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# 2018–2019

## Undergraduate and Graduate HANDBOOK

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Anne Tanenbaum Centre for Jewish Studies  
**UNIVERSITY OF TORONTO**

מרכז למדעי היהדות







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**UNDERGRADUATE STUDENT HANDBOOK**

**2018–2019**

This handbook is designed to assist students in selecting courses in Jewish Studies.  
It is not a substitute for the Faculty of Arts and Science Calendar and Timetable.

The information listed in this handbook is correct as of September 13, 2018.  
Please check our website for updates.



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 [Anne Tanenbaum Centre for Jewish Studies](#)

# INTRODUCTION TO JEWISH STUDIES

## History of Jewish Studies

Courses in Hebrew and Judaica, especially ancient Judaism, were first offered in 1844 by Jacob Maier Hirschfelder at King's College, the University of Toronto's (UofT) precursor, under the designation "Oriental Literature." From 1948 to 1984, Emil Fackenheim taught philosophy at the UofT, where he developed his groundbreaking ideas in Jewish philosophy and reflections on the Holocaust. In 1967, Frank Talmage, a distinguished scholar of medieval Judaism, became the first professor of Jewish Studies, and the Jewish Studies Program was officially launched in 1969.

## Jewish Studies Today

Today, the UofT hosts one of the most prominent Jewish Studies programs in North America. This multidisciplinary program annually encompasses and coordinates over 100 courses taught by more than 70 affiliated faculty members from 26 academic units across the UofT who are affiliated with the Anne Tanenbaum Centre for Jewish Studies at the undergraduate or graduate levels. These units include:

- Department of Anthropology
- Department of Art
- Book History and Print Culture Program
- Department of Classics
- Centre for Comparative Literature
- Centre for Diaspora and Transnational Studies
- Centre for Drama, Theatre, and Performance Studies
- Department of English
- Centre for European, Russian, and Eurasian Studies
- Department of Geography and Planning
- Department of Germanic Languages and Literatures
- Department of History
- Institute for the History and Philosophy of Science and Technology
- Faculty of Information
- Faculty of Law
- Department of Linguistics
- Centre for Medieval Studies
- Museum Studies Program
- Faculty of Music
- Department of Near and Middle Eastern Civilizations
- Department of Philosophy



- Department of Political Science
- Department for the Study of Religion
- The Mark S. Bonham Centre for Sexual Diversity Studies
- Department of Slavic Languages and Literatures
- Department of Sociology
- St. Michael's College
- University College
- Victoria College
- Women and Gender Studies Institute

As a result, the UofT now boasts considerable strengths in the following fields:

- Hebrew Bible
- Classical Judaism, including Second Temple and Rabbinics
- Jewish philosophy and thought
- Jewish history, especially Holocaust Studies and Israel Studies
- Jewish cultural studies, including Yiddish
- Modern Hebrew language and culture

Moreover, the UofT, which hosts one of the top four university libraries in North America, has significant Hebraica and Judaica collections, including unique manuscript and archival resources.

# UNDERGRADUATE PROGRAMS IN JEWISH STUDIES

The undergraduate program at the Anne Tanenbaum Centre for Jewish Studies builds on the expertise and range of its faculty. The program is organized around four areas of interest that reflect the diverse strengths of the Centre. The Specialist and Major programs of study require one of the Centre's gateway courses, CJS200H1 or CJS201H1, and a half credit course at the 400-level. The Minor program of study requires either CJS200H1 or CJS201H1.

Four Areas of Interest:

## **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 Talmud 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, and 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? How does Israeli pop music reflect political and social realities in contemporary Israel? 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.

#### **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.

### **Transfer Credits**

The Anne Tanenbaum Centre for Jewish Studies encourages students to further their knowledge with study at universities and other educational institutions in Israel and elsewhere. With appropriate courses, transfer credits in Jewish Studies can be accepted from many international universities. Students should consult the Undergraduate Director and the Transfer Credit Office before enrolling in courses at other universities.

## UNDERGRADUATE SCHOLARSHIPS AND AWARDS

Most scholarships are awarded automatically, on the basis of cumulative grade point average (GPA). Some scholarships consider financial need which is demonstrated by qualifying for OSAP. If an award requires an application, the deadline is specified.

