

Academic Program Review

Program Self Study

Swig Program in Jewish Studies and Social Justice
University of San Francisco
AY22



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Established in 1977, this is the first Academic Program Review (APR) ever conducted on the USF Swig Program in Jewish Studies and Social Justice. Thus, this Self Study serves as the *de facto* institutional record regarding our renowned program and its unique history. For this reason, we have provided more detail than a normal Self Study document.

I. Mission and History

Vision, Mission, and Core Values

The Swig Program in Jewish Studies and Social Justice (JSSJ) embodies the vision, mission, and core values of the University of San Francisco (USF).

USF Vision

The University of San Francisco will be internationally recognized as a premier Jesuit Catholic, urban university with a global perspective that educates leaders who will fashion a more humane and just world.

USF Mission

The core mission of the university is to promote learning in the Jesuit Catholic tradition. The university offers undergraduate, graduate, and professional students the knowledge and skills needed to succeed as persons and professionals, and the values and sensitivity necessary to be men and women for others. The university will distinguish itself as a diverse, socially responsible learning community of high quality scholarship and academic rigor sustained by a faith that does justice. The university will draw from the cultural, intellectual, and economic resources of the San Francisco Bay Area and its location on the Pacific Rim to enrich and strengthen its educational programs.

USF Core Values

The University's core values include a belief in and a commitment to advancing:

- the Jesuit Catholic tradition that views faith and reason as complementary resources in the search for truth and authentic human development, and that welcomes persons of all faiths or no religious beliefs as fully contributing partners to the University;
- the freedom and the responsibility to pursue truth and follow evidence to its conclusion;
- learning as a humanizing, social activity rather than a competitive exercise;
- a common good that transcends the interests of particular individuals or groups; and reasoned discourse rather than coercion as the norm for decision making;
- diversity of perspectives, experiences and traditions as essential components of a quality education in our global context;
- excellence as the standard for teaching, scholarship, creative expression and service to the University community;
- social responsibility in fulfilling the University's mission to create, communicate and apply knowledge to a world shared by all people and held in trust for future generations;
- the moral dimension of every significant human choice: taking seriously how and who we choose to be in the world;
- the full, integral development of each person and all persons, with the belief that no individual or group may rightfully prosper at the expense of others;
- a culture of service that respects and promotes the dignity of every person.

JSSJ Mission – brief

Shaping scholars and social justice activists, our program examines Jewish culture, history, politics, philosophy, and language to better understand and strengthen marginalized communities around the globe.

JSSJ Mission – full

Social identity is one of the most powerful forces in the world. An understanding of how social identities function in today's world helps students navigate twenty-first-century complexities. The JSSJ program critically and systematically explores social identities and cultural differences, assisting students in becoming familiar with a major religious tradition, including its values and symbols, and its relationship with other traditions, including those found within marginalized communities. Our faculty encourage students to appreciate the role of identity in public and private life, developing knowledge about human dignity and human rights, freedom, responsibility, and social justice.

In developing an awareness of the relationship between identity and justice, students also engage in an exploration of their own lives.

JSSJ Core Ethos



The program's ethos is built upon the following four ideas, all of which are integral to the Jewish community's vast histories and identities:

Jews and Jewish Studies at USF: Program Ethos

The program's ethos is built upon the following four ideas integral to the Jewish community's vast histories and identities

- **Activism** - each of us has a role in the process of shaping the world as it is into the world it can be.
- **Intersectionality** - all forms of marginalization and oppression are inter-linked.
- **Social Identity** - each of us has multiple social identities, whether a reflection of our age, citizenship, ethnicity, gender, nationality, physical ability, physical appearance, religion, sexual orientation, socio-economic standing, race, or something else entirely. Some identities are acquired; others, we're born with.
- **Social In/justice** - our social identities have a great deal of meaning for us and others. At times they give us access to opportunities. At other times they deny us entry to jobs, homes, and even food. The world in which we live currently functions as if our identities are real. Most of us live as if there is a specific definition to community X or Y, despite the fact that identities are not static but constantly shifting.

Learning Goals and Outcomes

What are the program's learning outcomes?



Our program learning outcomes assist us in measuring how far we have come in achieving our program goals. Currently, we have three program learning outcomes for JSSJ minors:

1. *Social Justice*: Students will explain and apply theoretical and practical applications of social justice and activism rooted in the Jewish traditions.
2. *Social Identities, Intersectionality, and Marginalized Communities*: Students will articulate the intersectionality of social identities and in/justice, specifically those of marginalized social groups, using Jewish communities as a window.
3. *Jews and Judaisms*: Students will articulate various dimensions of Jewish cultures, histories, politics, philosophies, and/or languages.

What are the program's diversity goals and objectives regarding students, faculty, and program offerings?

Diversity and USF



USF is among the **top 5** most **diverse** universities in the U.S., according to the latest rankings from *The Chronicle of Higher Education* and *U.S. News & World Report (USNWR)*.

<https://www.usfca.edu/news/top-diversity-university>

32% of First-Year students at USF identify as the **first** in their families to attend college.

<https://www.usfca.edu/about/first-generation-students>

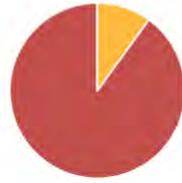
USF is the fourth most diverse campus in the U.S. (*U.S. News & World Report*, 2021), has the fourteenth most international students (*USNWR*, 2019), and is among the best colleges for veterans nationally (*USNWR*, 2021). With a student body comprised of individuals with vastly distinct backgrounds in terms of citizenship, ethnicity, gender, nationality, race, religion, sexual orientation, socioeconomic class, and more, JSSJ welcomes diversity as a challenge and an opportunity. JSSJ faculty are committed to diversity in all capacities, thus embodying the value of diversity we aim to teach our students, modeling an intentional and decisive ethos of intercultural diversity for our students.

History

USF, the city's first university, was established by the Jesuit order of Catholic priests in October 1855. A premier Jesuit university, USF is a reflection of the inclusive, inspirational, innovative city that surrounds it. Providing students from all backgrounds an education that is intensely personal and intellectually demanding, at USF, reason, religion, science, and spirituality are complementary. USF students see the world with a sense of awe and wonder, and with a curiosity for answers to the world's most complex questions. Jesuit tradition defines USF's approach to learning and our commitment to welcoming students of every faith and no particular faith. The USF vision and mission are the foundations of our university, and reflect the shared views of our institution.

In the mid-1970s Melvin Swig met Rabbi David Davis who, in conjunction with the Reverend John H. Elliott, a Lutheran minister and University of San Francisco Theology & Religious Studies professor, had recently begun to co-teach a class at USF called "Jesus the Jew." Swig, a highly successful San Francisco real estate developer and philanthropist who endowed a multitude of charities, organizations, and programs in the San Francisco Bay Area, was also Jewish. Upon meeting Davis, he became intrigued with the idea of a Jewish perspective being taught at a Catholic-identified university. He suggested that Davis introduce him to Father John Lo Schiavo, the president of the university. The three men explored the idea of creating a Jewish studies program at USF. As a result of their collaboration, in 1977 the Mae and Benjamin Swig Chair in Judaic Studies was established, named in homage to Swig's parents. The program was the first Jewish studies program at a Catholic university worldwide. Swig later became the chairman of the USF Board of Trustees.

Jews and Jewish Studies at USF: Jews on Campus



Jews make up close to 10 percent of USF's undergraduate and graduate student body.

We estimate that just over 2% of USF undergraduate students identify strongly as Jewish, another 2% identify nominally as Jewish, and a third 2% identify as having someone in their family who is Jewish but don't necessarily identify themselves as such. When graduate students are also factored into account, we estimate that approximately 10% of the students on our campus are Jewish.

Rabbi Davis became the first Mae and Benjamin Swig Chair of the university's new program, which was then called the Swig Judaic Studies Program. (He left USF in 1996.) Davis recalls that Father Lo Schiavo called him a “one-man ecumenical movement” because of his work in building bridges between the San Francisco Jewish and Christian communities. Arguably, the collaboration between Swig, who was a prominent leader in the San Francisco Jewish community, and Lo Schiavo, an equally prominent member of the Jesuit community, would never have existed without Rabbi Davis’ enthusiasm and encouragement. The new Swig Judaic Studies Program offered workshops, lectures, and seminars, and it cooperated with Jewish organizations in the Bay Area for additional educational programming. Rabbi Davis brought world-renowned figures to USF, including Nobel prize recipients Saul Bellow and Elie Wiesel; Erik Erikson, winner of the Pulitzer Prize and National Book Award; and Abba Eban, ambassador from Israel.

In 1997, Andrew R. Heinze, a USF professor of American History specializing in Jewish studies and a member of the faculty of the Department of History, was appointed to be the new Swig chair. To solidify the program's academic standing, Heinze created a Jewish Studies Certificate program that expanded the curriculum beyond the Department of Theology & Religious Studies. He introduced courses in Hebrew, Jewish History, Holocaust, Jewish American literature, and Yiddish culture. Heinze also introduced an annual Swig Lecture Series: free public lectures delivered by distinguished scholars, which were published and distributed to universities, public libraries, and individual scholars in the United States and abroad. This series included a ground-breaking symposium on new religious approaches to homosexuality, and a symposium on Jewish-Catholic Relations that featured one of the Vatican’s pre-eminent officials, Cardinal Edward Cassidy, president of the Pontifical Commission for Religious Relations with the Jews. In addition, in summer 1998, along with USF Hebrew Language professor Esti Skloot, Heinze founded Ulpan San Francisco, a summer Hebrew immersion program for the general public, the first such program in Northern California, and now, as of 2021, the longest continuously running intensive Hebrew language immersion program in the United States. (Summer 2021 was our 24th consecutive summer). Heinze left USF in 2006. Between 2006-07, Susan Steinberg, a faculty member of the Department of English, was the Interim Director of the Swig Program.

In 2007, Aaron Hahn Tapper became the third person to hold the Swig Chair. Hahn Tapper, who had earned a BA from Johns Hopkins University, an MA from Harvard Divinity School, and a Doctorate from the University of California, Santa Barbara, primarily focused his professional attention on “conflict resolution and social relations between Jewish, Muslim, Israeli, and Palestinian communities” when he was first hired. USF’s then Dean of the College of Arts and Sciences (CAS), Jennifer Turpin, welcomed Hahn Tapper’s appointment to the Swig chair, commenting, “He’s a person who welcomes people with many different points of view and backgrounds to the

conversation. His commitment to transforming conflicts between different cultures and faiths is one that really resonates with the university.”

In 2008, Hahn Tapper relaunched the program as the Swig Program in Jewish Studies and Social Justice, the first academic program worldwide to formally link Jewish studies with Social Justice.

Jews and Jewish Studies at USF: A Brief History

The **first** Jewish Studies program at a Catholic school, Jesuit or otherwise, in the world (est. 1977).

The **first** academic program formally linking Jewish Studies and Social Justice in the world (est. 2008).

The **first** Jewish Studies university program at any Bay Area university and college.

What is the recent history of the program? What are the most noteworthy changes that have taken place within the program since the last academic program review?

Program. The Swig JSSJ Program continues to be the only academic program worldwide to formally and explicitly link Jewish studies with Social Justice.

Since 2008, the JSSJ program has grown enormously. Through JSSJ course offerings, we have gone from teaching approximately 120 USF students/yr. in 2007-08 to close to 900 students/yr. in 2019-20¹; in 2007-08 we offered less than 10 courses/year, while in 2019-20 we offered close to 35/yr. We have also reached thousands of faculty members, staff, students, and off-campus Bay Area community members through JSSJ events offered each semester, all of which, by design, are free and open to the public. Between 2007-18, all of this was done on a shoestring budget, with a single full-time faculty member, the program’s Director, Hahn Tapper.²

Since 2008, the JSSJ program’s work can best be understood in terms of work performed “In the Classroom” and “Beyond the Classroom.”³

“In the Classroom” the program offers a minor in Jewish Studies and Social Justice, the only minor linking these two fields in the world. Within this capacity, the program offers a wide range of significant Jewish studies courses not found in other educational settings, such as⁴:

¹ This total includes the student enrollment for our summer intensive language program, Hebrew San Francisco. Elsewhere in this Self Study we do not include student enrollment numbers for Hebrew San Francisco or Arabic San Francisco, the latter our new program as of summers 2020 and 2021. (For more precise numbers see “Appendix A: Growth of JSSJ Courses and Student Enrollment” and “Appendix C: Hebrew San Francisco: Ulpan and Arabic San Francisco.”)

² Due to the worldwide Covid pandemic, note that 2020-21 and 2021-22 are anomalous years in terms of the total number of JSSJ courses offered and enrolled students therein. Figures for 2020-21, as well as other important details related to course offerings and student enrollees, can be found in Section II “Curriculum,” subsection “General,” as well as “Appendix A: Growth of JSSJ Courses and Student Enrollment.”

³ See “Appendix B: Beyond the Classroom Events.”

⁴ For more on these courses see Section II “Curriculum,” subsection “General.”

- “Forgiving the Unforgivable? The Ethics of Apologies”
- “Jewish and Islamic Mysticism”
- “Jews, Judaisms, and Jewish Identities”
- “Queering Religion”
- “Refugees: Justice and Ethics”
- “Social Justice, Activism, and Jews”

JSSJ also offers an annual intensive Hebrew language summer program, now formally called “Hebrew San Francisco: Ulpan” (see “Appendix C: Hebrew San Francisco: Ulpan and Arabic San Francisco”). In summer 2020, JSSJ launched a second intensive language summer program, “Arabic San Francisco,” to serve the community alongside the intensive Hebrew program. Both language immersion programs were offered in summer 2021 as well.

“Beyond the Classroom” the program offers extraordinary events, which thousands of people around the world have attended, including⁵:

Fall

- Annual Human Rights Lecture (Fall 2021 will be our seventh annual lecture)
- Annual Speaker Series on Diversity of Jewish Identities
- “Open Doors” Sukkot program (Fall 2019 was our second annual event; Fall 2020 was cancelled due to Covid, and in Fall 2021 we hosted an online webinar for “Open Doors”)

Spring

- Annual Social Justice Lecture (Spring 2021 was our eleventh annual lecture)
- Annual Social Justice Passover Seder (Spring 2021 was our twelfth annual Seder)
- Regular events and classes focused on Holocaust and Genocide
- Regular events and classes focused on Israel/Palestine
- Semi-regular events and classes focused on Jewish-Christian relations

See also [here](#), our official JSSJ YouTube channel, which currently has 49 closed captioned-recordings of events held between 2012-21, the only archive of this kind at USF.

Faculty and Staff. In April 2018, the JSSJ program held a 40th Anniversary Celebration, which, in addition to offering an exciting event that increased the exposure of the program throughout the San Francisco Bay Area, raised a significant amount of money. As a direct result, in fall 2018, the program secured a second full-time faculty member, Oren Kroll-Zeldin, who had been a part-time faculty member teaching for JSSJ since 2012. Kroll-Zeldin also became the program’s first Assistant Director. As all USF faculty in CAS are required to be ‘housed’ in a department, both Hahn Tapper and Kroll-Zeldin are members of the faculty of the Department of Theology & Religious Studies (THRS). Kroll-Zeldin has been a Term Assistant Professor since fall 2018.

In fall 2018 the program also secured a long-term part-time faculty position for Lee Bycel, who, since that time, has been the Sinton Visiting Professor of Holocaust, Genocide, and Refugee Studies, teaching approximately two courses per academic year related to genocide and refugees. (Prior to that point, Bycel had been teaching part-time for JSSJ since 2013.)

In fall 2019, the program secured another new full-time position, a Rabbi-in-Residence. Housed in JSSJ and USF’s University Ministry, Rabbi Camille Shira Angel is the first full-time Jewish spiritual leader on staff, as well as the first in USF’s then 164-year history. The JSSJ program has raised most of the funds for all three of these faculty positions.

Since 2007, the Program Assistant for JSSJ has been a shared appointment, at most dedicating 25% of their time toward JSSJ responsibilities.

⁵ See “Appendix B: Beyond the Classroom Events.”

Jews and Jewish Studies at USF : A Brief History (cont.)



In 2019, we added yet another **first** by creating a full-time position for an on-campus rabbi, the first in USF's then 164-year history.

What is the relationship of the program to other programs and administrative units within the university (e.g., interdisciplinary programs, research centers, etc.)?

The JSSJ program is interdisciplinary in nature. This means that all of the JSSJ faculty, both full-time and part-time, are housed in a specific CAS department. If there is a new JSSJ course, for example, it must be approved by a CAS department, such as THRS; the JSSJ program cannot approve a course in isolation because we are not a department. In other words, there is no stand-alone JSSJ faculty, per se. More specifically, there are currently only two full-time faculty members dedicated virtually exclusively to JSSJ, Hahn Tapper and Kroll-Zeldin. (Technically, both are also members of the Dept. of THRS.) Because Hahn Tapper resides in THRS, almost all of the JSSJ courses he has developed since 2007—more than twenty courses—are officially THRS courses, which also count toward the minor in JSSJ (on occasion, courses have been offered not as THRS courses but rather as INTD, or interdisciplinary, courses). Thus, the majority of JSSJ faculty—including Hahn Tapper and Kroll-Zeldin—are technically THRS faculty. This includes Bycel and Angel, both of whom are part-time faculty (in THRS and for JSSJ). In addition, Angel is also a full-time member of the USF staff, housed in University Ministry.

Overall, there are two full-time JSSJ faculty and five part-time JSSJ faculty officially affiliated with THRS. Aside from these seven JSSJ faculty, there are also three full-time faculty in other departments: the Department of Politics (POLS) and the Department of History, both of whom teach courses in their department that also count toward the JSSJ minor, as well as a full-time faculty member in the Department of Art + Architecture (ART), who, on very rare occasions, teaches a JSSJ course. There are also three part-time instructors in other departments: a part-time Arabic instructor and part-time Hebrew instructor, both of whom are housed in the Department of Modern and Classical Languages (MCL), and a part-time German studies instructor, who also resides in MCL. All of these three individuals teach courses that count toward the JSSJ minor. In this way, the JSSJ program *de facto* teaches courses in a range of CAS departments, specifically ART, HIST, INTD, MCL (i.e., ARAB, HEB, and GERM), POLS, and THRS, and has a combined faculty of 13 individuals across CAS—eight in THRS and five outside of THRS. Of these 13 individuals, five are full-time faculty, eight are part-time faculty, and only two are full-time faculty dedicated to JSSJ, Hahn Tapper and Kroll-Zeldin.

Does the program contribute to the core curriculum? Does it service other majors, minors, or programs?

All JSSJ courses with a THRS course code contribute to the USF core undergraduate curriculum either in areas D-2 (THRS) or D-3 (Ethics), and some JSSJ courses with a THRS course code count toward the core graduation requirement of Community Engaged Learning (CEL), Cultural Diversity (CD), or of taking a Foreign Language. In addition, some non-THRS JSSJ courses count toward C-1 (Literature), C-2 (History), or E (Social Sciences).

In addition, all JSSJ courses count towards specific majors and minors, including, but not limited to:

Majors

- Art + Architecture
- Critical Diversity Studies
- History
- International Studies
- Politics
- Theology and Religious Studies

Minors

- Gender and Sexualities Studies
- Middle Eastern Studies
- Peace and Justice Studies
- In addition, all of the Majors listed (to the left) can be taken as Minors

Other Programs

- First-Year Seminars
- St. Ignatius Institute
- University Ministry

How would you characterize the morale and atmosphere within the program?

The current worldwide pandemic aside, the general atmosphere among JSSJ faculty is as high as it's ever been; it is collegial, supportive, and full of energy. In August 2019, 9/10 invited JSSJ faculty came together for an on-campus, pre-semester pedagogy workshop focused on integrating social justice into their USF courses. In October 2019, 13/16 invited JSSJ faculty (plus partners and families) attended an informal, off-campus casual celebration of the Jewish holiday Sukkot at Hahn Tapper's home; by all accounts this event was a great experience for everyone and helped build and deepen collegiality among faculty. (Unfortunately, we have not been able to offer similar events since spring 2020.) This said, because most of our faculty are part-time, and thus have countless other professional responsibilities off-campus, we do not have monthly program meetings or even annual retreats, akin to CAS departments, nor does the USF Collective Bargaining Agreement (CBA) permit such mandatory meetings for part-time faculty. (This is why the anecdotal evidence of the gatherings in August and October 2019 are illustrative of our cohesion and supportive nature.)

Since fall 2019, there has been a weekly meeting between Hahn Tapper (JSSJ Director), Kroll-Zeldin (JSSJ Asst. Dir.), and Angel (Rabbi-in-Residence), notwithstanding the 2020-21 academic year, when Hahn Tapper was on sabbatical leave.

II. Curriculum

General

If the program is in a department, please name all the degree programs offered solely by the department and name separately any interdisciplinary major or minor programs the department is involved in.

Although oftentimes mistaken for being an officially component of THRS, JSSJ is a stand-alone interdisciplinary program reliant on the existence of several different CAS departments (ART, HIST, MCL—more specifically, ARAB, HEB, and GERM—POLS, and THRS). The primary reason JSSJ seems to be affiliated more with THRS than any other department is because its Director and Assistant Director are full-time faculty in THRS, most JSSJ part-time faculty are in THRS, and most of our popular JSSJ courses are housed in THRS. This said, from 1997-2006, when the Director, Andrew Heinze, was in HIST, JSSJ may have similarly been falsely assumed to be part of HIST. Likewise, between 2006-07, when Susan Steinberg, in ENGL, was the Interim Director, perhaps people thought that it was part of the English department. In short, the JSSJ minor falls within CAS and thus lies within the College's Bachelor of Arts degree.⁶

What are the distinguishing features of the academic program?

As stated, we are the only academic program in the world that formally and explicitly links Jewish studies with Social Justice. Much more important, however, are the pedagogical ways we impart our JSSJ core ethos (see above, "JSSJ Core Ethos") and our learning goals and outcomes (see above, "Learning Goals and Outcomes"). These values and outcomes are arguably our most distinguishing features, utilizing Jewish history and experiences in an effort to draw connections between Jewish communities and other marginalized communities.

⁶ As for our faculty's involvement in other majors, minors, and more, see above, Section I "Mission and History," subsection "History," and Section IV "Faculty," subsection "Teaching," among other places in this Self Study.

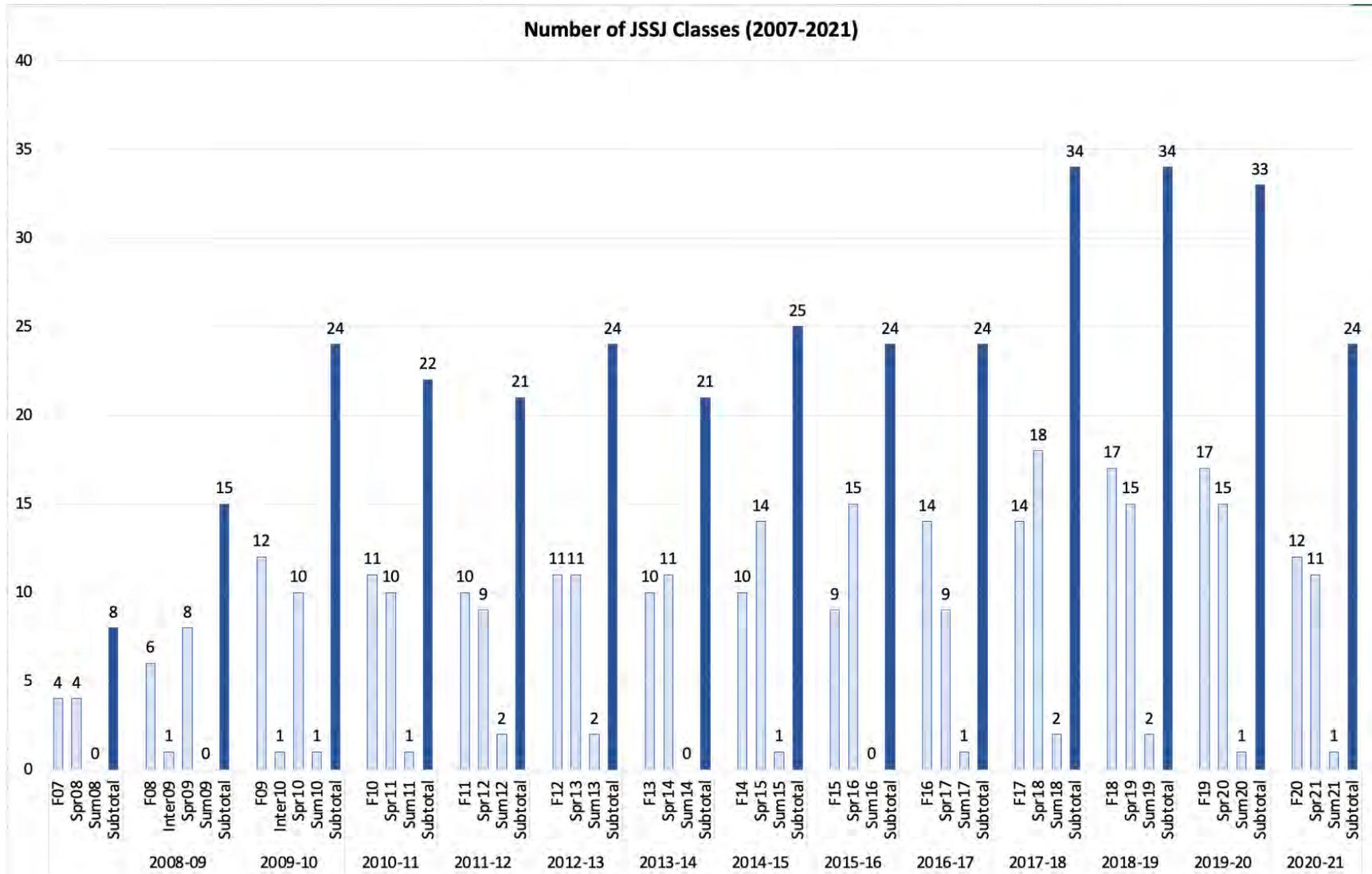


Image II-1

Number of JSSJ Students (2007-2021)

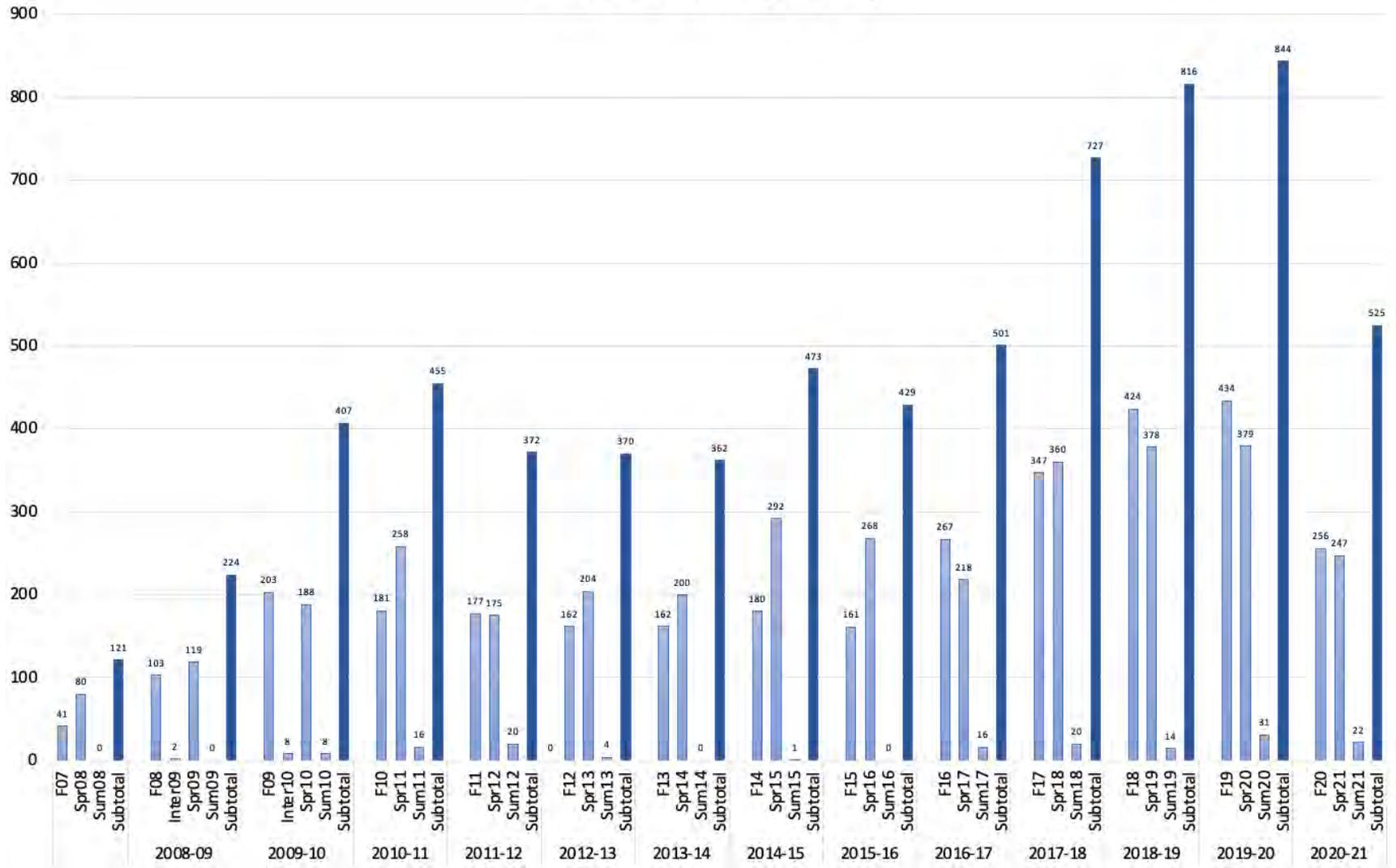


Image II-2

How many declared minors does your program have right now?

As of January 2020, we had 23 minors. Among CAS minors in general, this was very good. (Note: We do not offer a major.) Given that a large number of these students graduated from USF since that time, as of August 2021 we have 13 minors. The worldwide pandemic has made it much more challenging to enroll new minors over the last 18 months.⁷

How many declared minors has the program had in each baccalaureate and/or graduate program over the last 10 years?

Between August 2008, when we officially established the minor in Jewish Studies and Social Justice, and August 1, 2021, we graduated 43 minors. Currently we have 13 minors, three of whom have already completed their JSSJ requirements (but have yet to graduate from USF), and five of whom will have completed their JSSJ requirements by the end of the fall 2021 semester.⁸

For the period since the last review, indicate and interpret trends in enrollment, retention and graduation for your program. Based upon these data, what do you project enrollments to look like in the next 5 years? 10 years?

This is the JSSJ's first academic program review in USF's history (est. 1977). Because the program has gone so long without an APR, this "Program Self Study" is *much* more detailed than that which is prepared for an average APR as it is, *de facto*, the only official record of our 44-year program at USF.

