

*University of Toronto's  
Anne Tanenbaum Centre for Jewish Studies*

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**2022-2023**  
**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.

This handbook lists the courses offered with their respective descriptions. While most courses here can be defined as “core” Jewish Studies courses, CJS students are also invited to register for more general courses that are listed here (for example, “History of East Central Europe,” or “Religion and Popular Culture”); however, they will be asked to submit a paper with a Jewish Studies focus.

Students are encouraged to meet with the Undergraduate Director, Professor Adam Cohen ([cjs.undergraduate@utoronto.ca](mailto:cjs.undergraduate@utoronto.ca)), in order to discuss their program of study. Students should contact Ms. Natasha Richichi-Fried ([cjs.events@utoronto.ca](mailto:cjs.events@utoronto.ca)) regarding Degree Explorer.

*Codes Used in Course Listings:*

Course Code:

3 letters denoting the department or college sponsoring the course

3 numbers denoting the level

1 letter indicating the credit or full-course equivalent (FCE) value (H = 0.5 credit, Y = 1.0 credit)

1 number indicating the campus (1 = St. George campus)

For example, ANT100Y1 is a 100-level course taught by the Department of Anthropology, with a credit value of 1.0, taught at the St. George campus.

Section Code:

F = fall session (September to December)

S = winter session (January to April)

Y = fall and winter sessions (September to April)

Time/Days:

24 hour clock (1pm ET will appear at 13; 5pm ET will appear as 17)

M = Monday

T = Tuesday

W = Wednesday

R = Thursday

F = Friday

S = Saturday

Delivery Method:

In-Person

Online Synchronous

Online Asynchronous

Where more than one letter is used for a meeting section, classes meet on each day indicated. Classes begin at 10 minutes after the hour and finish on the hour. For example, a class with a time of “TR10–11” meets on both Tuesday and Thursday, beginning at 10:10am and ending at 11:00am. A class with a time of “M15–17” meets on Mondays from 3:10pm to 5:00pm

ANNE TANENBAUM CENTRE FOR JEWISH STUDIES

**CJS200H1S Introduction to Jewish Thought**

W10-12/IN PERSON

M. Rosenthal, S. Goldberg

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 Requirements: Thought, Belief and Behaviour (2)*

**CJS201H1F Introduction to Jewish Culture**

R10-12/IN PERSON

TBA

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

*No prerequisites*

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

**CJS290H1F Topics in Jewish Studies – “The Image in Holocaust Memory”**

IN PERSON

V. Shewfelt

This course will focus on how visual media, such as photographs, television programming, film, and comics have shaped popular understandings of the Holocaust. Visual media was used both during the Holocaust to record events as they occurred, and in subsequent decades to communicate these events to a wider audience. Students will view primary sources such as films and historical photographs, as well as read academic writings related to these sources and related themes.

*No prerequisites*

**JGJ360H1S Holocaust in Literature (E)**

T10-12/IN PERSON

TBA

This course examines literary works written in different languages, in ghettos and concentration camps during the Holocaust, as well as those reflecting on the genocide in its aftermath. We focus on literature as a means of engaging with the unimaginable and on the cross analysis of eye-witness and memory writing.

*Exclusion: CJS220H1, GER367H1*

*Prerequisite: Completion of 4.0 credits*

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

### **CJS390H1S Special Topics in Jewish Studies – “Feminism and Jewish Orthodoxy in the 21<sup>st</sup> Century”**

R10-12/IN PERSON

H. Mayne

Orthodoxy is often associated with tradition from the past, static practices, illiberal approaches, and top-down authority. In this course, we will complicate these associations and assumptions by exploring the relationship between Jewish Orthodoxy and feminism. Our approach will be ethnographic. We will read the words of Jewish orthodox feminists, as well as opinion pieces, blogs, and interviews in popular media, alongside studies authored by anthropologists, sociologists, and social historians. In many weeks, these disparate readings will cross-reference and often disagree with each other, which will be a starting point for our class discussions. The course is divided into two units. In Unit I we will survey some of the debates about the possibilities and limits of change within Jewish tradition. Unit II will then take us to sites and spaces in the Americas and in Israel where Orthodox Jewish women are engaged in activism and/or new ritual practices, in conversation with or in opposition to the feminist movement. Students do not need to have previous knowledge of Jewish Orthodoxy to take this course.

*Prerequisite:* Completion of at least 4.0 credits.

*Breadth Requirements:* None

### **CJS391H1F Special Topics in Jewish Studies-“Freud and Jewish Identification”**

F11-13/IN PERSON

J. Geller

Sigmund Freud famously identified himself as a “Godless Jew.” Yet, it was not until his final work, *Moses and Monotheism*, completed in the last year of his life that Freud directed more than incidental attention to any aspect of Judentum (that amalgam of Jewry, Jewishness, and Jewish religious belief and practice). Was Freud simply a thinker who happened to identify himself as a Jew, among other more pronounced subject positions such as psychoanalyst, atheist, European, human, male, or can one identify him as a Jewish thinker? And if one does, what does that mean? This course examines selected writings of Sigmund Freud within the context of Viennese Jewish life and antisemitism between Emancipation and the Shoah. Freud's psychoanalytic writings will be supplemented by his letters as well as by material on the social and cultural history of his times.