### **Abraham Isaac Silver Scholarship in Jewish Studies**

Established through a generous donation from the Estate of the late Abraham Isaac Silver. Awarded to one or more students enrolled in the Specialist, Major, or Minor program in Jewish Studies.

### **Andrea and Charles Bronfman Student Awards in Israeli Studies**

Awarded to a senior undergraduate (3rd or 4th year) or graduate student who is pursuing study or research related to Israel. Both travel and non-travel awards will be made. Preference will be given to requests for travel support. Financial need will be considered. Apply to the Faculty of Arts and Science Student Awards Committee by March 15.

### **Anshel Wise Scholarship**

Established through the generous donations of Mr. and Mrs. Daniel Sharpe, Dr. and Mrs. Sydney Wise, Dr. and Mrs. David K. Wise, and Dr. and Mrs. Isadore Tepperman. Awarded to a student with a grade A standing in one or more of the courses listed in the CJS Undergraduate Handbook. Preference will be given to students who are enrolled in the Specialist or Major program in Jewish Studies.

### **Anne (Medres) Glass Memorial Scholarship in Yiddish**

Established by Professor Irving Glass, Institute of Aerospace Studies, and supported by friends and colleagues in memory of Anne (Medres) Glass. Awarded to an outstanding student with particularly high achievement in Yiddish.

### **Bebe and Samuel Ciglen Student Award**

Established through the generous donations of the family and friends of Mr. and Mrs. Samuel Ciglen. Awarded to a student with high marks in one or more courses in Jewish Studies. Preference will be given to students enrolled in the Specialist, Major, or Minor program in Jewish Studies. Financial need will be considered.

### **Bella and Solomon Shek Award in Yiddish Studies**

Established through generous donations from the family of the late Solomon Isaac Shek. To be awarded to an outstanding student essay on a Yiddish scholar and/or a humanistic and progressive writer, like Sholem Aleichem, I. L. Peretz, Mendele Mocher Sforim, or those who came after



them in the Americas and Europe. Apply to the Department of Germanic Languages and Literatures by March 15.

### **Ben Kayfetz Scholarship**

Established through the generous donation of the friends and colleagues of Mr. Ben Kayfetz. Awarded to a student with high marks in one or more courses in Jewish Studies. Preference will be given to students who are enrolled in the Specialist, Major, or Minor program in Jewish Studies. Financial need will be considered.

### **E. G. Clarke Scholarship in Biblical Hebrew**

Established through a generous donation of Mary and Ted Lutz. Awarded to the student with the highest standing in Biblical Hebrew.

### **Fania and Aron Fainer Prize in Yiddish**

Established through the gifts of friends and family of Fania and Aron Fainer, on their 50<sup>th</sup> wedding anniversary. Awarded to a student in Yiddish language who will continue in the study of Yiddish at the undergraduate level or at the graduate level. Financial need will be considered.

### **Dr. Fred Weinberg Memorial Scholarship in Jewish Studies**

Established through the generous donations of the friends and family of Dr. Fred Weinberg. Awarded to a student enrolled in the Specialist or Major program in Jewish Studies on the basis of financial need. Academic merit will also be considered.

### **Gerald W. Schwartz Scholarship in Israeli Studies**

Established through the generous donations of the friends of Gerald Schwartz, in recognition of his commitment to the study and understanding of Israel. Awarded to an undergraduate student enrolled in courses associated with the Andrea and Charles Bronfman Chair in Israeli Studies.

### **Herschel William Gryfe Memorial Scholarship in Jewish History**

Established through a generous donation of Mr. and Mrs. Arthur Gryfe. Awarded to an outstanding student in the Specialist or Major program in Jewish Studies who has completed a course in Jewish History.

### **Marsha Kideckel and Larry Robbins Scholarship in Jewish History**

Established through a generous donation of Marsha Kideckel and Larry Robbins. Awarded to an undergraduate student enrolled in a program in the Department of History who has taken a course in Jewish History.

### **Kideckel Robbins/Harry and Sarah Kideckel Memorial Scholarship in Jewish Studies**

Established by Marsha Kideckel and Larry Robbins. Awarded to an outstanding undergraduate student enrolled in a Specialist, Major, or Minor program in Jewish Studies on the basis of academic merit.