On the previous two pages you will find a snapshot of the number of JSSJ courses offered between fall 2007 and spring 2021 in bar-graph form ("Image II-1"), as well as the number of students enrolled in JSSJ courses ("Image II-2"). Note that these totals do not include student enrollment numbers for our two summer intensive language programs, Hebrew San Francisco or Arabic San Francisco.⁹

As for future projected enrollments, we are not currently pressured by the administration to increase the number of minors we have. This is not to say, however, that we are content with the status quo. We are always looking to increase the number of our minors. If and when we are able to pivot back to a post-pandemic situation, we will be able to grow our program and its minors through on-campus recruiting.

As of late, one of our biggest constraints in terms of growth has been the decline in the number of courses taught by JSSJ faculty, which is primarily a result of limitations within CAS in general and THRS specifically. As stated, most JSSJ courses are offered through THRS, and, as explained, this is more of a historical fluke than anything else as Jewish studies is not, *de facto*, something that is only part of the larger academic field of Religious studies. Further, as evidenced by the history at USF, the JSSJ Director between 1977-1996 was not housed in any department, the JSSJ Director between 1997-2006 was housed in History, and the Interim Director between 2006-07 was housed in English. JSSJ has only been housed in THRS since 2007 because the JSSJ Director is housed in THRS, not because there is an inherent link between Jewish studies and THRS.¹⁰ Anecdotally, in 2017-18, 2018-19, and 2019-20 we offered 34, 34, and 33 JSSJ courses, respectively. In 2020-21, however, we offered only 24 courses. As we are offering only 12 JSSJ courses in fall 2021, it seems as if 2021-22 will repeat the same number of courses offered in 2020-21, and not return to the higher numbers of 2017-18, 2018-19, or 2019-20. This significant drop in JSSJ offerings is mostly due to the larger drop in CAS courses at USF. In addition, due to recent revisions to policies related to part-time faculty in CAS, unless such individuals have attained the status of PHP (Preferred Hiring Pool), which is quite difficult, they are not permitted to teach more than one course per semester unless they have special permission (something only being reconsidered for the first time in 18 months over the last few weeks).

⁷ See "Appendix D: JSSJ Minors (2008-21)" for more information.

⁸ See "Appendix D: JSSJ Minors (2008-21)" for more information.

⁹ A more detailed account can be found in "Appendix A: Growth of JSSJ Courses and Student Enrollment."

¹⁰ For more on this issue, see Section XI "Conclusions" and Section XII "Comprehensive Plan for the Future."

How does the program determine curricular content?

Since fall 2008, JSSJ courses offered through THRS embody at least one of the three program learning outcomes (PLOs) for JSSJ. (In other words, *Social Justice*: Students will explain and apply theoretical and practical applications of social justice and activism rooted in the Jewish traditions. *Social Identities, Intersectionality, and Marginalized Communities*: Students will articulate the intersectionality of social identities and in/justice, specifically those of marginalized social groups, using Jewish communities as a window. *Jews and Judaisms*: Students will articulate various dimensions of Jewish cultures, histories, politics, philosophies, and/or languages.)

As Hahn Tapper either developed or co-developed more than twenty JSSJ courses offered through THRS since fall 2008, he has ensured that at least one of these PLOs were met within each new JSSJ course offered through THRS.

Aside from the courses Hahn Tapper individually developed, he co-developed courses with current JSSJ part-time faculty or then-future JSSJ part-time faculty in a range of ways, some incredibly time consuming and others much less so. In all of these cases, per THRS protocol, he submitted these courses to the full-time THRS faculty in order to go through their department's approval process. He also shepherded all of these courses through the relevant Curriculum Committee and Core Committee, as needed. (See immediately below for additional details.)

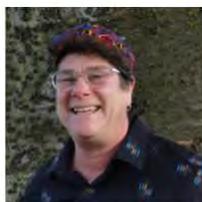
Since 2018, when Kroll-Zeldin came on board full-time, the two have together co-determined curricular content. And since 2019, Angel has played an important role in this process as well.

How are credit units assigned to courses? Do they meet the university's policy on credits?

The JSSJ program follows standard university policy with regard to credits, with all courses designated as 4-units. Only Directed Studies can be taken at 2- or 3-units instead. (The other exception is that some Hebrew language courses are offered for 6-units.) Per normal protocol in CAS, new courses are initially reviewed at a departmental level, where they are evaluated for review, comment, and potential revisions. After department approval, they proceed to the Associate Dean, then to the appropriate College Curriculum Committee for final approval. If a course also fulfills the Core D-2 THRS or Core D-3 Ethics requirement, for example, the course then gets sent to the Core D Committee of the Core Advisory Committee, where it is reviewed for core area compliance. Alternatively, if the proposed course is a First Year Seminar (FYS), the Core D Committee must first approve it before it goes on to the FYS Committee (all FYS courses must fulfill a core requirement). If a course aims to have a CD (Cultural Diversity) designation it goes to the College Curriculum Committee. And if a course aims to have a Community Engaged Learning or CEL (formerly Service Learning) designation it goes to the CEL Course Review Committee. After a course has been approved for one requirement/designation or another, it is then listed in the online Course Catalog. Full-time and part-time faculty may teach existing JSSJ course titles that have already been approved. If a JSSJ part-time faculty member proposes a new course, a full-time faculty member—such as Hahn Tapper or Kroll-Zeldin—must sponsor the course (i.e., present it to the THRS full-time faculty on the part-time faculty member's behalf). It then goes through the process described herein.

Jews and Jewish Studies at USF: F/T Faculty & Staff

As of January 2021, we have 13 JSSJ faculty members, three of whom work for the JSSJ full-time (1 as staff and 2 as faculty).



(left to right) Camille Angel, Aaron Hahn Tapper, and Oren Kroll-Zeldin.

How does this curriculum compare with other programs nationally and internationally?

The JSSJ curriculum is unique nationally and internationally. As stated, it is the only academic program worldwide that formally links Jewish studies and Social Justice.

Along these lines there are a number of JSSJ courses one cannot find at other colleges and universities. For example:

“Forgiving the Unforgivable? The Ethics of Apologies” – This course explores forgiveness in terms of internal, interpersonal, intranational, and international situations primarily by looking at the interdependent idea of apologies. After looking at forgiveness and apologies in terms of its general application (i.e., in everyday lives), we shift toward how these ideas have played out in Jewish-related contexts. Then we study the ritualization of both intranational (between those within the same country) and international (between those in different countries) apologies, including the case example of Truth and Reconciliation Commissions in places like Sierra Leone and South Africa, as well as a number of political apologies in the context of the United States, such as enslaved Africans, imprisoned Japanese Americans, maltreatment of Native Americans, and more. The final component of the course looks at the case example of the relationship between indigenous Australian communities of Aboriginals and Torres Strait Islanders and the Australian government and Whites.

“Jewish and Islamic Mysticism” – How have Jews and Muslims understood and articulated their mystical experiences, their most intimate encounters with ultimate realities, God, and/or angels? What are the common and distinguishing features of Jewish and Islamic mysticism? How have these parallel forms of religion come into contact through the course of medieval history? Does the evidence from Sufism and Kabbalah suggest a creative symbiosis between Islam and Judaism? Or is the historical relationship between these mystical traditions more accurately characterized in terms of inter-religious conflict? What are the advantages and limitations of the comparative analysis for understanding mysticism? This seminar approaches these questions through an intensive exploration of primary texts in translation and scholarly commentaries.

“Jews, Judaisms, and Jewish Identities” – As individuals and communities, we enact identities through our behavior and experiences. Shaped by cultures, value systems, histories, and narratives, our identities relate to virtually every aspect of our lives. This class asks students to explore this central part of being human, using “Jews” as an entry point. In this course we ask “what does it mean to be a Jew in the 21st century?” in an effort to figure out students’ own social identities. We look at how Jews have reshaped their customs, practices, and beliefs over the course of centuries, weaving together dominant and marginalized voices along the way. As a component of course requirements, students are required to attend prayer services at four local synagogues and conduct introductory fieldwork, in addition to interviewing two different Jews about their relationship to the Shoah and the state of Israel, respectively. (The First Year Seminar version of this class additionally includes the following in its description, “Each week, class is held at an off-campus site of importance to Jewish communities in San Francisco, such as Adath Israel, Congregation Sha’ar Zahav, the Contemporary Jewish Museum, the JCC of San Francisco, and much more.”)

“Queering Religion” – Welcome to Queering Religion where we look for answers to the following “query:” How do queer people navigate religious contexts that have often attempted to negate them? In what ways can religion be queer? How do activists, theologians, clerics, and practitioners work to “queer” religion? Using a variety of theoretical tools, readings from multiple genres and traditions, off-campus field trips, in-class rituals, poetry and videos. Over the course of the term, we meet with approximately 10 guest experts from the San Francisco Bay Area ~ religious leaders, priests, ministers, rabbis, authors, nuns, teachers, activists, and social justice artists, who dedicate themselves to the particular issues at hand. Meeting and learning with these individuals is central to this course because *lived* experiences are core to understanding *how* and *why* professionals navigate the terrain of queering religion today. We investigate issues such as queer challenges to religious fundamentalism; tensions between religious, sexual, and gender identities and how these are managed; the formation of queer religious communities within and outside of diverse institutionalized religions; and the intersection between queer and feminist approaches to religion; the ethics of coming out, outing, and ally-ship.

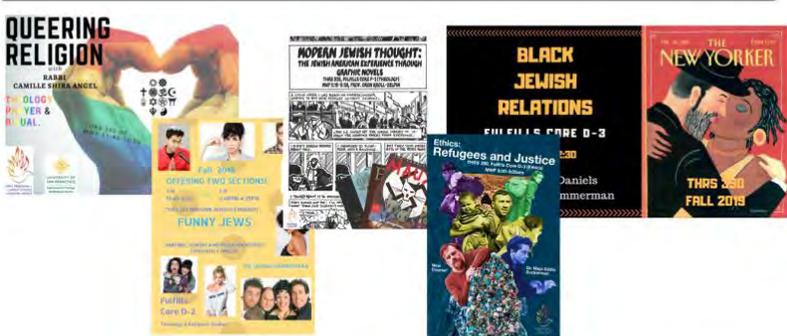
“Refugees: Justice and Ethics” – This course focuses on questions of ethics as they relate to refugee experiences from post-WWI through the present day. We examine theological and philosophical theories regarding the treatment of the stranger (hospitality), suffering, duty, and compassion to better understand our obligations to migrants in this

time of global crisis. In addition, we study attempts to resurrect social justice in the lives and experiences of refugees. Situating the role of refugees in the context of Western nation-building and nationalism, we explore this nexus through several interrelated genres and subfields: literary and personal narratives, theology and Jewish thought, political theory, and practices of social mobilization and activism. We ask and examine questions such as: When does someone become a refugee? What does it mean to be a refugee? What are the individual, collective, ethical, and sociological implications of people being labeled, ascribed, or rejected as refugees? How does the struggle over refugee-ness affect or relate to concurrent issues in political and social orders? In attempting to answer these questions, we scrutinize the relations and construction mechanisms between refugees and citizens and examine issues around state sovereignty and power. As this is a JSSJ course, we use modern Jewish refugee experiences as one lens to examine the core issues described above. Modern Jewish history illuminates much of the horrific, tragic, and occasionally vitalizing aspects of refugee constructions in the twentieth century. It also serves as a central experience through which one can think and rethink Western nationalism and citizenship along ethical, sociological, and philosophical lines.

“Social Justice, Activism, and Jews” – “Social justice” recognizes disparities in societal opportunities, resources, and long-term outcomes among dominant and marginalized groups, communities with particular social identities. This course looks at social justice issues related to socio-economic class, ethnicity, race, gender, sex, and sexuality as they manifest in the United States today. After a brief introduction to texts central to the Jewish tradition, we explore each topic generally, look at responses from the Jewish community particularly, and meet with Jewish social justice activists, organizers, and religious leaders from the San Francisco Bay Area (and sometimes beyond) who dedicate themselves to the particular issue at hand. Through this process we create a context to analyze multiple ways to tangibly address twenty-first-century social justice issues, empowering students to become re/committed to transforming the world into its potential. Over the course of the term, we meet 8-12 activists and attend 3-4 on-campus presentations or performances. Ultimately, this course aims to leave students with more questions than answers.

In addition, although similar iterations of the following four courses might be offered at other schools, the nuances of how these particular JSSJ courses approach their respective topics is unique:

Jews and Jewish Studies at USF: Courses



We have a cutting-edge Jewish Studies program, accented by being the **only one** in the world that explicitly engages the intersection of Judaism, **social justice**, and **human rights**.

“Funny Jews: Shaping Jewish American Identities through Comedy” – This course introduces students to American Jewish history and culture through comedy. We consider how Jews are represented and how they represent themselves in literature, television, film, and other media. What are the boundaries of Jewish humor? What makes Jewish humor funny and what makes Jewish humor “Jewish”? Where do stereotypes come from and how do they shape our self-conceptions as viewers? In-class screenings pave the way for exploring some key concepts about Jewish American cultural history and identity construction. The course also addresses broader questions in current scholarship: the limits

of representation; the formation of stereotypical identities through visual media; and how the status of “otherness” helps shape a national and religious imagery.

“Holocaust and Genocide” – The collective human narrative includes many horrific stories of cruelty. One of the earliest can be found in the Bible, when humankind’s ‘first’ son, Cain, murders his brother, Abel. No century saw more horror than the twentieth century. In fact, the term genocide was not invented until the twentieth century, when it was coined by Raphael Lemkin, in 1944, from the words *genos* (Greek for tribe, family or race) and *cide* (Latin for killing). This past century saw a tremendous increase in the depth and breadth of evil that human beings can do to one another, whether leveled at others due to differences in religious, national, or ethnic identities. One of the twentieth century genocides is called the Holocaust (a word comprised of two ancient Greek words, *olos*, meaning whole, and *kaustos* or *kautos*, meaning burnt). The Holocaust, sometimes called the Shoah, refers to the intent to totally annihilate the Jewish people. This course engages students in a critical consideration of the moral, religious, and social implications of the Shoah, in particular the actions of the National Socialist regime and its collaborators’ in the execution of six million European Jews and five million others. Alongside this particular genocide, we also examine other twentieth and twenty-first century genocides, including those that have taken place in Armenia, Bosnia, Cambodia, the Democratic Republic of the Congo, Rwanda, as well as one that continues to take place, in the Sudan. In this effort we analyze common patterns found within distinct genocides with the intent to uncover what role we can play in ending these evil acts.

“Social Justice and the Israeli-Palestinian Conflict” – The Israeli–Palestinian conflict is all too often taught and studied only through the lens of economics, history, politics, religion, and/or sociology. Although the reasons behind these approaches are sound, it is equally if not more important to study ways in which the how and why behind this seemingly intractable conflict can lead to its ultimate end. By examining this decades-long conflict through the lens of social justice, including social justice activists, this course aims to de-exceptionalize the ostensibly exceptional conflict, empowering students to understand ways to end conflicts that plague those living in Israel, Palestine, and beyond. In this process, (1) we explore both dominant and sub-narratives of the Israeli–Palestinian conflict, including key historical events and the interpretations thereof that have led to the situation as it now exists; (2) we look at various definitions of the idea of social justice, as well as how it manifests among those living in Israel and Palestine, including inter-related themes such as economic justice, freedom, human rights, power, sovereignty, and more; (3) and we examine some of the ways in which individuals and groups are working toward social justice for Israelis and Palestinians in Israel, Palestine, and the United States. Course materials use a comparative conflict analysis lens and are based in social identity theory. At the end of the day, I aim to complicate, not simplify, your understanding of the Israeli–Palestinian conflict and to leave you with more questions than answers.

“The Jewish American Experience through Graphic Novels” – This course examines the Jewish American experience through graphic novels created by Jewish authors and artists. It explores the complexity of Jewish identities in the United States and situates the representations of identities in the larger social, cultural, and religious context of American society. In addition to looking at the graphic novel as a form of Jewish literature and storytelling, the course looks at the contributions of Jewish American graphic novelists and cartoon artists, the development of this particular literary expression, and to Jewish popular culture in general. As a class we seek to understand how graphic novels became associated with Jews and Jewish issues while determining the extent to which this literary genre is a necessary object of study in a university setting. The course examines key graphic novels by pioneer artists such as Will Eisner, Art Spiegelman, and Harvey Pekar, as well as works by lesser known Jewish American artists, and examines diverse topics such as the Holocaust, faith, assimilation, and gender, themes central to both twentieth and twenty-first century American identities generally and Jewish American identities specifically.

All of the above touches on the JSSJ program in terms of “In the Classroom” offerings. We also offer a number of events and other programs each year that we categorize as ‘Beyond the Classroom,’ which is explained later.¹¹

¹¹ See, for example, Section XII “Comprehensive Plan for the Future” and “Appendix B: Beyond the Classroom Events”; see also [here](#), our official JSSJ YouTube channel, which houses the recordings of many of these events, offered with closed captioning.

What is the program's philosophy with respect to the balance between core curriculum courses, service courses for other departments, and major courses?

As mentioned, JSSJ courses offered through THRS are limited because of constraints within CAS in general and THRS specifically.¹² For example, most JSSJ courses are offered through THRS, whose department curriculum is, practically speaking, constrained to service the university's core curriculum. New THRS courses, if they meet the CAS minimum enrollment standards (currently set at 18 students), must fulfill a core requirement or a specific major/minor requirement for another program. Otherwise, they will not attract the current minimum of enrolled students and will not be offered.

Another strategy for a course to be offered and meet a minimum number of enrolled students is to add a Community Engaged Learning/CEL (formerly Service Learning) or Cultural Diversity/CD component in order to attract enough students in search of such a core requirement. Otherwise, offering a course that didn't meet such a graduation requirement would be considered to be a major gamble. Although the upside is that this might be another way to offer JSSJ courses in THRS, the downside would be that the course would be cancelled if it didn't meet the minimum number of 18 enrolled students. (In 2020-21 we offered a new JSSJ course that fulfills the CEL requirement, but it is technically an INTD, or interdisciplinary, course and doesn't have a THRS course code. We also just added a CEL designation to a JSSJ course in THRS, Refugees: Justice and Ethics, but this course also fulfills a D-3 core requirement so is virtually ensured not to be cancelled.¹³)

As for helping other departments with their requirements, JSSJ is generally flexible, tolerant, and understanding. In fact, since 2008, whenever JSSJ has been approached by a department about their offering a course within their department that also fulfills a JSSJ course designation, we have been compliant 100 percent of the time. This said, because JSSJ is not a free-standing department but instead an interdisciplinary program, we are not able to offer courses through our program alone; as stated, we can only offer a course through an actual CAS department. This is one reason why we propose that a specific number of JSSJ courses (including most of those listed in THRS) become independent courses listed through a newly created JSSJ course code. They should be given the course catalog code JSSJ (i.e., similar to HIST, POLS, THRS, etc.) and be independent of the THRS department. Such JSSJ courses would exist, structurally speaking, in a similar manner to SII (St. Ignatius Institute) courses, among others.¹⁴

We also suggest that JSSJ become one of the official major tracks for the Major in Critical Diversity Studies (CDS), which would benefit both CDS and JSSJ (see later for more).¹⁵

Undergraduate Program

What are the core requirements for the minor and for any concentrations or specialty areas?

JSSJ only offers a minor, not a major. Our minor requirements are as follows:

Required foundation courses (8 credits)

- THRS 125 Social Justice, Activism, and Jews^{D3} (4)
- THRS 130 Jews, Judaisms, and Jewish Identities^{D2} (4)
or THRS 195 First Year Seminar: Jews, Judaisms, and Jewish Identities^{D2} (4)

Elective courses (12 credits)

Emphasis Area A: Culture, History, Politics

- ANTH 270 Mideast Peoples and Culture^{E, CD} (4)
- GERM 318 Jewish Literature and Culture in 20th Century Europe^{C1} (4)
- GERM 320 German Literature and Culture from 1945 to Today^{C1} (4)
- GERM 350/FREN 350 Paris-Berlin: Connections and Contrasts at the Turn of the 20th Century^{C1} (4)
- HIST 210 Historical Methods* (4)

¹² For more on this issue, see also Section XI "Conclusions" and Section XII "Comprehensive Plan for the Future."

¹³ This course is titled INTD 240 Honoring Our LGBTQIA Elders.

¹⁴ For more, see Section XII, "Comprehensive Plan for the Future," subsection "In the Classroom—JSSJ courses".

¹⁵ For more on the history of our proactive efforts to make this happen, see Section XI "Conclusions."

- HIST 310 The Ancient Near East (4)
- HIST 319 Muslims, Christians, and Jews in Medieval Spain ^{C2, CD} (4)
- INTD 240 Honoring Our LGBTQIA Elders ^{CD, CEL} (4)
- INTD 390 Special Topics: Beyond Bridges Israel-Palestine, Summer (2-4)
- INTD 390 Special Topics: Beyond Bridges Israel-Palestine Community Engaged Learning Immersion ^{D3} (4)
- INTD 390 Special Topics: Facilitation Training Course, Working with Groups in Conflict (2-4)
- POLS 349 Government and Politics of the Middle East (4)
- POLS 354 International Relations of the Middle East (4)
- POLS 378 United States Middle East Policy (4)
- THRS 129 Queering Religion ^{D2, CD} (4)
- THRS 131 Queering Religion: CEL ^{D2, CD, CEL} (4)
- THRS 132 Forgiving the Unforgivable? The Ethics of Apologies ^{D3, CD} (4)
- THRS 136 Holocaust & Genocide ^{D3} (4)
- THRS 230 Jewish-Christian Relationship ^{D2} (4)
- THRS 236 Refugees: Justice and Ethics ^{D3, CEL} (4)
- THRS 237/POLS 380 Social Justice and the Israeli-Palestinian Conflict ^{D3} (4)
- THRS 238 The Israeli-Palestinian Conflict through Literature and Film ^{D3, CD} (4)
- THRS 318 Religious Nonviolence and the Politics of Interpretation* (4)
- THRS 324 Jewish and Islamic Mysticism ^{D2} (4)
- THRS 325 Modern Jewish Thought: The Jewish American Exp. Through Graphic Novels ^{D2} (4) and Modern Jewish Thought: Funny Jews, The Jewish American Experience through Comedy ^{D2} (4)
- THRS 329/SII 390 Contemporary Political Prophets ^{D2} (4)
- THRS 378 The Jewish Mystical Imagination (4)
- THRS 390 Ethics: Black-Jewish Relations ^{D3} (4)
- THRS 398 Directed Reading and Research (1-6)

Emphasis Area B: Language

- ARAB 101 First Semester Arabic ^L (4)
- ARAB 102 Second Semester Arabic ^L (4)
- ARAB 201 Third Semester Arabic ^L (4)
- ARAB 398 Directed Reading and Research ^L (1-4)
- HEBR 101/THRS 256 First Semester Hebrew ^L (6)
- HEBR 102/THRS 257 Second Semester Hebrew ^L (2-6)
- HEBR 201/THRS 258 Third Semester Hebrew ^L (2-6)
- HEBR 398/THRS 398 Directed Reading and Research ^L (1-6)

Notes:

^{C1} Fulfills Core C1 Literature

^{C2} Fulfills Core C2 History

^{CD} Fulfills Cultural Diversity Requirement

^{CEL} Fulfills Community Engaged Learning Requirement

^{D2} Fulfills Core D2 Theology and Religious Studies

^{D3} Fulfills Core D3 Ethics

^E Fulfills Core E Social Sciences

^L Fulfills Language Requirement

* Permission of the JSSJ Program Director required regarding this course's applicability to the JSSJ minor.

Many of these courses fulfill requirements for the major in THRS, and the minors in Middle Eastern Studies, Peace and Justice Studies, and THRS. One of these courses is central to the Anthropology minor. A few select courses can be applied to the major in Critical Diversity Studies and the minor in Gender and Sexualities Studies. In addition, THRS majors who choose to minor in JSSJ are allowed to use up to two THRS courses to count towards the JSSJ minor, not including the two foundational courses for the minor, THRS 125 and THRS 130/195. These latter two courses can apply toward the THRS major or minor and JSSJ minor at the same time (i.e., a student can “double dip” with these two courses only).

Are the minor requirements coherent or a collection of unrelated courses? Is the program structured in a logical, sequential and consistent manner?

We maintain that there is a strong coherence to our minor insofar as there are two foundational courses, both of which are required, and thereafter students are permitted to choose JSSJ courses out of an array of more than 30 options. Although we do not have a sequential method to the JSSJ minor in terms of the order of courses that a student takes, we find that the courses complement one another even when there is not consistency in the order in which students take them.

Do students learn about the discipline's historical roots and development, as well as current trends and directions?

Students learn about current trends and directions as related to the course content for the two required JSSJ minor courses, "Social Justice, Activism, and Jews" and "Jews, Judaisms, and Jewish Identities," as well as other courses (e.g., Holocaust and Genocide). However, we do not offer any JSSJ courses that focus on the discipline's historical roots and development as such a course will be difficult to fill.

How well is this faculty able to support any concentrations and specialty areas cited in the Catalog?

JSSJ faculty are well suited to support the JSSJ PLOs, as well as the JSSJ concentrations and specialty areas.

Do students experience any difficulties in meeting graduation requirements for the program due to the frequency of course offerings?

As stated, there are two required courses for the JSSJ minor: "Social Justice, Activism, and Jews" and "Jews, Judaisms, and Jewish Identities" and "Jews, Judaisms, and Jewish Identities." The latter course has been offered every single semester since fall 2007, sometimes twice (as a regular course offering as well as a First Year Seminar course offering). As for the former course, "Social Justice, Activism, and Jews," since 2008 Hahn Tapper is the only instructor of this course, and, aside from when he was on sabbatical in 2013-14 and 2020-21, it has been offered every fall semester. In rare instances—such as when (a) a student could only take this course in fall 2013 or fall 2020, when it was/is not offered, or (b) if a student's course schedule is such that their major requirements conflict with the course time when "Social Justice, Activism, and Jews" is offered—Hahn Tapper has taught "Social Justice, Activism, and Jews" as a Directed Study.

It is relevant to point out that this rarely occurs. In fact, fall 2019 is the first time Hahn Tapper needed to offer "Social Justice, Activism, and Jews" as an individual Directed Study; this student in particular was a Chemistry major and had to take a required CHEM course that conflicted with the course time of "Social Justice, Activism, and Jews." Similarly, the second time this happened was in spring 2020, a situation with a current third-year student and graduating senior, both of whom decided to minor in JSSJ only during the fall 2019 semester and hadn't yet taken "Social Justice, Activism, and Jews." As Hahn Tapper was on sabbatical in fall 2020, they would not have been able to take "Social Justice, Activism, and Jews" at that time, and because they planned to graduate in spring 2021 and spring 2020, respectively, Hahn Tapper offered them an individual Directed Study for "Social Justice, Activism, and Jews" in spring 2020. Note that full-time faculty are not compensated for teaching Directed Study courses.

As for JSSJ elective courses, most of them are offered regularly, especially those housed in THRS.

What are the average class sizes in core courses, required minor courses and electives? Are these class sizes appropriate for the learning goals/outcomes and learning objectives of the curriculum? How do they compare to those of other programs in the university?

All USF courses in the College of Arts and Sciences are capped at 40 students. Because all JSSJ courses housed in THRS are core courses, a typical JSSJ course usually contains anywhere from 25-40 students. This said, as JSSJ courses housed in THRS are among the most successful and popular THRS courses, many, if not most, have 40 students. Faculty in CAS do not receive teaching-assistant support for these class sizes, unlike at other institutions (unless there are health-related situations that require such a need, which is incredibly rare).

What is the mix of minors to non-majors enrolled in your program's courses?

Prior to 2021-22, there were usually between 2-5 JSSJ minors in a standard JSSJ course. On occasion, such as the fall 2019 iteration of "Social Justice, Activism, and Jews," 14/40 students enrolled were JSSJ minors. (In the fall 2021 iteration of "Social Justice, Activism, and Jews" 6/40 students are JSSJ minors.)

What courses have been deleted or substantially updated in the past five years? If you know what new courses are to be offered in the next five years, please include a separate list of such courses.

JSSJ faculty members update their courses regularly. Many also develop entirely new courses.

Updated courses (examples):

- THRS 125 "Social Justice, Activism, and Jews": Including fall 2021, this course had been offered by Hahn Tapper twelve times. (Currently only the JSSJ Director offers it.) Comparing the first time it was offered to the most recent reflects deep changes to the syllabus, not simply improvements but a current iteration that is incredibly well crafted.
- THRS 130 "Jews, Judaisms, and Jewish Identities" or THRS 195 "First Year Seminar: Jews, Judaisms, and Jewish Identities": Between fall 2007 and spring 2013, this course was taught by Hahn Tapper only, every semester. From fall 2013 through spring 2016, additional JSSJ faculty members also taught this course, including Kroll-Zeldin. Currently, there are three JSSJ faculty members teaching "Jews, Judaisms, and Jewish Identities." All three faculty members use the book *Judaisms: A Twenty-First-Century Introduction to Jews and Jewish Identities* (University of California Press), which was written by Hahn Tapper explicitly for this course.

Development of new courses: From fall 2007 through fall 2018 there was only one full-time JSSJ faculty member dedicated solely toward developing JSSJ courses, Hahn Tapper. The primary way he was able to grow the JSSJ course offerings was (a) to create new courses, teach them, and then hire new JSSJ adjunct faculty members to teach the course/s in his place and (b) to find new or existent JSSJ adjunct faculty, co-create and co-design new JSSJ courses, propose for the new courses to be taught in Hahn Tapper's department, THRS, and then have said JSSJ adjunct faculty teach the course/s. Aside from the two courses found above (THRS 125 and THRS 130/195), Hahn Tapper was able to do this with the courses found below, none of which existed prior to his joining the faculty in fall 2007. In other words, between fall 2007 and fall 2019 the JSSJ Director designed or co-designed more than 20 new courses, including, but not limited to:

- INTD 240 Honoring Our LGBTQIA Elders*
- INTD 390 Special Topics: Beyond Bridges Israel-Palestine, Summer
- INTD 390 Special Topics: Beyond Bridges Israel-Palestine, Community Engaged Learning Immersion
- INTD 390 Special Topics: Facilitation Training Course, Working with Groups in Conflict
- THRS 131 Queering Religion
- THRS 132 Forgiving the Unforgivable? The Ethics of Apologies
- THRS 136 Holocaust & Genocide
- THRS 236 Refugees: Justice and Ethics
- THRS 237/POLS 380 Social Justice and the Israeli-Palestinian Conflict**
- THRS 238 The Israeli-Palestinian Conflict through Literature and Film
- THRS 318 Religious Nonviolence and the Politics of Interpretation
- THRS 324 Jewish and Islamic Mysticism
- THRS 325 Modern Jewish Thought: The Jewish American Exp. Through Graphic Novels
- THRS 325 Modern Jewish Thought: The Jewish American Exp. Through Film
- THRS 325 Modern Jewish Thought: Funny Jews, The Jewish American Experience through Comedy
- THRS 329/SII 390 Contemporary Political Prophets
- THRS 378 The Jewish Mystical Imagination
- THRS 390 Ethics: Black-Jewish Relations

* This course was co-designed by Hahn Tapper and our new campus Rabbi-in-Residence, Angel. It was offered for the first time in fall 2020 and was the first JSSJ Community Engaged Learning or CEL (formerly Serving Learning) course in the school's history.

