

FA25 Unified Course

Syllabus J ST/RL ST 4

What you can expect from me:

1. I will treat you with respect and be flexible to support your individual needs.
2. I will provide you with a course that is designed to ensure you meet our course requirements in a meaningful manner.
3. I will provide a variety of assignments to ensure your learning needs are met.
4. I will be actively present in your learning.
5. I will provide a supportive and safe environment for you to share and discuss ideas with your peers.
6. I will reach out to you when I sense that you need support.
7. Would you like to add an expectation from me, your instructor?

What I will expect from you:

1. You will treat your peers with dignity and respect.
2. You will strive to be an active participant in this course and aim to meet due dates.
3. You will maintain an open line of communication with me so I understand how to support you.

4. You will contact me if you have a concern with course content or an assignment.

5. May I add any expectations that I may have for you as a student?

(Michele Pacansky-Brock)

FACULTY CONTACT INFORMATION

Rabbi Howard I. Bogot, M.Ed., D.D.

Lecturer in Jewish Studies

Joining My ZOOM Room

287 868 1294

(You may be asked for PSU authentication)

YOU WILL RECEIVE INFORMATION AS FREQUENT EMAILS IN YOUR OUTLOOK MAILBOX AND WORD OR PDF ATTACHMENTS.

Contacting Rabbi Bogot

USE ONLY A VERY BASIC EMAIL FORMAT

PREFERRED Home Office Email

hbogot@gmail.com

PSU Email: hib3@psu.edu

Home Office Phone: 215.885.2641

Although I will not be sending you notes from all our class sessions, this content deserves review:

A. Jewish is an adjective that relates to the Jewish Civilization that can be dated as beginning at 1800-2000 years BCE (Before the Common Era). In J ST courses we focus our attention on the VALUES that characterize the Jewish Civilization (and Judaism).

The word Jew is a noun of personification; in other words an individual who embraces the Jewish civilization and/or Judaism.

B. Judaism is the religious style of the Jewish Civilization. Judaism embraces a God-Idea.

C. The TaNaCH is an acronym for the Hebrew Bible; the handbook of the Jewish Civilization.

D. The "T" stands for the Torah (see the cartoon on your PDF cover). Torah is the first five books of the TaNaCH. (TaNaCH is often referenced as The Old Testament.) "N" stands for Neviim, prophetic lessons and "CH" is Ketuvim, wisdom literature and inspirational writings.

E. Rabbi means teacher. Many rabbis teach as an aspect of their leadership of a synagogue; a Jewish place for worship.

NOTICE:

My ZOOM room will always be available for students who wish private time with me. JUST ASK!

If your name may be difficult for an English speaker like me to pronounce correctly, please send me some phonetic hints OR speak of them in our ZOOM room.

Rabbi Howard I. Bogot, M.Ed., D.D.

Lecturer in Jewish Studies

hbogot@gmail.com (personal) hib3@psu.edu

Office Hours by Appointment:

(ZOOM room ID 287 868 1294)

Home Office: 215.885.2641

Attendance

(Students should turn on their cameras when attending ZOOM sessions.)

STUDENTS ARE REQUIRED TO BE UNMUTED WHILE PARTICIPATING IN ZOOM SESSIONS.

STUDENTS WHO REMAIN MUTED OR MISS CLASS FOR UNACCEPTABLE REASONS WILL BE RECORDED AS RECEIVING AN UNEXCUSED ABSENCE.

FOUR OR MORE UNEXCUSED ABSENCES WILL RESULT IN A REQUIREMENT TO SUBMIT A TERM PAPER IN ORDER TO RECEIVE A SEMESTER GRADE.

Excused absences include official Penn State Abington activities that require a student's participation, religious observance, family emergencies, and illness.

Students are required to send an email (hbogot@gmail.com) to Rabbi Bogot that explains the reason for an absence.

Students are expected to attend all ZOOM sessions listed on the class calendar. It is a student's responsibility to confer with class colleagues in order to record missed notes of content discussion.

Required Course Materials

In addition to receiving instructional emails via LionPath (retrievable at Outlook located at Office 365.psu.edu) ALL course requirements are presented in PDF or WORD syllabi. These resources will be emailed to you at NO COST.

PLEASE NOTE: Neither Canvas nor other technologies will be used in our course.

STUDENTS JOIN RABBI BOGOT'S PERSONAL ZOOM ROOM USING THIS ID:

287 868 1294

Correspondence with Rabbi Bogot is best sent to his email:hbogot@gmail.com

PLEASE NOTE THAT SUBMITTED, LETTER-GRADED ASSIGNMENTS MAY NOT BE REVISED.

