

Anne Tanenbaum Centre for  
Jewish Studies at the University  
of Toronto

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2021/2022  
Undergraduate  
Course Handbook

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Anne Tanenbaum Centre for Jewish Studies  
UNIVERSITY OF TORONTO

מרכז למדעי היהדות

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The Anne Tanenbaum Centre for Jewish Studies (ATCJS) offers a unique interdisciplinary undergraduate program where students can gain foundational knowledge of Jewish Studies while pursuing their diverse academic interests by choosing from courses offered by more than 20 collaborating departments, centres, and programs at the University of Toronto.

Our program is organized around four areas of study to reflect the breadth, depth, and relevance of Jewish Studies as an academic discipline, and builds on the expertise of our world-class faculty. The four areas of study are:

### *I. Classical Judaism*

The civilization of the people of the book has produced a rich, classical literature: the Hebrew Bible, the Dead Sea Scrolls, Hellenistic texts, as well as rabbinic literature from the earliest targumic and midrashic interpretations through the Talmuds and geonic traditions to medieval commentators on Talmudic texts. We situate these texts in their linguistic and cultural contexts, and study them with philological rigour. Our students learn to trace the development of the Jewish imagination in its interactions with surrounding cultures and to appreciate its many expressions: legal, exegetical, mythic, and mystical. Jewish civilization emerges as a highly variegated collection of phenomena and traditions.

### *II. Jewish Philosophy and Thought*

Both in the ancient world and contemporary society, many vital questions have arisen from Jewish experience and its interaction with diverse religions and philosophies. Why would the perfect, all-sufficient God care to speak to human beings? How could God's inner life be described? What is the relationship between law and ethics? What future could a particular, religious identity have in a secular democracy based on universal values? What can traditional Jewish sources contribute to contemporary feminism and what does contemporary feminism have to say about the traditionally gendered view of Jewish commandments? In addressing these questions, we teach students to engage critically with the great figures in the history of Jewish thought, from Philo to Maimonides, from Spinoza to Rosenzweig.

### *III. Jewish History and Social Sciences*

Covering the whole range of Jewish history, from ancient Israelites to modern Israel, from medieval Spain to the Holocaust and beyond, our courses explore both the ideal and material aspects of the many contexts in which Jewish civilization has survived and thrived, while offering a unique perspective on world history. Social sciences such as anthropology, political science, and sociology enrich our comprehension of today as well as yesterday by exploring phenomena such as collective memory, group identity, and inter-group conflict. Our courses give students the tools not only to understand the past but also to shape the future.

### *IV. Jewish Cultures, Languages, and Literatures*

We offer a rich variety of courses in Jewish literature, film, and theatre, as well as Yiddish and Hebrew language. How have Jews expressed their resilience and imagination under the extreme conditions of the Holocaust or within communist societies? What is the Jewish contribution to North American popular culture? From the social lives of contemporary Russian Jews to the

impact of Israeli folk dance on national identity, from experimental Jewish photography to Jewish involvement in Broadway musicals, we investigate the many ways in which Jews express their identity and creativity in cultures around the world.

These areas of study are guidelines to assist you in choosing courses and cultivating a program that is specially tailored to your academic interests. If you are driven to gain special expertise in one area, you can focus your program by taking several courses in that area, or if you are interested in gaining a well-rounded understanding of Jewish Studies as a broader field, then you can choose to sample courses from all areas.

The ATCJS offers four to six “CJS” designated courses every year, including our gateway courses on Jewish Culture (CJS201H1) and Jewish Thoughts (CJS200H1), that are specialized in one of the four areas. In addition to CJS designated courses, one of the greatest assets of doing a Jewish Studies degree with the ATCJS is the flexibility to take courses from our collaborating units as part of your program; such as Sociology, Anthropology, Political Science, History, English, Classics, Environmental Studies, and more. The ATCJS release an Undergraduate Handbook every year, which is the master list of all courses from the ATCJS' collaborating units at UofT that count towards your Jewish Studies program in a given year.

All Jewish Studies programs require one of the gateway courses, CJS200H1 or CJS201H1. In addition, the Specialist requires 1.0 credit at the 400-level, at least 4.0 credits at the 300-level, and proficiency in Hebrew, Yiddish, Aramaic, or another Jewish language approved by the Undergraduate Director. The Major requires 0.5 credit at the 400-level, and at least 2.0 credits at the 300-level. The Minor requires at least 1.0 credit at the 300-level. All courses listed in the ATCJS' Undergraduate Handbook (which changes every academic year) count towards your Jewish Studies program requirements; including courses that do not have a "CJS" designated course code.

Your Jewish Studies degree at the ATCJS is designed to reflect your individual academic interests, while providing you with an academically rigorous education in the foundations of Jewish Studies.

## **Degree Programs in Jewish Studies**

The program has unlimited enrolment and no specific admission requirements. All students who have completed at least 4 full course equivalents are eligible to enrol.

There are no specific first-year requirements; however, first-year students are welcome to take CJS200H1 and/or CJS201H1, Hebrew Language courses (MHB155H1 and MHB156H1), and Yiddish (GER260H1).

### **Specialist in Jewish Studies**

A minimum of 10 full course equivalents in a 20 course program.

- 8 of these courses must be selected from courses officially included in the CJS Undergraduate Handbook.
- The other 2 courses can be selected from other areas of study (e.g. not listed in the Handbook), pending approval from the Undergraduate Director of the Anne Tanenbaum Centre for Jewish Studies.
- One of the gateway courses: CJS200H1 or CJS201H1.
- A minimum of 4 full course equivalents must be at the 300+ level, with at least 0.5 course equivalent at the 400 level.
- 0.5 full course equivalent to satisfy the Quantitative Reasoning competency of the program from Breadth Requirement #5.

### **Major in Jewish Studies**

A minimum of 6.5 full course equivalents in a 20 course program.