*Prerequisite:* Completion of at least 4.0 credits.

*Breadth Requirements:* None

### **CJS392H1F Special Topics in Jewish Studies -“Antisemitism in the Age of COVID-19”**

R14-16/ONLINE SYNCHRONOUS

J. Krongold

The COVID-19 pandemic has brought into stark relief many of the inequalities and systemic forms of discrimination that plague our society. This interdisciplinary course will examine the fomentation of antisemitism in North America over the past two-and-a-half years. We will address topics such as the so-called Freedom Convoy's use of Nazi slogans and images, anti-vaccine, anti-science, and anti-medical rhetoric, antisemitism in education, contemporary Holocaust distortion, and the January 6, 2021 insurrection at the U.S. Capitol. Together, we will explore historical precedents of antisemitism in order to carefully and thoughtfully consider its present-day manifestations from both the right and the left ends of the political spectrum.



Students will be encouraged to situate antisemitism in broader political, literary, cultural, and medical contexts and to think critically about their own and others' responses to insidious and overt forms of anti-Jewish discrimination. In doing so, we will collectively take stock of the association between antisemitism and COVID-19.

*Prerequisite:* Completion of at least 4.0 credits.

*Breadth Requirements:* None

### **CJS396H1F Independent Study**

IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Centre for Jewish Studies. For details, please visit the ATCJS webpage on Independent Studies Courses.

Not eligible for CR/NCR option.

*Prerequisite:* CJS200H1 or CJS201H1, and permission from the CJS Undergraduate Director. At least 2.0 credits in Jewish Studies courses

*Breadth Requirements:* None

### **CJS396H1S Independent Study**

IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Centre for Jewish Studies. For details, please visit the ATCJS webpage on Independent Studies Courses.

Not eligible for CR/NCR option.

*Prerequisite:* CJS200H1 or CJS201H1, and permission from the CJS Undergraduate Director. At least 2.0 credits in Jewish Studies courses

*Breadth Requirements:* None

### **CJS498Y1 Independent Study**

IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Centre for Jewish Studies. For details, please visit the ATCJS webpage on Independent Studies Courses.

Not eligible for CR/NCR option.

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

*Breadth Requirements:* None

### **CJS499H1F Independent Study**

IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Centre for Jewish Studies. For details, please visit the ATCJS webpage on Independent Studies Courses.

Not eligible for CR/NCR option.

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

*Breadth Requirements:* None

### **CJS499H1S Independent Study**

IN PERSON

A scholarly project on an approved topic supervised by a faculty affiliated with the Centre for Jewish Studies. For details, please visit the ATCJS webpage on Independent Studies Courses.

Not eligible for CR/NCR option.

*Prerequisite:* CJS200H1 or CJS201H1, and permission from the CJS Undergraduate Director.  
*Breadth Requirements:* None

## CENTRE FOR DIASPORA AND TRANSNATIONAL STUDIES

### **DTS200Y1 Introduction to Diaspora and Transnational Studies**

T 10-12/IN PERSON

Shternshis, A.

What is the relationship between place and belonging, between territory and memory? How have the experiences of migration and dislocation challenged the modern assumption that the nation-state should be the limit of identification? What effect has the emergence of new media of communication had upon the coherence of cultural and political boundaries? All of these questions and many more form part of the subject matter of Diaspora and Transnational Studies. This introductory course examines the historical and contemporary movements of peoples and the complex issues of identity and experience to which these processes give rise as well as the creative possibilities that flow from movement and being moved. The area of study is comparative and interdisciplinary, drawing from the social sciences, history, the arts and humanities. Accordingly, this course provides the background to the subject area from diverse perspectives and introduces students to a range of key debates in the field, with particular attention to questions of history, globalization, cultural production and the creative imagination.  
*Breadth Requirement:* Creative and Cultural Representations (1), Society and its Institutions (3)

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

R10-12/IN PERSON

Scanlan, P.

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: Becoming Refugees**

IN PERSON

Schulz, M.

Content in any given year depends on instructor

*Prerequisite:* 14.0 credits including DTS200Y1

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

### **DTS405H1F Advanced Topics in Diaspora and Transnationalism: Superman and Other Migrants**

M13-15/IN PERSON

Seidman, N.

Content in any given year depends on instructor.

*Prerequisite:* 14.0 credits including DTS200Y1

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

## SCHOOL OF ENVIRONMENTAL STUDIES

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

W10-12/IN PERSON

Yoreh, T.

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.

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

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

## EUROPEAN STUDIES PROGRAM

### **EUR300H1-S - Minorities in Ukraine during the 20th and 21st Centuries**

W10-12/IN PERSON

Shternshis, A.

The course examines history and culture of Jews, Crimean Tatars, Poles, Armenians and Russians who lived in Ukraine of the 20th and 21st century. The focus is on literary and artistic work, oral histories, ethnographies and music, analyzed as both artistic texts and historical commentaries.

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

## DEPARTMENT OF GERMANIC LANGUAGES

### **GER260Y1Y Elementary Yiddish**

MWF12-13/IN PERSON

TBA

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)

### **GER275H1F Marx, Nietzsche, Freud**

W14-16/IN PERSON

Goetschel, W.