Assignment #1

Three Monthly Note-Taking Discussions

Note-Taking

Don't write down everything that you read or hear. Be alert and attentive to the main points. Concentrate on the "meat" of the subject and forget the trimmings.

Notes should consist of key words, or very short sentences. As a speaker gets side-tracked you can go back and add further information.

Take accurate notes. You should usually use your own words, but try not to change the meaning. If you quote directly from the author, quote correctly.

Think a minute about your material before you start making notes. Don't take notes just to be taking notes! Take notes that will be of real value to you. Remember, your notes must make sense to you, when you review them at a later time.

Omit descriptions and full explanations. Keep your notes short and to the point. Condense your material so you can grasp it rapidly.

Don't worry about missing a point. Leave space and try to pick up the material you miss at a later date, either through reading, questioning, or common sense.

Don't keep notes on oddly shaped pieces of paper. Keep notes in order and in one place.

Shortly after making your notes, go back and rework (not recopy!) your notes by adding extra points, spelling out unclear items, etc..

Remember, we forget quickly. Review your notes periodically. This is the only way to achieve lasting memory. (University Websites)

ASSIGNMENT #1 NOTICE

Each student must establish a mutually convenient, 30 minute ZOOM meeting with Rabbi Bogot for 3 Monthly (September, October, and November) Individual Student Note-Taking Oral Review Discussions.

The 3 letter-graded discussions will be averaged for 25% of your Semester Grade.

Here is the basic format for each note-taking discussion:

The Most Important Jewish core-value or new Jewish identity insight that I learned was _____ because_____.

It is also important for me to remember this Jewish core-value or Jewish identity insight _____because_____.

Assignment #2

Four Journals

NOTE: 25% of your assignments' grade will be computed by averaging the total numerical value of the four received letter grades.

Please use content related to Jewish identity, discussed in class and/or focused in your Resource Readings for each of your Journals.

JOURNAL FORMAT

Section One:

Identify ONE specific **Jewish** core-value or an Insight related to **Jewish** identity that was new to you or newly explained.

Express the value or insight **in your own words** in a manner that communicates **comprehensive understanding**.

Section Two:

Relate (compare or contrast) the Jewish core-value or Jewish Identity insight, highlighted in Section One to your birth culture: your core-beliefs and their origin, educational experiences beginning in childhood, books read, influences of grandparents, parents and teachers, family traditions and the norms of the society (or societies) in which you were raised.

Section Three:

Analyze a very personal and recent (within the past year) life experience from the perspective of the Jewish core-value or Jewish identity insight that you identified in Section One.

NOTE: This experience is NOT an event that you observed. Rather, it is a demonstration of the manner in which you are able to integrate a newly learned style of thought into your daily life, decision-making, and/or critical thought.

ASSIGNMENT #3

The Interview

(The grade of this assignment will be valued as 50% of your semester grade. Your letter grade's numerical value will be averaged with the average of assignments #2 plus #3.

This numerical average will be reported as your semester letter grade.)

Your interview MUST be based on content that we have studied in PDF 2 (Resource Readings). Here are the specific guidelines for this assignment:

- 1. Take careful notes, ask thoughtful questions and make certain that you have both knowledge and understanding of the resource readings in PDF2 that we have discussed in class.**
- 2. Select a portion of the resource readings that has provided you with a unique, academic perspective related to your study of the content in PDF 2,**
- 3. Choose 4 mature adults (40 years or older) as your interviewees.**
- 4. Let each interviewee, SEPARATELY, hear you read or read themselves (WITHOUT SHARING YOUR PERSONAL VIEWS) the very SAME PDF 2 selection that you identified in instruction #2 above.**
- 5. Ask each interviewee, separately, at least two questions that you have designed in order to solicit their opinion about the PDF 2 . Write down your questions and the answers you receive. Encourage the individuals who you interview to answer inasmuch detail as possible.**
- 6. It is predictable that each person's responses will result in 1-2 typewritten pages.**
- 7. One summary page completes the assignment. Part one of the summary compares or contrasts the four interviewees.**

- 8. (Remember all interviewees has commenting on the SAME text and asked the same motivational questions.)**
- 9. Part two of the summary page is your evaluation of the “target text.”**

Send your interview as a simple WORD or PDF attachment to an email to hbogot@gmail.com Do Not Use doc.x, Google docs, etc.

Assignment #4
RACISM ESSAY and
Reflective Questions

"You Want a Confederate Monument? My Body Is a Confederate Monument The black people I come from were owned and raped by the white people I come from. Who dares to tell me to celebrate them?"