- 6 of these courses must be selected from courses officially included in the CJS Undergraduate Handbook.
- 1 full course equivalent can be selected from another area of study (e.g. not listed in the Handbook), pending approval from the Undergraduate Director of the Anne Tanenbaum Centre for Jewish Studies.
- One of the gateway courses: CJS200H1 or CJS201H1
- A minimum of 2 full course equivalents courses must be at the 300+ level, and at least a 0.5 at the 400 level.
- 0.5 full course equivalent to satisfy the Quantitative Reasoning competency of the program from Breadth Requirement #5.

### **Minor in Jewish Studies**

A minimum of 4 full course equivalents in a 20 course program.

- CJS200H1 or CJS201H1 is required.
- 1 full course equivalent must be at the 300+ level.

## ANNE TANENBAUM CENTRE FOR JEWISH STUDIES

### **CJS200H1F Introduction to Jewish Thought**

R12-2/IN PERSON

Goldberg, S. & Rosenthal, M.

A balanced presentation of the multifaceted approach to the discipline by treating Jewish religion and thought. The course introduces students not only to a chronological and thematic overview of the subject, but also to different methodological approaches.

*No prerequisites*

*Breadth Requirement: Thought, Belief and Behaviour (2)*

### **CJS201H1S Introduction to Jewish Culture**

W2-4/ IN PERSON

Bergen, D. Cohen, A. & Komaromi, A. & Livak, L. & Seidman, N

General introduction to history, literatures and cultures of Jewish people from antiquity to contemporary. A balanced presentation of multidisciplinary approaches and multi-methodological approaches to Jewish studies, with a special emphasis on Jewish cultural studies and Jewish secularity.<sup>1</sup>

*No prerequisites*

*Breadth Requirement: Creative and Cultural Representations (1)*

### **CJS290H1F Topics in Jewish Studies - “The Global Migration Crisis is Making Aliyah”**

W4-6/ IN PERSON

Oron, O

The amount of internally displaced people and refugees along with the dire need for working hands changed international migration patterns and the legal regimes controlling them. Global, political and economic changes brought this relatively new phenomenon to Israel’s doorstep in the early 1990s creating a growing disjuncture between local practices and national policies regarding incorporation. Israel has joined the growing number of countries experiencing major problems in controlling inflows of unauthorized migrants. In this seminar style module students will analyze the recent trends in international migration and the many political debates that have accompanied them. It begins with seminal readings showcasing theoretical approaches that highlight the legal norms and structures designed to treat irregular migration and present alternative forms of citizenship. The second part surveys Israel’s migration regime and discusses the different aspects that challenge it following the importation of migrant workers in the 1990s, the growing number of visa over-stayers and recent arrival of asylum seekers.

*No prerequisites*

*Breadth Requirement: None*

### **CJS290H1S Topics in Jewish Studies - “Angry God: The Bible and Violence”**

M10-12/ IN PERSON

Lemos, T.

This course will examine the very prominent biblical theme of violence and warfare, situating biblical texts in their ancient Near Eastern context. Over the course of millennia, the ancient Near East experienced countless changes. Empires rose and then fell from dominance, city-states were built and then razed, gods once paramount sank into obscurity. Through these and other changes, however, one thing remained constant in the societies of the region: the centrality of warfare and violence. Whether one looks at the brutal punishments imposed in biblical law codes, the widespread practice of mutilating transgressors and marching them naked into exile, or the biblical statute mandating that conquered groups be completely annihilated, it is more than apparent that violence was not merely present in the ancient Near East, it was widely legislated and viewed as having been commanded by God. The exercise of violence was pivotal to establishing and maintaining the authority of kingship, to the display of masculinity, to the reckoning of justice, and to the forging of political relations. The omnipresence of violent behaviors in these cultures raises many questions, among them: What is violence? Was there an ethics of violence in the ancient Near East? Were there limits on violence? Who benefitted from violent behaviors, and in what ways? Texts examined in the course will include various books of the Hebrew Bible, including Deuteronomy, Joshua, Judges, and Ezekiel; Hammurapi’s Code; numerous ancient Near Eastern inscriptions; various apocalyptic texts; and a selection of texts from the New Testament.

*Exclusions: RLG239H1-S.*

*No prerequisites*

*Breadth Requirement: None*

### **CJS390H1F Special Topics in Jewish Studies - “The World of the Cairo Geniza”**

F10-12/IN PERSON

Goldberg, J.

Before 1500, most Jews lived in the Islamic world; around a thousand years ago, Cairo was that world’s greatest city. In this course, we will explore that world largely through the lens of a large cache of documents discarded in one of the city’s synagogues. These papers have proved a treasure trove for social historians--in many cases, we know more about the lives of some individuals in the eleventh and twelfth century than for any other people in the pre-modern world. Students will themselves be part of the research team in this young field, getting to know how medievalists navigate their rich but always frustratingly scarce records.

*Exclusions: HIS389H1-F LEC0301*

*Prerequisite: Completion of at least 4.0 credits*

*Breadth Requirement: None*

### **CJS390H1F Special Topics in Jewish Studies - “Religion and Religiosity in Israel/Palestine”**

M2-4/IN PERSON

Nizri, Y.

Focusing on present-day Israel/Palestine, this interdisciplinary course is intended for students interested in exploring a wide range of theoretical questions and examining their applicability to the study of sites, texts, rituals, and politics in the region. We will address the history of the

land's consecration from Jewish, Christian, and Muslim perspectives. Students will analyze specific sites associated with religious congregations and ritual practices, and study them within their local and regional contexts. Looking at the complex relationships between religious-political movements and institutions within Jewish and Muslim societies, we will delve into various attempts to secularize (and theologize) Jewish and Palestinian communities and their discontents. Rather than providing the typical emphasis on conflict, the course is a journey into the history and present of the land and its diverse communities.