** In Summer 2019, along with his co-editor, Mira Sucharov, the JSSJ Director (Hahn Tapper) published a collection of twenty-two essays focused on the Israeli-Palestinian conflict that is now one of the core textbooks for this course. Called *Social Justice and Israel/Palestine: Foundational and Contemporary Issues* (University of Toronto Press), the JSSJ Asst. Dir. (Kroll-Zelkkin) wrote one of the essays for this book, as well. This course was originally co-designed between Hahn Tapper and Stephen Zunes (POLs), supported by a USF Jesuit Foundation grant.

How much and what type of writing assignments does the department or program require?

JSSJ faculty use a wide variety of instruments to measure success in achieving course learning outcomes. These include, but are not limited to: Annotated Bibliographies, Critical Analysis Papers (weekly), Class Participation and Discussion, Journal Responses, Midterm Examinations, Oral and Written Final Exams, Oral and Written Research Papers, Papers, Presentations (group and individual), Quizzes, and Student course-end Self-Evaluations. Faculty also utilize multiple strategies in order to motivate students to share their ideas in classroom discussions, and to learn through community involvement (e.g., Community Engaged Learning) and internships.

What does the program offer its most outstanding students, e.g., honors track, capstone course, senior thesis, etc.? What opportunities exist to actively involve students in learning through work-study, internships, study abroad, etc.?

Awards and honors – Currently, we do not have any minor-specific awards or honors. This is the norm at USF for programs offering a minor.

Work-study – The full-time JSSJ faculty (i.e., the Director and Asst. Dir.) hire exceptional students for work-study to assist in their research. Thus far, this has only included Hahn Tapper and Kroll-Zeldin as they are the only full-time faculty working with JSSJ exclusively. This said, Hahn Tapper and Kroll-Zeldin are currently in discussion with JSSJ faculty member Paul Birnbaum to include graduate students in the USF MA Program in Museum Studies in working on the JSSJ project Mapping Jewish San Francisco (see “Appendix F”).

Internships – As mentioned, in 2020-21 we offered a new Community Engaged Learning course as an INTD (interdisciplinary course). As part of this course, we connected students to two non-profit organizations in the Bay Area, Openhouse (www.openhouse-sf.org) and San Francisco Village (www.sfvillage.org). On occasion, Hahn Tapper has also arranged for interested JSSJ minors to establish internships at local not-for-profits. For example, in January 2020 Hahn Tapper helped arrange an internship for a JSSJ minor who had just taken “Social Justice, Activism, and Jews” with Be’chol Lashon (www.globaljews.org), which “strengthens Jewish identity by raising awareness about the ethnic, racial, and cultural diversity of global Jewish identity and experience.” She has been involved with Be’chol Lashon ever since. (Hahn Tapper assisted with getting another former JSSJ minor a full-time job with Be’chol Lashon one year prior.)

Study abroad – We currently have two study abroad programs. The first, Beyond-Bridges: Israel-Palestine (BBIP), is a two-week or three-week immersion program based in Jerusalem. After running the program as a three-week iteration in summers 2010, 2011, and 2012, the USF administration prohibited JSSJ from running this program again until the fall 2019 semester, when JSSJ was given permission to relaunch BBIP in summer 2020. Unfortunately, the worldwide pandemic precluded our actually having been able to relaunch BBIP at that time. A second program, Beyond-Bridges: Israel-Palestine, Community Engaged Learning (or BBIP-CEL), was scheduled to be offered for the first time during Intersession 2013, but was cancelled a few weeks beforehand, during the previous November. We have not yet had an opportunity to relaunch BBIP-CEL.

In what ways have you been able to involve undergraduates in research? How do you assess the results? How well prepared are majors for graduate study in the field? Are undergraduates interested in graduate programs in the field? What percentage are interested and what percentage actually go on to graduate studies? What other academic and non-academic fields are they entering upon?

Undergraduate students have opportunities to involve themselves in research in our program, though this depends largely on there being a faculty member seeking out research assistants (i.e., who secures funding from the

CAS Faculty Development Fund) to assist in research projects.¹⁶ Some of these projects eventually result in conference papers, articles, and books. Students are also encouraged to submit their papers for journals, conferences, and scholarship opportunities at USF. However, there is presently no regular process for encouraging undergraduate research outside of course requirements.

One of the most notable examples of involving JSSJ minors in faculty research took place in May 2018, when Hahn Tapper and Kroll-Zeldin were invited to co-present their work on a JSSJ project at the University of California, Santa Cruz. The conference was called “Digital Diaspora: New Approaches in Sephardi and North African Jewish Studies,” and they brought along two exceptional undergraduate students, who were also JSSJ minors, to the academic gathering. Because these two students had also been involved in conducting the research for the JSSJ project, they were invited to co-present alongside Hahn Tapper and Kroll-Zeldin. The specific project they were working on was called “Out of Egypt: The Karaite Journey from Cairo to the San Francisco Bay Area.” This is one of the online interactive installations Hahn Tapper and Kroll-Zeldin put together as part of “Mapping Jewish San Francisco”, found online at www.mappingjewishsf.com.¹⁷

JSSJ encourages JSSJ minors to attend graduate programs when interested. This has included students going on to, for example, MA and PhD programs in International Studies, PhD programs in Anthropology, and Rabbinical school.

Graduate Program

What is the history of the graduate program? Are stipend levels and availability adequate? What steps have been taken to improve student support and what additional support, if any, is needed to improve the program?

JSSJ does not currently have a graduate program in JSSJ. This said, there is an idea to create a new Master’s degree program in Education, Jewish Studies, and Social Justice that would partner with the USF School of Education’s various subprograms in Multicultural Education and Human Rights Education. At the moment, this is a nascent idea that has been discussed with a handful of CAS and SOE faculty.

International Programs

Is the department involved in international programs?

As noted, the JSSJ program is directly involved in two study abroad programs, BBIP and BBIP-CEL. Currently, the only JSSJ faculty involved with these programs are Hahn Tapper and Kroll-Zeldin. The college itself also has numerous other study abroad options.

Admission and Transfer Policies

Does the department play a role in admission and transfer policies?

Said policies are mandated through the College of Arts and Sciences. In short, JSSJ admits any matriculating USF student into our minor program.

¹⁶ In September 2021, Hahn Tapper learned for the first time that if JSSJ has a student worker budget within their overall program budget, they can devote said funds to student assistants and teaching assistants, including promoting the employment of graduate students in related fields. Prior to this point we had thought that Research Assistants could only be paid through a CAS Faculty Development Fund (FDF).

¹⁷ More information about this project can be found in Section XII, “Comprehensive Plan for the Future” and “Appendix F: Mapping Jewish San Francisco.”

Advising

How are students advised and mentored? Is advising valued and rewarded by the program? How is advising organized and how is advising quality maintained? How is the advising process evaluated? If it has been evaluated, what were the results of this evaluation? Are there less formal opportunities for faculty/student interaction?

From fall 2008 through May 2020, all JSSJ minors were advised by Hahn Tapper. From June 2020 through July 2021 Kroll-Zeldin was the Interim JSSJ Director (with Hahn Tapper on sabbatical), during which time he served as the official adviser to all JSSJ minors.

This said, currently, many departments front-load their major courses. Consequently, students who change their majors (or add a new minor) often need to delay their graduation. Anecdotally, some advisors from other departments counsel their students not to take JSSJ courses until their senior year or unless the JSSJ course fulfills a Core requirement. We do not have documented reasons for such suggestions, other than the fact that some advisors tell their advisees that minoring in JSSJ does not have a practical purpose. (There is a similar discrimination among CAS advisors toward THRS.) As such, it is not uncommon for a junior-standing student taking a JSSJ course to inform the JSSJ faculty member that they wish they had taken a JSSJ course earlier in their time at USF given how interested they are in the course (i.e., they might have minored in JSSJ if they knew in advance).

One possible solution to this problem involves the restructuring of the core curriculum, such that all undergraduates would have to complete their core courses during their first two years. We believe this would increase the number of JSSJ minors, given how many JSSJ courses also fulfill Core requirements. Unfortunately, the only way to have this become a university-wide policy is to have all full-time faculty vote in favor of such a suggestion, which is highly unlikely.

Another idea is for Hahn Tapper to reach out to relevant CAS departments to offer explanations of the goals of JSSJ, including the interdisciplinary history of Jewish studies programs in the U.S. This, of course, would take a great deal of time.

Overall Academic Quality

What, in the opinion of the faculty, is the overall quality of the program? How, in the opinion of the faculty, does the program compare with others nationally and internationally? Describe any special strengths and/or unique features of the program. Are there special research emphases that make a unique contribution to the program?

Our JSSJ faculty are of the highest quality. Further, despite our size we arguably have one of the most diverse course offerings of a Jewish studies program nationwide, offering many courses not taught elsewhere. As stated, some of the most unique courses we offer include, but are not limited to:

- “Forgiving the Unforgivable? The Ethics of Apologies”
- “Jewish and Islamic Mysticism”
- “Jews, Judaisms, and Jewish Identities”
- “Queering Religion”
- “Social Justice, Activism, and Jews”
- “Social Justice and the Israeli-Palestinian Conflict”

See above for more detailed information on these particular courses (Section II “Curriculum,” subsection “General.”)

In what areas has the program improved or deteriorated within the last 5 years?

In terms of improvements, over the last five years JSSJ solidified three new faculty positions, funding of which was raised by Hahn Tapper, Kroll-Zeldin, and Lee Bycel:

- In August 2018, Kroll-Zeldin became the school’s first JSSJ Assistant Director. He was also appointed as a Term Assistant Professor in the Department of Theology & Religious Studies (THRS).

- In August 2018, Lee Bycel was appointed the school's first Sinton Visiting Professor in Holocaust, Genocide, and Refugee Studies.
- In August 2019, Rabbi Camille Shira Angel became the school's first full-time Jewish spiritual leader on staff, the first in USF's 164-year history. She is co-housed in JSSJ and University Ministry.

III. Assessment of Student Learning

What are the program learning outcomes? Please provide access or include as hardcopies Annual Assessment of Program Learning Outcomes reports.

See Section I, "Mission and History," subsection "Learning Goals and Outcomes."

What are the standards by which you measure success in achieving the learning outcomes? Please include in the appendices any rubrics the program has designed and used in this regard. What are the methods by which the program assesses its success in achieving its program learning outcomes?

We measure success in achieving our program learning outcomes primarily through the use of direct methods (i.e., directly evaluating student work). In 2017-18, when CAS began dedicating significant resources to all CAS major and minor programs in relation to assessment, JSSJ established our PLOs for the first time since 2007, if not ever. Until that point, CAS minor programs, and many CAS major programs, were not required to do this.

In 2018-19, we began collecting "work products" centered on assessing our third PLO: "*Jews and Judaisms: Students will articulate various dimensions of Jewish cultures, histories, politics, philosophies, and/or languages.*" The Swig JSSJ Assessment team—comprised of Hahn Tapper and Kroll-Zeldin—decided to evaluate Program Learning Outcome #3 because understanding the various dimensions of Jewish cultures, histories, politics, philosophies, and languages is critical to the "Jewish Studies" element of our academic program. Since this was the first substantive submission assessing the program, JSSJ thought it would be important to begin with an examination of the particular "Jewish" element of the program before moving to the much more universal "Social Justice" component.¹⁸

We used direct methods of assessment and collected work products from the two required courses for the JSSJ minor:

- "Jews, Judaisms, Jewish Identities" (THRS 130) taught by both Professor Oren Kroll-Zeldin as well as Professor Hahn Tapper. (To be more precise, since 2012 Hahn Tapper has primarily taught only the First Year Seminar version of "Jews, Judaisms, Jewish Identities".)
- "Social Justice, Activism, and Jews" (THRS 125) taught by Professor Aaron Hahn Tapper.

The specific work product from each class is a question from the Final Exam in each respective course. Question 1 is an essay question from the Final Exam for "Jews, Judaisms, Jewish Identities" and Question 2 is an essay question from the Final Exam for "Social Justice, Activism, and Jews."

Question 1: Throughout this class we have struggled to answer the seemingly simple question: "Who is a Jew?" Based on what you have learned this semester, write an essay that answers this question, doing your best to encapsulate the complexity and diversity of Jewish identity. For example: Who is a Jew? Who decides who is a Jew, and who gives them the authority to decide? Is someone a Jew based on their religion, ethnicity, race, nationality, or another category of identification? Support your answer with substantial evidence from class readings, discussions, and field trip analyses.

Question 2: What role does Jewish identity play in the lives of the Jewish social justice activists we met with this semester? Be sure to address fundamental elements of Jewish tradition that support the notion of social justice that we went over in class (i.e., texts produced prior to the 20th and 21st centuries, such as passages from the Torah, Mishnah, and Talmud). In addition, be sure to integrate core ideas found in the two specific chapters we read from *Judaisms: A Twenty-First-Century Introduction to Jews and Jewish Identities* (i.e., the Introduction and Chapter 1 – "Narratives"). Finally, make sure to integrate terms such as "truth," fact, *tikkun olam*, *tzedakah*, and *tzedek*.

¹⁸ In 2020-21, we collected work products related to PLO #1. Herein, we used the assessment of PLO #3 to illustrate our assessment method.

We collected work products from Fall 2018 through Spring 2019, a total of two semesters for the two required courses for the JSSJ minor. (NOTE: “Social Justice, Activism, and Jews” is only offered in the Fall, whereas “Jews, Judaisms, and Jewish Identities” is offered every semester, in addition to commonly offering a second First Year Seminar version each Fall.)

In total, JSSJ assessed 18 work products (10 collected from THRS 130 and THRS 195, and 8 collected from THRS 125). After collecting the work products, we devised a rubric for assessment (see “Appendix E: Assessment of Student Learning (cont.),” found at the end of the Self Study) specifically designed to help us understand if JSSJ minors acquire knowledge from Program Learning Outcome #3 through the required courses for the minor. After reading each individual work product we scored them on a 5-point scale, with 1 as insufficient and 5 as exemplary, as evidenced by the results below.

What were the results of your assessment?

Based on our assessment the JSSJ program is successfully teaching students about the complexity and diversity of Jews and Judaisms as a rich religious, ethnic, and cultural group. Our students are able to identify and label Ashkenazi, Sephardi, and Mizrahi Jewish identities, noting differences within and between them in terms of culture, ethnicity, history, and language. Students accurately identify the main textual and institutional authorities defining who is a Jew today, including the Torah, *halakhah*, the State of Israel’s Law of Return, different Jewish movements/denominations, and individual autonomy. The students in the “Social Justice, Activism, and Jews” class in particular are able to accurately point to specific texts, passages, and phrases in Jewish traditions most widely used within Jewish communities to embody Jewish frameworks for social justice, including *tikkun olam*, *tzedek*, and *tzedakah*.

From a statistical standpoint, we discovered through the overall assessment that 38% of students scored a 5, an exemplary score, and 78% of students scored a 4 or 5, indicating a high level of competency.

- Question 1 (10 work products)
 - 40% of students scored level 5
 - 40% of students scored level 4
 - 20% of students scored level 3
 - No student scored below level 3

- Question 2 (8 work products)
 - 37.5% of students scored level 5
 - 37.5% of students scored level 4
 - 25% of students scored level 3
 - No student scored below level 3

One important finding is that scores tended to be based on two key factors: (1) how many years a student has been on campus and (2) how many JSSJ courses they took before taking one of these two required courses. The clearest indicators that a student would have a better understanding of the topics assessed were (a) if they had spent more than one year as a student on campus prior to answering these questions and (b) if they had taken more JSSJ courses prior to answering these questions. Students who fell into a or b (let alone a and b) were more capable of clearly articulating their knowledge regarding the various dimensions of Jewish history, culture, politics, philosophy, and language that we assessed.

To what degree have you achieved your stated program learning outcomes?

We therefore believe that our courses are successfully teaching most students about Program Learning Outcome #3 and the various dimensions of Jewish cultures, histories, politics, philosophies, and/or languages. As stated, for more information, see “Appendix E: Assessment of Student Learning (cont.),” found at the end of the Self Study.

How does the faculty utilize evidence from the Annual Assessment of Program Learning reports to make changes and inform them of the quality of student learning that occurs in the program?

See “Appendix E: Assessment of Student Learning (cont.)”

How does the program determine whether individual courses are meeting their program learning outcomes?

To some degree, it is left to the absolute discretion of each faculty member how to participate in the assessment process, by providing direct or indirect data or whether to enter into conversations and exchanges in the approval process for new courses. At least once each year, however, Hahn Tapper and Kroll-Zeldin discuss together in depth the assessment process and make recommendations. (Prior to fall 2018, Hahn Tapper made such decisions alone.) On occasion, the administration gives directives as to what data they want us to gather.

How does the program determine whether individual courses are contributing to overall program outcomes?

All new JSSJ courses listed within the THRS department must first be approved by Hahn Tapper and Kroll-Zeldin. In this way, the full-time JSSJ faculty members have the opportunity to learn with and from JSSJ part-time faculty vis-à-vis course syllabi, and to comment on how they are fulfilling the PLOs as well as the Core D-2 or D-3 learning outcomes. Concretely, this process takes the form of “Track Changes” on a document as well as in-person meetings. The rationale for each new course must be made clear, as well as how it will meet the Core Learning Outcomes (CLOs) and Program Learning Outcomes (PLOs).

What factors have facilitated or impeded the program’s ability to meet its learning outcomes?

Given their dual function, all JSSJ courses listed in THRS must fulfill the CLOs for Core D-2 (THRS) or core D-3 (Ethics), as well as the PLOs for Theology and Religious Studies and the PLOs for JSSJ. In terms of meeting the CLOs, this impedes creative approaches to achieving PLOs for our minors, since we must keep regular core students in mind in addition to our own THRS students. A member of the administration has suggested that JSSJ consider adding a Senior Capstone project for JSSJ minors, as well.

How are program expectations communicated to students? Are they informed as to their progress in meeting program learning outcomes?

Students are made aware of the program goals and program learning outcomes on the program website, which details requirements for JSSJ minors, as well as in course syllabi, which include PLOs and, when relevant, CLOs, or links to them via the program website, as well as through direct communication from faculty to students both inside and outside of the classroom. (This said, we have been working to update our program website for years; the bureaucracy involved in this process is, to put it mildly, challenging. Aside from our JSSJ YouTube channel—[here](#)—we have been developing a JSSJ “blog” that will allow us to centralize all of our JSSJ-related information in a single place, something we are unable to do on the official USF JSSJ webpage, which can be found [here](#).)

Has the program participated in the evaluation of any of the core areas? Please include in the appendices the report(s).

The CAS core curriculum was last updated in 2002. Since that time, respective THRS department chairs have served on the Core Advisory Committee, which, in earnest, only began meeting regularly in 2014 after a long hiatus. Hahn Tapper served as the THRS department chair between 2016-18 (at which time he also directed the JSSJ program). During that two-year period, he represented the THRS department (and the JSSJ program) as the chair of the Core D Committee on the Core Advisory Committee.

IV. Faculty

Demographics

Please discuss, assess and evaluate the faculty demographic data.

JSSJ program faculty members represent diverse academic backgrounds, ethnicities, and areas of specialization, all of which contribute to a wide variety of course offerings. Academic backgrounds represented in our current faculty include: African American studies, Anthropology, American Pop Culture, Arabic language, Architecture, Art, Christian studies, Comparative Literature studies, Cultural Anthropology, Cultural studies, Decolonial/Postcolonial studies, Ethics, European studies, Feminist studies, French studies, German studies, Genocide studies, Hebrew language, History, Human Rights, Jewish studies, Middle Eastern studies, Museum studies, Peace and Conflict studies, Performing Arts, Politics, Race Theory, Refugee studies, Religious studies, Sexuality and Queer Theory, Sociology, Theological studies, and more. With the affiliations each faculty member brings to the program, our curriculum of classes provides a wide range of possibilities for students to fulfill multiple core requirements as well as helps to expand networks into other departments, programs, and disciplinary areas. All faculty were hired for their substantial teaching experience and their terminal degrees, which include doctorates in Anthropology, Comparative Literature, Education, Ethics, Holocaust and Genocide studies, Interdisciplinary studies, Religion, Religious studies, and Theology. In addition, two of our faculty are ordained rabbis. Our gender diversity has improved a great deal over the last ten years in particular, specifically within the context of our part-time affiliated faculty.

Our full-time affiliated faculty currently number five individuals:

- Paula Birnbaum (Dept. of Art + Architecture)
- Aaron Hahn Tapper (Dept. of THRS)
- Oren Kroll-Zeldin (Dept. of THRS)
- Elliot Neaman (Dept. of History)
- Stephen Zunes (Dept. of Politics)

Our part-time affiliated faculty currently number eight individuals:

- Camille Shira Angel (Dept. of THRS)
- Noa Bar-Gabai (Dept. of THRS)
- Lee Bycel (Dept. of THRS)
- Dalit Gvirtzman (Dept. of THRS, Dept. of Modern and Classical Languages)
- Alexis Herr (Dept. of THRS)
- Susanne Hoelscher (Dept. of Modern and Classical Languages)
- Natalie Latteri (Dept. of THRS)
- Yusuf Mohammad Mullick (Dept. of Modern and Classical Languages)

Teaching

Please list for each faculty member in the program, the courses taught during the academic year that are related to Jewish Studies and Social Justice.

Full-time faculty:

Paula Birnbaum (Dept. of Art + Architecture)

- No current offerings. (Previously offered, ART 390 Special Topics: Israeli and Palestinian Art)

Aaron Hahn Tapper (Dept. of THRS)

- INTD 390 Special Topics: Beyond Bridges Israel-Palestine, Summer
- INTD 390 Special Topics: Beyond Bridges Israel-Palestine, Community Engaged Learning Immersion
- INTD 390 Special Topics: Facilitation Training Course, Working with Groups in Conflict
- THRS 125 Social Justice, Activism, and Jews
- THRS 130 Jews, Judaisms, and Jewish Identities

- THRS 195 First Year Seminar: Jews, Judaisms, and Jewish Identities
- THRS 132 Forgiving the Unforgivable? The Ethics of Apologies
- THRS 318 Religious Nonviolence and the Politics of Interpretation

Oren Kroll-Zeldin (Dept. of THRS)

- ANTH 270 Mideast Peoples and Culture
- INTD 390 Special Topics: Beyond Bridges Israel-Palestine, Summer
- THRS 130 Jews, Judaisms, and Jewish Identities
- THRS 237/POLS 380 Social Justice and the Israeli-Palestinian Conflict
- THRS 238 The Israeli-Palestinian Conflict through Literature and Film
- THRS 325 Modern Jewish Thought: The Jewish American Exp. Through Graphic Novels

Elliot Neaman (Dept. of History)

- HIST 210 Historical Methods

Stephen Zunes (Dept. of Politics)

- POLS 349 Government and Politics of the Middle East
- POLS 354 International Relations of the Middle East
- POLS 378 United States Middle East Policy

Part-time faculty:

Camille Shira Angel (Dept. of THRS)

- INTD 240 Honoring Our LGBTQIA Elders
- THRS 131 Queering Religion

Noa Bar-Gabai (Dept. of THRS)

- THRS 130 Jews, Judaisms, and Jewish Identities
- THRS 236 Refugees: Justice and Ethics (note that she recently reworked this course so that it fulfills the CEL requirement)
- THRS 325 Modern Jewish Thought: The Jewish American Exp. Through Graphic Novels

Lee Bycel (Dept. of THRS)

- THRS 136 Holocaust & Genocide
- THRS 236 Refugees: Justice and Ethics
- THRS 329/SII 390 Contemporary Political Prophets

Dalit Gvirtzman (Dept. of THRS, Dept. of Modern and Classical Languages)

- HEBR 101/THRS 256 First Semester Hebrew
- HEBR 102/THRS 257 Second Semester Hebrew
- HEBR 201/THRS 258 Third Semester Hebrew
- HEBR 398/THRS 398 Directed Reading and Research

Alexis Herr (Dept. of THRS)

- THRS 136 Holocaust & Genocide

Susanne Hoelscher (Dept. of Modern and Classical Languages)

- GERM 318 Jewish Literature and Culture in 20th Century Europe
- GERM 320 German Literature and Culture from 1945 to Today
- GERM 350 Paris-Berlin: Connections and Contrasts at the Turn of the 20th Century

Natalie Latteri (Dept. of THRS)

- THRS 230 Jewish-Christian Relationship

Yusuf Mullick (Dept. of Modern and Classical Languages)

- ARAB 101 First Semester Arabic
- ARAB 102 Second Semester Arabic
- ARAB 201 Third Semester Arabic
- ARAB 398 Directed Reading and Research

Please list a brief description of the backgrounds of your program's faculty.

The administration has assured us that full CVs for our JSSJ faculty will be provided on the “Canvas” page for the external reviewers for this APR. Abridged biographies are as follows:

Full-time faculty:

Paula Birnbaum (*Dept. of Art + Architecture*) is the Academic Director of the Museum Studies Master of Arts Program and Professor of Art History and Museum Studies at USF. She is a specialist in modern and contemporary art and holds a doctorate in Art History from Bryn Mawr College. Professor Birnbaum is a former Fulbright Scholar and fellow at the Institute for Research on Women and Gender at Stanford University.

Birnbaum’s research focuses on modern and contemporary art in relationship to gender and sexuality, as well as institutional and social politics in museum exhibitions. Her publications contribute to feminist scholarship within the fields of art history, museum studies, gender studies, European studies, Jewish studies, and cultural studies. She has lectured internationally, with recent presentations at the University of Johannesburg (2018), the Galerie nationale du Jeu de Paume, Paris (2017) and Tel Aviv University (2017), the 34th World Congress of Art History, Beijing (2016).

Professor Birnbaum has completed two books: *Women Artists in Interwar France: Framing Femininities* (Ashgate/Routledge, 2011), and a co-edited anthology with Anna Novakov, *Essays on Women's Artistic and Cultural Contributions 1919-1939* (Edwin Mellen). A new book, *Chana Orloff: A Modern Woman Sculptor of the School of Paris*, is forthcoming with Brandeis University Press. In 2014 Professor Birnbaum received the University of San Francisco, Faculty Union (USFFA) Distinguished Research Award, and in 2008 she received the Distinguished Teaching Award. She teaches a variety of classes including: graduate courses, Museum Studies - History and Theory and Curatorial Practicum, as well as undergraduate courses in Modern and Contemporary Art, European Art 1900-1945, Women and Art, and new courses on Israeli and Palestinian Art and Modern Art and Trauma. Birnbaum enjoys working with students on exhibition projects in USF's Thacher Gallery, and has supervised student internships since 2003 with educators from Bay Area Museums including the Fine Arts Museums of San Francisco, SFMOMA, the Contemporary Jewish Museum, among many others.

Aaron J. Hahn Tapper (*Dept. of THRS*), the Mae and Benjamin Swig Professor in Jewish Studies and the founding Director of the Swig Program in Jewish Studies and Social Justice, has been at USF since 2007. An educator for more than two decades, his primary academic interest is the intersection between identity formation, social justice, and marginalized groups. Since 2020 he has been a Visiting Scholar at the Center for Comparative Studies in Race & Ethnicity at Stanford University.

Aaron completed his PhD in the Religious Studies Department at the University of California, Santa Barbara, where he studied the History of Religions, the Sociology of Religions, Nonviolence and Religions, Politics and Religions, and Modern Islamic Movements. His Dissertation focused on the relationship between power, the sociopolitical context of Israel and Palestine, and Jewish and Islamic religious law (*halachah* and *shari'a*, respectively). He also received an MTS from Harvard Divinity School, where he focused on World Religions, and a BA from Johns Hopkins University, where he majored in Psychology.

In 2003 he founded Abraham's Vision, a conflict transformation organization that ran educational programs within and between the Muslim, Jewish, Palestinian, and Israeli communities, for whom he served as Co-Executive Director through May 2013. Currently, he is the Executive Director of the Center for

Transformative Education, an educational initiative aiming to create empowering educational programs to transform societies into their potential, which he co-founded in 2008.

Aaron has lived and studied abroad in a number of places, including Bir Zeit, Cairo, Fes, the Hague, and Jerusalem. Academically fluent in multiple dialects of Hebrew and Arabic, he has received numerous awards and fellowships for his work, including the Harvard University Frederick Sheldon Traveling Fellowship, the Fulbright-Hays Doctoral Dissertation Fellowship, and the Wexner Graduate Fellowship.

He has co-edited two volumes—*Muslims and Jews in America: Commonalities, Contentions, and Complexities*, with Reza Aslan (2011) and *Social Justice and Israel/Palestine: Foundational and Contemporary Debates*, with Mira Sucharov (2019)—and written *Judaisms: A Twenty-First-Century Introduction to Jews and Jewish Identities* (2016).

During the 2013-14 academic year, Aaron was a Fulbright Senior Scholar in Australia. Affiliated with the University of Melbourne and Monash University, he traveled around the country conducting research on how Aboriginal and Torres Strait Islanders (sometimes referred to as the “First Peoples” of Australia) have received former Prime Minister Kevin Rudd’s political apology, delivered in February 2008. He is currently writing a book on this research, comparing the situation of Aboriginal and Torres Strait Islander people in Australia with American Indians in the United States.

Oren Kroll-Zeldin (Dept. of THRS) holds a PhD in Cultural Anthropology and Social Change from the California Institute of Integral Studies where he also received an MA in Cultural Anthropology and Social Transformation. He is the Assistant Director of the Swig Program in Jewish Studies and Social Justice where he teaches courses on Jewish culture, identity and the Israeli-Palestinian conflict and also serves as the associate director of Hebrew San Francisco: Ulpan, a three-week intensive Hebrew language program offered each summer at USF. Additionally, he is the co-founder and lead curator of Mapping Jewish San Francisco, a new digital humanities project of the Swig Program in Jewish Studies and Social Justice that takes a collaborative approach to examining the complex history and unique religious, cultural, and political identity of the Jewish San Francisco Bay Area. In 2017, he received the USF Distinguished Adjunct Teaching Award.

Oren was previously the director of the Beyond Bridges: Israel-Palestine program with the Center for Global Education at USF and the Center for Transformative Education and has led numerous study trips to Israel/Palestine. He is an experienced facilitator for groups in conflict and was trained by the former director of the pre-eminent School for Peace in Neve Shalom/Wahat al-Salaam (Oasis of Peace). His facilitation work brings together people from diverse backgrounds and focuses on issues relating to identity, power, privilege, conflict, and social justice. Oren's writing has appeared in numerous journals, books, and online publications including *Jerusalem Quarterly*, *Tikkun*, *International Journal of Education for Social Justice*, and *+972 Magazine*.