By Caroline Randall Williams

"I have rape-colored skin. My light-brown-blackness is a living testament to the rules, the practices, the causes of the Old South.

If there are those who want to remember the legacy of the Confederacy, if they want monuments, well, then, my body is a monument. My skin is a monument.

Dead Confederates are honored all over this country — with cartoonish private statues, solemn public monuments and even in the names of United States Army bases.

It fortifies and heartens me to witness the protests against this practice and the growing clamor from serious, nonpartisan public servants to redress it.

But there are still those — like President Trump and the former Senate majority leader, Mitch McConnell — who cannot understand the difference between rewriting and reframing the past. I say it is not a matter of “airbrushing” history, but of adding a new perspective.

I am a black, Southern woman, and of my immediate white male ancestors, all of them were rapists. My very existence is a relic of slavery and Jim Crow. According to the rule of hypodescent (the social and legal practice of assigning a genetically mixed-race person to the race with less social power) I am the daughter of two black people, the granddaughter of four black people, the great-granddaughter of eight black people.

Go back one more generation and it gets less straightforward, and more sinister. As far as family history has always told, and as modern DNA testing has allowed me to confirm, I am the descendant of black women who were domestic servants and white men who raped their help.

It is an extraordinary truth of my life that I am biologically more than half white, and yet I have no white people in my genealogy in living memory. No. Voluntary. Whiteness.

I am more than half white, and none of it was consensual. White Southern men — my ancestors — took what they wanted from women they did not love, over whom they had extraordinary power, and then failed to claim their children.

What is a monument but a standing memory? An artifact to make tangible the truth of the past. My body and blood are a tangible truth of the South and its past.

The black people I come from were owned by the white people I come from. The white people I come from fought and died for their Lost Cause. And I ask you now, who dares to tell me to celebrate them? Who dares to ask me to accept their mounted pedestals?

You cannot dismiss me as someone who doesn't understand. You cannot say it wasn't my family members who fought and died. My blackness does not put me on the other side of anything. It puts me squarely at the heart of the debate. I don't just come from the South. I come from Confederates. I've got rebel-gray blue blood coursing my veins.

My great-grandfather Will was raised with the knowledge that Edmund Pettus was his father. Pettus, the storied Confederate general, the grand dragon of the Ku Klux Klan, the man for whom Selma's Bloody Sunday Bridge is named. So I am not an outsider who makes these demands. I am a great-great-granddaughter.

And here I'm called to say that there is much about the South that is precious to me. I do my best teaching and writing here. There is, however, a peculiar model of Southern pride that must now, at long last, be reckoned with.

This is not an ignorant pride but a defiant one. It is a pride that says, "Our history is rich, our causes are justified, our ancestors lie beyond reproach." It is a pining for greatness, if you will, a wish again for a certain kind of American memory. A monument-worthy memory.

But here's the thing: Our ancestors don't deserve your unconditional pride. Yes, I am proud of every one of my black ancestors who survived slavery. They earned that pride, by any decent person's reckoning.

But I am not proud of the white ancestors whom I know, by virtue of my very existence, to be bad actors.

Among the apologists for the Southern cause and for its monuments, there are those who dismiss the hardships of the past. They imagine a world of benevolent masters, and speak with misty eyes of gentility and honor and the land. They deny plantation rape, or explain it away, or question the degree of frequency with which it occurred.

To those people it is my privilege to say, *I am proof*. I am proof that whatever else the South might have been, or might believe itself to be, it was and is a space whose prosperity and sense of romance and nostalgia were built upon the grievous exploitation of black life.

The dream version of the Old South never existed. Any manufactured monument to that time in that place tells half a truth at best. The ideas and ideals it purports to honor are not real. To those who have embraced these delusions: Now is the time to re-examine your position.

Either you have been blind to a truth that my body's story forces you to see, or you really do mean to honor the oppressors at the expense of the oppressed, and you must at last acknowledge your emotional investment in a legacy of hate.

Either way, I say the monuments of stone and metal, the monuments of cloth and wood, all the man-made monuments, must come down. I defy any sentimental Southerner to defend our ancestors to me. I am quite literally made of the reasons to strip them of their laurels."

(Caroline Randall Williams is the author of "Lucy Negro, Redux" and "Soul Food Love," and a writer in residence at Vanderbilt University)

REFLECTIONS ON RACISM

(This assignment receives an Approval or
Needs Improvement assessment.)

Email (hbogot@gmail.com) your SOPHISTICATED and COMPREHENSIVE responses, in a basic format, to Rabbi Bogot. The due date is your decision.