*Exclusions: HIS389H1-F LEC0301*

*Prerequisite: Completion of at least 4.0 credits*

*Breadth Requirement: None*

### **CJS391H1F Special Topics in Jewish Studies - “Christian-Jewish Relations and Rivalries from Late Antiquity to the Early Middle Ages”**

T10-12/IN PERSON

TBA

From the end of the classical period to late antiquity until the High Middle Ages, Christian authors engaged with the composition of works in which they depicted meetings and conversations between Christians and Jews on matters of their Christianity’s belief and practice. These works constitute collectively the corpus of the Adversus or Contra Iudaeos dialogues, that is dialogues against the Jews. Who wrote these compositions and what type of Christianity did their authors represent? Who were the Jews of these dialogues and did such meetings and conversations occur? What are the reasons for their composition and were the interlocutors, who participated in these discussions, real persons? What are the roles of scripture, paradoxography, and miracles in the rhetoric deployed by the Christian authors? And what is the historical context within which these dialectical compositions were written? In this course, students will gain an understanding of the circumstances that led to the (in)famous medieval disputations in the Latin West, and the role of psōgos (insulting or degrading speech) in them, helping us to understand the correlation between the Christian anti-Jewish disputation tradition and the gradual rise of anti-Semitism that led to Jewish persecutions and modern-era atrocities against the Jews.

*Prerequisite: Completion of at least 4.0 credits*

*Breadth Requirement: None*

### **CJS391H1S Special Topics in Jewish Studies - “Israel’s Modern Tribes”**

T4-6/IN PERSON

Oron, O.

In June 2015, Israel’s President Reuven Rivlin gave a speech at the annual Herzliya Conference discussing the social and political schisms in modern Israeli society. Rivlin detailed the changes to Israel’s population makeup and how it could harbor severe economic and social issues that will threaten the future of the Jewish state and bring about a “new Israeli order”. This course reviews and analyzes the characteristics, political, and social transformation experienced by each group and how it fits into the fabric of Israeli society. As a migrant based nation fulfilling the vision of gathering of Jewish exiles, Israel has always symbolized a diverse and multifaceted society filled with rich cultural influences and competing political agendas, both internally, and with regards to its non-Jewish minorities. Over the years winds of change and collective claims stirred the Israeli “melting pot” and created new realities that exposed early societal cleavages. Throughout the course students will gain a deep understanding of these core issues in modern

Israel by reviewing texts, short clips, and participating in guided discussions that will analyze the socio-political cleavages as well as opportunities for integration and compromise between the “new tribes” that make up modern Israeli society.

*Exclusions:* POL377H1-S

*Prerequisite:* Completion of at least 4.0 credits

*Breadth Requirement:* None

### **CJS392H1-F Special Topics in Jewish Studies – “Memory, Home, and Family”**

R6-8/IN PERSON

Bredovskis, E.

This course examines how scholars, artists, and ordinary people have investigated their family's history. We will take a closer look at the sometimes-blurry line between scholarly research and personal historical self-reflection. This course's discussion is centered on (but not limited to) questions such as: How do families remember (or forget) their (genealogical, ethnic, racial, religious, and political) histories? How do individuals grapple with competing and contradictory narratives? How have professional historians, community historians, and ordinary people come to terms with their family's past? What do we gain from using different literary genres and forms of media to remember our past? This course is, by its subject matter interdisciplinary. We'll be looking at works from the fields of diaspora studies, history, sociology, memory studies, and literature to help you to think critically about the production of memory at the social and family level.

*Prerequisite:* Completion of at least 4.0 credits

*Breadth Requirement:* None

### **CJS392H1S Special Topics in Jewish Studies - TBA**

R6-8/IN PERSON

TBA

An examination of issues in Jewish Studies. Content in any given year depends on instructor. Please check at <http://www.cjs.utoronto.ca/undergraduate/courses> for the course description when it becomes available.

*Prerequisite:* Completion of at least 4.0 credits

*Breadth Requirement:* None

### **CJS396H1F Independent Study**

TBA/IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Anne Tanenbaum Centre for Jewish Studies. Not eligible for CR/NCR option.

*Prerequisite:* CJS200H1 or CJS201H1 and permission from the Undergraduate Director.

*Breadth Requirement:* None.

### **CJS396H1S Independent Study**

TBA/IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Anne Tanenbaum Centre for Jewish Studies. Not eligible for CR/NCR option.

*Prerequisite:* CJS200H1 or CJS201H1 and permission from the Undergraduate Director.

*Breadth Requirement:* None.

### **CJS440H1F The Arab Jew: A History of a Concept**

M2-4/IN PERSON

Nizri, Y.

This course invites students to explore the debates around the term “Arab Jews.” A cultural, historical, and historiographical designation, the term encompasses a range of experiences for Arabic-speaking Jews. These Jews lived in diverse cultural worlds across the Middle East and North Africa, where they developed deep and enduring relationships with non-Jews, and were instrumental in shaping local, regional and national cultures and politics. By engaging with the term “Arab Jews” in its various incarnations, the course offers new perspectives on questions of Zionism and nationalism, colonialism and geography, religion and secularization, as well as historiography and memory.

*No prerequisites*

*Exclusion: CJS491H1*

*Breadth Requirement: Creative and Cultural Representations (1)*

### **CJS490H1S LEC0101 Advanced Topics in Jewish Studies - “Jewish Protest Cultures”**

M2-4/IN PERSON

Schulz, M.

2020/21 saw mass protests of unprecedented size against police brutality and racism, anti-worker policies or top-down COVID measures from the United States to India – including renditions by Jews. But what makes a protest Jewish? Is there something like specifically Jewish protest cultures? This course investigates an array of protests organized by Jews and for “Jewish causes” in modern times attending to the ways protests are/n’t specifically Jewish and how they become agents of change. Rooted in the anti-lachrymose tradition of Jewish Studies, students will study protests with a view towards how Jewish traditions get mobilized across the Jewish diasporas and the ways in which they take a cue from and/or contribute to, purposefully cross-fertilize with or distant themselves from non-Jewish protest movements transnationally. This class interweaves Jewish Studies with diaspora, subaltern, protest and performance studies.

