure of the community in your lifetimes? Is America ceding its position as the center of the Diaspora to other communities? What is the role of sociology in assessing the structure of the Jewish world? Who knows? We will know!

Requirements: A midterm, a final and a research paper. Each of these will count for 30% of the grade, with attendance and participation counting for the remaining 10%. Paper topics must be cleared by the first week after Simchat Torah. Papers are due the first week after Thanksgiving.

## Syllabus

### Required Texts

Frank, Leaman and Manekin, *The Jewish Philosophy Reader*  
Hertzberg, *The Zionist Idea*  
Mendes-Flohr and Reinhartz, *The Jew in the Modern World*  
Silberstein, *Post Zionism, A Reader*

### Syllabus

- *Modernity-A Great Idea! What is a Movement? Spinoza!*
- *Spinoza 2*  
*The Jewish Philosophy Reader* 303-339, *The Jew in the Modern World* 57-59
- *Mendelsson*  
*The Jew in the Modern World* 42-49, 61-69, 87-99; *The Jewish Philosophy Reader* 341-365
- *Traditional Responses to Modernity*  
*The Jew in the Modern World* 137-141, 194-206, 221-233, 250-253, 254-255;  
*The Jewish Philosophy Reader* 386-397.
- *The Birth of Reform Judaism*  
*The Jew in the Modern World* 155-173, 177-188, 233-237, 256-259,
- *Reform Comes to America*  
*The Jew in the Modern World* 452-523;
- *Zionism: Political and Cultural*  
*The Zionist Idea*, 199-231, 247-278, *The Jew in the Modern World* 582-585
- *Zionism: Socialism*  
*The Zionist Idea*, 329-384, *The Jew in the Modern World* 552-565, 598-603.
- *Secular Yiddishism and the Bund*  
*The Jew in the Modern World* 384-401,
- *Revisionist Zionism*  
*The Zionist Idea*, 556-590 ; *The Jew in the Modern World* 594-598, 609-617
- *The Influence of Messianism on Zionism*  
*The Zionist Idea*, 416-463
- *Conservative Judaism and the American Experience*  
*The Jew in the Modern World* 452-524.
- *The Fragmentation of American Judaism/ the rise of Orthodoxy*  
*The Post-Zionism Reader* 329-386, 401-405, 408-413, 419-437.
- *Post-Zionism in Israel!*  
*The Post-Zionism Reader* 1-56
- *The New American Jewish Diffidence. Feminism & the School of Resentment. To Hell with Irony!*  
*The Post-Zionism Reader* 283-328
- *Sikkum*