Elliot Neaman (Dept. of History) received a BA in sociology from the University of British Columbia in 1979, an MA in history and philosophy from the Freie Universität in Berlin in 1985, and his PhD in history from the University of California at Berkeley in 1992. His areas of specialization are Modern Germany, The Holocaust, Late Modern Intellectual History, post 1945 Global History, European Diplomatic & Economic History, and theory and methodology of the historical sciences. His first book on the German writer Ernst Jünger was published by UC Press in 1992. He has co-edited two other books and is currently working on a book about the Counter-Culture and the Cold War in post WW II Germany, as well as a textbook of Modern Intellectual History. His areas of specialization are Modern Germany, The Holocaust, Late Modern Intellectual History, post 1945 Global History, European Diplomatic & Economic History, and theory and methodology of the historical sciences. His hobbies include mountain biking, tennis, cooking and guitar. He has one daughter, Emma, born in 2001.

Stephen Zunes (Dept. of Politics) has been at USF since 1995, teaching courses on the politics of Middle East and other regions, nonviolence, conflict resolution, U.S. foreign policy, and globalization for the Politics department, the International Studies major, and the Peace & Justice Studies minor, as well as the Middle Eastern Studies minor, for which he has served as program director. He received his BA from Oberlin College, his MA from Temple University, and his PhD from Cornell University. Prior to coming to USF,

Prof. Zunes served on the faculty at Ithaca College, Whitman College and the University of Puget Sound. Prof. Zunes serves as a writer and senior analyst for *Foreign Policy in Focus*, an associate editor for *Peace Review*, a contributing editor of *Tikkun*, and a member of the academic advisory council of the *International Center on Nonviolent Conflict*.

A prominent specialist on U.S. Middle East policy, Prof. Zunes has presented numerous lectures and conference papers in the United States and over a dozen foreign countries. He has traveled frequently to the Middle East and other conflict regions, meeting with prominent government officials, scholars and dissidents. He has served as a political analyst for local, national, and international radio and television and as a columnist for the *National Catholic Reporter*, *Huffington Post*, *Truthout*, *The Progressive*, *In These Times* and *Common Dreams*. He has published scores of articles in academic journals, anthologies, magazines, and newspaper op-ed pages on such topics as U.S. foreign policy, Middle Eastern politics, Latin American politics, African politics, human rights, arms control, social movements and nonviolent action. He has served as a research associate for the Center for Global, International and Regional Studies at the University of California-Santa Cruz; a visiting professor for the International Master in Peace, Conflict, and Development Studies at Jaume I University in Spain, and, a visiting research professor at the National Centre for Peace and Conflict Studies at the University of Otago in New Zealand.

Part-time faculty:

Camille Shira Angel (Dept. of THRS), USF's Rabbi-in-Residence and an adjunct professor in the Swig Program in Jewish Studies and Social Justice, is also an ordained rabbi from the Hebrew Union College-Jewish Institute of Religion. She is also the author of articles, including "Crafting a Liturgical Mirror," found in the wonderful new anthology *The Sacred Encounter: Jewish Perspectives on Sexuality*, and "Ruach Acheret-Ruach Hakodesh: Different Spirit-Sacred Spirit," found in *Torah Queeries: Weekly Commentaries on the Hebrew Bible*.

She was the spiritual leader of the queer flagship Congregation Sha'ar Zahav from 2000-2015, where she edited and contributed to a radically inclusive prayer book, *Siddur Sha'ar Zahav*.

Her primary interests lie in being a mother and a loving companion while balancing the weight of the world and attempting to make forward progress on all matters concerning equality and justice—personal, communal, national, and global.

Noa Bar-Gabai (Dept. of THRS) earned her PhD in comparative literature from UCLA. Her dissertation and current research examine Hebrew narratives written by Mizrahi (Arab-Jewish) authors with regard to issues of secularism, postcolonialism, and Jewish nationalism.

Lee Bycel (Dept. of THRS) is the rabbi at Congregation Beth Shalom in Napa and a Senior Moderator at the Aspen Institute. He has devoted his life to a variety of social justice issues as a teacher, humanitarian and community leader. For fifteen years he was Dean of the Hebrew Union College - Jewish Institute of Religion in Los Angeles, where he was also Assistant Professor of Leadership and Applied Theology and served as the Smither Visiting Professor of World Religions at the Claremont School of Theology.

Lee graduated from the University of California at Berkeley with a BA in Philosophy, received rabbinic ordination from the Hebrew Union College, and earned a doctorate from the Claremont School of Theology. Lee has made several humanitarian trips to East Africa including five trips to Darfur, Chad, and South Sudan where he visited refugee and IDP camps. He has also made numerous trips to Kenya, Haiti and Ethiopia where he helped to address a variety of humanitarian issues related to poverty and disease. In April of 2006 he was in Rwanda for the 12th commemoration of their genocide. In 1988 he was a guest of the German government to observe how the Holocaust was being taught.

Lee writes often for the Huffington Post on a variety of social issues. He also founded CedarStreet Leadership, which works with leaders and organizations in the area of creative and strategic leadership. He serves on the Board of 3 Generation, a nonprofit organization dedicated to helping survivors of genocide tell their stories to the world using film.

In August 2018, Lee was appointed the newly established USF Sinton Visiting Professor in Holocaust, Genocide, and Refugee Studies.

Dalit Gvirtzman (*Dept. of THRS, Dept. of Modern and Classical Languages*) was born and raised in Israel, where she studied at the Tel Aviv University and received her BA in general and interdisciplinary studies in the faculty of humanities. She has been an educator and a Hebrew language instructor in the Bay Area for the past 19 years, and developed curriculum for advanced Hebrew learners at Jewish Day Schools grades K-8, as well as for high school students and adult learners. Dalit has been teaching in the Hebrew San Francisco: Ulpan at USF since 2016. Her primary interests besides promoting and implementing Hebrew programs are content writing, group facilitating, and leading Hebrew cooking classes at numerous venues including Stanford University, Jewish Community High School, and the World Zionist Organization - Department for Diaspora Activities.

Alexis Herr (*Dept. of THRS*) has dedicated her life to combating genocide and atrocity, and this passion has motivated her educational and professional pursuits and translates into a strong desire to prevent human rights violations. Herr received a doctorate in Holocaust History from the Strassler Center for Holocaust and Genocide Studies at Clark University. In addition to holding academic positions at Keene State College, Northeastern University, and San Francisco State University, she has also worked for nonprofit organizations focused on holocaust, genocide, and refugee education and advocacy, such as the Holocaust Center, a division of Jewish Family and Children's Services, RefugePoint, and Jewish World Watch.

Dr. Herr is the recipient of fellowships and awards including the Saul Kagan Claims Conference Postdoctoral Fellowship (2017-2018), the European Historical Research Infrastructure Fellowship (2017), the Pearl Resnick Postdoctoral Fellowship in Advanced Holocaust Studies at the United States Holocaust Memorial Museum in Washington, DC (2016), and the Saul Kagan Claims Conference Dissertation Fellowship (2012-2014).

She is the author of *The Holocaust and Compensated Compliance in Italy: Fossoli di Carpi, 1942 – 1952* (New York: Palgrave Macmillan, 2016), and the editor of *Rwanda: The Essential Reference Guide* (Santa Barbara, CA: ABC-CLIO, 2018) and *Sudan: The Essential Reference Guide* (Santa Barbara, CA: ABC-CLIO, 2020).

Susanne Hoelscher (*Dept. of Modern and Classical Languages*) received her PhD in German Studies from the University of California, Davis, with an emphasis in post-wall Berlin literature and film. She earned an MA in German Studies from San Francisco State University, and completed the Erste Staatsexamen at the Westfälische Wilhelms Universität Münster, Germany, majoring in Education with a focus on German Studies and History.

Susanne Hoelscher's research is focused on late 19th to 21st century German literature and culture and includes psychoanalytic thought, critical theory, and film studies. She is particularly interested in issues of national and gender identities and has presented and published in this area. At the University of San Francisco, she has been teaching in the German and Comparative Literature programs since 2004 and has enjoyed her encounters with many wonderful students.

Natalie E. Latteri (*Dept. of THRS*) earned her PhD in History from the University of New Mexico. She teaches Jewish-Christian Relations at USF in the Swig Program in Jewish Studies and Social Justice. Latteri is a Fellow of the Russell J. and Dorothy S. Bilinski Foundation (2016-17) and the American Academy for Jewish Research (2015), among others. Her research interests include interfaith (Jewish-Christian) relations, messianism and apocalypticism, Christian apocrypha, polemic, haunting and possession, and sexuality and gender in religious writings.

Yusuf Mullick (*Dept. of Modern and Classical Languages*) is an Arabic lecturer at the University of San Francisco and an editor of Islamic studies academic monographs, premodern manuscripts, and contemporary scholastic writings. He studied pure mathematics and Arabic at the University of California, Berkeley, and previously taught the language at Zaytuna College (2010–13), where he currently serves as an editor and researcher for their inaugural journal, *Renovatio*.

Do the faculty as a whole possess the appropriate background and expertise to deliver the current curriculum?

Without a doubt.

How are teaching assignments made within the program?

Hahn Tapper and Kroll-Zeldin decide on requests for teaching assignments. As stated, JSSJ courses are limited based on CAS restrictions in general and those related to THRS in particular.

Do faculty wish they taught different courses or taught existing courses differently?

Prior to fall 2019, faculty members had a great deal of freedom in choosing which courses to teach; they were almost always able to teach exactly what they wanted (previously explained restrictions notwithstanding). In fact, a large percentage of courses offered by the program were originally co-created by the faculty members teaching them. However, over the last few years CAS has placed strict parameters on all faculty, adjunct and otherwise, in all departments and programs.

A concern JSSJ faculty members share is an inability to offer upper division courses within THRS that do not fulfill Core D-2 or D-3. Some faculty members also report that courses capped at 40 students are too large (i.e., 80 students/semester when teaching two courses), especially given that we are not provided with TAs to help with grading and/or student evaluation. This leads to some faculty feeling limited in their pedagogy, especially in courses on sensitive or charged topics such as race. As a result, some faculty members end up teaching the same large core course/s year after year for students not specializing in the study of religion. In other words, although faculty members can select the courses they want to teach, they feel constrained by obligations to the core curriculum.

As stated, currently, many departments front-load their major courses, and consequently students who change their majors often need to delay their graduation.

Is the curriculum flexible enough to allow innovation in teaching methods and the development of new courses?

Our faculty work continuously to improve their teaching methods. In the past several years, they report decreasing lecture time while increasing group problem-solving and discussion, facilitating word association games, and experimenting with other types of assignments and quizzes. As for new courses, several of our faculty have co-developed new courses or re-established previously taught courses that had been in hibernation (e.g., for a brief period we did not offer Jewish-Christian Relations because an expert in this subject area was not available; once we found a suitable replacement instructor for the course, we relaunched it).

Has new technology affected the way in which courses are taught?

Many faculty members regularly use PowerPoint or Prezi for their lectures and find it an effective tool for clarifying course content and meeting the needs of visual learners. Faculty report a great deal of success with being able to make available a greater number and variety of texts and/or multi-media materials with the aid of Canvas. They also find Canvas useful for making announcements, providing important reminders and clarifications, and creating active discussion forums, as well as making lecture slides available for annotation. Films and documentaries, sounds recordings, websites, and YouTube clips utilized in class are quite helpful in contextualizing course concepts and “bringing them to life.” Some faculty find Turnitin.com useful in preventing and detecting plagiarism in student papers and therefore improving student accountability. Also, although faculty members tend to rarely employ blogging, some are beginning to experiment with such tools and with integrating web-based research into course design and assignments to make learning more active and community-based. Finally, due to the training they received from USF’s Educational Technology Services (ETS) team during the pandemic, JSSJ faculty are adept in teaching remotely using numerous technologies and strategies for online teaching.

Does the program monitor its overall teaching effectiveness? How?

The program does not have any formal system of its own for monitoring teaching effectiveness outside of the one used by the College of Arts and Sciences. Until 2015, we relied on the SUMMA evaluations administered via the Dean's office; those evaluations were replaced at that time with "Teaching Effectiveness Survey Reports."

As encouraged by the Dean's Office, each new part-faculty member of JSSJ within THRS works with Hahn Tapper and/or Kroll-Zeldin to help acclimate to campus.

Other than classroom teaching, how is the faculty involved in student learning and development (e.g. independent study, mentorship, advising)?

Faculty members are involved in student learning through a wide variety of approaches and methods. These include, but are not limited to:

- formal advising and mentoring—minors, students in interdisciplinary programs and/or minors, students in College honors programs.
- informal advising and mentoring—students with undeclared majors who have been referred to a JSSJ faculty member.
- directed readings—minors as well as students interested in studying specialty topics not covered elsewhere.
- supervising MA theses for students from other USF graduate programs (e.g., International Studies).
- teaching First Year Seminars, which have a large mentoring component.
- teaching Community Engaged Learning classes, which require monitoring students' service hours.
- traveling with students abroad in immersion programs.
- serving as faculty advisor for student campus organizations

Research

What are the faculty's research and creative interests and aims? Please describe the research and/or creative work of the program, focusing primarily on achievements since the last review.

The faculty's expertise, for a program of its size, covers a substantial range of research fields and methodologies, within Jewish studies, as well as within a range of auxiliary fields such as anthropology, politics, and sociology.

Among specific subthemes in the research portfolio of our program, include, but are not limited to:

- American Jewish Identities
- Civil Disobedience
- Comparative Literature
- Conflict Resolution and Transformation
- Comparative Genocide
- Contemporary German Literature
- Contemporary Israeli Literature
- Decolonial theory/Postcolonial criticism
- European Diplomatic and Economic History
- Germany
- Forgiveness
- Historical Sciences
- The Holocaust
- Identity Formation
- Indigenous communities in Australia
- Indigenous communities in the United States
- Intra-Jewish diversity
- Interreligious dialogue
- Israeli Jewish Identities
- Israeli-Palestinian conflict

- Jerusalem
- Jewish-Muslim relations
- Jewishness in Film and Literature
- Late Modern Intellectual History
- Marginalized communities
- Modern Germany
- Modern Jewish History
- Museum studies
- Peace, conflict, and reconciliation studies
- Post-1945 Global History
- Religion and Immigration
- Religion and social movements
- Sexuality and queer theory
- Social Identities and Social In/Justice
- Social Identity Theories
- Social Justice and Injustice
- Sociology of Religions
- U.S. Human Rights Policy
- Western Sahara

What is the recent history of research support, fellowships, grants, awards, contracts or commissions by members of the program? Please list by title and principal investigator any major research projects and include a brief description. For sponsored projects, list sources, amounts of funding and duration. (List all grant proposals made by the faculty whether funded or not).

Partial list of Books Authored or Co-Authored (in order of year published)

- *Refugees in America: Stories of Courage, Resilience, and Hope in their Own Words* (Rutgers University Press, 2019) [Lee Bycel]
- *Civil Resistance against Coups: A Comparative and Historical Perspective* (International Center for Conflict Resolution, 2018) [Stephen Zunes]
- *Free Radicals: Agitators, Hippies, Urban Guerilla's, and Germany's Youth Revolt of the 1960s and 1970s*, co-authored with Timothy Luke (Telos Press Publishing, 2016) [Elliot Neaman]
- *Judaisms: A Twenty-First-Century Introduction to Jews and Jewish Identities* (University of California Press, 2016) [Aaron Hahn Tapper]
- *The Holocaust and Compensated Compliance in Italy: Fossoli di Carpi, 1942 – 1952* (Palgrave Macmillan, 2016) [Alexis Herr]
- *Women Artists in Interwar France: Framing Femininities* (Routledge, 2011) [Paula Birnbaum]
- *Western Sahara: War, Nationalism, and Conflict Irresolution*, co-authored with Jacob Mundy (Syracuse University Press, 2010) [Stephen Zunes]
- *Tinderbox: U.S. Foreign Policy and the Roots of Terrorism* (Common Courage Press, 2003) [Stephen Zunes]
- *A Dubious Past: Ernst Jünger and the Politics of Literature after Nazism* (University of California Press, 1999) [Elliot Neaman]

Partial list of Books Edited or Co-Edited (in order of year published)

- *Darfur Genocide: The Essential Reference Guide* (ABC-CLIO, 2020) [Alexis Herr]
- *Social Justice and the Israeli-Palestinian Conflict: Approaching Controversial Topics in the Classroom*, co-ed. with Mira Sucharov, Toronto: University of Toronto Press, 2019 [Aaron Hahn Tapper]
- *Rwanda: The Essential Reference Guide* (ABC-CLIO, 2018) [Alexis Herr]
- *Muslims and Jews in America: Commonalities, Contentions, and Complexities*, co-ed. with Reza Aslan, New York: Palgrave Macmillan, 2011 [Aaron Hahn Tapper]
- *Consistently Opposing Killing: From Abortion to Assisted Suicide, the Death Penalty, and War*, co-edited with Rachel MacNair (Praeger, 2008) [Stephen Zunes]
- *Nonviolent Social Movements: A Geographical Perspective*, co-ed. with Sarah Beth Asher and Lester Kurtz (Wiley-Blackwell, 1991) [Stephen Zunes]

Partial list of Articles and Chapters Authored or Co-Authored (in order of year published)

- "Jewish Messianism in the Middle Ages," in *Prognostication in the Middle Ages*, eds. Klaus Herbers, Hans-Christian Lehner, and Matthias Heiduk (De Gruyter, forthcoming) [Natalie Latteri]
- "Judaism and Nonviolence," in *Nonviolence in the World Religions: A Concise Introduction* (Routledge Press, forthcoming, 2021) [Aaron Hahn Tapper]
- "Genocidal and Anti-Genocidal Ethics in Fascist Italy during the Holocaust," in *Agency and the Holocaust: Essays in Honor of Deborah Dwork* (Palgrave MacMillan, 2020) [Alexis Herr]
- "Introduction," co-author, in *Jewish-Christian Relations*, ed., Jeremy Brown, co-published by the Swig Program in Jewish Studies and Social Justice and the Joan and Ralph Lane Center for Catholic Social Thought and the Ignatian Tradition (University of San Francisco Press, 2020) [Aaron Hahn Tapper]
- "Counting Inconsistencies: An Analysis of American Jewish Population Studies, with a Focus on Jews of Color," co-author, Concentration in Education and Jewish Studies at the Stanford University Graduate School of Education, USF Swig Program in Jewish Studies and Social Justice, and the Jews of Color Field Building Initiative (2019) [Aaron Hahn Tapper]
- "Nonviolence in Religions," in *The International Encyclopedia of Ethics*, ed. Hugh LaFollette Wiley-Blackwell, (2019) [Aaron Hahn Tapper]
- "The Exhibitions of the Femmes Artists Modernes: Paris, 1931-38," *Artl@s Bulletin*, Vol. 8, 1, 2019 [Paula Birnbaum]
- "Fossoli di Carpi and the Many Faces of Holocaust Memory in Postwar Italy," *Annali di Italianistica*, Vol. 36, 2018 [Alexis Herr]
- "Street Art: Critique, Commodification, Canonization," *Revisioning the Contemporary Art Canon: Perspectives in a Globalizing World*, ed. Ruth E. Iskin (Routledge Publishing, 2017) [Paula Birnbaum]
- "Dialogue on Disaster: Antichrists in Jewish and Christian Apocalypses and Their Medieval Recensions," *Quidditas*, 38, 2017, 61-82 [Natalie Latteri]
- "Modern Orthodox Feminism: Jewish Law, Art, and the Quest for Equality," *Contemporary Israel: New Insights and Scholarship*. ed. Fred Greenspahn (New York University Press, 2016) [Paula Birnbaum]
- "Chana Orloff: A Modern Jewish Woman Sculptor of the School of Paris," *Modern Jewish Studies*. vol. 15, number 1, 2016, 65-87 [Paula Birnbaum]
- "Jewish Apocalypticism: An Historiography," in *A Companion to the Apocalypse*, ed. Michael A. Ryan (Brill, 2016) [Natalie Latteri]
- "On Saints, Sinners, and Sex in the Apocalypse of Saint John and the Sefer Zerubbabel," *Women in Judaism: A Multidisciplinary Journal*, 2016, 1-34 [Natalie Latteri]
- "Paulo Freire and the Israeli-Palestinian Conflict: The Pedagogy of a Social Justice Experiential Educational Program in Israel and Palestine," *International Journal for Education and Social Justice*, vol. 4, no. 1, June 2015, 71-88 [Aaron Hahn Tapper and Oren Kroll-Zeldin]
- "Playing the Whore: Illicit Union and the Biblical Typology of Promiscuity in the Toledot Yeshu Tradition," *Shofar*, 33:2, 2015, 87-102 [Natalie Latteri]
- "Crafting a Liturgical Mirror," in *The Sacred Encounter: Jewish Perspectives on Sexuality*, ed. Lisa J. Grushcow (Central Conference of American Rabbis Press, 2014) [Camille Angel]
- "Will the 'Real' Jew Please Stand Up! Karaites, Israelites, Messianists, and the Kabbalah Centre" in *Who is a Jew? Reflections on History, Religion, and Culture* (Purdue University Press, 2014) [Aaron Hahn Tapper]
- "A Pedagogy of Social Justice Education: Social Identity Theory, Intersectionality, and Empowerment," *Conflict Resolution Quarterly*, vol. 30, no. 4, Summer 2013, 411-455 [Aaron Hahn Tapper]
- "Invocation Prayer" in *Living the Mission*, co-ed., Julia Dowd and David Macmillan (University of San Francisco Press, 2013) [Aaron Hahn Tapper]
- "A Passover Seder Prayer for Welcoming Elijah" in *Living the Mission*, co-ed., Julia Dowd and David Macmillan (University of San Francisco Press, 2013) [Aaron Hahn Tapper]
- "The War of Words: Jews, Muslims, and the Israeli-Palestinian Conflict on American University Campuses," *Muslims and Jews in America: Commonalities, Contentions, and Complexities* (Palgrave Macmillan, 2011) [Aaron Hahn Tapper]
- "*Ruach Acheret-Ruach HaKodesh*: Different Spirit-Sacred Spirit," in *Torah Queeries: Weekly Commentaries on the Hebrew Bible*, eds. Gregg Drinkwater and Joshua Lesser (New York University Press, 2009) [Camille Angel]

Partial list of Grants, Awards, and Conference Organization

- Saul Kagan Claims Conference Postdoctoral Fellowship (2017-2018) [Alexis Herr]
- Wabash Center for Teaching and Learning in Theology and Religion (2016-18) [Aaron Hahn Tapper]
- European Historical Research Infrastructure Fellowship (2017) [Alexis Herr]
- Hadassah Brandeis Institute Research Award (2017) [Paula Birnbaum]
- National Jewish Book Award finalist for Dorothy Kripke Award for Education and Jewish Identity from National Jewish Book Council (2017) [Aaron Hahn Tapper]
- Foundation for Middle East Peace Research Grant (2016-17) [Oren Kroll-Zeldin]
- Pearl Resnick Postdoctoral Fellowship in Advanced Holocaust Studies at the United States Holocaust Memorial Museum in Washington, DC (2016) [Alexis Herr]
- Fulbright Senior Scholar award (2013-14) [Aaron Hahn Tapper]
- Saul Kagan Claims Conference Dissertation Fellowship (2012-2014) [Alexis Herr]
- Haas/Koshland Memorial Award (2012-13) [Oren Kroll-Zeldin]
- Black History Month Local Heroes Award (2012) [Reggie Daniels]
- Merrimack College, Center for the Study of Jewish-Christian-Muslim Relations, Ignac Goldziher Prize for Muslim-Jewish Relations Finalist (2012) [Aaron Hahn Tapper]
- Trenches “Change Agent” Award from Bayview Hunter’s Point Multipurpose Senior Services (2012) [Reggie Daniels]
- Repair the World Jewish Studies and Service Learning Curriculum Development Grant (2011) [Aaron Hahn Tapper]
- Brandeis University Schusterman Institute for Israel Studies fellowship (2010) [Paula Birnbaum]
- J.R. Rowney Fellowship (2006-07) [Aaron Hahn Tapper]
- Fulbright-Hays Doctoral Dissertation Fellowship (2005-06) [Aaron Hahn Tapper]
- Wexner Foundation Graduate Fellowship (2002-06) [Aaron Hahn Tapper]
- Woodrow Wilson Practicum Grant Fellowship (2005) [Aaron Hahn Tapper]
- Foreign Language Advanced Study Fellowship (2003) [Aaron Hahn Tapper]
- Center for Arabic Studies Abroad Fellowship (2001-02) [Aaron Hahn Tapper]
- Harvard University Frederick Sheldon Traveling Fellowship (2000-01) [Aaron Hahn Tapper]
- Marilyn Yalom Research Fund Award, Stanford University, Institute for Research on Women and Gender (1999) [Paula Birnbaum]
- Institute of International Education, Fulbright Fellowship to France (1993-94) [Paula Birnbaum]
- Société des Professeurs Français d’Amérique, Bourse Jeanne Marandon (1993-94) [Paula Birnbaum]
- Institut Français de Washington, Gilbert Chinard Scholarship (1993) [Paula Birnbaum]

Our faculty have also received several USF awards, including, but not limited to:

- USF Center for Research, Artistic, and Scholarly Excellence Interdisciplinary Group Action Grant (2019) [Aaron Hahn Tapper, Stephen Zunes]
- USF Faculty Development grants (2007-21) [various full-time faculty]
- USF Jesuit Foundation Fellowship Grant (2008, 2017, 2018) [Aaron Hahn Tapper]
- USF Ignatian Service Award (2017) [Aaron Hahn Tapper]
- USF Distinguished Adjunct Teaching Award (2017) [Oren Kroll-Zeldin]
- USF Distinguished Adjunct Teaching Award (2016) [Lee Bycel]
- USF Post-Sabbatical Merit Award (2015) [Aaron Hahn Tapper]
- University of San Francisco, Distinguished Research Award (2014) [Paula Birnbaum]
- USF Distinguished Teaching Award (2008) [Paula Birnbaum]

The Ignatian Service Award, Distinguished Adjunct Teaching Award, and Distinguished (Full-time) Teaching Award are particularly impressive given that such individuals are chosen out of the entire faculty at the university.

Finally, we have organized conferences and convened sessions, both on- and off-campus, such as those taking place at the:

- annual meeting of the Association for Jewish Studies
- annual conference for the American Academy of Religion
- on-campus conference for faculty and students titled, “Social Justice Activism: Transforming Conflicts and Societies”

Service

What are the major service contributions made by faculty to the college and university over the last 5 years? Please be selective and do not include or append faculty resumes or vitae.

As mentioned, the only full-time faculty member who has been dedicated to the JSSJ program for more than the past three years is Hahn Tapper. (The second full-time faculty member dedicated to JSSJ, Kroll-Zeldin, was only added in August 2018.) This said, Hahn Tapper was awarded the college's Ignatian Service Award in 2017. In addition, he simultaneously served as the chair of THRS from 2016-18 alongside directing the JSSJ program, during which time he was a member of the Core Advisory Committee (CAC) and chaired the Core D subcommittee of CAC. Since 2016, he has also been a member of the Arts Council of the College of Arts and Sciences. From 2009-15 he was faculty member of and on the advisory board for the Master's degree program in International Studies, for whom he served on the Executive Search Committee in 2012, and has served as a faculty member of and on the advisory board for the Middle Eastern Studies program and the Peace and Justice Studies program since 2007.

Kroll-Zeldin has also served as a faculty member of and on the advisory board for the Middle Eastern Studies program since 2018. In 2020 he began a much more involved role due to the previous Director's leaving for a faculty position at another university. From 2007-2019 Hahn Tapper was also the faculty advisor for the Jewish Students Organization; in fall 2019 Camille Angel took over this role. Since summer 1998, various members of the JSSJ program have also directed our three-week intensive Hebrew language program, now called Hebrew San Francisco: Ulpan (see "Appendix C: Hebrew San Francisco: Ulpan and Arabic San Francisco"). Founded by former JSSJ Director Andrew Heinze in 1997 and directed by Hebrew language professor Esti Skloot from 1998 through January 2016, Hahn Tapper directed Hebrew San Francisco: Ulpan from January 2016 through January 2018, at which time Kroll-Zeldin took over. Kroll-Zeldin has been directing the program ever since. In summer 2020, he founded and began directing a new summer language intensive program, Arabic San Francisco, which has now run for two consecutive summers.

Since fall 2019, Angel has also served as the campus's new Rabbi-in-Residence in the USF University Ministry. Hahn Tapper also joined the University Ministry Faculty/Staff Advisory Board in fall 2019, a board that *de facto* was dissolved in summer 2020. Angel has also served on a number of different USF boards and committees, including, but not limited to: member of the USF Presidential Advisory Committee on the Status of Women, the DEI committee of the USF Office of Diversity Engagement and Community Outreach, founder and staff advisor for weekly student group "Breaking Bread and the Binary" (USF's group for LGBTQ+ community and allies to come together to discuss issues and concerns), directs the USF annual Spectrum Retreat for LGBTQ+ students, regularly represents the campus Jewish communities in all campus-related interfaith and multifaith events, and much, much more. In fall 2020 she also established yet another student group, Jews for Justice.¹⁹

Our duties for these various acts and affiliations of service have involved advising, mentoring, curriculum development, attending and participating in meetings, recruiting, public lectures, public relations, periodic meetings, travel, writing program reviews, and, in the words of one member, "keeping both students and faculty happy." We have also helped guide these related programs through internal review and/or external reviews and served or chaired search committees for these programs and other departments.

What are the major outreach programs that faculty have been involved in since the last review? In what ways are the faculty linked to the community (paid and unpaid consulting, faculty service on community boards/commissions etc.)?

As stated, this is the JSSJ's first academic program review in USF's history, since the program was established in 1977. This said, members of our department maintain connections to various organizations, such as the Abrahamic Alliance International (advisory board), Center for Transformative Education (executive director and co-founder), Jewish Studies Activist Network (member of the coordinating committee), and Mapping Jewish San Francisco (director).

¹⁹ See Section XII, "Comprehensive Plan for the Future," subsection "Rabbi-in-Residence" for more.

In addition, several of us have served as peer reviewers for journals, book publishers, and tenure and promotion applications. We have also served on dissertation and thesis committees at USF as well as other universities and colleges. For example, Hahn Tapper served as the advisor for an undergraduate student completing a thesis in the Sociology department at USF, the primary advisor for four graduate students completing their theses in the USF Master's degree program in International Studies (as well as a secondary advisor for many other MAIS students completing their theses), and served on the Dissertation committee for a PhD candidate in the Anthropology and Social Change department at the California Institute of Integral Studies.

Relationships with Other Departments and Programs

In what ways does the program collaborate with other departments and/or programs at USF?