*Exclusions: DTS402H1-S*

*Prerequisite: Permission of the program. Contact Natasha Richichi-Fried at [cjs.events@utoronto.ca](mailto:cjs.events@utoronto.ca) to register.*

### **CJS490H1S LEC0201 Advanced Topics in Jewish Studies - “The Political Sociology of the Jewish Question: Liberalism, Socialism and Zionism”**

W10-12/IN PERSON

Brym, R.

The Jewish Question asks how Jews ought to adapt to the modern world. Seeking answers, Jews formulated competing ideologies and joined social and political movements that, they believed, would help them realize their dreams. This course examines the origins, development, implementation, successes, and failures of the three main secular solutions Jews advocated: liberalism, communism, and Zionism. The liberal, Zionist, and communist dreams succeeded in some respects to live up to the expectations of their advocates. However, like most human endeavours, they failed in other respects, sometimes tragically. It is unlikely that this course will generate compelling answers to the Jewish Question for the 21st century. However, it may raise issues that prompt students to inquire further as they seek their own meaningful values and

courses of action.

*Prerequisite: Completion of at least 10.0 half credits with at least 1 Sociology credit. If you are interested in taking CJS490H1-S, please email [cjs.events@utoronto.ca](mailto:cjs.events@utoronto.ca) with your name and student number; our Undergraduate Coordinator will be happy to assist you.*

### **CJS498Y1Y Independent Study**

IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Anne Tanenbaum Centre for Jewish Studies. Not eligible for CR/NCR option.

*Prerequisite: CJS200H1 and permission of the Centre*

*Breadth Requirement: None.*

### **CJS499HIF Independent Study**

IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Anne Tanenbaum Centre for Jewish Studies. Not eligible for CR/NCR option.

*Prerequisite: CJS200H1 and permission of the Centre*

*Breadth Requirement: None.*

### **CJS499H1S Independent Study**

IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Anne Tanenbaum Centre for Jewish Studies. Not eligible for CR/NCR option.

*Prerequisite: CJS200H1 and permission of the Centre*

*Breadth Requirement: None.*

## **DEPARTMENT OF ANTHROPOLOGY**

### **ANT356H1S Anthropology of Religion**

M10-12/IN PERSON

Napolitano, V.

This course introduces anthropological definitions of religion; debates on rituals and rites of passage; rationality, religion and modernity; belief and body; religion and the media. It also engages with studies in the anthropology of popular and transnational religion, and the politics of religious movements.

*Prerequisite: ANT207H1*

*Breadth Requirement: Thought, Belief and Behaviour (2)*

## **CENTRE FOR DIASPORA AND TRANSNATIONAL STUDIES**

### **DTS300H1S Qualitative and Quantitative Reasoning**

T10-12/IN PERSON

O'Neill, K

Focuses on research design and training in methods from history, geography, anthropology,

literary and cultural studies, and other disciplines appropriate to Diaspora and Transnational Studies. Prepares students to undertake primary research required in senior seminars.

*Prerequisite: Completion of 9.0 credits*

*Breadth Requirement: The Physical and Mathematical Universes (5)*

### **DTS402H1S Advanced Topics in Diaspora and Transnationalism: Jewish Protest Cultures**

M2-4/IN PERSON

Schulz, M

2020/21 saw mass protests of unprecedented size against police brutality and racism, anti-worker policies or top-down COVID measures from the United States to India – including renditions by Jews. But what makes a protest Jewish? Is there something like specifically Jewish protest cultures? This course investigates an array of protests organized by Jews and for “Jewish causes” in modern times attending to the ways protests are/n’t specifically Jewish and how they become agents of change. Rooted in the anti-lachrymose tradition of Jewish Studies, students will study protests with a view towards how Jewish traditions get mobilized across the Jewish diasporas and the ways in which they take a cue from and/or contribute to, purposefully cross-fertilize with or distant themselves from non-Jewish protest movements transnationally. This class interweaves Jewish Studies with diaspora, subaltern, protest and performance studies.

**\*\*Cross-listed as CJS490H1-S LEC0101**

*Prerequisite: DTS200Y1 or equivalent and a minimum of 14.0 credits*

### **DTS405H1-F Advanced Topics in Diaspora and Transnationalism: Translation and Migration**

M10-12/IN PERSON

Seidman, N

## **SCHOOL OF ENVIRONMENTAL STUDIES**

### **ENV330H1S Waste Not: Faith-Based Environmentalism**

W10-12/IN PERSON

TBA

This course explores religious environmentalism, its proponents and opponents, and its core values within the Abrahamic faiths of Judaism, Christianity and Islam. Religious environmentalists have used teachings from sacred texts as exemplars of sustainability. Some, however, claim that these texts teach domination, anthropocentrism and hierarchical values. Looking at a range of worldviews, we focus on the topics of wastefulness, consumption, and simplicity. Readings about barriers, motivations, and values that inform environmental behaviour are complemented with field trips to places of worship where we will hear religious leaders speak about the environmental initiatives undertaken in their communities and see sacred spaces.

Exclusion: ENV382H1 (Special Topics in Environment: Waste Not, Want Not: Stories of Wastefulness in Religion & Society), offered in Winter 2018, Fall 2018, and Winter 2020

*Prerequisite: Completion of 8.0 FCE including ENV221H1/ ENV222H1; or permission of the Undergraduate Associate Director*

*Breadth Requirement: Thought, Belief and Behaviour (2)*

## **DEPARTMENT OF GERMANIC LANGUAGES**

**GER260Y1Y Elementary Yiddish**

MWF 2-3/IN PERSON

This course introduces Yiddish language, literature, music, theater, and cinema through interactive multi-media seminars, designed to build proficiency in reading, writing and comprehending. No prior knowledge of Yiddish is required.