### **Mitzi Burke Memorial Scholarship in Jewish Studies**

Established through a generous gift of the family of the late Mitzi Burke. Awarded to an outstanding student enrolled in the Specialist or Major program in Jewish Studies.

### **Percy Matenko Scholarship in Yiddish**

Established through gifts of the family and friends of Percy Matenko. Awarded to an outstanding student with the highest achievement in Yiddish.

### **Sara Friede-Miransky Memorial Bursary in Yiddish Studies**

Established by the donations of the friends and family of Sara Friede-Miransky. Awarded to a student in a Yiddish language or literature course on the basis of financial need. Academic merit will also be considered.

### **Samuel Cukier Memorial Prize**

Established through the generous donation of Mrs. Felicia Cukier and Professor Judith Cukier. Awarded to an outstanding student enrolled in the Specialist or Major program in Jewish Studies.

### **Shiff Family Undergraduate Award**

To be awarded to an outstanding student in the Major, Minor, or Specialist program in Jewish Studies.

### **Sonny Altman Memorial Scholarship Fund**

Established by Earl Altman, Cheryl Altman, and Helen Altman. To be awarded to a 4th year student each year within the field of Jewish Studies who has been accepted into the collaborative MA program in Jewish Studies, or has been accepted into the Faculty of Education at the UofT. The selected recipient shall demonstrate academic merit, financial need, and outstanding contribution with volunteer involvement in the general and/or Jewish community.

### **Tanenbaum Scholarship in Jewish Studies**

Established by the Tanenbaum Enhancement Fund. Awarded to outstanding students enrolled in any program in the Anne Tanenbaum Centre for Jewish Studies.

**T. J. Meek Prize in Hebrew Syntax**

Established through a gift of the late Professor T.J. Meek. Awarded to an undergraduate or graduate student submitting the best essay in an aspect of Hebrew syntax. Apply to the Department of Near and Middle Eastern Civilizations by March 1.

**Upper Canada Lodge B'nai Brith Scholarship in Canadian Jewish Studies**

Established through a gift of the Upper Canada Lodge, B'nai Brith, in honour of the 75th Anniversary of the Lodge, 1919–1994. Awarded to a student in the area of Canadian Jewish Studies.

**Ziedenberg Family Undergraduate Award**

Established through the generous donation of Gerald Ziedenberg and family to recognize outstanding papers and submissions regarding the Holocaust. Awarded annually to undergraduate student(s) as a prize for the best paper on the Holocaust determined by the instructor teaching HIS338H1 or HIS361H1 based on submissions to the course.

## UNDERGRADUATE COURSE DESCRIPTIONS BY DEPARTMENT FOR 2018–19

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 Yiftch Fehige ([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:

M = Monday

T = Tuesday

W = Wednesday

R = Thursday

F = Friday

S = Saturday

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 “M3–5” meets on Mondays from 3:10pm to 5:00pm.

## ANNE TANENBAUM CENTRE FOR JEWISH STUDIES

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

F12–2/ Fehige, Y./ Goldberg, S./ Hübner, K.

General introduction to Jewish thought through classic and contemporary issues, texts, and figures from across its historical development.

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

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

M1–3/ Bergen, D./ Goetschel, W./ Shternshis, A.

General introduction to history, literatures and cultures of Jewish people through multidisciplinary approaches to Jewish cultural studies.

Breadth Requirement: Creative and Cultural Representations (1).

### **CJS330H1S Who's a Jew?: Myth, Theory, Practice**

M12-2/ Goldberg, S.

This course introduces students to the host of core concepts in terms of which Jewish identity has been and continues to be defined and debated. Topics include: the difference between insiders and outsiders; collective v.s. individual identity; the nature of the bond between group members; identification across time, space, and disagreements; social and gendered hierarchies; joining and leaving the group; the identities of outsiders.

Exclusion: CJS290H1 (Topics in Jewish Studies: Who is a Jew?), offered in Fall 2014 and Fall 2015

Prerequisite: Permission from the Instructor is required to enroll in this course. Please contact Sol Goldberg (sol.golderberg@utoronto.ca) for more information.