Our courses count toward a number of distinct major and minor programs and departments. As explained, because we are an interdisciplinary program and not a department, we accept specific courses from across CAS towards our minor requirements. See above (multiple places).

Our full-time faculty members serve other departments and programs in various capacities from advisory board members, chairs to directors. Here are some examples of this partnership:

- Camille Shira Angel (p/t faculty, f/t staff): University Ministry, President's Advisory Committee on the Status of Women
- Paula Birnbaum: Dept. of Art + Architecture (former department chair), Museum Studies (Director)
- Aaron Hahn Tapper: Dept. of THRS (former department chair), Center for Global Education, Master's Program in International Studies (previously on advisory board), Middle Eastern Studies (advisory board), Peace and Justice Studies (advisory board)
- Oren Kroll-Zeldin: Dept. of THRS, Middle Eastern Studies (Director, advisory board), Peace and Justice Studies (advisory board)
- Elliot Neaman: Dept. of History (former department chair), European Studies (Director), USF Full-time Faculty Association (former long-term president)

These collaborations are generally a win-win for the university and program. The program increases its student credit hours and offers interesting courses that serve the university writ large. Listing JSSJ courses in multiple different program major and minor checklists works well for students who can get the most "bang for the buck" by gaining access to a variety of disciplines and professors they would not normally encounter.

Are there any impediments to developing interdisciplinary research or connections to other programs?

Despite the beneficial collaborations mentioned above, for some individual full-time faculty there are challenges regarding interdisciplinary programs and the obligations they entail, such as:

- Multiple obligations and commitments become much more intense and burdensome for faculty involved in interdisciplinary programs.
- Programs often lack the support offered by departments because of the multiple commitments of faculty as well as program assistants.
- There is no reward, incentive, or buy-in, for faculty extending themselves to interdisciplinary programs.

Suggestions for improvement include the following:

- Work out solutions for team teaching (i.e., paying each faculty member 50% of the pay for a course is not a sustainable "solution").
- Acknowledge and reward faculty for extending themselves beyond program obligations.
- More administrative support for the interdisciplinary programs themselves.
- Continue to offer additional opportunities for paid grants to develop courses and curriculum.
- Clearly indicate an expectation for interdisciplinary affiliations if there is some strategic initiative involved (such as a major grant proposal).

Recruitment and Development

In what areas and specialties does the program wish to hire in the future? What is the rationale for recruitment in these areas?

In the past five years, the program has been very fortunate to have been able to recruit and hire two new faculty members (Bycel and Kroll-Zeldin) and one new staff member (Angel). Fiscally speaking, the primary reason the administration agreed to these hires is because JSSJ raised all of the necessary funds beyond the normal pay rate for teaching courses for CAS at a part-time salary rate. In order to sustain and grow JSSJ we need to ensure these positions, and the related salaries, are endowed. In addition, we want to endow a new faculty position, a chair in Holocaust and Genocide Studies.

The main challenge, explained above, is due to the limits placed on JSSJ by CAS in general and THRS specifically.

A second core challenge echoed by our JSSJ faculty has to do with having our own Program Assistant (PA) rather than share our PA with other programs and departments. For example, the current PA for JSSJ works 25% for JSSJ, 25% for the Thatcher Gallery, and 50% for THRS. Much of the work a full-time (i.e., 100% dedicated time) PA could do for JSSJ is often done by Hahn Tapper and Kroll-Zeldin, which hinders our ability to focus on less administrative actions.

Faculty also request smaller class sizes in part to handle the overwhelming number of behavioral problems and mental health crises of our students, better coordination of courses among full-time and part-time faculty within JSSJ to avoid overlap and cancellations within THRS, course releases for non-administrative service, more just distribution of office space, and more support from the Dean's office for scholarly work.

What are the anticipated retirements that need to be taken into account in long-range planning over the next five to ten years?

Our Sinton Visiting Professor, Lee Bycel, has shared that he will retire from teaching sometime soon. We are currently raising money to endow a full-time faculty position in Holocaust and Genocide Studies.

V. Departmental Governance

How is this program organized? Describe the program's governance structure and include in the appendices the existing governance documents.

We do not have overarching program by-laws or governance documents and thus operate on an ad-hoc basis within the guidelines of the USF Faculty Association (USFFA) and in response to the expectations of the administration. This said, we have specific policies regarding matters such as developing new courses, syllabi compliance, and more; in particular, for all JSSJ courses offered within THRS we follow the THRS department guidelines and rules. Beginning in August 2019, our program also has a Canvas site that houses our "institutional memory" for JSSJ in all formal capacities vis-à-vis written work.

There is an expectation of faculty participation in governance, how do faculty members in the program meet this expectation?

Though previous incarnations of the JSSJ program had annual meetings with members of our faculty advisory board (2008-12), the current structure is that Hahn Tapper, Kroll-Zeldin, and Angel have weekly JSSJ meetings together.

What is the term of the chair or director and how is he/she elected?

As we are a program and not a department, we have a directorship and not a chair. There is no current rotation for the directorship of JSSJ. This said, Kroll-Zeldin was be the Interim Director during the 2020-21 academic year, when Hahn Tapper was on sabbatical leave. Otherwise, he serves as the Assistant Director of our program.

How well is the program governed?

The Director does not have traditional authority, such as one might find in a university where there is no unionized faculty, especially in the hire, tenure, and promotion processes. However, the Director has the “power” to shape meeting agendas, influence program culture, play a role in hiring office staff, interview and recommend the hire of part-time faculty to the Associate Dean, represent the program at Arts Council meetings, and decide budgetary expenses for the program. In short, the Director has extensive administrative responsibilities. This said, since August 2018, many of these duties have been shared with the Assistant Director of JSSJ. Further, in the weekly meetings between Hahn Tapper, Kroll-Zeldin, and Angel, the meeting agenda is structured so that everyone has an equal ability to share whatever issues they want.

How is the work and administration allocated among individual faculty members?

The Director does the lion’s share of the administrative work while the Assistant Director assists as needed, especially, of course, during the 2020-21 academic year when he carried the full burden of these responsibilities as Hahn Tapper was on sabbatical leave. But they work much more as a team than in a “top-down” hierarchical manner.

Do all faculty members feel included in decision-making? How is participation in shared governance encouraged and valued?

The voices of full-time faculty members are given equal value in major decisions affecting JSSJ curriculum and programming. This said, there are only two full-time JSSJ faculty (Hahn Tapper and Kroll-Zeldin) and one full-time staff member (Angel).

How is leadership encouraged and developed, particularly among junior faculty?

This is achieved through representation of the program on various committees or assignments for the college and the university. Hahn Tapper and Kroll-Zeldin encourage, support, and implement ideas and initiatives of part-time faculty members. Yet because they are part-time we cannot require them to complete tasks outside of their normal part-time faculty duties per union directives. We also achieve this through structured mentoring with Hahn Tapper and Kroll-Zeldin meeting with part-time faculty regularly.

VI. Students

How many JSSJ minors are there? How many have you graduated previously?

Between August 2008, when we officially established the minor in Jewish Studies and Social Justice, and August 1, 2021, we graduated 43 minors. Currently, we have 13 minors, three of whom have already completed their JSSJ requirements (but have yet to graduate from USF), and five of whom will have completed their JSSJ requirements by the end of the fall 2021 semester.²⁰

What is the program looking for in its students?

Generally speaking, the program is looking for students who are intellectually curious about the materials that JSSJ faculty covers in their classes along with a willingness and open-mindedness to learn and engage these course materials. Crucially, we remain committed to a Jesuit-Catholic pedagogy of *cura personalis* (attending to/educating the *whole person*). Ergo, we seek students who are disposed to self-reflection and self-examination.

²⁰ See “Appendix D: JSSJ Minors (2008-21)” for more information.

Inasmuch as a substantial proportion of our curriculum wrestles with questions of interreligious and cultural conflict using interdisciplinary perspectives, we programmatically challenge our students to reflect on their positionalities, conditions of privilege and disadvantage, and their social relations in general, as dimensions of their JSSJ coursework. Such ideas are the core of our PLOs.

What kind of students is the program well suited to serve?

JSSJ faculty members offer courses on many different topics from various disciplinary points of view. Our program is suited to serve a diverse range of students who enroll in our classes because of reasons such as an interest in exploring specific course topics and/or the intersectionality of religion, race, gender, and ethnicity, or a personal connection with the Jewish tradition.

How does the program define “quality” in terms of admission to the program where relevant?

All admitted USF students can minor in JSSJ, so they are all qualified to be a part of our program.

Are there striking ethnic, racial and/or gender disparities among majors and non-majors taking courses in the program and USF students as a whole? If so, are there ways to attract those not normally attracted to the program?

Anecdotally, we would estimate that approximately half of JSSJ minors identify as Jewish. Of course, any USF student—regardless of their social identities—is welcomed into the JSSJ minor with “open arms.” Aside from this, the most accurate response to this question is that we are not aware of any. Because of the diverse ranges of courses that the program offers, USF students from any race, ethnicity, or gender will find something in our course catalogue that best speaks to them. We draw students from various backgrounds and walks of life.

In terms of recruiting students in general, JSSJ representatives, including the Director, Assistant Director, Rabbi-in-Residence, the Program Assistant, and current minors, regularly attend USF orientation fairs, where they set up a table with brochures for the promotion of the minor. These brochures not only feature information related to the program as a whole (such as courses that JSSJ offers), but also highlight events implemented by JSSJ. These gatherings attract a large number of students who are looking for new courses or exploring a better fit for their intellectual tastes. It is a great place for the program to recruit potential students. In addition, pre-pandemic, in fall 2019 and spring 2020, we had once/semester JSSJ information pizza lunches, which both minors and potential minors, attended, along with our Director, Assistant Director, Rabbi-in-Residence, our Program Assistant, and our part-time faculty. (We were able to offer this during the fall 2021 semester.)

Another initiative that the program takes in recruiting students is offering First Year Seminars. The Director, Hahn Tapper, regularly offers “Jews, Judaisms, and Jewish Identities” in this capacity. Not only does this JSSJ First Year Seminar give students a glimpse into what JSSJ and its faculty members do, but also it helps students create a strong connection with each other and with the faculty.

What efforts are made to create an intellectual and social climate that fosters student development and supports achievement of the program’s objectives (e.g., clubs, student chapters of professional organizations, etc.)?

As mentioned, beginning in fall 2019 we began having a beginning of the semester pizza lunch with current and interested minors; February 2020 continued this new once/semester event. In addition, all minors are invited to the pre-event dinners we have with guest speakers in the fall (annual Human Rights lecture) and the spring (annual Social Justice lecture), which also include full-time and part-time JSSJ faculty.

Our program does not have an official club or student chapter revolving around JSSJ. There is, however, a Jewish Student Organization (JSO), which focuses more on social and/or religious events rather than those deemed “more academic.” Prior to fall 2019 Hahn Tapper served as the student group’s official organization adviser, at which point Angel took on this role. In fall 2021 Rabbi Angel launched a new student group, Jews for Justice. (There is also Breaking Bread and the Binary.)

Do students affect policy and operations (e.g., student membership on program committees, representation at faculty meetings, etc.)?

The program welcomes students' comments and suggestions, but they do not have any official representation in the program.

How are program expectations communicated to students?

The Director (Hahn Tapper) and Assistant Director (Kroll-Zeldin) discuss the program expectations with JSSJ minors. As mentioned, the program attends the orientation fairs on campus where the program representatives communicate the program expectations to interested students.

Are students kept informed of their progress in meeting intended learning outcomes?

While it is not a requirement to keep students habitually informed of their progress in meeting each course's CLOs and PLOs (aside from stating such things in course syllabi), some faculty occasionally remind students of their progress in meeting the learning outcomes.

VII. Staff

Please describe the administrative support staff (program assistants, student assistants, etc.).

JSSJ has the following administrative support staff: one Program Assistant who dedicates 25% of her time to the JSSJ program. Our current Program Assistant (PA) is delightful, and quite capable of doing an excellent job completing her tasks in a successful and timely manner. However, as mentioned, because the PA only dedicates 25% of their time to JSSJ, we are severely limited in receiving assistance from this individual.

The usual administrative duties need not be elaborated, but the PA also serves as the public "face" of the program in a variety of capacities and thus must have an engaging personality to interact successfully with students, staff, faculty, and other parts of the university. It is really a considerable role to play for rather low wages (although the position does come with outstanding benefits). Our current PA (as well as most of her predecessors) promotes a friendly student atmosphere in the main office (which is actually the THRS office not the JSSJ office), pandemic aside. The PA also supports the department by attending college-wide events such as the major/minor fair, software training workshops, compliance seminars, and so forth.

We have asked the administration to have our own program PA—even offering to raise 100% of the money for this position—but have not yet been given permission.

What has been the turnover rate in these positions during the previous 5 years? If it is high, what steps have been taken to identify and address the problem?

The current PA began in the fall of 2019; the previous PA lasted little more than one semester; the PA before that lasted less than two semesters; and the PA before that was in her position for 4 years. We maintain that if we were able to have a PA for JSSJ who dedicated 100% of their time to JSSJ, the turnover in this position would be minimal.

What changes, if any, are underway to strengthen the staff support for the program's activities?

The trend in the College of Arts and Sciences is not to add or strengthen staff support for most departments and programs. Rather, PAs are often asked to take on responsibilities outside of their department or program. As stated, the current PA serves JSSJ (25%), the Thacher Gallery (25%), and THRS (50%).

What professional development and training opportunities are provided for the staff (evaluation and promotion, reclassification, opportunities to enhance/obtain skills, etc.)?

There are workshops offered through the Center for Information Technology that are relevant to the PA position. Also, Human Resources offers courses about “supervising students,” and other professional development selections. Opportunities for professional and personal development are offered by University Ministry, the Diversity Engagement and Community Outreach Office, the Mission Council, the Joan and Ralph Lane Center for Catholic Studies and Social Thought, the GoUSF Health Promotion, and other units throughout the university.

In today’s economic environment, there is very little opportunity for promotion within the levels defined by the staff union and reclassifying a position commonly requires going outside the college. For individual purposes, there is a tuition remission program in place for all full-time university employees. One of our previous PAs qualified for tuition remission at the graduate level, and pursued a professional degree.

VIII. Diversity and Internationalization

What steps has the program taken to ensure an environment that values diversity and supports all faculty, students, and staff? What factors facilitate or impede efforts to recruit members of underrepresented groups? What factors facilitate or impede the program’s ability to retain students and faculty from underrepresented groups once they have been recruited? Is there anything the university can do to help with recruitment and retention?

Although we have a relatively modest number of minors, and although the program has not embarked on any formal efforts to deliberately seek out the inclusion of underrepresented groups, the overall culture of both our program and the university writ large values and supports diversity in all of its expressions. Over the past decade, this has begun to translate into the demographics of our faculty hires and students. Thus, the past ten years has seen an increasingly diverse faculty (i.e., our part-time faculty) and student population. Our minors in recent years have exhibited a marked diversity in terms of race and ethnicity, class, and gender identifications. When one takes all of our faculty into account (full-time and part-time) our gender balance is equitable (vis-à-vis the gender binary). This said, in terms of ethnic and racial diversity, we have much room for improvement. Part of the challenge is that scholars of color are rare in Jewish studies writ large.

Challenges to, as well as strategies for, retention of students from minority backgrounds are the same as those for the rest of the university (e.g., financial stresses, levels of comfort/accessibility/familiarity with academic resources and advising support; expansion of support staff), but students often report benefiting from a general ethos in our program that is welcoming of diversity and supportive of students’ well-being and academic success. This culture has been significantly nurtured on a daily basis by our JSSJ faculty.

How have international issues been integrated into course content and the curriculum? Have students in the program taken advantage of study-abroad programs organized by USF or other institutions? Have faculty participated in international programs sponsored by USF or other institutions? Does the program have any international partnerships and collaborations with educational institutions and public or private sector organizations? What are the goals, priorities and challenges of the program in this area?

Our courses span a healthy coverage of international issues due to our courses’ attention to the experience and formation of ideas in relation to their cultural and geographical contexts (e.g., Africa, Europe, Middle East, transnational dynamics, and global politics). Roughly a quarter of our minors have participated in study-abroad programs, and a majority of our faculty have participated in or led international trips abroad, some of which have been sponsored by USF. Internationalization of faculty and student composition has not been a program focus; nor have there been any formalized and legal international partnerships and collaborations with organizations or educational institutions beyond those created by our faculty when implementing our own USF-accredited study abroad programs.

IX. Technology and Informational Resources

Describe how technology is used.

JSSJ faculty are generally content with the educational technology and support provided by USF. General use of word processing and the internet are required skills for minimum computer literacy for faculty. Most use Canvas as a classroom interface for conveying course materials, guidelines, assignments, and so forth. Several members of our program use Powerpoint, movies, and other video resources (YouTube, etc.). Additionally, although students are not instructed in basic computer skills, we encourage the use of online databases for research purposes. Although other centers on campus evaluate the effectiveness of particular technologies, most notably how they contribute overall to the delivery of course content, we in our program do not.

Describe how distance learning is used.

To date, very few CAS faculty members have designed and implemented distance learning courses. If we were to develop distance learning courses, whether for graduate or undergraduate credit, we would need additional resources, course-release time, and IT support beyond what is currently available.

What is the program's assessment of the library's holdings and services?

In general, we are pleased with the library. We have a library liaison who is willing to pursue and usually purchase books and DVDs that we request. Faculty must assume a more active role in this process to make this happen. The library staff is truly supportive and generous to our faculty and our students. It should also be mentioned that over the past five years the library's budget has been substantially reduced. This all said, there have been severe budgetary cutbacks to the library over the past two years.

X. Facilities

Please describe the current instructional and research/creative work facilities.

The program doesn't have a stand-alone office. (In theory, the JSSJ program office is the office where our PA resides.) Hahn Tapper and Kroll-Zeldin both have offices in the same building, Kalmanovitz Hall; however, they are on different floors. Angel's office is elsewhere on campus, in the University Ministry office. Generally speaking, both Hahn Tapper and Kroll-Zeldin think the individual offices are fine. Part-time faculty do not have offices (see below). Between fall 2014 and spring 2020, Hahn Tapper made his personal office the unofficial JSSJ office; during this time he shared his office with seven part-time JSSJ faculty. In 2020, Hahn Tapper attempted to see if Kroll-Zeldin could switch offices with the non-JSSJ faculty member whose office resides adjacent to his own. Unfortunately, the administration prohibited this process due to rules and regulations agreed to previously with the Faculty Association (i.e., the faculty union). Such a minor change would do wonders in creating the perception that JSSJ—as a program—has their own offices.

JSSJ faculty teach in classrooms located in many different buildings scattered throughout campus, including Kalmanovitz Hall, Cowell Hall, Lone Mountain, the Education building, etc. Classroom technology generally works well, but there can be glitches in computer access to classroom technologies, depending on the age and variegated nature of the system.

As for research facilities, USF's Gleeson Library has been responsive to individual faculty member's requests for books, journals, and films in specific fields of teaching and research. The library staff has also consistently organized library research workshops specifically designed for courses for any faculty who have requested it.

To what extent do these facilities meet the needs of the program? What additional facilities, if any, are needed in order to improve the quality of the programs or educational experiences being offered?

To faculty, it can seem as though allocations of classrooms are random without much attention to student-professor needs. For example, a seminar class of fifteen students will be located in a medium sized 40-student sized lecture hall. Or, for instance, in many classrooms there is no way to adjust chairs and tables to form a circle. This can make group work and student interaction difficult. A few classrooms have video cameras in them, which can be intimidating to some students and professors. This can make it challenging for faculty who are making efforts to create “safe/r spaces” for discussions on sensitive subjects, such as sexuality, race, and religion. Additionally, some classrooms (e.g., those in the School of Education building) have no temperature controls. When there is extreme heat, such as there has been over the last few years (e.g., over 100 degrees in San Francisco), it can be quite challenging for both students and professors. (From an administrative perspective, perhaps there are more 40-person classrooms than there are 40-person classes.)

Another strong need is for part-time faculty to have offices. As stated, several part-time faculty members share offices with full-time faculty; this is done on an informal basis. Between 2014 and 2020 Hahn Tapper shared his office with all of the JSSJ part-time faculty housed in THRS, as well as the Hebrew language professor. At a minimum, there needs to be a group office for JSSJ’s part-time faculty. Though this is generally a university-wide problem, some departments and programs have such resources. It would also be very helpful to have a seminar and/or conference room that would be designated for JSSJ to host colloquia, seminars, and perhaps most of all, to have a group space that would help create a consistent sense of community.

XI. Conclusions

What are the program’s strengths? What examples of long-term excellence, recent accomplishment, or improvement characterize the program’s recent history? In what ways could the program be considered a leader in its field?

Our program’s main strength is its distinction among American universities for explicitly linking Jewish studies together with social justice. Rooted in the idea that the personal is political (originally, one of the popular slogans of the 1960’s Feminist movement), our courses—including the core required courses for our minor—reflect the rich diversity of our specialties and multi-disciplinary approach to Jewish studies and marginalized communities. In fact, we are also distinct in the social justice-oriented focus of many of our courses, representing marginalized voices from within multiple communities rather than one community only. Thus, among Jesuit institutions in particular and American universities in general, we are leaders in the diversification of Jewish studies.

Further, by explicitly linking Jewish studies with social justice we are creating a new subfield within Jewish studies, and by offering courses and events both “In the Classroom” and “Beyond the Classroom” we are overtly linking “classroom ideas” with “real life” application, thereby asking students to internalize the ways in which their own identities play a role in shaping the world.

As for the strengths of areas of expertise of the JSSJ faculty, we are trained in African American studies, Anthropology, American Pop Culture, Arabic language, Architecture, Art, Christian studies, Comparative Literature studies, Cultural Anthropology, Cultural studies, Decolonial/Postcolonial studies, Ethics, European studies, Feminist studies, French studies, German Studies, Genocide studies, Hebrew language, History, Human Rights, Jewish studies, Middle Eastern studies, Museum studies, Peace and Conflict studies, Performing Arts, Politics, Race Theory, Refugee studies, Religious studies, Sexuality and Queer Theory, Sociology, Theological studies, and more. With the affiliations each faculty member brings to the program, our curriculum of classes provides a wide range of possibilities for students to fulfill multiple core requirements as well as helps to expand networks into other departments, programs, and disciplinary areas. All faculty were hired for their substantial teaching experience and their terminal degrees, which include doctorates in Anthropology, Comparative Literature, Education, Ethics, Holocaust and Genocide studies, Interdisciplinary studies, Religion, Religious studies, and Theology. In addition, two of our faculty are ordained rabbis. Our gender diversity has improved a great deal over the last ten years in particular, specifically within the context of our part-time affiliated faculty.

What changes have occurred in teaching, research and service in the field(s) over the past five years that have influenced the program's view of its role in the university and the field?

In terms of our program's limitations, recent changes linked to THRS have held us back more than any others. More specifically, take the following recent occurrence, looked at alongside the fact that most JSSJ courses are offered within THRS: THRS faculty maintain that the administration has taken a common path in academia, even among Catholic higher-education institutions—by de-emphasizing theology and religious studies, despite being a vital discipline located at the foundation of the university's mission. As it is, THRS services the core curriculum as a more or less ancillary dimension of USF's present-day vision of humanities education. The discussion (*supra*) about the minimal requirement of only having a single core THRS course—an extreme anomaly among North American Jesuit institutions of higher learning—is a clear structural impediment to the growth of the department, our ability to develop a major (and minor), and our power to make an impact as a disciplinary unit in the larger domains of theological and religious studies. With respect to the fields of Theology and Religious studies writ large, JSSJ courses within THRS have also been impacted by higher educational trends towards divestment from humanities, whereby low student numbers limit our advanced course offerings. In addition, our teaching, research, and service has been impacted by the increasing politicization of religion in mainstream discourses, as well as calls for diversification and intersectionality-based inquiry in higher education, which our teaching, research, and service has been increasingly and conscientiously engaging.²¹

As for JSSJ changes irrespective of our relationship with THRS, over the past five years we have grown exponentially. As such, with this growth, we have been able to build upon our success and create more success (e.g., from adding two faculty to JSSJ in fall 2018 to adding a new Rabbi-in-Residence in 2019). This growth cannot be overstated. Nonetheless, with the reduction in course offerings in THRS, JSSJ has subsequently had far fewer course offerings in the last few years. For example, you will note that in 2017-18, 2018-19, and 2019-20 we offered 34, 34, and 33 JSSJ courses, respectively, most of which were offered through THRS. In 2020-21, however, we only offered 24 courses. As we are scheduled to offer only 12 JSSJ courses in fall 2021, it seems as if 2021-22 will repeat the same number of courses offered in 2020-21. This significant drop in JSSJ offerings is due to the larger drop in CAS courses at USF and the decrease in course offerings through THRS.

What changes have taken place in the relationships between the field and other related fields? What has been the impact, if any, of interdisciplinary studies, international studies, area studies, experiential and service learning, distance learning, and technological change?

As mentioned above, our program is strong in our capacity to offer courses across multiple disciplines and fields. This provides a sound basis for our ability to either cross-list courses or have them count as requirements and/or electives with other departments and programs.

There are six courses in particular that speak to experiential learning: “Honoring Our LGBTQIA Elders,” “Beyond Bridges: Israel-Palestine,” “Holocaust and Genocide,” “Jews, Judaisms, and Jewish Identities,” “Social Justice, Activism, and Jews,” and “Queering Religion.”

²¹ When it comes to our undergraduate program, practically speaking the primary purpose for THRS is to serve the core, offering Core D-2 THRS and Core D-3 Ethics courses. Of the 27 Jesuit universities and colleges in the United States, USF has the absolute lowest number of required THRS courses for undergraduates: one. Whereas previously in USF history students were required to take three THRS courses, thus allowing THRS to create gateway courses and prerequisite courses required before taking upper division courses, since the core curriculum was revamped in 2002 THRS has had to create core courses only (which, by definition, means no upper division courses). To make matters more challenging, core courses can be taken at any time. Many advisors even suggest that their students should not take THRS courses until their senior year. At the same time, it is common for students in THRS courses to tell THRS professors that they would have majored in THRS if they had known about how rich the program is earlier in their undergraduate career. THRS has low numbers of majors and minors partially due to their not having the option of taking upper level THRS courses, classes that go more in depth than core courses. (As stated, by definition, all core courses need to be taught to a generalized and not specialized audience; e.g., a core course cannot have a pre-requisite.) See 2018 THRS APR Self Study for additional information related to the information provided in this paragraph.

Are there differences between the program's view of its role and college/school and university expectations for the program?

Yes. JSSJ is ready to outgrow its former skin. That is to say that JSSJ has grown leaps and bounds since August 2007 and we are now firmly ready to be re-established as an on-campus Center (see below, "Comprehensive Plan for the Future").

How would the faculty describe the morale and atmosphere within the program? Does the program enjoy the kind of collegial relationships between its members that are conducive to sustaining and enhancing its excellence?

The morale among JSSJ faculty is as high as it's ever been (pandemic aside); it is collegial, supportive, and full of energy. Further, the addition of our new Rabbi-in-Residence has significantly raised our profile well beyond CAS, to the entire university and beyond.

Additional efforts to shape JSSJ's morale have also been enhanced by the following pre-pandemic events: May 2019 end-of-year JSSJ faculty dinner; August 2019 beginning-of-the-year "Pedagogy of Social Justice" workshop; and an October 2019 JSSJ faculty gathering at Hahn Tapper's house during the Jewish holiday *Sukkot*, which families and partners were invited to.

What are the program's weaknesses? Where could the program most improve? What challenges or obstacles make it difficult to overcome these weaknesses? What further challenges do the faculty foresee in the coming years?

JSSJ has one major challenge, and without the support of the administration we cannot overcome it and thereby move forward with our plans of growth (see "Autonomy and Independence," immediately below). In addition, we have a number of tangible ways we can improve, develop, and strengthen our program.

→ *Autonomy and Independence.* The biggest thing holding us back right now is our structural inability to grow our program in terms of JSSJ courses. Most JSSJ courses are offered through THRS. This is more of a historical fluke than anything else; as mentioned, the JSSJ Director between 1977-1996 was not housed in any department, the JSSJ Director between 1997-2006 was housed in History, and the Interim Director between 2006-07 was housed in English. JSSJ has only been housed in THRS since 2007 because the JSSJ Director is housed in THRS, not because there is an inherent link between Jewish studies and THRS. Because of THRS's own limitations, which have nothing to do with JSSJ, JSSJ has been subsequently limited.

JSSJ should become an independent program—separate from THRS—that is supervised within the College of Arts & Sciences. Structurally speaking, JSSJ should also have its own course code (i.e., JSSJ). Jewish studies, as a field, is inherently interdisciplinary, and in no way is something Jewish only insofar as it is linked to theology or religious studies. Having our own course code would allow JSSJ courses to exist, structurally speaking, in a similar manner to SII (St. Ignatius Institute) and their course offerings. This would benefit JSSJ, THRS, and make things much easier for both. It would also clarify for those at USF and beyond how JSSJ is *not* only studied through the academic lens of religion.

But our needed independence in terms of JSSJ courses is only one reason to become independent of THRS. In addition, JSSJ has now grown by leaps and bounds; we have outgrown our previous identity and need to have the autonomy—within CAS—to run all of our programs and events outside of THRS (see below, "Comprehensive Plan for the Future"). We have many plans to increase our offerings for students, both inside and outside the classroom.

→ *Long-term Sustainability with Staff and Faculty.* Since 2007, when the current Swig JSSJ Program Director began working at USF, it has been a challenge to grow the program (despite our amazing successes!). First and foremost, until 2018-19, there was only a single full-time JSSJ faculty member, the Director. From 1997-2006, for example, the previous Swig Program Director had a 40 hr./wk. Program Assistant who worked on Swig Program-related tasks only. (As stated, beginning in 2018-19, JSSJ secured a second full-time faculty member, who also serves as the Swig Program Asst. Dir, as well as a long-term Visiting Professorship, the Sinton Visiting Professor in Holocaust, Genocide, and Refugee Studies. Beginning 2019-20, JSSJ secured a Rabbi-in-Residence.)

Between 2007-18 all of the Swig Program faculty—but one—were adjunct or part-time faculty. Although we secured a second full-time JSSJ faculty member in fall 2018, since then, and for the foreseeable future, most of the JSSJ faculty will continue to be part-time faculty. It is quite difficult to create a sustainable academic program with part-time faculty because the nature of such positions is that such individuals are commonly looking for full-time employment. Having full-time faculty ensures that student-faculty, faculty-faculty, and faculty-staff relationships can be established and developed in a sustainable manner, something critical to the health and growth of any organization, let alone an educational one aimed with “changing the world from here.” It would also ensure that JSSJ courses can be offered regularly. This is incredibly important as we have developed some of the most popular courses in the College of Arts & Sciences. Offering JSSJ courses regularly with ever-changing part-time faculty (i.e., finding new part-time faculty regularly) has taken up significant time for the JSSJ Director.