*Exclusion: GER463Y1*

*Breadth Requirement: Creative and Cultural Representations (1)*

**GER326H1S Writing Memory: Post 1945**

W12-2/IN PERSON

An examination of post-World War II German literature and culture from Zero Hour through to present-day debates about the Holocaust and its memorialization within a German context. Please note this course is taught in German.

*Prerequisite: GER205H1*

*Breadth Requirement: Creative and Cultural Representations (1)*

**GER360H1F Intermediate Yiddish**

W12-1/F10-12/IN PERSON

This course conducted in Yiddish offers a review of basic grammar, stylistics, study of short literary texts.

*Exclusion: GER463Y1*

*Prerequisite: GER260Y1*

*Breadth Requirement: Creative and Cultural Representations (1)*

**GER367H1F Topics in Yiddish or German Jewish Literature and Culture**

R2-4/IN PERSON

Borden, M.

Topics in modern Yiddish or German Jewish literature and culture from the beginning of the 19th century to the present, featuring a selection of readings of modern Yiddish prose, poetry, drama and cinema. Taught in English and open to students across disciplines.

*Prerequisite: Completion of a minimum of 4.0 FCEs*

*Breadth Requirement: Creative and Cultural Representations (1)*

**DEPARTMENT OF HISTORY****HIS242H1S Europe in the 20th Century**

W1-3/IN PERSON

The evolution of European politics, culture and society from 1914: the two world wars, Fascism and Nazism, the post-1945 reconstruction and the movement towards European integration.

*Exclusion: EUR200Y1/EUR200Y5/FGI200Y5/HIS242H5/HISB94H3*

*Breadth Requirement: Society and its Institutions (3)*

**HIS338H1F The Holocaust, to 1942 (formerly HIS338Y1/398Y1)**

F10-12/IN PERSON

German state policy towards the Jews in the context of racist ideology, bureaucratic structures,

and varying conditions in German-occupied Europe. Second Term considers responses of Jews, European populations and governments, the Allies, churches, and political movements.

*Exclusion: HIS388Y1/HIS398Y1/HIS338H5.*

*Prerequisite: Completion of 6 undergraduate FCEs.*

*Breadth Requirement: Society and its Institutions.*

### **HIS361H1S The Holocaust, from 1942**

F10-12/IN PERSON

Follows HIS338H1. Themes include: resistance by Jews and non-Jews; local collaboration; the roles of European governments, the Allies, the churches, and other international organizations; the varieties of Jewish responses. We will also focus on postwar repercussions of the Holocaust in areas such as justice, memory and memorialization, popular culture and politics.

*Exclusion: HIS338Y1/HIS361H5.*

*Prerequisite: Completion of 6 undergraduate FCEs and HIS 338H1.*

*Breadth Requirement: Society and its Institutions (3)*

### **HIS364H1S, L0101 From Revolution to Revolution: Hungary Since 1848**

W9-11/IN PERSON

Austin, R.

Once a powerful kingdom in Central Europe, Hungary and the Hungarians have a rich history of interchanging periods of conquest, dominance, expansion, and contraction.

This 12-week course has its focus on the multiple transformations of Hungary: From the revolutionary “Springtime of Nations” in 1848 when Hungary’s quest for independence was halted through political sovereignty and partnership with Austria in the Dual Monarchy between 1867 and 1918, to a truncated but independent existence in the interwar period; from there to subjection first to Nazi Germany and then to the Soviet Union, and finally to renewed independence in 1989 and membership in the European Union in 2004.

The focus is on the revolutions of 1848-1849, 1918-1919, the 1956 Revolution against Soviet rule and the collapse of communism in 1989. The story has been invariably heroic, violent, and tragic. In the long peaceful periods, long at least for East Central European conditions, Hungary changed from a patriarchal and rural country to an urbanized and industrialized nation.

The course will offer a chronological survey of the history of Hungary from 1848 until the present. It is ideal for students with little or no knowledge of Hungarian history but who possess an understanding of the main trends of European history in the 19th and 20th centuries.

*Prerequisite: A 100 level HIS course*

### **HIS433H1S, L0101 Polish Jews Since the Partition of Poland**

R9-11/IN PERSON

Wróbel, P.

The course will explore the history of Polish Jews from the Partitions of Poland to the present, concentrating on the late 19th and first half of the 20th centuries. It will examine the state policies toward Jews of Austria, Prussia, Russia and Poland; the rise of Jewish political movements; the life of Jewish shtetls in Christian neighbourhoods; changes in the economic position and cultural development of Jewish communities in Poland; and the impact of communism on Jewish life. Materials are in English. Primary sources in translation as well as

secondary sources representing diverse interpretation and points of view will be analyzed. (Joint undergraduate/graduate course)

*Prerequisite: HIS208Y1/HIS251Y1/permission of the instructor*

### **HIS451H1F World War II in East Central Europe**

R9-11/IN PERSON

The fall of the Versailles system, German and Soviet diplomatic and military activities and their occupational policies in East Central Europe during World War II, economic exploitation, collaboration, resistance, and genocide in the discussed region, its liberation and sovietization in 1944-1945. (Joint undergraduate-graduate)

*Prerequisite: EUR200Y1/HIS251Y1/HIS334H1*

*Breadth Requirement: Society and its Institutions (3)*

### **HIS490H1S, L0101 Everyday Stalinism**

T3-5/IN PERSON

Viola, L.

This course is an advanced research seminar in Soviet history. It will explore issues of everyday life in Soviet Russia during the Stalin era. What was the "Soviet normal"? Was there such a thing? How did people live in and outside the Gulag? Students will be introduced to major topics through the use of a series of different types of sources. During the first eight weeks of the seminar, students will read intensively, acquiring familiarity with various sources and their specific problems in Soviet history; at the same time, they will design a topic and bibliography for their research paper. The remainder of the course will be devoted to individualized research.