Breadth Requirement: Thought, Belief and Behaviour (2)

### **CJS390H1F Special Topics in Jewish Studies: “Modern Jewish Women’s History”**

R4–6/ Rowe-McCulloch, M.

This course examines the role of Jewish women in modern history, focusing on the lives of a selection of outstanding or influential Jewish women from the late eighteenth, nineteenth and twentieth centuries. In this period, Jewish women shaped the Jewish family, while founding educational intuitions and philanthropic organizations for Jews. Jewish women also played leading roles in movements that changed the face of modern society, including suffrage, feminism, socialism, communism, Zionism, civil rights movements, and modern art and literature. The course is also framed around the concept of “East and West”, asking how



the experiences of Jewish women in Eastern Europe differed from Jewish women in Western Europe and North America (and where Palestine, and later Israel, should be situated within the East/West framework). Lectures will compare and contrast the experiences of Jewish women from the East and the West who were working towards similar goals.

Prerequisite: Permission from the instructor.

### **CJS390H1S (LEC0101) Special Topics in Jewish Studies: “Jews By the Numbers: Research Methods for Jewish Studies”**

R4–6/ Lerner, A.

This course offers an introduction to research methodology, with an emphasis on research design, qualitative and quantitative methods, and the digital humanities. The course teaches students how to read, evaluate, and plot data in tables, charts, and graphs, using cutting-edge data analysis and illustration tools. For sample data and in-class exercises, we will draw heavily from datasets of interest within the interdisciplinary field of Jewish Studies, such as the PEW Research Center’s ‘Portrait of Jewish Americans’ (2013), the Anti-Defamation League’s Global 100 Index (2015) on anti-Semitism, the Armed Conflict Location and Event Data Project (2018), and the International Tracing Service’s Digital Collection Archive (2015). No prior training in research methods is necessary for this course.

Students will complete the course with the skills necessary to recognize bias in data, identify appropriate methods for different research puzzles, and communicate the stories in numbers.

Breadth Requirement: The Physical and Mathematical Universes (5)

### **CJS390H1S (LEC0201) Special Topics in Jewish Studies: “Three Answers to the Jewish Question: Liberalism, Communism, and Zionism”**

W10-12/ Brym, B.

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 21<sup>st</sup> century. However, it may raise issues that prompt

students to inquire further as they seek their own meaningful values and courses of action.

Exclusion: SOC387H1S.

Prerequisite: 5.0 university courses, at least two of them in the humanities or social sciences OR 1.0 sociology credits at the 200 level or higher

Breadth Requirement: Society and its Institutions (3)

### **CJS396H1F Independent Study**

TBA/Staff

A scholarly project on an approved topic supervised by a faculty affiliated with the Anne Tanenbaum Centre for Jewish Studies.

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

Breadth Requirement: None.

### **CJS396H1S Independent Study**

TBA/Staff

A scholarly project on an approved topic supervised by a faculty member affiliated with the Anne Tanenbaum Centre for Jewish Studies.

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

Breadth Requirement: None.

### **CJS430H1S Encounters Between Jewish and Modern Thought**

R11-1/Goldberg, S.

A detailed exploration of how Jewish thought develops in relationship to key figures or moments in modern European philosophy (e.g., Spinoza, Kant, Hegel, Kierkegaard, Marx, Nietzsche, Heidegger). The particular focus varies from year to year.

Exclusion: CJS490H1 (Advanced Topics in Jewish Studies: Kierkegaard and Modern Jewish Philosophy), offered in Fall 2015

Prerequisite: Enrol at department. Please contact Natasha Richichi-Fried at [cjs.events@utoronto.ca](mailto:cjs.events@utoronto.ca) or 416-978-1624 to enrol in this course.

Distribution Requirement: Humanities

Breadth Requirement: Thought, Belief and Behaviour (2)

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

M6-8/ 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.

Exclusion: CJS491H1 (Advanced Topics in Jewish Studies: The Arab Jew: A History of a Concept), offered in Winter 2017

Distribution Requirement: Humanities

Breadth Requirement: Creative and Cultural Representations (1)

### **CJS490H1S Advanced Topics in Jewish Studies: “Representations of Jews and Jewishness in Opera”**

T10-12/ Calico, J.