Further, given our growth, we need to have a Program Assistant who works for JSSJ 100% of the time. This will enable us to continue our growth (see below, “Comprehensive Plan for the Future”).

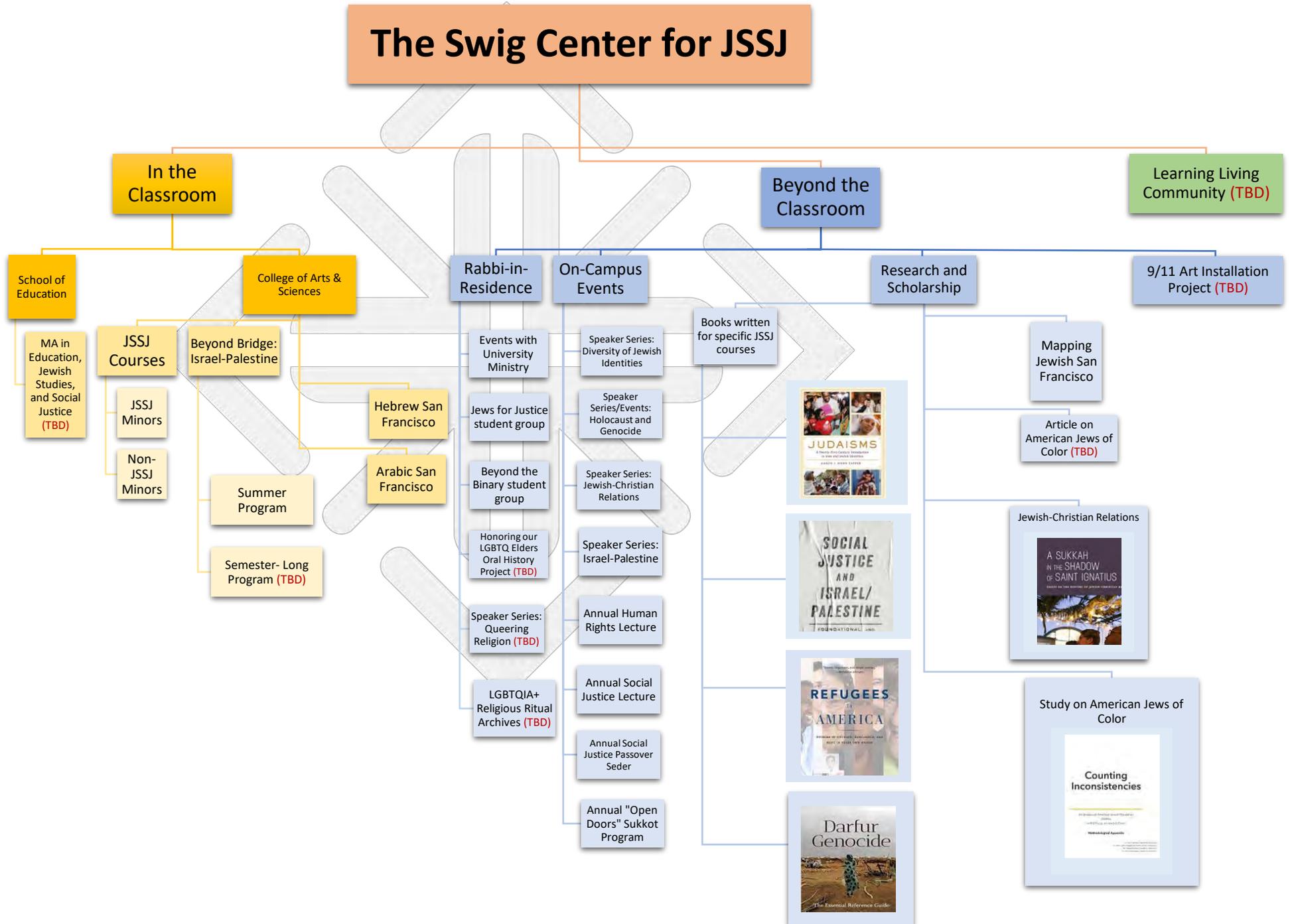
 *Explain what we do and who we are.* It has been a challenge to successfully communicate our unique value to the campus and the Bay Area communities. Likewise, it has been a challenge for USF faculty, staff and students, as well as off-campus Bay Area communities, to know who we are and what we do. At USF it is not uncommon for faculty, staff, and students on campus to misunderstand what we do. In fact, this misunderstanding can also be found among members of the USF administration. With assistance, we can better explain what we do to the USF campus and off-campus Bay Area communities, which, I believe, has the potential to strengthen our program in significant ways. More to the point, if we are able to become a stand-alone program irrespective of THRS this will no longer be as significant a problem on campus.

Here is one example of ways we are misunderstood by other CAS faculty. In 2014, CAS launched a new department, Critical Diversity Studies (CDS). As soon as Hahn Tapper learned about the program, he contacted the CDS Director. Because CDS was designed for students to choose one of five tracks, Hahn Tapper suggested that JSSJ could also be a new potential track that would align with the CDS department’s PLOs. Currently, these five tracks are: African American studies, Asian Pacific American studies, Chic@n@ and Latin@ studies, Gender and Sexualities studies, and Comparative Diversity studies. In pursuit of this endeavor, over the course of five years, between 2014-2019, Hahn Tapper contacted each of the first three CDS Directors. None were tangibly interested in his proposal. Hahn Tapper met each request to provide them with relevant materials, explaining the linkages between JSSJ and CDS in turn, to no avail. The third Director in particular wrote Hahn Tapper that if Jewish studies was permitted as a track in CDS then Islamic studies and Catholic studies would soon follow. After attempting to explain the foundational ways that Jewish studies exists in the academy writ large and how at USF in particular it is quite different than Islamic studies and Catholic studies, the CDS Director agreed to meet with him in person. In their conversation, it became clear that because many think that Jews are monolithically White, and because many think that the Jewish identity is a religious identity only (as opposed to Judaism and/or Jewishness also being a culture, ethnicity, nation, race, or a number of other categories of social identities), the perception was that asking JSSJ to be a CDS track was akin to asking to have an added track in “White studies.” (Needless to say, we do not consider JSSJ to be akin to White studies.) After five years of attempts to integrate JSSJ into CDS, no further efforts have been made since spring 2019. This is unfortunate, as JSSJ could be a truly interesting track in CDS, thus giving CDS students yet another option in their major. This would also benefit JSSJ, with more students learning about potential CAS offerings in this program. Aside from adding JSSJ as a track within the CDS program, one way to move away from this misunderstanding is by creating a JSSJ course code, thereby disentangling it from THRS.

XII. Comprehensive Plan for the Future

The Swig Center for Jewish Studies and Social Justice

The Swig Center for JSSJ



The Swig Center for Jewish Studies and Social Justice

We want to relaunch our program as the Center for Jewish Studies and Social Justice in fall 2023, which will involve an expansion of our current programs and course offerings, and the establishment of new programs and course offerings.

Please indicate the program's integrated plan for improvement over the next 5 years (curricular, research, facilities, faculty recruitment and development, diversity goals, etc.). What are the core objectives and priorities and what is the sequence of action to be taken for each item? How will the program position itself, given the changes likely to take place within the discipline over the next 5 to 10 years? What opportunities exist to extend and build on present strengths and what are the major obstacles that impede the program's progress? What improvements are possible through reallocating existing resources? What improvements can only be addressed through additional resources?

(1) "In the Classroom"

College of Arts & Sciences

JSSJ Courses. We have more than 37 JSSJ current course offerings. Although we have future plans to offer additional courses (e.g., Antisemitism and Intersectionality [Hahn Tapper] and Jerusalem: A Nexus of the World [Kroll-Zeldin]), there is currently a freeze on creating new courses as well as hiring new faculty, part-time or otherwise (although the latter freeze is beginning to thaw).

We also want to formally add four courses that have been permitted to be Jewish studies courses on an ad hoc basis: three HIST courses, Late Modern Europe (previously taught by JSSJ faculty Elliot Neaman), The Classical Mediterranean World, 1200 B.C. to 31 A.D., and Modern German History; and the THRS course Pagans, Christians, and Jews. This will officially add four more courses to the JSSJ offerings, bringing our total number of offerings to 41.

JSSJ Minors - As of August 10, 2021, we have 13 current minors, and have graduated 43 others. We plan on continuing our growth in this area. See "Appendix D: JSSJ Minors (2008-21)" for more details.

Non-JSSJ Minors - We propose that a specific number of JSSJ courses (including, but not limited to, all of those listed in THRS) become independent; they should be given the course catalog code JSSJ (i.e., similar to HIST, POLS, THRS, etc.). They should be independent of the THRS department. Such JSSJ courses would exist, structurally speaking, in a similar manner to SII (St. Ignatius Institute) courses. This would benefit JSSJ, THRS, and make things much easier for both.

Beyond Bridges: Israel-Palestine. BBIP Summer Program - As stated, we offered a three-week iteration of this intensive study abroad program in summers 2010, 2011, and 2012. For the first time since summer 2012, the USF administration was permitting us to relaunch the summer BBIP program in a two-week iteration in summer 2020. Due to the worldwide pandemic this program was cancelled. We plan on offering this study abroad program again as soon as we are able.

BBIP Semester-Long Program (TBD) - We are in the nascent stages of developing a semester-long study abroad program based in Jerusalem. Students would take 1-2 courses at the Hebrew University of Jerusalem, which is an Israeli university, 1-2 courses at Al-Quds University, which is a Palestinian university, and 2 courses with BBIP in conjunction with the USF Center for Global Education. In 2011, we had a signed Memorandum of Understanding (MOU) from the Vice-Provost of Hebrew University's Rothberg International School as well as a MOU from the Dean of the Faculty of Arts of Al-Quds University. In 2011-12 we began concretizing this semester-long program. However, in fall 2012, once the summer 2013 iteration of BBIP was cancelled by the USF administration, we put the idea for the semester-long program on the back burner. A program like this, in which study abroad students would take courses both at an Israeli university and a Palestinian university simultaneously, while also taking a course from an American-accredited university—with the intention to help students make sense of the context of Israel-Palestine through an immersion course steeped in experiential education—has never been offered in the Middle East. Such a program would be groundbreaking.

Hebrew San Francisco: Ulpan. Summer 2021 was the 24th consecutive iteration of this intensive three-week Hebrew language program. The program runs from 9am-2pm, Monday through Friday, and in summer 2021 we offered six different levels of Hebrew language instruction. In summer 2019 we had 58 students, in summer 2020 we had 66 students, and in summer 2021 we had 64 students. For more information, see [here](#) and see “Appendix C: Hebrew San Francisco: Ulpan and Arabic San Francisco.”

Arabic San Francisco. Summer 2020 we launched Arabic San Francisco, an intensive three-week Arabic language program that initially offered two courses, level one and level two of Palestinian Colloquial Arabic. We had 14 students our pilot summer. In summer 2021 we had had 25 students, and offered three levels of instruction. We have projections to have 50 students enrolled, and four levels of instruction available, by our fifth summer (2024). For more information, see [here](#) and see “Appendix C: Hebrew San Francisco: Ulpan and Arabic San Francisco.”

School of Education

Master’s Degree in Education, Jewish Studies, and Social Justice (TBD). The goal of this new MA program is to train a new generation of educators to shape systemic change around equity, social justice, and human rights in Jewish-identified educational contexts. At the moment, this is a nascent idea that has been discussed with a handful of CAS and SOE faculty only.

(2) Beyond the Classroom

Rabbi-in-Residence

Rabbi Angel has a unique Jewish and LGBTQIA+ ministry, which offers opportunities each semester for students, staff, and faculty to explore Jewish ideas and participate in multifaith and/or social justice activism.

Events with University Ministry - These events include the annual University Ministry retreat, the annual Qmmunity-Spectrum retreat for LGBTQ+ students, “Bagels with the Rabbi” for faculty and staff, a Spiritual Support group for Caregivers, an interfaith book club with a focus on works that deepen our shared understanding of Judaism and Catholicism, and the countless events that take place throughout the school calendar, whether linked to annual holidays and commemorations or current events, that necessitate the multifaith and interfaith communities to come together. For example, in fall 2019, among the other events she participated in were the annual Mass of the Holy Spirit and an impromptu interfaith vigil in support of DACA students.

Jews for Justice (student group) - Angel officially advises three student-led organizations, one of which is the Jewish Student Organization (JSO). JSO hosts regular events each month that include Shabbat dinners, holiday gatherings, and social justice activism events on campus and in conjunction with other college campuses in San Francisco (e.g., SFSU). In 2019-20, Rabbi Angel met weekly with the JSO student leadership team and on occasion hosted Shabbat in her home off campus. In fall 2020 Angel established a second student-led organization, Jews for Justice.

Beyond the Binary (student group) – The third student-led organization that Angel officially advises is Beyond the Binary. This group hosts a weekly lunch that brings together students of all faith backgrounds, or with no faith background, who identify as LGBTQIA+ or allies for socializing and community building, all of whom are spiritually and religiously curious. This group creating spiritually inclusive spaces for queer and gender non-conforming folks to meet each other and support one another in myriad ways. (A noticeable number of the founders of this student group, formed in fall 2019, Angel’s first semester on campus, took her course, “Queering Religion.” Beyond the Binary, though an independent student group, is affiliated with the JSSJ program as well as University Ministry.)

Honoring LGBTQ Elders Oral History Project (TBD) - Beginning in fall 2020, JSSJ offers a once/year community engaged learning course (formerly Service Learning) called Honoring Our LGBTQIA Elders. This course brings undergraduate students together with people 60 years old and over—all of whom self-identify as lesbian, gay, bisexual, transgender, queer, intersex, and/or asexual—in order to learn about their history, struggles, and successes during their life journey, especially those events directly linked to these particular social identities. As part of this course, Angel guides students in preparing oral histories and ethical wills meant to transmit and celebrate the legacies

of this aging population, all of whom have personally contributed to and witnessed the liberation of gay and lesbian, bisexual, and transgender people, with the recognition, of course, that there is still a tremendous way to go in eradicating systemic racism and discrimination, which disproportionately impact people of color. The stories must be studied, told, and used to continue the pursuit of equality and justice for all. Angel is gathering them together, intending to create an online website to store these treasures at some point in the next few years.

Speaker Series - Queering Religion (TBD) – Post-pandemic, Angel plans to moderate a series of guest experts in the field of “Queering Religion.” San Francisco and the Bay Area at large are home to a diversity of LGBTQIA+ religious and spiritual practitioners including lesbian rabbis, Episcopal trans priests, gay ministers, queer dharma teachers, Two Spirit guides, and gay liturgical poets and Midrashists. Each guest speaker will bring insights and lessons regarding how to create radical inclusivity within an array of religious traditions.

LGBTQIA+ Religious Ritual Archives (TBD) - Many of the most powerful events in a LGBTQIA+ person’s life—such as one’s passage into adulthood, the onset of puberty and its incumbent choices, the awareness of one’s gender and sexual identity and one’s coming out, leaving home, gender transition, and more—were not celebrated in traditional Judaism nor most non-Jewish religious communities. However, LGBTQIA+ clergy and lay people today are reconstructing ages-old ceremonies, creating new rituals. With churches and temples becoming more intentionally welcoming and inclusive, there is a growing need for more resources for these critical life cycle events, those marginalized and ignored for millennia. Within a few years, Angel and her students will begin cataloging and archiving LGBTQIA+ materials used for these ritual purposes, creating a library that can be used as a Resource for congregations looking for rituals and religious language to celebrate and endure life in all its varieties and variances.

Jews and Jewish Studies at USF: Events

In the heart of one of America’s most successful cities and regions, we offer **extraordinary educational courses, events, and experiences** for Jews and non-Jews alike.

On-Campus Events

We plan to continue offering the following events:

- *Speaker Series - Diversity of Jewish Identities*
- *Speaker Series - Holocaust and Genocide*
- *Speaker Series - Jewish-Christian Relations*
- *Speaker Series - Israel/Palestine*
- *Annual Human Rights Lecture*
- *Annual Social Justice Lecture*
- *Annual Social Justice Passover Seder*
- *“Open Doors” Sukkot Program*

For a list of the events offered in these particular categories, between fall 2008 and spring 2021, see “Appendix B: Beyond the Classroom Events.” This list will give readers a sound understanding of the focus of each specific program and/or speaker series on this list. Further, see [here](#), our official JSSJ YouTube channel, which has 49 closed captioned-recordings of events held between 2012-21, the only archive of this kind at USF.

Research and Scholarship

Books written for specific JSSJ courses.

Judaisms - In June 2016, the University of California Press published *Judaisms: A Twenty-First-Century Introduction to Jews and Jewish Identities*, written by Hahn Tapper. This thirteen-chapter book was primarily written for use in the university classroom in a 15-week semester. The original intention for writing this book was to use it as the core text for THRS 130 Jews, Judaisms, and Jewish Identities (as well as THRS 195 First Year Seminar: Jews, Judaisms, and Jewish Identities), and a core text for THRS 125 Social Justice, Activism, and Jews, which we have been doing since fall 2016. For more information about this book see [here](#); for additional supplementary resources, including “Key Terms,” “Time of Major Texts,” “Activities,” “Notes,” “Chart of Movements,” and a “Sample syllabus,” scroll to the very bottom of this same webpage.

Social Justice and Israel/Palestine - In July 2019, the University of Toronto Press published *Social Justice and Israel/Palestine: Foundational and Contemporary Debates*, co-edited by Hahn Tapper (and Mira Sucharov). With 22 essays written by 23 contributors, this eight-chapter book is a core text used in THRS 237 Social Justice and the Israeli-Palestinian Conflict. For more information about this book, see [here](#).

Refugees in America - In September 2019, Rutgers University Press published *Refugees in America: Stories of Courage, Resilience, and Hope in their Own Words*, written by Lee Bycel. With interviews conducted by Bycel with eleven refugees, each chapter of this book focuses on an individual from a different country, from a 93-year-old Polish grandmother who came to the United States after surviving the horrors of Auschwitz to a young undocumented immigrant from El Salvador who became an American college graduate, despite being born impoverished and blind. This book is a core text used in THRS 236 Refugees: Justice and Ethics. For more information about this book, see [here](#).

Darfur Genocide - In March 2020, ABC-CLIO published *Darfur Genocide: The Essential Reference Guide*, edited by Alexis Herr. This important reference work offers students a comprehensive overview of the Darfur Genocide, with roughly 100 in-depth articles by leading scholars on an array of topics and themes and more than a dozen key primary source documents. As the first reference guide on the Darfur Genocide, this text enables readers to explore an array of critical topics related to the atrocities in Sudan. This book is a core text used in THRS 136 Holocaust and Genocide. For more information about this book, see [here](#).

Other JSSJ scholarship includes the following:

Jews of Color Study - In May 2019, in partnership with the Jews of Color Field Building Initiative and the Concentration in Education and Jewish Studies at the Stanford University Graduate School of Education, JSSJ published an important new study, “Counting Inconsistencies: An Analysis of American Jewish Population Studies, with a Focus on Jews of Color.” One can access this study [here](#).

Mapping Jewish San Francisco - Established in December 2017, Mapping Jewish San Francisco Bay Area is a multimedia, digital archive of the Jewish San Francisco Bay Area that will bring its history to life. This project seeks to preserve the rich Jewish history and present of the San Francisco Bay Area by making it accessible to the public. While the region’s rich Jewish history has been well preserved in archives and scholarly research, there is no centralized digital platform dedicated to making the history of Jewish San Francisco widely accessible. Using cutting-edge digital technologies that will stimulate new research, teaching, and community engagement throughout San Francisco and beyond, we will digitally archive the history of Jewish San Francisco in an interactive format that allows people to explore the city’s Jewish past and present. Currently we have one on-line installation, “The House of Love and Prayer: A Radical Jewish Experiment in San Francisco,” and shortly we will have a second, “Out of Egypt: The Karaite Journey from Cairo to the San Francisco Bay Area.” See [here](#) for the project’s website, and see “Appendix F: Mapping Jewish San Francisco” for more information.

Jewish-Christian Relations Speaker Series - In 2020, together with the Joan and Ralph Lane Center for Catholic Social Thought and the Ignatian Tradition, via the University of San Francisco Press, JSSJ co-published our first book, *A Sukkah in the Shadow of Saint Ignatius: Essays on the History of Jewish-Christian Relations*. Edited by former JSSJ part-time faculty member Jeremy Brown, and with an Introduction co-written by Hahn Tapper and Erin Brigham, the Director of the Lane Center, this book contains three essays from the 2017 and 2018 Jewish-Christian Relations Speaker Series. More specifically, the essays are: “The ‘Embarassing’ Bible: Ancient Jews and Christians on the Disappointment of Scripture” by Eva Mroczek, “Infancy Stories of Jesus: Apocrypha and *Toledot Yeshu* in Medieval Europe” by Natalie Latteri, and “Jewish Historical Testimony at the Table of Christian Hospitality” by Jeremy Brown.

9/11 Art Installation (In progress and TBD)

Spearheaded by Israeli artist and sculptor Raffael Lomas and Israeli architect Yaron Kuperstock, we are working with Bay Area-based families connected to the horrific and traumatic events of September 11, 2001, to together create a living art installation that will be housed on the USF campus. After years of efforts, we recently procured two boxes of metal artifacts from the destroyed buildings. The sculpture we aim to create will combine trees with human-made metal, a new symbol of the growth and strength that can be reincarnated from that which we previously perceived as lifeless. In spring 2018, Lomas and Kuperstock worked with a group of USF undergraduate students as part of the students’ course work to start the project in earnest. A short film of the project can be watched [here](#). See “Appendix G: 9/11 USF Art Installation” for more information.

(3) Living-Learning Community (TBD)

Currently, USF has five Living-Learning Communities, all of which “provide undergraduate students an opportunity for deeper, more meaningful, and connected learning in a shared residential and academic environment. Students in these communities are enrolled in a common set of courses and live together in a designated residential setting.” We have nascent plans to establish a new Living-Learning Community rooted in the ideas and ideals of JSSJ. See [here](#) for more information.

NOTE: One of the most important structural needs in our plans to expand the JSSJ program into a JSSJ Center is to have a Program Assistant who will work for JSSJ 100% of the time.

Action Plan Summary

1. Three new endowed positions.

We plan on raising the capital to endow the position for a chaired professorship in Contemporary Jewish Studies, who will also serve as the Asst. Dir. of the JSSJ program (i.e., Oren Kroll-Zeldin) as well as a chaired Rabbi-in-Residence (i.e., Camille Angel). Aside from these two endowments, we also plan on raising the capital for an entirely new position on campus, a new Chair in Holocaust and Genocide Studies. In addition, we plan on hiring a new full-time Program Assistant.

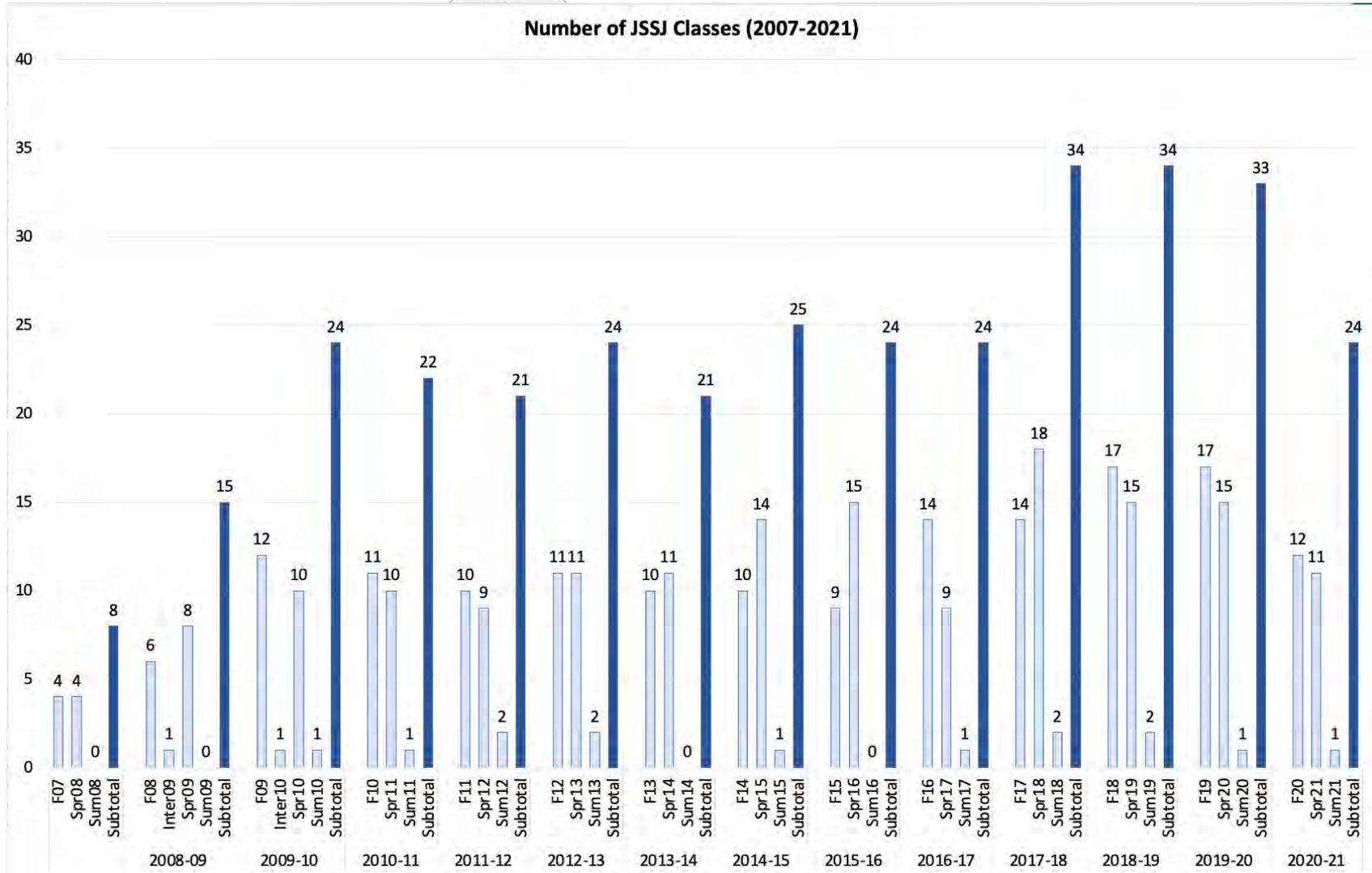
2. New Physical space for the Center for Jewish Studies and Social Justice

Though it is not reflected on the visual representation of the JSSJ Center found previously, a longer-term plan for our program is to procure a physical space for our Center, whether in a previously-existent building on campus or in a new building immediately adjacent to campus that is not currently being used in this capacity.

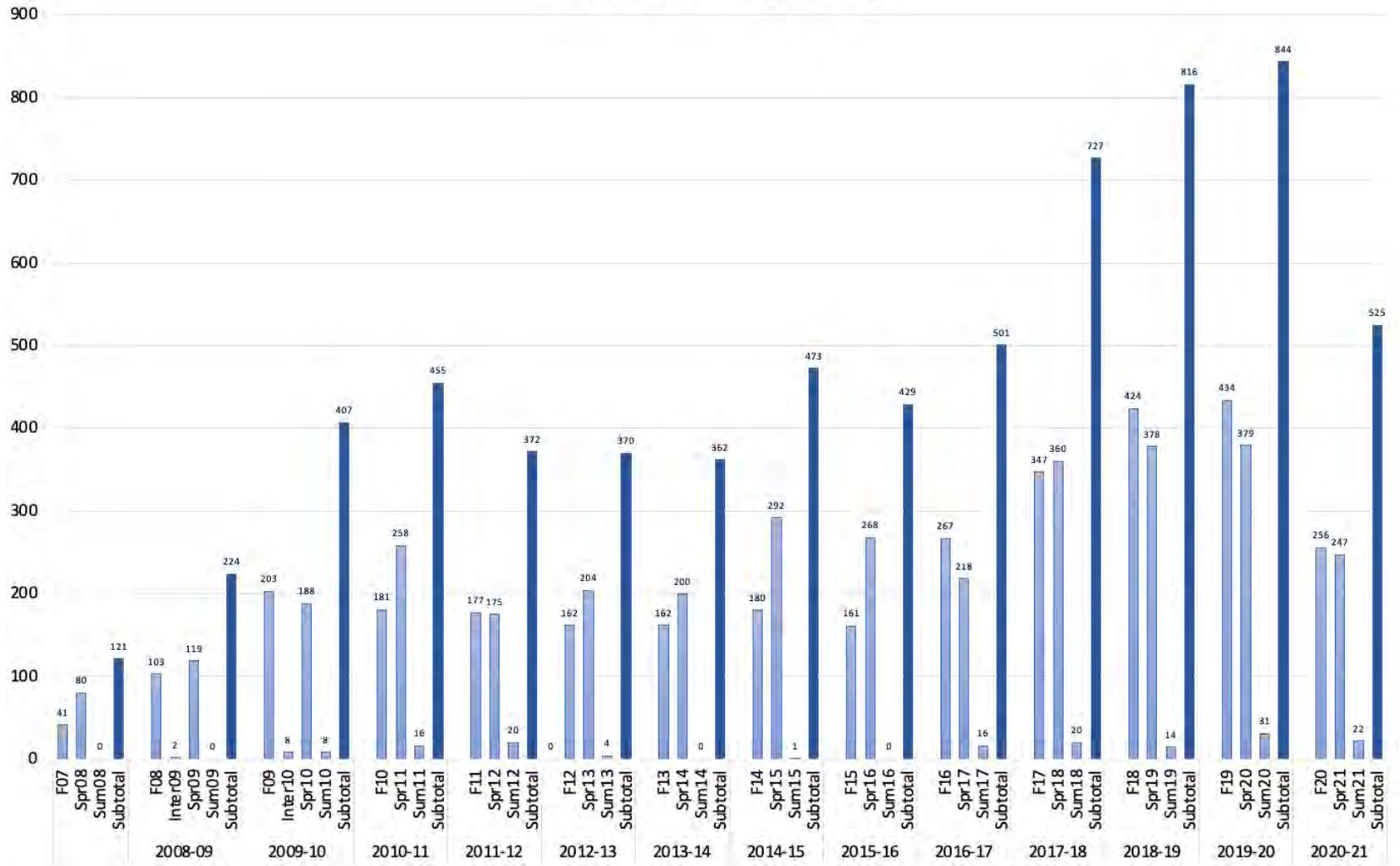
In expanding our current program into a Center, we are ensuring the long-term stability of our current full-time JSSJ faculty, adding a new full-time JSSJ faculty and PA, which will allow us to be able to:

- maximize our impact
- further educate the community about the Jewish people, social justice, and human rights
- create a space for our students to come to terms with who they want to be and how they will get there (in other words, how they will “change the world from here” beyond USF).