*Recommended Preparation: Any course in Russian history, culture, or politics*

## **DEPARTMENT OF NEAR AND MIDDLE EASTERN CIVILIZATIONS**

### **NMC104H1F The Biblical World**

MW11-12/IN PERSON

Examine the history, lands, peoples, religions, literatures and cultures that produced the Hebrew Bible/Old Testament. Topics to be covered include an overview of the geography and history of Ancient Israel and Judea, the role of the Hebrew, Aramaic, and Greek languages, the literary genres reflected in biblical and some contemporary non-biblical texts, and the scholarly methods by which the Bible is studied.

*Breadth Requirement: Society and its Institutions (3).*

### **NMC252H1S The Hebrew Bible**

MW11-12/IN PERSON

An introduction to the critical study of the Hebrew Bible/Old Testament and the related literature of ancient Jewish communities (Apocrypha, Pseudepigrapha, Dead Sea Scrolls). English translations used; no knowledge of Hebrew is required.

*Recommended Preparation: NMC104H1.*

*Breadth Requirement: Creative and Cultural Representations (1).*

### **NMC278H1F Introduction to the Modern Middle East**

TR10-11:30/IN PERSON

Reilly, J.

The emergence of modern states in the Middle East, against a background of empire, world wars, and national and religious movements. Students will learn why the modern map looks the way it does, and how Middle Eastern peoples' self-identifications have changed over the past 200 years.

*Recommended Preparation: NMC103H1*

*Breadth Requirement: Society and its Institutions (3)*

### **NMC284H1F Topics in Judaism and Feminism: Conflict, Competition, Complement**

M1-3/IN PERSON

Meacham, T.

Agitation for change exists in religious practice worldwide in areas of access, status, inclusion, and egalitarianism. Traditional religion is often in conflict with egalitarian modernity. This sometimes results in difficulties with religious identification. This course will explore the interaction between feminism and Judaism. We will examine how Jewish law (halakhah) sometimes conflicts with ideas of egalitarianism particularly in legal disabilities for women such as divorce, lack of access to high-level Torah study, and discrimination in public religious roles. The traditional exemption of women from the obligation of Torah study had great impact on women's religious responsibility and status. Various movements within Judaism competed in efforts to resolve these difficulties. In this course we will consider to what extent inclusion and egalitarianism have become complementary to traditional Judaism.

*Breadth Requirement: Thought, Belief and Behaviour (2)*

### **NMC386H1S Muslims, Christians, and Jews in the Ottoman Empire**

T12-2/IN PERSON

Methodieva, M.

Although ruled by a Muslim dynasty and frequently characterized as an Islamic empire, the Ottoman state was inhabited by diverse religious and ethnic populations, many of them non-Muslim. This course examines how the Ottoman Empire governed and organized its subjects, Muslims and non-Muslims alike, of various ethnic backgrounds. It explores the relations among these communities and their interactions with the state, raising questions about tolerance, co-existence, conflict, loyalty, and identity. By looking into a selection of topics from the wide territorial span of the Ottoman Empire (Anatolia, the Balkans, and the Arab Middle East) the course seeks to provide insights into the organization, functioning, and transformation of a multi-confessional state and society in the premodern and modern eras.

*Recommended Preparation: NMC241H1, NMC278H1, NMC355H1, NMC377Y1*

*Breadth Requirement: Society and its Institutions (3)*

### **NML155H1F Elementary Modern Hebrew I**

TF10-12/IN PERSON

Nizri, Y.

Please see the description for MHB155H1 under the Department for the Study of Religion.

### **NML156H1S Elementary Modern Hebrew II**

TF10-12/IN PERSON

Nizri, Y.

Please see the description for MHB156H1 under the Department for the Study of Religion.

**NML255H1F Intermediate Modern Hebrew I**

TF1-3/IN PERSON

Nizri, Y.

Please see the description for MHB255H1 under the Department for the Study of Religion.

*Exclusion: Those who have completed Grade 8 Hebrew (or Ulpan level 2 in Israel), MHB255H1.*

*Prerequisite: MHB156H1/NML156H1*

*Breadth Requirement: Creative and Cultural Representation (1).*

**NML256H1S Intermediate Modern Hebrew II**

TF1-3/IN PERSON

Nizri, Y.

Please see the description for MHB256H1 under the Department for the Study of Religion.

*Exclusion: Those who have completed Grade 8 Hebrew (or Ulpan level 2 in Israel), MHB256H1.*

*Prerequisite: MHB255H1/NML255H1*

*Breadth Requirement: Creative and Cultural Representation (1).*

**NML455H1F Modern Hebrew Poetry**

F10-12/IN PERSON

Fox, H.

This course is designed for the advanced students of Modern Hebrew who wish to pursue the study of Hebrew literature. We will examine the way in which this literature relates to ideas of land, homeland, peoplehood, and religious identities. We will continue with Yehuda Amichai's poetry with particular attention to his love poetry. Our major concentration will be on Haim Nahman Bialik's poetry and include at least one of his major epic poems. We shall focus on what makes Amichai and Bialik national poets. Our method of poetic analysis will include an inter-textual examination of the sources of poetic inspiration. Students will be taught to use the Bar Ilan Responsa Project as an aid to tracking allusions. We will also use historical Hebrew dictionaries.

*Prerequisite: High Intermediate-level Modern Hebrew*

*Breadth Requirement: Creative and Cultural Representations (1)*

**DEPARTMENT OF PHILOSOPHY**

**PHL338H1S Jewish Philosophy**

F12-3/IN PERSON

A selection of texts and issues in Jewish philosophy, for example, Maimonides' Guide of the Perplexed, Buber's The Prophetic Faith, prophecy and revelation, Divine Command and morality, creation and eternity, the historical dimension of Jewish thought.

*Prerequisite: 7.5 courses (in any field) with at least 1.5 in philosophy*

*Breadth Requirement: Thought, Belief and Behaviour (2)*

**DEPARTMENT OF POLITICAL SCIENCE**

## **POL377H1S L0101 Topics in Comparative Politics I: Israel's Modern Tribes**

T4-6/IN PERSON

Oron, O.