This is an introductory course to the thought of Karl Marx, Friedrich Nietzsche, and Sigmund Freud and their pioneering contributions to the understanding of the individual and society in modernity. Readings include selections from writings of the early Marx, the Communist Manifesto, and Capital, Nietzsche's critique of culture, academe, and nationalism, and Freud's

theory of culture, his views on the psychopathology of everyday life, on the meaning of dreams, symptoms, the return of the repressed, and what it might mean to live in a free society.

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

### **GER360H1F Intermediate Yiddish**

W12-13/F12-14/IN PERSON

TBA

The 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)

### **GER361H1F Yiddish Literature in Translation (E)**

W14-16/IN PERSON

TBA

An overview of the major figures and tendencies in modern Yiddish literature and culture from the beginning of the 19th century to the present. Readings (in English) of modern Yiddish prose, poetry, drama and cinema.

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

### **GER460H1S Advanced Yiddish**

W12-13/F12-14/IN PERSON

TBA

This course conducted entirely in Yiddish focuses on advanced reading, writing, vocabulary and conversation, the study of poetry, short fiction, and memoir literature by leading authors.

Selected advanced grammatical topics are presented in conjunction with the study of texts.

*Exclusion:* GER462H1

*Prerequisite:* GER360H1

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

## **DEPARTMENT OF HISTORY**

### **HIS196H1S Religion and Violence**

W10-12/IN PERSON

D. Bergen

In this seminar we will explore the complex roles of religion in cases of extreme violence. Working chronologically backward from the 1990s (Rwanda, former Yugoslavia), we will consider cases from a number of locations and decades in the 20th Century (Cambodia in the 1970s, the Holocaust in the 1940s, Armenians in the 1910s, Southwest Africa in the 1900s). Rather than limiting ourselves to the recent past, we will also explore cases from the 19th century (imperialism) and earlier as well as ongoing situations that connect past and present (aboriginal people in the Americas). Students will be expected to do the assigned reading (from personal accounts, primary sources, and scholarly articles), participate actively in discussions, prepare a series of short responses, make and oral presentation individually or with a group, and produce a final paper based on original research. Restricted to first-year students. Not eligible for CR/NCR option.

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

**HIS330H1F Germany from Frederick the Great to the First World War**

M11-13/IN PERSON

J. Retallack

This survey course on Germany in the “long nineteenth century” begins by illuminating the relatively unchanging rhythms of everyday life in pre-modern Europe. It ends in a very different age -- when motorcars and trams rumbled through the streets of huge cities, when German battleships prowled the North Sea and Zeppelins hovered above Lake Constance, when Nobel Prize-winning scientists were the envy of the world, when Expressionism was exploding artistic conventions, and when new ideas about race and eugenics were emerging. Did Otto von Bismarck’s invocation of “blood and iron” in 1862 epitomize Germany’s transition to modern times? Or should we look to other developments to understand how the Germany of Goethe and Schiller became the Germany of Hitler and the Holocaust? Several themes are highlighted: social conflict, confessional division, regional diversity, the women’s movement, and political battles that contributed to both polarization and stalemate. Audio-visual materials are featured in every lecture. And students will have access to a vast array of images and primary documents (in translation) on the public website of the German Historical Institute, Washington, D.C.

Discussion of these sources will be integrated into lectures.

*Exclusion:* HIS341Y1

*Prerequisite:* 1.0 HIS credit at the 100- or 200-level excluding HIS262H1

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

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

F10-12/IN PERSON

D. Bergen

This is the first of two linked courses on the Holocaust, the program of mass killing carried out under the leadership of Nazi Germans during World War II. Destruction of Jews occupied the centre of Nazi ideology and practice. Accordingly, this course will examine varieties of antisemitism in Europe; German policies against Jews from 1933 to 1939; the expansion of terror with war and conquests in 1939, 1940, and 1941; and Jewish responses to persecution and extreme violence. Particular attention will be paid to how the Nazi assault on Jews connected with attacks against other people within Germany and, after 1939, in German-occupied Europe: people deemed disabled, Jehovah’s Witnesses, Afro-Germans, Sinti and Roma, homosexuals, Poles, and Soviet prisoners of war. The approach will be chronological, up to the end of 1941/beginning of 1942.

*Exclusion:* HIS388Y1/HIS398Y1/HIS338H5

*Prerequisite:* Completion of 6.0 FCE

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

**HIS353Y1Y Poland: A Crossroads of Europe**

T9-11/IN PERSON

P. Wróbel

The course will survey the history of Poland as “melting pot” and as a borderland between Western and Eastern Europe. The course will analyze the political and social history of Poland in



its Central European context and will discuss the consequences of Christianization, the Polish-Lithuanian Union, the Partitions, two World Wars and the communist era.