Appendix A: Growth of JSSJ Classes and Student Enrollment



Number of JSSJ Students (2007-2021)



| | No. of JSSJ Classes | No. of Students in JSSJ Classes |
|-----------------|---------------------|---------------------------------|
| 2007-08 | | |
| F07 | 4 | 41 |
| Spr08 | 4 | 80 |
| Sum08 | 0 | 0 |
| <i>Subtotal</i> | 8 | 121 |
| 2008-09 | | |
| F08 | 6 | 103 |
| Inter09 | 1 | 2 |
| Spr09 | 8 | 119 |
| Sum09 | 0 | 0 |
| <i>Subtotal</i> | 15 | 224 |
| 2009-10 | | |
| F09 | 12 | 203 |
| Inter10 | 1 | 8 |
| Spr10 | 10 | 188 |
| Sum10 | 1 | 8 |
| <i>Subtotal</i> | 24 | 407 |
| 2010-11 | | |
| F10 | 11 | 181 |
| Spr11 | 10 | 258 |
| Sum11 | 1 | 16 |
| <i>Subtotal</i> | 22 | 455 |
| 2011-12 | | |
| F11 | 10 | 177 |
| Spr12 | 9 | 175 |
| Sum12 | 2 | 20 |
| <i>Subtotal</i> | 21 | 372 |
| 2012-13 | | |
| F12 | 11 | 162 |
| Spr13 | 11 | 204 |
| Sum13 | 2 | 4 |
| <i>Subtotal</i> | 24 | 370 |
| 2013-14 | | |
| F13 | 10 | 162 |
| Spr14 | 11 | 200 |
| Sum14 | 0 | 0 |
| <i>Subtotal</i> | 21 | 362 |
| 2014-15 | | |
| F14 | 10 | 180 |
| Spr15 | 14 | 292 |
| Sum15 | 1 | 1 |
| <i>Subtotal</i> | 25 | 473 |

| | | |
|-----------------|----|-----|
| 2015-16 | | |
| F15 | 9 | 161 |
| Spr16 | 15 | 268 |
| Sum16 | 0 | 0 |
| <i>Subtotal</i> | 24 | 429 |
| 2016-17 | | |
| F16 | 14 | 267 |
| Spr17 | 9 | 218 |
| Sum17 | 1 | 16 |
| <i>Subtotal</i> | 24 | 501 |
| 2017-18 | | |
| F17 | 14 | 347 |
| Spr18 | 18 | 360 |
| Sum18 | 2 | 20 |
| <i>Subtotal</i> | 34 | 727 |
| 2018-19 | | |
| F18 | 17 | 424 |
| Spr19 | 15 | 378 |
| Sum19 | 2 | 14 |
| <i>Subtotal</i> | 34 | 816 |
| 2019-20 | | |
| F19 | 17 | 434 |
| Spr20 | 15 | 379 |
| Sum20 | 1 | 31 |
| <i>Subtotal</i> | 33 | 844 |
| 2020-21 | | |
| F20 | 12 | 256 |
| Spr21 | 11 | 247 |
| Sum21 | 1 | 22 |
| <i>Subtotal</i> | 24 | 525 |
| 2021-22 | | |
| F21 | 12 | 299 |

| | JSSJ Classes | No. of Students |
|-----------------|--|-----------------|
| 2007-08 | | |
| F08 | Hebrew I | 7 |
| | Hebrew III | 1 |
| | Hebrew V | 1 |
| | Introduction to Judaism | 32 |
| <i>Subtotal</i> | 4 | 41 |
| Spr09 | Hebrew II | 6 |
| | Introduction to Judaism | 42 |
| | Religious Nonviolence and the Politics of Interpretation | 21 |
| | Jewish-Christian Relationship | 11 |
| <i>Subtotal</i> | 4 | 80 |
| Sum09 | 0 | 0 |
| <i>Subtotal</i> | 0 | 0 |
| <i>Total</i> | 8 | 121 |
| 2008-09 | | |
| F08 | Hebrew I | 12 |
| | Arabic I | 20 |
| | Arabic II | 14 |
| | Mod. Jewish Thought | 7 |
| | Jews, Texts, Social Justice Activists | 10 |
| | Jews, Judaisms, Jewish Id. | 40 |
| <i>Subtotal</i> | 6 | 103 |
| Inter09 | Facilitation Training: Wkng w/ Grps in Conflict | 2 |
| <i>Subtotal</i> | 1 | 2 |
| Spr09 | Hebrew II | 11 |
| | Arabic I | 1 |
| | Arabic II | 17 |
| | Jews, Judaisms, Jewish Id. | 21 |
| | Jews, Judaisms, Jewish Id. | 27 |
| | Directed Study - Israel/Palestine | 2 |
| | Jewish Lit & Cult/20th C. Euro | 35 |
| | Directed Study - Jewish Literature in German | 5 |
| <i>Subtotal</i> | 8 | 119 |
| Sum09 | 0 | 0 |
| <i>Subtotal</i> | 0 | 0 |
| <i>Total</i> | 15 | 224 |

2009-10

| | | |
|-----------------|---|-----|
| F09 | Hebrew I | 5 |
| | Hebrew III | 3 |
| | Arabic I | 22 |
| | Arabic I | 17 |
| | Arabic II | 13 |
| | Social Justice, Activism, and Jews | 29 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | Paris-Berlin | 29 |
| | Directed Study - Jewish Literature in German | 2 |
| | U.S. Middle East Policy | 25 |
| | Ancient Near East | 9 |
| | Muslims, Christians, and Jews in Med. Spain | 9 |
| <i>Subtotal</i> | 12 | 203 |
| Inter10 | Facilitation Training: Wkng w/ Grps in Conflict | 8 |
| <i>Subtotal</i> | 1 | 8 |
| Spr10 | Hebrew II | 4 |
| | Hebrew III | 1 |
| | Hebrew IV | 1 |
| | Arabic II | 13 |
| | Arabic II | 9 |
| | Arabic III | 1 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | Social Justice and the Israeli-Palestinian Conflict | 40 |
| | Jewish Lit & Cult/20th C. Euro | 41 |
| | Intl. Relations and the Middle East | 38 |
| <i>Subtotal</i> | 10 | 188 |
| Sum10 | Beyond Bridges: Israel-Palestine | 8 |
| <i>Subtotal</i> | 1 | 8 |
| <i>Total</i> | 24 | 407 |

2010-11

| | | |
|-----------------|---|-----|
| F10 | Hebrew I | 13 |
| | Hebrew IV | 1 |
| | Hebrew V | 1 |
| | Arabic I | 17 |
| | Arabic III | 17 |
| | First Year Sem.: Jews, Judaisms, Jewish Id. | 15 |
| | Jews, Judaisms, Jewish Id. | 26 |
| | Social Justice, Activism, and Jews | 41 |
| | Directed Study - Abraham's Vision Internship | 1 |
| | German Lit & Cult/1945-Today | 30 |
| | Historical Methods | 19 |
| <i>Subtotal</i> | 11 | 181 |
| Spr11 | Hebrew II | 13 |
| | Arabic II | 14 |
| | Directed Study - Arabic Short Stories | 6 |
| | Jewish-Christian Relationship | 41 |
| | Jews, Judaisms, Jewish Id. | 31 |
| | Social Justice and the Israeli-Palestinian Conflict | 40 |
| | Israeli-Pal. Conflict thru Literature and Film | 16 |
| | Paris-Berlin | 37 |
| | Historical Methods | 22 |
| | Govt./Pols. of the Middle East | 38 |
| <i>Subtotal</i> | 10 | 258 |
| Sum11 | Beyond Bridges: Israel-Palestine | 16 |
| <i>Subtotal</i> | 1 | 16 |
| <i>Total</i> | 22 | 455 |

2011-12

| | | |
|-----------------|---|-----|
| F11 | Hebrew I | 7 |
| | Hebrew III | 3 |
| | Arabic I | 21 |
| | Arabic III | 10 |
| | First Year Sem.: Jews, Judaisms, Jewish Id. | 16 |
| | Social Justice, Activism, and Jews | 22 |
| | Jews, Judaisms, Jewish Id. | 43 |
| | Directed Study - Judaism and Forgiveness | 1 |
| | German Lit & Cult/1945-Today | 33 |
| | Historical Methods | 21 |
| <i>Subtotal</i> | 10 | 177 |
| Spr12 | Hebrew I | 8 |
| | Hebrew III | 1 |
| | Arabic II | 10 |
| | Jews, Judaisms, Jewish Id. | 38 |
| | Social Justice and the Israeli-Palestinian Conflict | 38 |
| | Israeli-Pal. Conflict thru Literature and Film | 16 |
| | Paris-Berlin | 20 |
| | Historical Methods | 17 |
| | Intl. Relations and the Middle East | 27 |
| <i>Subtotal</i> | 9 | 175 |
| Sum12 | Paris-Berlin | 6 |
| | Beyond Bridges: Israel-Palestine | 14 |
| <i>Subtotal</i> | 2 | 20 |
| <i>Total</i> | 21 | 372 |

2012-13

| | | |
|-----------------|---|-----|
| F12 | Hebrew I | 8 |
| | Hebrew III | 2 |
| | Hebrew IV | 1 |
| | Arabic I | 15 |
| | Arabic III | 11 |
| | First Year Sem.: Jews, Judaisms, Jewish Id. | 8 |
| | Social Justice, Activism, and Jews | 31 |
| | Jews, Judaisms, Jewish Id. | 29 |
| | German Lit & Cult/1945-Today | 26 |
| | Historical Methods | 20 |
| | Muslims, Christians, and Jews in Med. Spain | 11 |
| <i>Subtotal</i> | 11 | 162 |
| Spr13 | Hebrew II | 9 |
| | Arabic I | 12 |
| | Arabic II | 13 |
| | Jews, Judaisms, Jewish Id. | 41 |
| | Social Justice and the Israeli-Palestinian Conflict | 33 |
| | Israeli-Pal. Conflict thru Literature and Film | 23 |
| | Jewish Lit & Cult/20th C. Euro | 17 |
| | Ancient Near East | 19 |
| | Historical Methods | 19 |
| | Govt./Pols. of the Middle East | 17 |
| | Directed Study - Politics of the Middle East | 1 |
| <i>Subtotal</i> | 11 | 204 |
| Sum13 | Directed Study - Nonviolence and Israel/Palestne | 1 |
| | Paris-Berlin | 3 |
| <i>Subtotal</i> | 2 | 4 |
| <i>Total</i> | 24 | 370 |

2013-14

| | | |
|-----------------|---|-----|
| F13 | Hebrew I | 9 |
| | Hebrew II | 2 |
| | Hebrew III | 1 |
| | Arabic I | 2 |
| | Arabic II | 16 |
| | Arabic III | 14 |
| | Holocaust and Genocide | 39 |
| | Contemporary Political Prophets | 22 |
| | Jews, Judaisms, Jewish Id. | 39 |
| | German Lit & Cult/1945-Today | 18 |
| <i>Subtotal</i> | 10 | 162 |
| Spr14 | Hebrew II | 7 |
| | Hebrew IV | 1 |
| | Biblical Hebrew | 1 |
| | Arabic I | 14 |
| | Arabic II | 10 |
| | Holocaust and Genocide | 41 |
| | Jews, Judaisms, Jewish Id. | 39 |
| | Social Justice and the Israeli-Palestinian Conflict | 20 |
| | Israeli-Pal. Conflict thru Literature and Film | 15 |
| | Paris-Berlin | 29 |
| | Intl. Relations and the Middle East | 23 |
| <i>Subtotal</i> | 11 | 200 |
| Sum14 | 0 | 0 |
| <i>Subtotal</i> | 0 | 0 |
| <i>Total</i> | 21 | 362 |

2014-15

| | | |
|-----------------|---|-----|
| F14 | Hebrew I | 6 |
| | Hebrew III | 2 |
| | Arabic I | 9 |
| | Arabic III | 15 |
| | First Year Sem.: Jews, Judaisms, Jewish Id. | 15 |
| | Holocaust and Genocide | 38 |
| | Social Justice, Activism, and Jews | 40 |
| | Jews, Judaisms, Jewish Id. | 27 |
| | Jewish and Islamic Mysticism | 10 |
| | German Lit & Cult/1945-Today | 18 |
| <i>Subtotal</i> | 10 | 180 |
| Spr15 | Hebrew II | 6 |
| | Hebrew III | 1 |
| | Arabic I | 14 |
| | Arabic II | 10 |
| | Arabic IV | 4 |
| | Holocaust and Genocide | 40 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | Social Justice and the Israeli-Palestinian Conflict | 41 |
| | Israeli-Pal. Conflict thru Literature and Film | 39 |
| | Forgiving the Unforgivable: Ethics of Apologies | 34 |
| | Directed Study - Feminism and Judaism | 1 |
| | Paris-Berlin | 28 |
| | Muslims, Christians, and Jews in Med. Spain | 15 |
| | Govt./Pols. of the Middle East | 19 |
| <i>Subtotal</i> | 14 | 292 |
| Sum15 | Directed Study - Israel/Palestine | 1 |
| <i>Subtotal</i> | 1 | 1 |
| <i>Total</i> | 25 | 473 |

2015-16

| | | |
|-----------------|---|-----|
| F15 | Hebrew I | 4 |
| | Hebrew III | 5 |
| | Arabic I | 21 |
| | Arabic II | 7 |
| | Directed Study - Arabic Literature | 1 |
| | Social Justice, Activism, and Jews | 33 |
| | Jews, Judaisms, Jewish Id. | 39 |
| | Jewish Am. Exp. through Graphic Novels | 40 |
| | Jewish and Islamic Mysticism | 11 |
| <i>Subtotal</i> | 9 | 161 |
| Spr16 | Hebrew II | 3 |
| | Hebrew III | 2 |
| | Arabic II | 13 |
| | Arabic III | 11 |
| | Directed Study - Arabic Literature | 1 |
| | Holocaust and Genocide | 40 |
| | Jews, Judaisms, Jewish Id. | 25 |
| | Social Justice and the Israeli-Palestinian Conflict | 41 |
| | Israeli-Pal. Conflict thru Literature and Film | 33 |
| | Jewish-Christian Relationship | 22 |
| | Transfer Year Sem.: Forgiving the Unforgivable: Ethics of Apologies | 14 |
| | Forgiving the Unforgivable: Ethics of Apologies | 22 |
| | Paris-Berlin | 21 |
| | Historical Methods | 11 |
| | Late Modern Europe | 9 |
| <i>Subtotal</i> | 15 | 268 |
| Sum16 | 0 | 0 |
| <i>Subtotal</i> | 0 | 0 |
| <i>Total</i> | 24 | 429 |

2016-17

| | | |
|-----------------|---|-----|
| F16 | Hebrew I | 2 |
| | Hebrew III | 3 |
| | Hebrew IV | 1 |
| | Arabic I | 18 |
| | Arabic III | 11 |
| | Holocaust and Genocide | 39 |
| | Social Justice, Activism, and Jews | 26 |
| | Jews, Judaisms, Jewish Id. | 41 |
| | Jewish Am. Exp. through Graphic Novels | 40 |
| | Jewish and Islamic Mysticism | 34 |
| | Directed Study - Israel/Palestine and Media | 1 |
| | German Lit & Cult/1945-Today | 14 |
| | Ancient Near East | 19 |
| | Govt./Pols. of the Middle East | 18 |
| <i>Subtotal</i> | 14 | 267 |
| Spr17 | Hebrew II | 4 |
| | Arabic I | 9 |
| | Arabic II | 11 |
| | Holocaust and Genocide | 39 |
| | Jews, Judaisms, Jewish Id. | 39 |
| | Social Justice and the Israeli-Palestinian Conflict | 40 |
| | Forgiving the Unforgivable: Ethics of Apologies | 40 |
| | Paris-Berlin | 11 |
| | Muslims, Christians, and Jews in Med. Spain | 25 |
| <i>Subtotal</i> | 9 | 218 |
| Sum17 | Israeli-Pal. Conflict thru Literature and Film | 16 |
| <i>Subtotal</i> | 1 | 16 |
| <i>Total</i> | 24 | 501 |

2017-18

| | | |
|-----------------|--|-----|
| F17 | Hebrew I | 4 |
| | Hebrew III | 1 |
| | Arabic I | 17 |
| | Arabic III | 8 |
| | Holocaust and Genocide | 39 |
| | Social Justice, Activism, and Jews | 40 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | Social Justice and the Israeli-Palestinian Conflict | 40 |
| | Funny Jews: Jewish Am. Exp. through Comedy | 38 |
| | Jewish and Islamic Mysticism | 22 |
| | Refugees: Ethics and Justice | 23 |
| | Queering Religion | 36 |
| | German Lit & Cult/1945-Today | 26 |
| | The Classical Mediterranean World, 1200 B.C. to 31 A.D. | 13 |
| <i>Subtotal</i> | 14 | 347 |
| Spr18 | Hebrew I | 1 |
| | Hebrew II | 2 |
| | Hebrew III | 1 |
| | Arabic I | 8 |
| | Arabic II | 16 |
| | Holocaust and Genocide | 40 |
| | Jews, Judaisms, Jewish Id. | 24 |
| | Israeli-Pal. Conflict thru Literature and Film | 39 |
| | Jewish-Christian Relationship | 16 |
| | Forgiving the Unforgivable: Ethics of Apologies | 39 |
| | Funny Jews: Jewish Am. Exp. through Comedy | 40 |
| | Jewish Am. Exp. through Graphic Novels | 41 |
| | Refugees: Ethics and Justice | 10 |
| | Queering Religion | 15 |
| | Directed Study - Israel/Palestine, Religion, Politics | 1 |
| | Paris-Berlin | 23 |
| | Modern German History | 20 |
| | Intl. Relations and the Middle East | 24 |
| <i>Subtotal</i> | 18 | 360 |
| Sum18 | Israeli-Pal. Conflict thru Literature and Film | 19 |
| | Directed Study - Pedagogies of Working w/ Groups in Conflict | 1 |
| <i>Subtotal</i> | 2 | 20 |
| <i>Total</i> | 34 | 727 |

2018-19

| | | |
|-----------------|---|-----|
| F18 | Hebrew I | 5 |
| | Hebrew III | 2 |
| | Arabic I | 18 |
| | Arabic II | 2 |
| | Arabic III | 11 |
| | First Year Sem.: Jews, Judaisms, Jewish Id. | 15 |
| | Holocaust and Genocide | 34 |
| | Social Justice, Activism, and Jews | 34 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | Social Justice and the Israeli-Palestinian Conflict | 40 |
| | Funny Jews: Jewish Am. Exp. through Comedy | 39 |
| | Funny Jews: Jewish Am. Exp. through Comedy | 39 |
| | Refugees: Ethics and Justice | 37 |
| | Queering Religion | 36 |
| | Queering Religion | 34 |
| | Black-Jewish Relations | 23 |
| | German Lit & Cult/1945-Today | 15 |
| <i>Subtotal</i> | 17 | 424 |
| Spr19 | Hebrew I | 4 |
| | Hebrew IV | 2 |
| | Arabic II | 18 |
| | Arabic III | 3 |
| | Arabic IV | 4 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | Israeli-Pal. Conflict thru Literature and Film | 40 |
| | Jewish-Christian Relationship | 38 |
| | Forgiving the Unforgivable: Ethics of Apologies | 40 |
| | Forgiving the Unforgivable: Ethics of Apologies | 40 |
| | Funny Jews: Jewish Am. Exp. through Comedy | 40 |
| | Refugees: Ethics and Justice | 28 |
| | Queering Religion | 41 |
| | Paris-Berlin | 18 |
| | Govt./Pols. of the Middle East | 22 |
| <i>Subtotal</i> | 15 | 378 |
| Sum19 | Hebrew II | 1 |
| | Israeli-Pal. Conflict thru Literature and Film | 13 |
| <i>Subtotal</i> | 2 | 14 |
| <i>Total</i> | 34 | 816 |

2019-20

| | | |
|-----------------|---|-----|
| F19 | Hebrew I | 8 |
| | Hebrew III | 3 |
| | Arabic I | 19 |
| | Arabic III | 11 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | First Year Sem.: Jews, Judaisms, Jewish Id. | 15 |
| | Social Justice, Activism, and Jews | 40 |
| | Holocaust and Genocide | 39 |
| | Social Justice and the Israeli-Palestinian Conflict | 41 |
| | Jewish Am. Exp. through Graphic Novels | 39 |
| | Funny Jews: Jewish Am. Exp. through Comedy | 41 |
| | Refugees: Ethics and Justice | 37 |
| | Queering Religion | 38 |
| | Black-Jewish Relations | 19 |
| | Directed Study - Social Justice, Activism, and Jews | 1 |
| | German Lit & Cult/1945-Today | 21 |
| | Historical Methods | 22 |
| <i>Subtotal</i> | 17 | 434 |
| Spr20 | Hebrew II | 6 |
| | Hebrew IV | 2 |
| | Arabic II | 17 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | Holocaust and Genocide | 41 |
| | Israeli-Pal. Conflict thru Literature and Film | 42 |
| | Jewish-Christian Relationship | 39 |
| | Forgiving the Unforgivable: Ethics of Apologies | 39 |
| | Forgiving the Unforgivable: Ethics of Apologies | 39 |
| | Refugees: Ethics and Justice | 26 |
| | Queering Religion | 38 |
| | Directed Study - Social Justice, Activism, and Jews | 2 |
| | Paris-Berlin | 13 |
| | Muslims, Christians, and Jews in Med. Spain | 22 |
| | Intl. Relations and the Middle East | 13 |
| <i>Subtotal</i> | 15 | 379 |
| Sum20 | Queering Religion | 31 |
| <i>Subtotal</i> | 1 | 31 |
| <i>Total</i> | 33 | 844 |

| 2020-21 | | |
|-----------------|---|-----|
| F20 | Hebrew I | 5 |
| | Hebrew III | 2 |
| | Arabic I | 13 |
| | Arabic III | 12 |
| | Jews, Judaisms, Jewish Id. | 40 |
| | Holocaust and Genocide | 32 |
| | Holocaust and Genocide | 18 |
| | Social Justice and the Israeli-Palestinian Conflict | 40 |
| | Jewish Am. Exp. through Graphic Novels | 19 |
| | Refugees: Ethics and Justice | 35 |
| | German Lit & Cult/1945-Today | 19 |
| | Honoring our LGBTQIA Elders | 21 |
| <i>Subtotal</i> | 12 | 256 |
| Spr21 | Hebrew II | 4 |
| | Arabic II | 10 |
| | Jews, Judaisms, Jewish Id. | 39 |
| | Holocaust and Genocide | 23 |
| | Israeli-Pal. Conflict thru Literature and Film | 40 |
| | Jewish-Christian Relationship | 30 |
| | Queering Religion | 22 |
| | Paris-Berlin | 14 |
| | The Ancient Near East | 18 |
| | Govt./Pols. of the Middle East | 19 |
| | Mideast Peoples and Culture | 28 |
| <i>Subtotal</i> | 11 | 247 |
| Sum21 | Queering Religion | 22 |
| <i>Subtotal</i> | 1 | 22 |
| <i>Total</i> | 24 | 525 |

Note that the totals in Appendix A do not include student enrollment numbers for our two summer intensive language programs, Hebrew San Francisco or Arabic San Francisco.

Appendix B: Beyond the Classroom Events²²

NOTE: None of the events found below are listed in more than one category, despite the fact that many fall into more than one area.

Annual Speaker Series on Diversity of Jewish Identities

| | |
|-------------|--|
| Fall 2009 | “The Jews of Africa” Rabbi Gershom Sizomu |
| Spring 2010 | “Jews of Color in Color” Bryan Schwartz |
| Spring 2011 | “Social Justice Shavuot Program: Jews, Gender, and Sexuality” Noach Dzmura |
| Fall 2011 | “God, Gender, and I: A Jewish Journey between Genders” Dr. Joy Ladin |
| Spring 2012 | “Will the ‘Real’ Jew Please Stand Up! Karaites, Samaritans, and Messianic Jews” Dr. Aaron J. Hahn Tapper |
| Fall 2012 | “A Jewish Journey between Genders” Dr. Joy Ladin |
| | “Jews, Blacks, and the Politics of Identity” Yavilah McCoy |
| | “The Jews of Africa” Rabbi Gershom Sizomu |
| Fall 2014 | “Jews, Blacks, and the Politics of Identity” Rebecca Walker |
| | “The Genesis of Gender” Dr. Joy Ladin |
| Fall 2015 | “The Hebrew Mamita: Slam Poetry and the Complexity of Jewish Identity” Vanessa Hidary |
| | “Amnesia: A Play about Race and Immigration” Ariel Luckey |
| | “‘Little White Lie’: Movie about the Complexity of African American Jewish Woman’s Social Identities” Moderated by Be’chol Lashon |
| | “‘Saved by Language’: Movie about the Survival and the Dying Language of Ladino” Moderated by filmmaker Susanna Zaraysky |
| Fall 2016 | “Living on Ohlone Land” Corrina Gould and Ariel Luckey |

²² This Appendix does not include events already offered in and/or scheduled for the fall 2021 semester, but covers through the spring 2021 semester.

| | |
|-------------|---|
| | <p>“<i>Judaisms</i> Book Launch” Dr. Aaron J. Hahn Tapper</p> <p>“<i>Torah Told Different</i> Book Launch” Maggid Andrew Ramer</p> |
| Spring 2017 | <p>“Sexual Violence on Campus: From Hook-up Culture to Rape” Leah Fessler</p> |
| Fall 2017 | <p>“Jews of Color: In Color” Bryan Schwartz Photo Exhibit in Atrium of Kalmanovitz Hall (all semester)</p> |
| Fall 2018 | <p>“Black Power, Jewish Politics” (book) Dr. Marc Dollinger in conversation w/ Dr. Reggie Daniels and Dr. Shaina Hammerman</p> <p>“Chinese and Jewish” Rabbi Jacqueline Mates-Muchin</p> |
| Fall 2019 | <p>“Refugees in America” Rabbi Lee Bycel</p> <p>“Uprooted: A Memoir of a Marriage” Professor Esti Skloot</p> <p>“Hard Core Jews: Woody Allen’s Religious Women and Men” Dr. Shaina Hammerman</p> <p>“Jews of Uganda” Rabbi Gershon Sizomu</p> |
| Spring 2020 | <p>“On Arab Music and Jewish History in North Africa” Dr. Chris Silver</p> |
| Fall 2020 | <p>“<i>Teshuvah</i> and Repentance” Rabbi Lynn Gottlieb</p> <p>“Other Together: A Black-Jewish Perspective on Fighting Racism and Antisemitism” Rebecca Pierce</p> <p>“White and Jewish on the Way to Racial Justice” Rabbi Amy Eilberg</p> |

Speaker Series/Events focused on Holocaust and Genocide

| | |
|-------------|---|
| Spring 2009 | <p>“Liz Lerman: Art and Genocide” Liz Lerman</p> <p>“Shavuot and Social Justice: Ending Modern Slavery” Partnered with Not for Sale</p> |
| Spring 2013 | <p>“Karski: How One Man Tried to Stop the Holocaust” E. Thomas Wood</p> |
| Spring 2015 | <p>“Weapons of the Spirit” (film) Moderated by filmmaker Pierre Sauvage in conversation with Rabbi Lee Bycel</p> |

Speaker Series on Jewish-Christian Relations

- Spring 2017 “The ‘Embarrassing’ Bible: Ancient Jews and Christians on the Disappointment of Scripture” (Ancient)
Dr. Eva Mroczek
- “‘The Importance of Household for Understanding Medieval Jewish-Christian Relations’” (Medieval)
Dr. Deena Aranoff
- “‘A Gift for the Jewish People’: The Yiddish New Testament and the 20th-Century Mission to the Jews” (Contemporary)
Dr. Naomi Seidman
- Spring 2018 “‘The Synagogue of Satan’: Jewish-Christian Polemic or Negotiation of Ethnicity in the Apocalypse of John” (Ancient)
Dr. Robert Mata
- “‘Infancy Stories of Jesus: Apocrypha and *Toledot Yeshu* in Medieval Europe” (Medieval)
Natalie E. Latteri
- “‘Beyond the Pale: Visions of Christianity in Hasidism and Neo-Hasidism’” (Contemporary)
Dr. Ariel Evan Mayse

Speaker Series on Israel/Palestine

- Fall 2008 “Mapping Israel’s Future
Dr. Aaron Hahn Tapper
- “Encounter Point” (movie)
Moderated by Dr. Aaron Hahn Tapper
- “‘A War of Words’”
Dr. Aaron Hahn Tapper
- “‘Antisemitism in the Bay Area?’”
Dr. Aaron Hahn Tapper and Huda Abu Arqoub
- Spring 2009 “Delving into Difficult Dialogues”
Dr. Aaron Hahn Tapper
- “‘Early Zionist Dreamers and Unexpected Outcomes’”
Dr. Aaron Hahn Tapper
- “‘An ‘Other’ Perspective: Toward Peace?’”
Huda Abu Arqoub
- Fall 2010 “Ending the Israeli-Palestinian Conflict: Grassroots Peacemaking”
Huda Abu Arqoub and Dr. Aaron Hahn Tapper
- Spring 2010 “Little Town of Bethlehem” (movie)
- “‘Ways to Peace in Israel and Palestine: Stories of Success’”
Students from Vision Program (Abraham’s Vision) and Beyond Bridges: Israel-Palestine (Center for Transformative Education)

- “Understanding Each Other through Film: Palestinian and Israeli Perspectives”
Dr. Amy Kronish
- Spring 2011 “Peace in Israel and Palestine?”
Huda Abu Arqoub and Dr. Aaron Hahn Tapper
- “James Carroll and Jerusalem”
James Carroll
- Fall 2011 “Peace in Israel and Palestine? Beyond Bridges: Israel-Palestine and the Vision Program”
Abed Abou Shehadeh, Einat Levi, Olivia Alonso, and Cutter Macleod
- Spring 2012 “Jerusalem Open House for Pride and Tolerance”
Elinor Sidi
- Spring 2013 “My Neighborhood” (movie)
Moderated by Dr. Oren Kroll-Zeldin
- Fall 2014 “Hope into Practice: Jewish Women Choosing Justice Despite Our Fears”
Dr. Penny Rosenwasser
- Spring 2015 “They Were Promised the Sea” (movie)
Moderated by filmmaker Kathy Wazana w/ Dr. Paula Birnbaum
- Spring 2016 “Polarized Theater of the Oppressed: A Conflict Transformation and Movement Workshop”
Dr. Chen Alon
- “The Future of Israel and Palestine? Combatants for Peace”
Chen Alon and Sulaiman Khatib
- “Constantine’s Sword” (film)
Moderated by Dr. Jeremy Brown
- Spring 2018 “ReGather”
Chelsea Mandell
Art Installation in Atrium of Kalmanovitz Hall (all semester)
- Spring 2019 “The Judge” (movie)
Moderated by Dr. Aysha Hidayatullah
- “Between the Wall and the Mall: Israelis and Palestinians in Post-Oslo Jerusalem”
Dr. Marik Shtern
- “Gaza: Past, Present, and Future”
Lara Aburamadan, Ahmed Alkhatib, and Jihad Saftawi
- Spring 2020 “Palestine and the Art of Resistance”
Chris Gazaleh
- Spring 2021 “In This Place Together: A Palestinian’s Journey to Collective Liberation”
Penina Eilberg-Schwartz and Sulaiman Khatib