In June 2015, Israel's President Reuven Rivlin gave a speech at the annual Herzliya Conference discussing the social and political schisms in modern Israeli society. Rivlin detailed the changes to Israel's population makeup and how it could harbor severe economic and social issues that will threaten the future of the Jewish state and bring about a "new Israeli order". This course reviews and analyzes the characteristics, political, and social transformation experienced by each group and how it fits into the fabric of Israeli society. As a migrant based nation fulfilling the vision of gathering of Jewish exiles, Israel has always symbolized a diverse and multifaceted society filled with rich cultural influences and competing political agendas, both internally, and with regards to its non-Jewish minorities. Over the years winds of change and collective claims stirred the Israeli "melting pot" and created new realities that exposed early societal cleavages. Throughout the course students will gain a deep understanding of these core issues in modern Israel by reviewing texts, short clips, and participating in guided discussions that will analyze the socio-political cleavages as well as opportunities for integration and compromise between the "new tribes" that make up modern Israeli society.

*\*\*Cross-listed with CJS391H1-S*

*Prerequisite: Completion of at least 4.0 credits*

## **DEPARTMENT FOR THE STUDY OF RELIGION**

### **RLG202H1S Judaism**

TR10-11 / IN PERSON

Gibbs, R.

An introduction to the religious tradition of the Jews, from its ancient roots to its modern crises. Focus on great ideas, thinkers, books, movements, sects, and events in the historical development of Judaism through its four main periods - biblical, rabbinic, medieval, and modern.

*Exclusion: RLG202H5, RLG202Y1*

*Recommended Preparation: RLG100Y1/RLG200H1/RLG208Y1.*

*Breadth Requirement: Thought, Belief, and Behaviour (2)*

### **RLG209H1F Justifying Religious Belief**

M1-3/IN PERSON

Goldberg, S.

A survey course that introduces students to a range of epistemological and ethical issues in the study of religion. The issues include: the justification of religious belief; the coherence of atheism; reason vs. faith; the nature of religious language; religious pluralism, exclusivism, and inclusivism.

*Breadth Requirement: Thought, Belief and Behaviour (2).*

### **RLG213H1F Embarrassment of Scriptures**

F10-12/IN PERSON

Fox, H.

Surveys interpretative traditions related to sacred texts, focusing on reading strategies that range from the literal to the figurative with attention to rationales that transform literal textual

meanings and copyists manipulations of texts. May focus on various religious traditions from year to year, targeting a single canonical tradition or comparative analysis. Students will gain insight into literalist, environmentalist, secularist and erotic approaches to texts. Prior exposure to the study of religion is not required; all readings will be in English.

*Breadth Requirement: Thought, Belief and Behaviour (2).*

### **RLG233H1S Religion and Popular Culture**

T10-12/IN PERSON

Harris, J.

A course on the interactions, both positive and negative, between religion and popular culture. We look at different media (television, advertising, print) as they represent and engage with different religious traditions, identities, and controversies.

*Breadth Requirement: Creative and Cultural Representations (1).*

### **RLG303H1-F Evil and Suffering**

F11-1/IN PERSON

Goldberg, S.

The existence of evil poses a problem to theistic beliefs and raises the question as to whether a belief in a deity is incompatible with the existence of evil and human (or other) suffering. This course examines the variety of ways in which religions have dealt with the existence of evil.

*Prerequisite: Completion of 4.0 credits*

*Breadth Requirement: Thought, Belief and Behaviour (2)*

### **RLG313H1S Love, Sex, Family**

M10-12/IN PERSON

Seidman, N and Murphy, A.

This course equips students to understand the religious roots of modern formations of gender, sexuality, and kinship, focusing in particular on Judaism, Christianity and New Religious Movements. Topics we will cover include: the transformation of traditional religious structures into the modern “religion of romantic love,” the reshaping of religious practices within the modern nuclear family and its gendered division of labour, the persistent religious entanglements within not only normative but also queer and transgressive gender performances and kinship structures, the political asymmetries within which different religious modernities emerge, and the role of literature in preserving religious enchantment in modernity.

*Prerequisite: Completion of 4.0 credits*

*Exclusion: RLG237H1*

*Recommended Preparation: RLG235H1*

### **RLG320H1F Judaism and Christianity in the Second Century**

R10-12/IN PERSON

Novak, D.

Judaism and Christianity in the period from 70 C.E. to 200 C.E. The course focuses on the relationship between the two religious groups, stressing the importance of the setting within the Roman Empire.

*Prerequisite: Completion of 4.0 credits*

*Recommended Preparation: RLG241H1/RLG241Y1*  
*Breadth Requirement: Society and its Institutions (3)*

**RLG330H1F Visions and Revelation in Ancient Judaism and Christianity**

T1-3/IN PERSON

Marshall, J.

What did ancient Jews and Christian see and know when they “saw” God or heavenly realms? Or when they toured hell or the infernal regions? This course examines the ancient imagination by treating the major elements of the apocalyptic literary corpus and accompanying visionary experiences in ancient Judaism and Christianity. Contemporary theories on the function and origin of apocalyptic literature inform our readings.

*Prerequisite: Completion of 4.0 credits*

*Breadth Requirement: Creative and Cultural Representations (1)*

**RLG346H1S Time and Place in Judaism**

F10-12/IN PERSON

Fox, H.

The meaning of holy time and holy place, the physics and metaphysics of time and space within Judaism. Topics include the garden of Eden, the temple, the netherworld, the land of Israel, and exile; the sabbath and the week; the human experience of aging as fulfillment and failing.

*Prerequisite: Completion of 4.0 credits*

*Breadth Requirement: Thought, Belief and Behaviour (2)*

**RLG348H1F Philosophical Responses to the Holocaust**

T10-12/IN PERSON

Novak, D.