*Prerequisite:* HIS251Y1/permission of the instructor

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

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

F10-12/IN PERSON

D. Bergen

This is the second of two linked courses on the Holocaust, the program of mass killing carried out under the leadership of Nazi Germans during World War II. In this course, we will continue with a chronological approach, starting with 1942, a year that marked both the peak of German military power and a massive escalation in the murder of Jews. Particular attention will be paid to the connections between the war and the Holocaust throughout the years 1942, 1943, 1944, and 1945. Issues to be addressed include resistance by Jews and non-Jews; local collaboration; the roles of European governments, the Allies, the churches, and other international organizations; and varieties of Jewish responses. The last part of the course will focus on postwar repercussions of the Holocaust in justice, memory and memorialization, and popular culture.

*Exclusion:* HIS338Y1/HIS361H5

*Prerequisite:* Completion of 6.0 FCE and HIS338H1

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

### **HIS364H1F From Revolution to Revolution: Hungary Since 1848**

W9-11/IN PERSON

R. Austin

This course offers a chronological survey of the history of Hungary from the 1848 revolution 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. 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 not been invariably heroic, violent and tragic.

*Prerequisite:* A 100 level HIS course

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

### **HIS407H1F Imperial Germany, 1871-1918**

M14-16/IN PERSON

J. Retallack

Historiographical controversies and the latest empirical findings concerning social conflict and political mobilization under Bismarck and Wilhelm II. Problems raised by competing schools of interpretation include definitions of the authoritarian state, bourgeois hegemony, localism and regionalism, radical nationalism, workers 'culture, and gender relations. (Joint undergraduate-graduate)

*Exclusion:* HIS407H5

*Prerequisite:* HIS330H1 or permission of the instructor

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

**HIS433H1S Polish Jews Since the Partition of Poland**

R9-11/IN PERSON

P. Wróbel

To explore the history of Polish Jews from the Partitions of Poland to the present time, concentrating on the 19th and the first half of the 20th centuries: situation of Polish Jews in Galicia; Congress Kingdom of Poland; Prussian-occupied Poland before 1914; during World War II; and post-war Poland. Focus on an analysis of primary sources. (Joint undergraduate-graduate)

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

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

**HIS496H1F Topics in History: Weimar and Nazi Germany: How Do Democracies Die?**

M10-12/IN PERSON

J. Jenkins

Does the destruction of Germany's first democratic republic provide a map for how democracies die? What lessons can Germany's history provide for our current political moment? This seminar on Weimar and National Socialist Germany analyzes the transition from democracy to dictatorship between the German Revolution of 1918 and the building of the Nazi state between 1933 and 1938. How was democracy introduced in Germany after the First World War? What were its challenges? Who were its defenders? In what ways was Weimar a failing state after 1929, and what did this mean for the country's institutions?

In analyzing the country's movement from democracy to dictatorship an interdisciplinary variety of texts will be studied, covering topics from political violence and economic instability to the languages of civil society and the importance of trust/solidarity in a democratic polity. We will ask the question of whether the Weimar Republic failed or was destroyed, and how the National Socialist dictatorship arose from its collapse.

*Prerequisite:* 14.0 FCE including 2.0 HIS credits. Further prerequisites vary from year to year, consult the department.

DEPARTMENT OF NEAR AND MIDDLE EASTERN CIVILIZATIONS**NMC104H1F The Biblical World**

ONLINE ASYNCHRONOUS

Holmstedt, R.

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 Hebrew Bible**

W16-17/ONLINE SYNCHRONOUS

Holmstedt, R.

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.

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

### **NMC284H1F Judaism and Feminism: Legal Issues from Menstruation to Ordination**

W14-16/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)

### **NMC351H1S Dead Sea Scrolls**

R13-15/IN PERSON

Metso, S.

This course provides an examination of the historical and cultural context in which the Dead Sea Scrolls were authored and copied, the types of writings included in the Scrolls, and the ancient Jewish groups behind these texts. It also discusses the significance of the Scrolls for understanding the textual development of the Hebrew Bible, ancient scriptural interpretation, and the thought world of the Jews during the period that gave birth to both Rabbinic Judaism and early Christianity. No knowledge of Hebrew or Aramaic is required. (Offered alternate years)

*Prerequisite:* 9.0 FCE

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

### **NMC384H1S Marking Time: Legal Issues and Personal Status in Judaism: Constructing Sexualities in Jewish Law**

R12-14/IN PERSON

Meacham, T.

This course will examine certain aspects of status and family law in Judaism, as well as Zoroastrianism, Eastern Christianity, and Islam. We will review some literature in legal theory to test its applicability to religious-based law. Our main topics include virginity (marital age, proof of virginity or its absence, rape or seduction of virgins, economics and theology of virginity); menstrual laws (impurity, punishment, sexuality, purification); mysticism (practitioners, purity requirements, theology); and sexuality (marriageability, prohibited partners, sex acts). Sectarian approaches to these legal issues will be examined, for example, how biblical law is interpreted in Qumran, by the rabbis, and how these topics are addressed by Zoroastrian law, the Eastern Church Fathers and the Four Schools in Islamic law.

*Prerequisite:* Completion of 4.0 FCE in Humanities/BR=1 or 2

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

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

T12-14/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.

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

**NML155H1F Elementary Modern Hebrew I**

TF11-13/IN PERSON

Y. Nizri

See MHB155H1 in Religion.