1. What personal experiences can you relate (connect) to some aspect of this text?
2. Identify an aspect of this text that you would like to talk or write about. What would be the “Big Idea” of your choice?

GRADES

Grades should be broadly interpreted as follows:

A

(95-100) This assignment demonstrates a perceptive understanding of the assigned tasks and fulfills these expectations with clarity and originality. It reflects critical and often researched thought.

A-

(91-94) This assignment reflects a thoughtful understanding of lectures and readings highlighted in class sessions

B+

(88-90) This assignment is a presentation, with reflection, of basic understandings, as related to content.

B

(85-87) This assignment demonstrates the assigned tasks with reference to available resources.

B-

(81-84) This assignment reflects select awareness of relevant information.

C+

(78-80) This assignment contains samples of relevant information.

C

(71-77) This assignment is a concise presentation, of limited understanding, as related to content.

D

(61-70) This assignment is a very partial and basic response to the assignment, but will be recorded as fulfilled.

F

(55-60) This assignment fails to meet published requirements.

Notes:

(a) Non-submission of an assignment is recorded as an "F."

(b) Letter grades are assigned the highest numerical value in each category.

CALENDAR

(SUGGESTED DUE DATES)

August

25:

Welcome

Syllabus Review

Ticket Out the Door:YOUR ANSWERS = YOUR ATTENDANCE

What new information, related to our Jewish Studies class, surprised or pleased you.?

What would you like your class colleagues to know about you?

Email your 2 sentence responses to me in a simple format (hbogot@gmail.com) now or later today. I will record your email as today's attendance.

27: Syllabus Review

September

1: NO CLASS (Labor Day)

3: Syllabus Review and Assignment #1

Email 2-3 date and time options for your September note-taking review to Rabbi Bogot at hbogot@gmail.com

8: Syllabus Review

10: Appendix Values

15: Appendix Values

17: Appendix Values

22:

24:

29: Journal 1 Due (You should use Jewish content in PDF

1. This is our course syllabus.)

October

1:

Email 2-3 date and time options for your October note-taking review to Rabbi Bogot at hbogot@gmail.com

6:

8:

13:

15: Journal 2 Due (You must use Jewish content in PDF 2.)

20:

22:

27:

29: Journal 3 Due (You must use Jewish content in PDF 2.)

November

3:

Email 2-3 date and time options for your November note-taking review to Rabbi Bogot at hbogot@gmail.com

5:

10:

12: Journal 4 Due (You must use Jewish content in PDF 2.)

17:

19:

23: Thanksgiving Vacation Begins

30: Thanksgiving Vacation Ends

December

1: Interview Assignment Due

3: Racism Essay Assignment Due

8:

10: LAST CLASS

CAMPUS INFORMATION

Educational Citizenship:

Academic integrity is a basic guiding principle for all academic activity at The Pennsylvania State University, and all members of the University community are expected to act in accordance with this principle.

Consistent with this expectation, the University's Code of Conduct states that all students should act with personal integrity, respect other students' dignity, rights and property, and help create and maintain an environment in which all can succeed through the fruits of their efforts.

Academic integrity includes a commitment by all members of the University community not to engage in or tolerate acts of falsification, misrepresentation or deception. Such acts of dishonesty violate the fundamental ethical principles of the University community and compromise the worth of work completed by others.

Student Disability Resources:

Penn State welcomes students with disabilities into the University's educational programs. At Penn State Abington, services for students with documented disabilities are provided through the Office of Student Disability Resources.

In order to receive consideration for reasonable accommodations, ADA law requires the student to self-disclose the need for accommodations.

AbingtonSDR@psu.edu. SDR will then follow up with information regarding next steps to determine eligibility: submitting diagnostic documentation and participating in an intake interview.

SDR will provide the student with an accommodation letter for the semester if the student meets eligibility requirements. It is the student's responsibility to share their letter and discuss accommodations with instructors as early in their courses as possible.

Students must follow this process for each semester they wish to receive accommodations.

Please visit [abington.psu.edu/disability services](http://abington.psu.edu/disability_services) and equity.psu.edu/sdr for comprehensive information.

Student Resources:

The university offers a variety of intervention, consultations, online chats, and mental health screenings. **These services are provided by staff who welcome all students and embrace a philosophy respectful of clients' cultural and religious backgrounds, and sensitive to differences in race, ability, gender identity and sexual orientation.**

On campus counseling and psychological services are available on the first floor of the Cloverly Building.

Please contact our campus psychologist 215-881-7577 or 215-881-7956 Stop by the Wellness Center in 103 Lares any time.

Use the Learning Center in Sutherland. Free peer and professional tutoring and study skill coaching are available at the Learning Center (215-881-7538).