This course deals with how the momentous experience of the Holocaust, the systematic state-sponsored murder of six million Jews as well as many others, has forced thinkers, both religious and secular, to rethink the human condition.

*Exclusion: RLG220H1*

*Prerequisite: Completion of 4.0 credits*

*Breadth Requirement: Thought, Belief and Behaviour (2)*

**RLG430H1S Advanced Topics in Judaism - “Judaism and Kantian Philosophy”**

R10-12/IN PERSON

Novak, D.

This course will deal with the philosophy of the great Kantian philosopher Hermann Cohen (1842-1918), especially his posthumous book, Religion of Reason Out of the Sources of Judaism. We will examine how Cohen used Kantian philosophy to reinterpret the Jewish tradition, and how he used the Jewish tradition to reinterpret Kantian philosophy. Cohen profoundly influenced such 20th century Jewish thinkers as Franz Rosenzweig, Joseph Soloveitchik, and Emmanuel Levinas and, also, the Christian theologian Karl Barth.

*Prerequisite: Permission of instructor*

**RLG431H1F Advanced Topics in Judaism - “Rabbinic Judaism”**

M3-5/IN PERSON

Fox, H.

Some topic of central interest to students of religion, treated on a once-only basis. If the course is offered during the year, a detailed course description of the topic will be available under current courses in the undergraduate section of the Department’s website.

Prerequisite: Completion of 9.0 credits

**Hebrew Language Learning Courses**

**MHB155H1F Elementary Modern Hebrew I**

TF10-12/IN PERSON

Nizri, Y.

Introduction to the fundamentals of Hebrew grammar and syntax. Emphasis on the development of oral and writing skills.

*Exclusion: Grade 4 Hebrew (or Grade 2 in Israel)/MHB155H1.*

*Breadth Requirement: Creative and Cultural Representation (1).*

**MHB156H1S Elementary Modern Hebrew II**

TF10-12/IN PERSON

Continued introduction to the fundamentals of Hebrew grammar and syntax. Emphasis on the development of oral and writing skills.

*Exclusion: Grade 4 Hebrew (or Grade 2 in Israel)/MHB156H1.*

*Breadth Requirement: Creative and Cultural Representation (1).*

**MHB255H1F Intermediate Modern Hebrew I**

TF1-3/IN PERSON

Nizri, Y.

Intensive study of written and spoken Hebrew.

*Prerequisite: MHB156H1/ NML156H1 or permission of instructor*

*Exclusion: Grade 8 Hebrew (or Ulpan level 2 in Israel)/NML255Y1*

*Breadth Requirement: Creative and Cultural Representations (1)*

**MHB256H1S Intermediate Modern Hebrew II**

TF1-3/IN PERSON

Nizri, Y.

*Prerequisite: MHB255H1/NML156H1 or permission of instructor*

*Exclusion: Grade 8 Hebrew (or Ulpan level 2 in Israel)/NML255Y1.*

*Breadth Requirement: Creative and Cultural Representation (1).*

**DEPARTMENT FOR SLAVIC LANGUAGES AND LITERATURES**

**SLA202H1F Jewish Communities in Slavic Countries**

M12-2/IN PERSON

TBA

Literature about the Jewish community in Slavic countries. How do these Jewish minorities

perceive and identify themselves? How are they perceived by others? Taught in English, all readings in English.

*Breadth Requirement: Society and its Institutions (3)*

## DEPARTMENT OF SOCIOLOGY

### **SOC489H1S LEC0101 New Topics in Sociology - “The Political Sociology of the Jewish Question: Liberalism, Socialism and Zionism”**

W10-12/IN PERSON

Brym, R.

The Jewish Question asks how Jews ought to adapt to the modern world. Seeking answers, Jews formulated competing ideologies and joined social and political movements that, they believed, would help them realize their dreams. This course examines the origins, development, implementation, successes, and failures of the three main secular solutions Jews advocated: liberalism, communism, and Zionism. The liberal, Zionist, and communist dreams succeeded in some respects to live up to the expectations of their advocates. However, like most human endeavours, they failed in other respects, sometimes tragically. It is unlikely that this course will generate compelling answers to the Jewish Question for the 21st century. However, it may raise issues that prompt students to inquire further as they seek their own meaningful values and courses of action.

*\*\*Cross-listed with CJS490H1-S LEC0201*

*Prerequisites: 1.0 SOC FCE at the 300+ level*

## UNIVERSITY COLLEGE

### **CDN380H1S Socio-Cultural Perspective of the Canadian Jewish Community**

R12-2/IN PERSON

This course examines the relationship between prominent Canadians who happen to be Jews and those whose works are founded in Jewish identity; the diversity of the community on the basis of religion, language, class, ideology, etc.; contributions to the arts and scholarship; and the role and contribution of Jewish women.

*Exclusion: UNI380H1*

*Breadth Requirement: Creative and Cultural Representations (1)*

## VICTORIA COLLEGE

### **VIC102H1F Ethics and Choices in Times of Crisis**

T1-3/IN PERSON

Jennings, E.

This course examines a specific event, or events, in relation to the public sphere. The course will use events or an event as an entry point to discuss the nature of society including topics such as major revolutions, economic crises, the impact of the appearance of significant artistic or cultural works, and the impact of technological changes. Not eligible for CR/NCR option.

*Exclusion: VIC102Y1*

*Breadth Requirement: Thought, Belief and Behaviour (2)*

## **ART HISTORY**

### **FAH381H1S Problems in Jewish Art**

T2-4/IN PERSON

Cohen, A.

This course investigates the changing definition of Jewish art and the status of Jewish artists. Other issues explored include Jewish-Christian visual polemics, the construction of individual and communal Jewish identity through art, architecture, and texts, and the conceptual transformation of Jewish craft and ritual objects into art.

*Recommended Preparation: FAH102H1, a 200 level FAH half course*

*Breadth Requirement: Creative and Cultural Representations (1)*