**NML156H1S Elementary Modern Hebrew II**

TF11-13/IN PERSON

Y. Nizri

See MHB156H1 in Religion.

**NML250Y1Y Introductory Biblical Hebrew**

MW9-11/IN PERSON

L. Hare

An introduction to biblical Hebrew prose. Grammar and selected texts. For students with no previous knowledge of Hebrew.

*Exclusion:* Those who have completed Grade 8 Hebrew (or Grade 6 in Israel)

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

**NML255H1F Intermediate Modern Hebrew I**

TF14-16/IN PERSON

Y. Nizri

Intensive study of written and spoken Hebrew.

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

*Prerequisite:* MHB156H1/ NML156H1

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

**NML256H1S Intermediate Modern Hebrew II**

TF14-16/IN PERSON

Y. Nizri

Continued intensive study of written and spoken Hebrew.

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

*Prerequisite:* NML255H1/ MHB255H1

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

**NML350H1F Intermediate Biblical Hebrew I**

MW 11-13/IN PERSON

L. Hare

A continuation of the study of ancient Hebrew grammar and texts. Focus is given to covering a wide variety of genres, e.g., narrative, chronicle, genealogy, oracle, prayer, hymn, and proverb.

*Prerequisite:* NML250Y1

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

**NML351H1S Intermediate Biblical Hebrew II**

MW11-13/IN PERSON

L. Hare

A continuation of the study of ancient Hebrew grammar and texts. Focus is given to covering a wide variety of genres, e.g., narrative, chronicle, genealogy, oracle, prayer, hymn, and proverb.

*Prerequisite:* NML350H1

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

**NML355H1F Advanced Modern Hebrew I**

MR11-13/IN PERSON

Y. Nizri

Advanced intensive study of written and spoken Hebrew.

*Exclusion:* OAC Hebrew, MHB355H1

*Prerequisite:* MHB256H1/ NML256H1

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

**NML357H1S Legends of the Jews (Aggadah): Midrash Aggadah**

W17-19/IN PERSON

Fox, H.

This course is an introduction to the exegetical methods of the rabbinic sages in their analysis of biblical texts, with special attention to issues of intertextuality. After a quick overview of the genres of midrashic literature, we shall examine the midrashic methods used to transition from the biblical text to the midrash. Our main focus will be on Original Sin in the Garden of Eden and its repercussions. Our primary texts will be *Bereishit Rabbah*, *Avot de Rabbi Natan*, and *Alphabeta deBen Sirah*. We shall follow these midrashim in other midrash collections such as *Midrash HaGadol*, *Tanhuma*, *Bereishit Rabbati*, and *Aggadat Bereishit*. The motif of Original



Sin has had significant reverberations in Judaism and Christianity and societies influenced by these traditions.

*Prerequisite:* Intermediate-level Hebrew (Modern or Biblical)

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

### **NML420Y1Y Jerusalem Talmud**

W10-13/IN PERSON

Meacham, T.

The Talmud of the Land of Israel, also called Talmud Yerushalmi or Palestinian Talmud, is written in a mixture of Jewish Western Aramaic and Middle Hebrew. It is the principal document of the Land of Israel in Late Antiquity. The course examines the legal argumentation, terminology and language which differ from those of the Babylonian Talmud. Recognition of the dialogical structure of the legal discussions concerning the Mishnah and its elucidation will be emphasized. Terminology, grammar, and syntax of Western Aramaic will be addressed. We shall also investigate when the text uses Hebrew versus Aramaic. Students will be taught the use of the Bar Ilan Responsa Project and the Lieberman bibliographic database. Close attention will be paid to its relationship to Tosefta.

*Prerequisite:* Intermediate-level Hebrew (Modern or Biblical)

*Breadth Requirement:* Creative and Cultural Representations (1), Thought, Belief and Behaviour (2)

### **NML456H1F Modern Hebrew Prose**

W17-19/IN PERSON

Fox, H.

This course is designed to introduce advanced students of Modern Hebrew to modern prose written primarily in today's state of Israel. To this end we will spend two weeks looking at the motifs and styles available in contemporary children's literature with an eye to their use of biblical allusions. This serves as background to a study of short stories by the Nobel laureate Agnon. The sources of the stories will be studied from the perspective of intertextuality where the source is both inspirational and in turn explicated by the novelist. The use of online search engines and databases will facilitate this analysis. The course teaches advanced reading skills in prose literature in Hebrew with emphasis on interpreting the texts, close readings, and tracking allusions. Use will be made of historical Hebrew dictionaries.