Penn State takes great pride to foster a diverse and inclusive environment for students, faculty, and staff. Acts of intolerance, discrimination, or harassment due to age, ancestry, color, disability, gender, gender identity, national origin, race, religious belief, sexual orientation, or veteran status are not tolerated.

The university's code of conduct states that all students should act with personal integrity, respect other students' dignity, rights, and property, and help create and maintain an environment in which all can succeed through the fruits of their efforts. Violations of this principle can result in a range of sanctions, from a warning to expulsion.

When necessary, please contact our sexual harassment liaison:

Campus Nurse, 103 Lares, 215-881-7350.

You may also seek out the campus psychologist 215-881-7577 or stop by the Wellness Center in 103 Lares any time.

You can call PSU's Sexual Assault & Relationship Violence Hotline (800-550-7575) or the Victim Services Center of Montgomery County's 24-hour crisis hotline (888-521-0983).

Please contact Penn State Abington's Title IX Resource Person for more Information:

Gina D'Amato-Kaufman, Director of Student Affairs, 106 Sutherland Building, gxd22@psu.edu, (215)881-7391

APPENDIX

JEWISH IDENTITY VALUES

(Jewish identity implies the capacity to discover, in Jewish texts and life activities, values that enhance one's feelings of significance, safety and mission.)

A. **FEELING SELF-ESTEEM** reflects Jewish identity as a source of **SIGNIFICANCE**, experienced by imitating attributes that can be associated with the images of the God-Idea in classic Jewish texts.

Creator

We imitate the image when we...

Create a healthier environment.

Create an original idea.

Create beauty through art.

Teacher

We imitate the image when we...

Teach others to pursue a mission.

Teach others how to feel significant.

Teach others to act uniquely by contrasting assertive and aggressive behavior.

Shepherd

We imitate the image when we...

Serve as a good companion.

Make others safe.

Offer comfort to others.

Commander

We imitate the image when we...

Set standards for self and others.

Delegate responsibility.

Define "right" and "wrong."

Partner

We imitate the image when we...

Make commitments and keep them.

Learn to communicate feelings.

Become sensitive to the needs of others.

Peacemaker

We imitate the image when we...

Resolve tensions through constructive conflict-resolution.

Cherish diversity.

Develop our inner consciousness of freedom.

Redeemer

We imitate the image when we...

Help others to be optimistic.

Develop perseverance.

Have empathy.

B. **FEELING SECURE** reflects Jewish identity as a source of **SAFETY**, reflected in concepts such as:

Kol Yisrael Areivim Zeh Bazeḥ

(Each Jew must be a guarantor for the Jewish people.)

Teshuvah

(Each Jew can and must redeem her or himself.)

Emunah

(Each Jew can be confident that the core values of Jewishness are ennobling)

C. **FEELING USEFUL** reflects Jewish identity as a source of **MISSION**, reflected in concepts such as:

Pikuach Nefesh (Supremacy of Life)

Shevah Mitzvot B'nei Noach (Universal Duty)

Establish Law Courts

Do Not Murder

Do Not Blaspheme (e.g. a false oath)

Do Not Steal

Do Not Live as an uncivilized pagan (e.g. eating live flesh)

Do Not Practice nor Advocate Idolatry

Do Not Commit Incest

Tikkun Olam (Repairing the World)

We know what repairing the world means...

when buses filled with clapping hands travel to and fro on
rainbow highways in the sky

and tears roll wet and salty from joy-filled eyes that once saw
only sadness.

When love is everywhere

a hug, a kiss, a handshake,

a smile, a gentle touch;

when dreams become workers working, hungry tummies fed and
happy children feeling sometimes scared, surprised and angry,
but always safe;

when daffodils, cactus, oak trees,

palms, wheat, and raspberries grow in fertile soil;

when there's always time for reaching, resting, healing, climbing,
playing,
writing, painting, hammering, rhyming, dancing;
when fences with unlocked gates encircle bows, arrows, swords,
tanks, land-mines, missiles and hand-guns
recycled into playground toys;
when all enjoy un-littered landscapes with
fresh air, clean lakes and sparkling streams;
when friends are short, tall, thin or chubby,
light skinned or dark, with straight or curly hair;
when wishes come true for those who want to live
in houseboats, tents, apartments,
mud huts, palaces, tree houses, homes of stone, brick or wood;
when grandmas, grandpas, infants, toddlers learning how to
walk,
men, women, girls, boys,
college students carrying books
and folks with disabilities like those in wheelchairs
treasure life and are treasured too,
we know what repairing the world means.

(Copyright by Rabbi Howard I. Bogot)