Annual Human Rights Lecture

- Spring 2016 “The Courage to Do What is Right: From the *Hell* of Rwanda to the *Plight* of Syrian Refugees”
Lt. Gen. Romeo Dallaire
- Fall 2016 “From Ferguson to Flint: From Tamir to Trayvon”
Hadar Harris, Esq.
- Fall 2017 “Oscar Grant, Tamir Rice, and the Victims We Don’t Know: Legal Murder of People of Color and Immunity for Police”
Avidan Y. Cover, Esq.
- Fall 2018 “‘I Want to Be Like Nature Made Me’: Unethical Medical Surgeries on Intersex Children”
Dr. Suegee Tamar-Mattis
- Fall 2019 “Climate Change, Disability, and the Politics of Survival”
Rabbi Julia Watts-Belser
- Fall 2020 “Racism, Antisemitism, and Israel/Palestine”
Dr. Clarence Jones

Annual Social Justice Lecture

- Spring 2009 “No Religion is an Island: The Imperative of Social Justice”
Peter Geffen
- Spring 2010 “Ending the Israeli-Palestinian Conflict: Grassroots Peacemaking”
Ronit Avni
- Spring 2011 “Pursuing Justice and Peace in Israel: Women, Palestinians, and the Israeli ‘Other’”
Rabbi Amy Eilberg
- Spring 2012 “Pursuing Justice in Jerusalem: The City of Peace between Myth and Reality”
Rabbi Anat Hoffman
- Spring 2015 “Social Justice in Israel and Palestine?”
Rabbi Andrew Sacks
- Spring 2016 “Social Justice in Israel and Palestine?”
Dr. Chen Alon
- Spring 2017 “Social Justice, Racial Equality, and Jewish Communities”
Stosh Cotler
- Spring 2018 “Prison Injustice: Mass Incarceration, Police Reform, and People of Color”
Rabbi Jill Jacobs in conversation with Rabbi Michael Lezak and Dolores Canales
- Spring 2019 “Intersectional Jewish Social Justice: Dismantling Racism and Antisemitism as an Unapologetic Black Jewish Womanist Leader”
Yavilah McCoy, followed by conversation with Rabbi Noa Kushner
- Spring 2020 “Imposter Syndrome: Intersectionality and Authenticity as a Lived Experience”
Michael Twitty, followed by conversation between Twitty and Dr. Mary Wardell-Ghirarduzzi

Spring 2021 “They Ain’t Ready for Me: Black-Jewish Activism and the Promise of a New Tomorrow”
Tamar Manasseh

Annual Social Justice Passover Seder

Spring 2009 “Ending the Genocide in Darfur”
Led by Rabbi Lee Bycel
Partnered w/ American Jewish World Service

Spring 2010 “Drinking from Fatima’s Cup: The Journey from Slavery to Freedom in Darfur”
Led by Rabbi Lee Bycel
Partnered w/ Darfur Reconciliation and Development Organization

Spring 2011 “Freedom, Gender, and Sexuality”
Co-led by Maggid Andrew Ramer and Ruby Cymrot-Wu
Partnered w/ Congregation Sha’ar Zahav

Spring 2012 “Healing Haiti”
Led by Rabbi Lee Bycel

Spring 2013 “Ending Genocide in the Congo and Sudan”
Led by Rabbi Lee Bycel

Spring 2015 “Toward Environmental Justice”
Led by Maggid Andrew Ramer

Spring 2016 “Toward Environmental Justice”
Led by Maggid Andrew Ramer

Spring 2017 “Toward Immigration Justice”
Co-led by Maggid Andrew Ramer and Johana Gordon
Partnered w/ Bend the Arc

Spring 2018 “Racial Justice and Inclusivity”
Co-led by Maggid Andrew Ramer and Be’chol Lashon
Partnered w/ Be’chol Lashon

Spring 2019 “Gender Justice in the #MeToo Era”
Co-led by Rabbi Camille Shira Angel and Student Leader Lena Heller
Co-leaders: Rabbi Amy Eilberg, Rabbi Carla Fenves, Rabbi Noa Kushner

Spring 2020 “Immigrants, Refugees, and Borders”
Co-led by Rabbi Camille Angel and Student Leaders

Spring 2021 “Toward Climate Justice and Interfaith Solidarity”
Co-led by Rabbi Camille Angel and Student Leaders

“Open Doors” Sukkot program

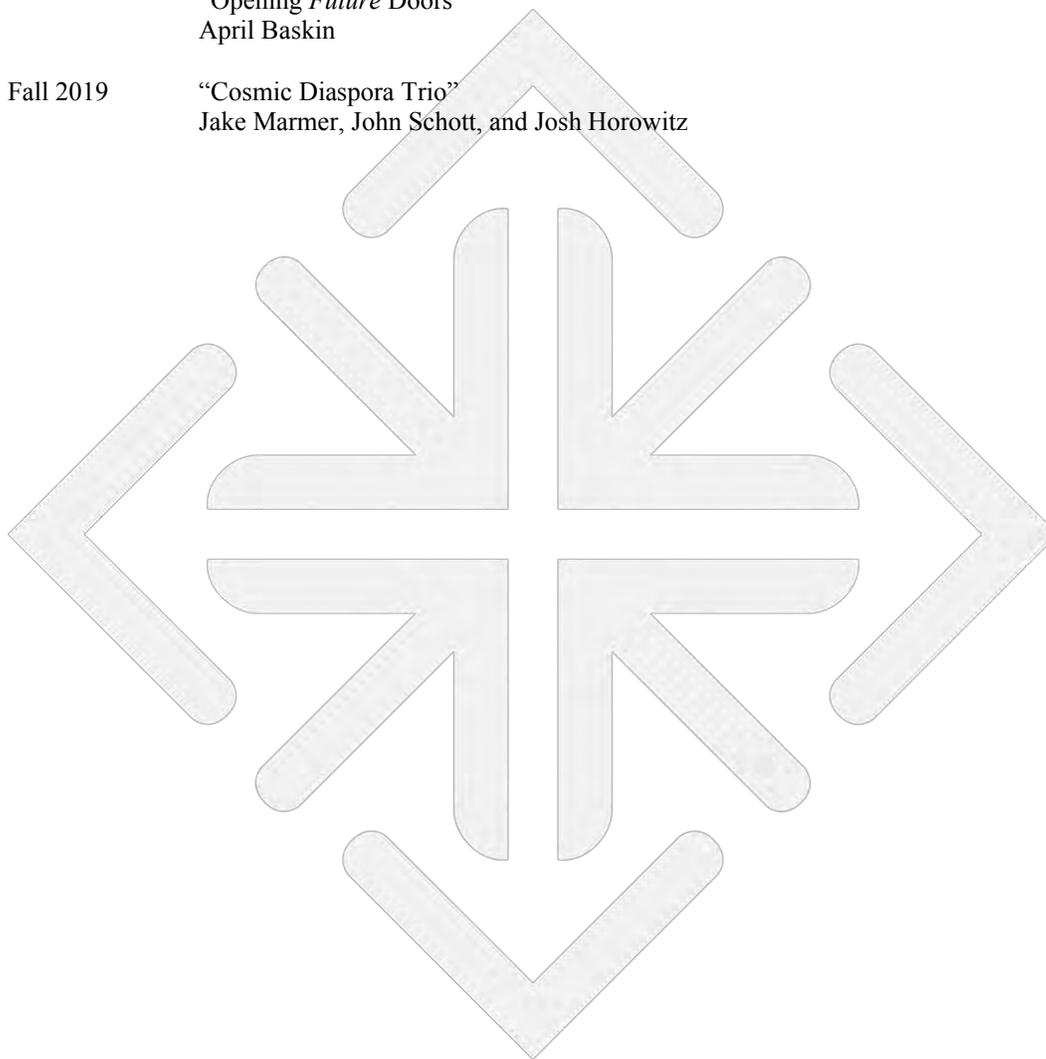
Fall 2017 “A Community of ‘Others’: Jews, Peoplehood, and Justice”
Ilana Kaufman

“Opening *Erased* Doors”
Corrina Gould and Ariel Luckey

“Opening *Future Doors*”
April Baskin

Fall 2019

“Cosmic Diaspora Trio”
Jake Marmer, John Schott, and Josh Horowitz



Appendix C: Hebrew San Francisco: Ulpan and Arabic San Francisco

| Hebrew San Francisco: Ulpan | | |
|-----------------------------|---------------|-----------------|
| Year | No. of Levels | No. of Students |
| 1998 - 2007 | unknown | unknown |
| 2008 | 4 | 37 |
| 2009 | 4 | 33 |
| 2010 | 4 | 31 |
| 2011 | 4 | 29 |
| 2012 | 4 | 25 |
| 2013 | 4 | 27 |
| 2014 | 4 | 27 |
| 2015 | 4 | 22 |
| 2016 | 4 | 18 |
| 2017 | 4 | 19 |
| 2018 | 4 | 49 |
| 2019 | 6 | 58 |
| 2020 | 6 | 66 |
| 2021 | 6 | 64 |
| | | |
| Arabic San Francisco | | |
| Year | No. of Levels | No. of Students |
| 2020 | 2 | 14 |
| 2021 | 3 | 25 |



Appendix E: JSSJ Assessment Data (cont.)

Scores

Question 1

| | Exemplary | Acceptable | | Insufficient | |
|--------------------|-----------|------------|---|--------------|---|
| Score | 5 | 4 | 3 | 2 | 1 |
| Number of students | 4 | 4 | 2 | | |

Question 2

| | Exemplary | Acceptable | | Insufficient | |
|--------------------|-----------|------------|---|--------------|---|
| Score | 5 | 4 | 3 | 2 | 1 |
| Number of students | 3 | 3 | 2 | | |

Closing the Loop

Proposed Changes/Modifications to Achieve the Desired Level of Mastery. 2019 was this is the first time that the Swig JSSJ Program submitted a substantive PLO Assessment. We are excited that it coincides with our first Academic Program Review, which is also happening this academic year and should be complete by the end of calendar year 2020. After we receive feedback from both the FDCD and the APR committee, the Swig JSSJ program plans to gather its full-time faculty to discuss the results of our findings of this assessment alongside those that emanate from the Academic Program Review. By examining the PLO Assessment alongside a larger program review we will be able to gain a more comprehensive and holistic view of the state of our program so that we can think about the most strategic ways to change, improve, and grow as a program.

In the coming year, JSSJ faculty will work to devise a sustainable strategy for assessing our two other Program Learning Outcomes. Due to the relatively small size of the program and the relatively low numbers of minors we have in the two required courses in a given semester, we may need to expand our assessment beyond these two courses so as to have a more robust statistical model for assessment. An assessment with more work products could make it easier to understand where we need to improve our courses.

Suggestions/Feedback from the FDCD on Previous Assessment Report. We did not submit a full assessment report last year so we do not have any information to provide on how we incorporated any suggestions or feedback from the previous assessment cycle. However, we look forward to incorporating feedback in next year's assessment based on the suggestion and feedback we receive from the FDCD on this report.

Big Picture

Since this is our first full assessment report, we do not have a comprehensive enough view of our Program Learning Outcomes through assessment in order to offer a substantive reflection on the big picture of the Swig JSSJ program.

Feedback from Assessment Team

Since this is our first full assessment report, we do not have any substantive feedback for the assessment team. We do appreciate the support the assessment team has given us as our program grows and begins to seriously evaluate the Program Learning Outcomes.

Additional Information

Rubric Development Worksheet.

Step 1: List the Program Learning Outcome (PLO) to be assessed (write out the full PLO statement).

PLO #3 - *Jews and Judaisms*: Students will articulate various dimensions of Jewish cultures, histories, politics, philosophies, and/or languages.²³

Step 2: Describe the Student Work Product (i.e., Assignment) that will be used to measure the degree to which students are achieving the PLO (name and brief description of the assignment).

Question 1: Throughout this class we have struggled to answer the seemingly simple question: “Who is a Jew?” Based on what you have learned this semester, write an essay that answers this question, doing your best to encapsulate the complexity and diversity of Jewish identity. For example: Who is a Jew? Who decides who is a Jew, and who gives them the authority to decide? Is someone a Jew based on their religion, ethnicity, race, nationality, or another category of identification? Support your answer with substantial evidence from class readings, discussions, and field trip analyses.

Question 2: What role does Jewish identity play in the lives of the Jewish social justice activists we met with this semester? Be sure to address fundamental elements of Jewish tradition that support the notion of social justice that we went over in class (i.e., texts produced prior to the 20th and 21st centuries, such as passages from the Torah, Mishnah, and Talmud). In addition, be sure to integrate core ideas found in the two specific chapters we read from *Judaisms: A Twenty-First-Century Introduction to Jews and Jewish Identities* (i.e., the Introduction and Chapter 1 – “Narratives”). Finally, make sure to integrate terms such as “truth,” fact, *tikkun olam*, *tzedakah*, and *tzedek*.

Step 3: List the attributes of a well-done Assignment.

1. Clearly identifies and summarizes the complexity of “Jewish identity”.
2. Clearly and accurately articulates “Jewish identity” as a religion, culture, ethnicity, and/or nationality.
3. Clearly articulates numerous elements of Jewish traditions that reflect a communal commitment to the notion of social justice.
4. Provides ample evidence and clear examples from class readings, discussions, and/or field trips that are accurate and relevant to the question asked.

Step 4: Considering the attributes of a well-done assignment together with the PLO being assessed, list up to 5 evaluation criteria.

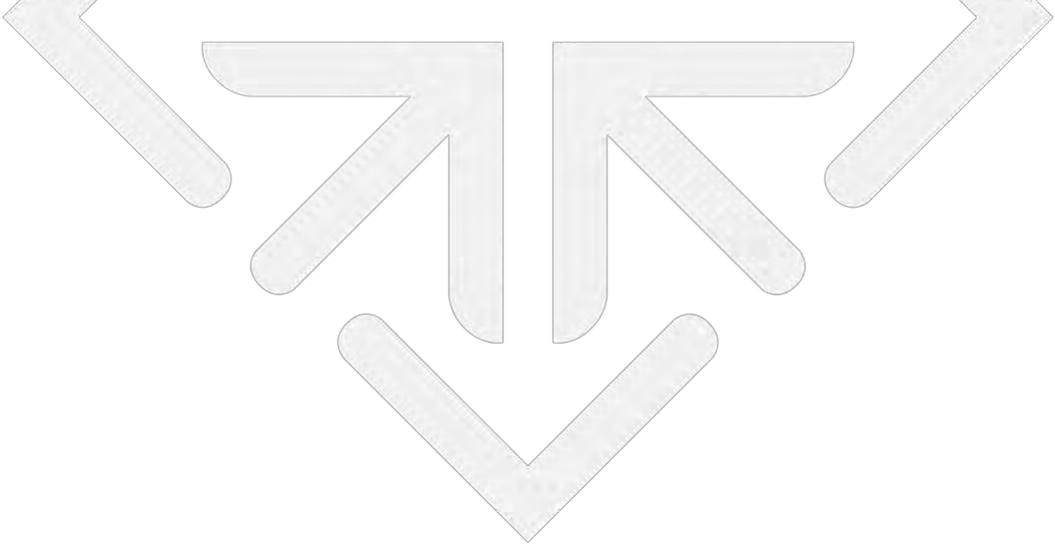
1. Clearly identifies and summarizes the complexity of “Jewish identity” by successfully articulating the impacts of Ashkenazi hegemony, including the way that the dominant Ashkenazi communal narrative has become the dominant Jewish communal narrative.
2. Clearly and accurately labels Ashkenazi, Sephardi, and Mizrahi Jewish identities, noting differences within and between them in terms of culture, ethnicity, history, and language.
3. Clearly and accurately identifies the main textual and institutional authorities defining who is a Jew today, including the Torah, *halakhah*, state of Israel’s Law of Return, different Jewish movements, and the individual.
4. Clearly and accurately points to specific texts, passages, and phrases in Jewish traditions most widely used within Jewish communities to embody Jewish frameworks for social justice, including *tikkun olam*, *tzedek*, and *tzedakah*.

²³ PLO #1 - *Social Justice*: Students will explain and apply theoretical and practical applications of social justice and activism rooted in the Jewish traditions.

PLO #2 - *Social Identities, Intersectionality, and Marginalized Communities*: Students will articulate the intersectionality of social identities and in/justice, specifically those of marginalized social groups, using Jewish communities as a window.

| | <i>Performance Criteria Level 1 (highest)</i> | <i>Performance Criteria Level 2</i> | <i>Performance Criteria Level 3</i> | <i>Performance Criteria Level 4 (lowest)</i> |
|-------------------------------|---|--|--|--|
| <i>Evaluation Criterion 1</i> | Clearly identifies and summarizes the complexity of “Jewish identity.” Articulates the impacts of Ashkenazi hegemony, including the way that the dominant Ashkenazi communal narrative has become the dominant Jewish communal narrative. | Clearly identifies the complexity of “Jewish identity” and notes the existence of Ashkenazi hegemony but only articulates some of the impacts it has and the way that the dominant Ashkenazi communal narrative has become the dominant Jewish communal narrative. | Provides inconsistent and incomplete summary of the complexity of Jewish identity and fails to mention and articulate the impacts of Ashkenazi hegemony. | Does not articulate the complexity of “Jewish identity” and does not mention Ashkenazi hegemony. |
| <i>Evaluation Criterion 2</i> | Clearly and accurately labels Ashkenazi, Sephardi, and Mizrahi Jewish identities, noting differences within and between them in terms of culture, ethnicity, history, and language. | Labels all three identities and notes only some of the differences within and between them in terms of culture, ethnicity, history, and language. | Only labels some of the three identities and notes only a few differences within and between them in terms of culture, ethnicity, history, and language. | Does not label the identities nor note any of the differences within and between them in terms of culture, ethnicity, history, and language. |
| <i>Evaluation Criterion 3</i> | Clearly and accurately identifies the main textual and institutional authorities defining who is a Jew today, including the Torah, <i>halakhah</i> , state of Israel’s Law of Return, different Jewish movements, and the individual. | Clearly identifies the main textual and institutional authorities defining who is a Jew today, including the Torah, <i>halakhah</i> , state of Israel’s Law of Return, different Jewish movements, and the individual but does not articulate the significant of each. | Only articulates and identifies some but not all of the main textual and institutional authorities defining who is a Jew today. | Does not articulate or identify any of the main textual and institutional authorities defining who is a Jew today. |

| | | | | |
|--|---|--|--|--|
| <p><i>Evaluation Criterion</i> 4</p> | <p>Clearly and accurately points to specific texts, passages, and phrases in Jewish traditions most widely used within Jewish communities to embody Jewish frameworks for social justice, including <i>tikkun olam</i>, <i>tzedek</i>, and <i>tzedakah</i>.</p> | <p>Clearly and accurately points to only some of the specific texts, passages, and phrases in Jewish traditions most widely used within Jewish communities to embody Jewish frameworks for social justice, including <i>tikkun olam</i>, <i>tzedek</i>, and <i>tzedakah</i>.</p> | <p>Points to some of the specific texts, passages, and phrases in Jewish traditions most widely used within Jewish communities to embody Jewish frameworks for social justice, including <i>tikkun olam</i>, <i>tzedek</i>, and <i>tzedakah</i> and cannot accurately depict their meaning and significance.</p> | <p>Does not point to the specific texts, passages, and phrases in Jewish traditions most widely used within Jewish communities to embody Jewish frameworks for social justice, including <i>tikkun olam</i>, <i>tzedek</i>, and <i>tzedakah</i> and does not mention <i>tikkun olam</i>, <i>tzedek</i>, and <i>tzedakah</i>.</p> |
|--|---|--|--|--|



Appendix F: Mapping Jewish San Francisco

Introduction

What if you could travel back to the Fillmore in the early twentieth century and peek inside Waxman's Bakery? What if you could watch Yiddish actress Bassya Bibel perform in downtown San Francisco in the 1920's? Or what if you could follow the lives of such Bay Area Jewish luminaries as Levi Strauss and Adolph Sutro as they transformed San Francisco into a booming metropolis? Imagine one centralized digital platform where you could access all of the current demographic data on the Jewish community in the San Francisco Bay Area.

The Jewish Studies and Social Justice Program at the University of San Francisco is launching a new multimedia, digital archive of the Jewish San Francisco Bay Area that will bring its history to life. Called "Mapping Jewish San Francisco Bay Area," this project seeks to preserve the rich Jewish history and present of the San Francisco Bay Area by making it accessible to the public. While the region's rich Jewish history has been well preserved in archives and scholarly research, there is no centralized digital platform dedicated to making the history of Jewish San Francisco widely accessible. Using innovative digital technologies to inspire original research, educational projects, and community initiatives throughout San Francisco and beyond, we will digitally archive the history of Jewish San Francisco in an interactive format that allows people to explore the Bay Area's Jewish past and present.

Vision

Combining maps, historical and archival documents, and oral histories together in one centralized online platform, "Mapping Jewish San Francisco Bay Area" brings the rich Jewish past of the San Francisco Bay Area to life. Using cutting edge digital technologies that make it possible to visually travel back in time, this project will chart the complex past and present of Jewish San Francisco enabling anyone with internet access to walk through space and time to discover the nexus of Jewish life in the San Francisco Bay Area.

Contributing to the growing field of digital humanities, we will take a collaborative approach to examining the complex history and unique religious, cultural, and political identity of Jewish San Francisco. Along with our partners, including libraries, archives, and leading Jewish institutions, "Mapping Jewish San Francisco Bay Area" will bring the past to life in order to tell the stories of the individuals and institutions that comprise the Jewish San Francisco Bay Area.

Timeline

Using Scalar, an open-source publishing platform, the "Mapping Jewish San Francisco Bay Area" project aims to publish a minimum of one curated exhibition each month. As of December 2019, we have one on-line installation, "The House of Love and Prayer: A Radical Jewish Experiment in San Francisco." Shortly we will have a second, "Out of Egypt: The Karaite Journey from Cairo to the San Francisco Bay Area."

After raising the required funding, in the project's first full academic year we will publish at least five exhibitions, aiming to double this output during our second year. Over the next five years, the project will publish dozens of exhibitions detailing the area's past and present. Numerous scholars and experts—including university faculty, graduate students, and community leaders—will research and write the basic content for the exhibitions.

Potential Exhibitions

Contemporary (i.e., 21st century)

- Twenty-First-Century San Francisco Jews (multicultural families, interfaith families)

Historical

- Adolph Sutro and the Making of San Francisco
- Bill Graham and the Rock and Roll Revolution
- Ellis Island of the West: The Angel Island Immigration Station
- The Fillmore, 1900-1950
- Harvey Milk: Iconic Gay, Jewish San Francisco Activist
- Jews in 1970s Castro
- Jews in the Free Speech and Anti-War Movements
- The Black Jewish Founder of the City of San Francisco: William Alexander Leidesdorff Jr.

- Levi Strauss and the Gold Rush
- The Life, Time, and Legacy of Isaias Hellman
- “The Originals”: San Francisco’s Founding Families
- SOMA: The First Jewish Neighborhood in SF

Advisory Board

- Dr. Paula Birnbaum, Professor and Academic Director of Museum Studies Program, USF
- Dr. Rachel Deblinger, Director of Digital Commons, UCLA, *PENDING*
- Dr. Marc Dollinger, Richard and Rhoda Goldman Chair in Jewish Studies and Social Responsibility, SFSU
- Dr. Ava Kahn, Historian
- Rabbi Sydney Mintz, Senior clergy, Congregation Emanu-El
- Dr. Todd Presner, Founder/Principal Investigator, Mapping Jewish Los Angeles, UCLA
- Rabbi Lawrence Raphael, Senior clergy, Congregation Sherith Israel, *in memoriam*

Academic Consortium²⁴

- Stanford University
- University of California, Davis
- University of California, Santa Cruz

²⁴ Pending - San Francisco State University; University of California, Berkeley

Appendix G: 9/11 USF Art Installation

Introduction Letter

Dear friend,

Each year, across the United States, there are countless commemorations of the horrific and traumatic events of September 11, 2001, when both the Pentagon and World Trade Center Towers were attacked. These ritual acts have provided communities an annual moment of reflection on the evil humans are able to inflict on others. But they also have given us the chance to transform the national memory of death and destruction into the yet untapped potential of the human collective. Though human-imposed disasters have the explicit ability to sow seeds of hate, they also have a regenerative power to heal and even reconcile.

For fifteen years, physical remnants of that day were lying dormant in Hanger 17 of the John F. Kennedy International Airport, pieces of the two wrecked WTC buildings. After years of efforts working with the Port Authority of New York City, in July 2016 the University of San Francisco Swig Program in Jewish Studies and Social Justice (JSSJ) was able to procure two boxes of metal artifacts from the destroyed buildings. Along with Raffael Lomas—sculptor, professor, TED fellow, Guggenheim fellow, and friend—we are transforming what has been a representation of our worst nightmares into our ultimate dreams.

Lomas, a select group of USF faculty and students, and **individuals and families connected to the 9/11 attacks based in the San Francisco Bay Area will together physically and metaphysically transform vestiges of the WTC buildings into a living sculpture.** Combining living trees with human-made metal, this art installation will be a symbol of the growth and strength that can be reincarnated from that which we previously perceived as lifeless. Using this medium, we will show how just as trees can bear the mark of their past while continuing to grow, we humans are able to continue to live and grow despite, or perhaps because of, our most traumatic of scars.

If you are interested in being part of this project, please be in touch. We are looking for 10-12 families to be involved, if possible those with two to three generations of family members. Absolutely no artistic experience required! Thank you.

Sincerely,



Aaron J. Hahn Tapper, Ph.D.
Mae and Benjamin Swig Professor of Jewish Studies
Director, Swig Program in Jewish Studies and Social Justice
ajhahntapper@usfca.edu

What we are looking for

We are looking for 10-12 families with direct connections to the trauma of September 11, 2001, to be involved in the 9/11-USF Art Project, if possible those with two to three generations of family members. Absolutely no artistic experience required! After reading this project description, if you are interested please contact Professor Aaron J. Hahn Tapper (Aaron – ajhahntapper@usfca.edu or 415.422.6601). He will send you additional information and arrange for a private meeting between one or more members of your family and the primary artist shaping this experience, Raffael Lomas (see below), and 1-2 others involved with the project. The purpose of the meeting will be to share the larger vision of the project with you, see where the project meets you in terms of your participation, and answer any questions you may have. There is no obligation to participate in this project even after this meeting takes place.

Project Description

Beginning in 2006, Israeli Sculptor Raffael Lomas began developing a unique artistic language involving living trees. Over time, he learned how to grow upside trees and, by integrating human creative interference, transform

them into ever-changing art pieces. Working with several Bay Area-based families who were directly affected by the tragedies of September 11, 2001, the 9/11-USF Art Project will combine Raffael’s artistic language with metal pieces from the destroyed World Trade Center “Twin Towers.” Along with guidance from Raffael and select USF faculty, and along with a small group of USF students, these families will together create a living sculpture, which will be housed on the USF campus. Visitors (and the families) will have the experience of witnessing the sculpture evolve and change over time. We envision there will be sitting areas in close proximity to the growing sculpture for reflection and community conversation. The process of creating the sculpture itself will be expressed through documentary film, a website, and printed material that will share the background of the project, including many of the doubts and questions it raises. These elements will also show the process of the project, from the initial meetings to the art workshops to the finale.

Project Co-Directors – Raffael Lomas + Aaron Hahn Tapper

Raffael Lomas is an Israeli Sculptor and TED Fellow. Part of Raffael’s creativity involves using the art in the social and humanitarian realm, such as his projects establishing the Refugee Artists in Residence program for relocated Syrian refugees in the San Diego area (2016); working with South Sudanese refugees deported from Israel (2014); and founding of the Agricultural Center for Research and Creativity (2011) in the Galilee where the growing sculpture methods are currently being researched and developed, in collaboration with the Hebrew University Botanical Gardens. Due to Raffael’s artistic humanitarian projects, he was invited to participate and to share his knowledge and experience at the Lincoln Center Global Exchange conference 2016. Raffael’s artistic path includes dealing with trauma through creativity. While developing “A Journey as a Form of Art”, Raffael travelled around the world for 7 years with a huge screw sculpture (1995-2002). Installing the art piece in Dachau Concentration Camp, where his father and grandfather were during the Holocaust, was a significant stop in his journey. Arriving in New York City in 2001, Raffael collaborated with the Guggenheim Museum 10 days after the 9/11 tragedy, installing the screw sculpture in front of the museum; part of the installation offered passers-by the opportunity to leave their mark, in the form of painted fingerprints, as a gesture in the belief in this act.

USF Partners

Department of Art + Architecture
 Department of Theology & Religious Studies
 Department of Media Studies, Film Studies Program
 Department of Performing Arts, Performing Arts and Social Justice Program
 Swig Program in Jewish Studies and Social Justice
 University Ministry

Timeline

There are three phases to this project, each with its own action plan and learning outcomes: (I) Research and Preparation, (II) Creative Collaboration, and (III) Implementation.

PHASE ONE

- Summer 2016 - Procure WTC artifacts from Port Authority of New York
- Fall 2016 - First set of meetings between Lomas, Hahn Tapper, and select USF faculty @ USF
- Fall 2017 - Second set of meetings between Lomas, Hahn Tapper, and select USF faculty @ USF, including new faculty, staff, and students @ USF not present at Fall 2016 meeting
- Spring 2018 - USF Dept. of Art + Architecture offers university course “ARCD 340 – International Projects”; select USF students work on the 9/11-USF Art Project as part of their course requirements USF Film Studies Program supervises select USF students in the creation of a documentary film following the entire 9/11-USF Art Project; Emmy-award winning New York City-based Film maker Julia Gorbach collaborates as producer.
- Third set of meetings between Lomas, Hahn Tapper, and select USF faculty @ USF; meetings include Jerusalem-based architect Yaron Kuperstock and Gorbach
- Begin solidifying a small group of potential “9/11 families”
- Spring 2019 - Student-made documentary completed; see [here](#).

PHASE TWO**

- TBD - Lomas and USF faculty from Departments of Art + Architecture and Performing Arts meet with 9/11 families for an initial 2-3 day Workshop
- TBD - More intensive workshop with all participants, culminating with concretizing the art installation

PHASE THREE

- TBD - Construct and build installation into USF space
- TBD - Memorial Ceremony + Installation Unveiling

** We have been in a holding pattern since spring 2018 due to a lack of funding.

Images of “Upside-down Trees”



Image 1 - Example of growing tree sculpture. As the tree grows in size, the shape of the ladder changes in turn.



Image 2 - Example of upside-down tree.