*Prerequisite:* High Intermediate-level Modern Hebrew

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

## **DEPARTMENT OF PHILOSOPHY**

### **PHL315H1S Topics in 17<sup>th</sup> and 18<sup>th</sup> Century Philosophy**

T15-18/IN PERSON

N. Stang

This is a course on classical German idealism (from Kant to Hegel) which takes as its starting point the seismic impact of F.H. Jacobi's book 1785 book *On the Doctrine of Spinoza* and the ensuing 'pantheism dispute.' In that book, Jacobi poses a dilemma for philosophy: either it embraces reason and leads to Spinozism (tantamount to necessitarianism, fatalism, and atheism, according to Jacobi) or it subordinates reason to faith in free will, morality, and the existence of

God. We will then read German idealism as a series of responses to Jacobi's either/or. We'll start with a crash-course in Spinoza's metaphysics (Ethics Parts I–II), then read Jacobi, as well as his polemic with Moses Mendelssohn, who tries to uphold classical pre-Kantian rationalist metaphysics while avoiding Spinozism/pantheism. We will then turn to Reinhold, who popularized Kant's philosophy by presenting it as a third way between the poles of Jacobi's dilemma. Next we will examine how Fichte and Schelling incorporate Spinozistic elements into their own philosophy, while maintaining a role for the freedom and teleology denied by Spinoza. We will conclude with Hegel's argument that Spinozism/pantheism entails acosmism (it denies the existence of the finite) and that the only solution to acosmism is his dialectical logic.  
*Breadth Requirement:* Thought, Belief, and Behaviour (2)

### **PHL322H1F Contemporary Continental Philosophy**

T17-20/IN PERSON

W. Paris

German and French philosophy after World War II, focusing on such topics as: debates about humanism, hermeneutics, critical theory, the structuralist movement, its successors such as deconstruction. Typical authors: Heidegger, Gadamer, Habermas, Levi-Strauss, Foucault, Derrida.

*Exclusion:* PHL324H5

*Prerequisite:* PHL217H1, 7.5 courses (in any field) with at least 1.5 in philosophy

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

### **PHL338H1F Jewish Philosophy**

TR12-13:30/IN PERSON

M. Rosenthal

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 FCE (in any field) with at least 1.5 in philosophy

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

## **DEPARTMENT OF POLITICAL SCIENCE**

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

T16-18/IN PERSON

O. Oron

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 harbinger 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. 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 analyzing the socio-political cleavages as well as opportunities for integration and

compromise between the “new tribes” that make up modern Israeli society.

Tags: State and Society, Israeli Politics, Social Movements

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

### **POL378H1F Topics in Comparative Politics II: Israeli-Palestinian Conflict**

T16-18/IN PERSON

O. Oron

The Israeli-Palestinian conflict is one of the most intractable and multifaceted protracted conflicts in modern times with flare-ups of violence between its various actors continuing to claim lives and to threaten wider war. This course will survey the main political junctions in the conflict and will connect them to their reincarnations in contemporary times. We will study all of this, exploring the conflict’s many layers and relating it to broader International Relations and sociological concepts from the emergence of the conflict’s political fault lines during Ottoman times through the establishment of a Jewish state and its continued modern-day development. The course will include cultural products relating to both societies, including movies, clips, songs and forms of art and cultural representations.

*Prerequisite:* 1.0 credit in POL/ JPA/ JPF/ JPI/ JPR/ JPS/ JRA courses

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

## DEPARTMENT FOR THE STUDY OF RELIGION

### **RLG107H1S “It's the End of the World as We Know It”**

W13-15/ONLINE SYNCHRONOUS

M. Kennel

Throughout history, many religious movements have envisioned the end of the world. This course will explore the ways in which different religious movements have prepared for and expected an end time, from fears, symbols, and rituals to failed prophecies and social violence. By examining traditions such as Jewish and Christian apocalyptic texts through to fears of nuclear apocalypse and zombies, the course seeks to understand the ways in which ancient and modern claims of “the end” reflect the aspirations, anxieties, and religious concerns of communities.

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

### **RLG195H1F Alt-Bible: What Could Have Been**

T13-15/IN PERSON

J. Marshall

Why does our contemporary Bible not include any daughters for Adam and Eve or any stories of Jesus as a young boy? What if Enoch was more prominent than Moses or Thomas more prominent than Paul? “The Bible” that we have is not a single book or a simple collection, but something that has grown over time, been the object of contention and argument, and has sometimes been a common ground across traditions. We examine side-by-side writings that have become canonical and writings that once held authority but have not found widespread canonical status, and strive to understand the processes by which we ended up with “the Bible” we have today. Restricted to first-year students. Not eligible for CR/CNR option.

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

**RLG202H1S Judaism**

M14-16/W14-15/IN PERSON

R. Gibbs

An introduction to the religious tradition of the Jews that explores key themes as they change from ancient times to today. The set of themes will include: the Sabbath, Study, Place, Household, Power. Each year will focus on one theme. We will read holy texts, modern literature, history, ethnography, and philosophy, covering each theme in a range of genres and across the diverse span of Jewish experience.

*Exclusion:* RLG202H5, RLG202Y1

*Recommended Preparation:* RLG100Y1/RLG200H1/RLG208Y1.

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

**RLG209H1S Justifying Religious Belief**

F12-14/IN PERSON

S. Goldberg

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)

**RLG233H1S Religion and Popular Culture**

F10-13/ONLINE SYNCHRONOUS

J. Harris

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)

**RLG303H1F Evil and Suffering**

R11-13/IN PERSON

S. Goldberg

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)

**RLG313H1F Love, Sex, Family**

F10-12/IN PERSON

A. Murphy

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

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

### **RLG321H1F Women and the Hebrew Bible**

T15-17/IN PERSON

N. Junior

This course provides a critical examination of the Hebrew Bible (sometimes called the Old Testament) with an emphasis on women characters. It examines the historical and literary contexts of Hebrew Bible texts and engages diverse methods of contemporary biblical scholarship with particular attention to issues of gender. All readings will be in English. No knowledge of Hebrew is required.

*Prerequisite:* Completion of 4.0 credits

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

### **RLG325H1S The Uses and Abuses of the Bible**

M14-16/IN PERSON

J. Newman

From politics to popular culture, the Bible has shaped people and nations for good and for ill. This course introduces the Jewish and Christian Bibles and considers case studies of how biblical texts have been interpreted. The Bible has been used to bolster slavery and white supremacy and to inspire political liberation movements. It has been used to justify annihilation of Indigenous people by Christian colonists yet given hope to Jews that next year in Jerusalem might be better. How can the same “book” be used for such different purposes? This course focuses on the cultural and political consequences of biblical interpretation. An underlying premise is that the Bible is not static but is rather a nomadic text as it is continuously interpreted in ways that sometimes contribute to human flourishing, but also can result in violence, human diminishment, or death.

*Prerequisite:* Completion of 4.0 credits

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

### **RLG327H1S Hospitality and Ethics in Judaism, Christianity, and Islam**

R10-12/IN PERSON

H. Fox

Refugee crises in modern times have raised questions concerning what degree of hospitality is owed the stranger or foreigner whose motivation is a new, safe, and secure home rather than being treated as a guest passing through on a time-limited visa. Jacques Derrida’s ideas of both conditional hospitality (e.g., tourists) and unconditional hospitality (e.g., strangers) need to be explored from the perspective of philosophical and ethical traditions including Jewish, Christian, and Muslim ethics.

*Prerequisite:* Completion of 4.0 credits

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



### **RLG332H1S Reasonable and Radical Hope**

T14-16/IN PERSON

S. Goldberg

Human beings have a natural and necessary interest in the prospects of their happiness, their moral improvement, and a progressively more just world. When, to what extent, and on what basis our hope for these things could be reasonable have been central questions in philosophy of religion since the Enlightenment. But genocides and cultural devastation (e.g., the Holocaust or the fates of some Indigenous communities) have compelled more recent philosophers to ask not only about rational hope, but also radical hope. This course explores reasonable and radical hope, first by unpacking the well-established philosophical question of our what we may reasonably expect from ourselves and our world, and then turning to the issue of humans' capacity to persist when their community and its culture face extinction, i.e., when they may no longer expect anything.

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

### **RLG338H1S Religion and Religiosity in Israel/Palestine**

R16-18/IN PERSON

Y. Nizri

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.

*Prerequisite:* Completion of 4.0 credits

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

### **RLG341H1F Dreaming of Zion: Exile and Return in Jewish Thought**

W10-12/IN PERSON

K. Green

An inquiry into the theme of exile and return in Judaism, often called the leading idea of Jewish religious consciousness. Starting from Egyptian slavery and the Babylonian exile, and culminating in the ideas of modern Zionism, the course will examine a cross-section of Jewish thinkers--ancient, medieval, and modern.

*Prerequisite:* Completion of 4.0 credits

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

**RLG342H1F Judaism in the Early Modern Era**

W14-16/IN PERSON

K. Green

The development and range of modern Jewish religious thought from Spinoza, Mendelssohn and Krochmal, to Cohen, Rosenzweig and Buber. Responses to the challenges of modernity and fundamental alternatives in modern Judaism.

*Exclusion:* RLG342Y1

*Prerequisite:* Completion of 4.0 credits

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

**RLG343H1S Kabbala: A History of Mystical Thought in Judaism**

W10-12/IN PERSON

K. Green

A historical study of the Kabbala and the mystical tradition in Judaism, with emphasis on the ideas of Jewish mystical thinkers and movements.

*Prerequisite:* Completion of 4.0 credits

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

**RLG346H1F Time and Place in Judaism, Christianity, and Islam**

R10-12/IN PERSON

H. Fox

Judaism, Christianity, and Islam each have their own sets of prayer times, frequency of prayers and their locations such as home, synagogue, temple, church or mosque. They have completely different calendrical systems. Holiness is also connected to geographical locations, which often serve as destinations of pilgrimage. This course will examine linear and cyclical times and the concepts of holiness in time and place by looking at primary sources in translation. We will investigate the persistence of holy places, how their names continue, and how gender issues are part of the jurisdictional politics of disputes over place and time.

*Prerequisite:* Completion of 4.0 credits

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

**RLG388H1-F Special Topics: Jesus the Jew**

M12-2/IN PERSON

Amy-Jill Levine

Addressing both historical reconstruction and literary import, this course examines New Testament accounts of Jesus's conception and birth, parables, miracles, teachings, controversies, relation to women, last supper, crucifixion and resurrection in the contexts of Jewish messianic speculation, the role of John the Baptizer, Scriptural interpretations, practice (e.g., Sabbath, purity), synagogues, the Jerusalem Temple, the revolt against Rome, and the impact of the gentile mission. Exploring how misunderstanding Judaism means misunderstanding Jesus, it attends to how and why anti-Jewish interpretations arise and how both history and hermeneutics can offer correctives.

*Prerequisite:* Completion of 4.0 credits

### **RLG433H1S Maimonides and His Modern Interpreters**

W14-16/IN PERSON

K. Green

An introduction to The Guide of the Perplexed by Moses Maimonides, and to some of the basic themes in Jewish philosophical theology and religion. Among topics to be considered through close textual study of the Guide: divine attributes; biblical interpretation; creation versus eternity; prophecy; providence, theodicy, and evil; wisdom and human perfection. Also to be examined are leading modern interpreters of Maimonides.

*Exclusion:* POL421H1

*Prerequisite:* Completion of 9.0 credits

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

### **JRN301H1F Disability in the Hebrew Bible and Related Texts**

M14-16/IN PERSON

J. Schipper

The Hebrew Bible (sometimes called the Old Testament) has influenced ideas about disability in societies across the globe for thousands of years. Yet, notions of disability in the Hebrew Bible may be strikingly different from what we might imagine. This course explores how some biblical texts and related ancient literature conceptualize disability in relation to issues of ethnicity, sexuality, beauty, age, social class, religious expression and so on. We will examine a number of these issues both in their ancient context and in some more recent interpretations of the Hebrew Bible. All readings will be in English. No knowledge of Hebrew is required.

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

### **JCA302H1S The Bible and the Big Bang**

T10-12/IN PERSON

A. Hincks

The origin of the Universe is addressed both by current physical cosmology and by religious interpretations of the Bible. This course explores how these approaches to the cosmos's origins differ and how they might be mutually informative. Core concepts in each domain will be examined and definitions carefully distinguished (e.g., 'nothing', 'cause', 'matter'): topics will include the question of temporal beginnings (scientific theories of spontaneous creation or an eternal universe vis-à-vis the doctrine of creation from nothing) and the problem of cosmic fine tuning (the multiverse vis-à-vis the idea of divine intervention).

*Prerequisite:* Completion of 4.0 credits

*Recommended Preparation:* AST101H1/ AST201H1/ AST121H1/ AST221H1/ AST222H1, SMC232H1/ CHC232H1

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

## **HEBREW LANGUAGE LEARNING COURSES**

### **MHB155H1F Elementary Modern Hebrew I**

TF11-13/IN PERSON

Y. Nizri

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)/ NML155H1  
*Breadth Requirement:* Creative and Cultural Representations (1)

**MHB156H1S Elementary Modern Hebrew II**

TF11-13/IN PERSON

Y. Nizri

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)/ NML156H1

*Prerequisites:* MHB155H1/ NML155H1 permission of the instructor based on previous language knowledge

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

**MHB255H1F Intermediate Modern Hebrew I**

TF14-16/IN PERSON

Y. Nizri

Intensive study of written and spoken Hebrew.

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

*Prerequisites:* MHB156H1/ NML156H1 or permission of the instructor based on previous language knowledge

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

**MHB256H1S Intermediate Modern Hebrew II**

TF14-16/IN PERSON

Y. Nizri

Continued intensive study of written and spoken Hebrew.

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

*Prerequisites:* MHB255H1/ NML156H1 or permission of the instructor based on previous language knowledge

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

**MHB355H1F Advanced Modern Hebrew I**

MR11-13/IN PERSON

Y. Nizri

Advanced intensive study of written and spoken Hebrew.

*Exclusion:* OAC Hebrew/ NML355Y1

*Prerequisites:* MHB256H1/ NML255Y1 or permission of the instructor based on previous language knowledge

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

**MHB356H1S Advanced Modern Hebrew II**

MR11-13/IN PERSON

Y. Nizri

Continued advanced intensive study of written and spoken Hebrew.

*Exclusion:* OAC Hebrew/ NML355Y1

*Prerequisites:* MHB355H1 or permission of the instructor based on previous language knowledge

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

## DEPARTMENT FOR SLAVIC LANGUAGES AND LITERATURES

### **SLA199H1F Invisible Kingdom, Imaginary Space**

T13-15/IN PERSON

TBA

The Central European Region of Galicia gave rise to a remarkable array of literary representations -- Austrian, Jewish, Polish, and Ukrainian -- animating fantastic creatures, powerful myths, deviant pleasures, and sublime stories. Bruno Schulz created shimmering peacocks, Leopold von Sacher-Masoch seized ecstasy through pain, and Ivan Franko investigated the effects of avarice and social decay.

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

### **SLA268H1F Cossacks!**

W14-16/IN PERSON

TBA

How are Cossacks depicted in literary and visual works? Were they the agents of a repressive Russian government, the hirelings of Polish kings, the tormentors of Eastern European Jews, the protectors of Europe from the Ottomans, or the liberators of the Ukrainian nation? We read works from the Jewish, Polish, Russian and Ukrainian cultural traditions.

*Exclusion:* CCR199H1 (First-Year Seminar: The Cossacks)

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

## UNIVERSITY COLLEGE

### **CDN280H1S Canadian Jewish History**

R12-14/IN PERSON

TBA

This course focuses on initial settlement patterns of Jews in Toronto and elsewhere, community growth including suburbanization, and contemporary challenges such as anti-Semitism and assimilation.

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