Interdisciplinary approach to the ways in which opera scores, libretti, stage productions, and reception represent Jewishness, using multiple critical lenses (exoticism, Jewish difference, antisemitism) and methodological approaches (cultural history, genre, reception, performance studies). Repertoire since the eighteenth century with emphasis on works since 1900.

Prerequisite: DTS200Y1 or equivalent, or CJS200H1 or CJS201H1 and a minimum of 15 FCEs

Recommended Preparation: Students should be in their final academic year of study.

Breadth Requirement: Society and its Institutions (3)

### **CJS498Y1Y Independent Study**

TBA/Staff

A scholarly project on an approved topic supervised by a faculty member affiliated with the Anne Tanenbaum Centre for Jewish Studies.

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

Breadth Requirement: None.

### **CJS499H1F Independent Study**

TBA/Staff

A scholarly project on an approved topic supervised by a faculty member affiliated with the Anne Tanenbaum Centre for Jewish Studies.

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

Breadth Requirement: None.

### **CJS499H1S Independent Study**

TBA/Staff

A scholarly project on an approved topic supervised by a faculty member

affiliated with the Anne Tanenbaum Centre for Jewish Studies.

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

Breadth Requirement: None.

### **DEPARTMENT OF ANTHROPOLOGY**

#### **ANT426H1F Western Views of the Non-West**

T2–4/ Kalmar, I.

The history and present of western concepts and images about the Other, in anthropological and other scholarship and in popular culture. The focus is on representations of Muslims and Jews.

Prerequisite: ANT370H1 or ANT329H1 or any 300-level course in NMC or in Jewish Studies.

Breadth Requirement: Creative and Cultural Representations (1).

### **DEPARTMENT OF ART**

No Jewish Studies courses offered in 2018–19.

### **CANADIAN STUDIES PROGRAM**

#### **CDN280H1F Canadian Jewish History**

R2–4/ Bialystok, F.

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.

Prerequisite: None.

Breadth Requirement: Society and its Institutions (3).

### **CINEMA STUDIES INSTITUTE**

#### **CIN378H1F Israeli Cinema**

W3-5, R10-12/ Harris, R.

Focusing on the plurality and diversity of Israeli cinema, this course will examine film's mediation of Israeli culture since the 1960s. It will include discussion of multiple filmmakers, including Amos Gitai, Daniel Wachsmann, Michal Bat-Adam, and Michal Aviad.

Distribution Requirement: Humanities

Breadth Requirement: Creative and Cultural Representations (1).

## DEPARTMENT OF CLASSICS

No Jewish Studies courses offered in 2018–19.

### CENTRE FOR DIASPORA AND TRANSNATIONAL STUDIES

#### **DTS200Y1Y Introduction to Diaspora and Transnational Studies** T10–12/ Shternshis, S. / O'Neill, K.

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.

Exclusion: DTS201H1, DTS202H1.

Breadth Requirement: Creative and Cultural Representations (1), Society and its Institutions (3).

#### **DTS300H1S Qualitative and Quantitative Reasoning** T1–3/ TBA.

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: DTS200Y1 or CJS200H1 or CJS201H1 or permission of the instructor.

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

#### **DTS404H1F Advanced Topics in Diaspora and Transnationalism (Music and Wars)** T1–3/ Shternshis, A.

The course explores how composers, performers, songwriters



and audiences made sense of traumatic and violent events that they experienced, such as ethnic conflicts, wars, exile and displacement through music. We will examine music as an artistic commentary on historical processes. The case studies will include stories of Jewish, Armenian, Palestinian, Caribbean, African, Iranian and other diasporas, severely affected by wars and violence.

Prerequisite: DTS200Y1 or equivalent, or CJS200H1 or CJS201H1 and a minimum of 15 FCEs

Recommended Preparation: Students should be in their final academic year of study.

Distribution Requirement Status: This is a Humanities or Social Science course

Breadth Requirement: Society and its Institutions (3)

### **DEPARTMENT OF ENGLISH**

No Jewish Studies courses offered in 2018–19.

### **DEPARTMENT OF GERMANIC LANGUAGES AND LITERATURES**

#### **GER260Y1Y Elementary Yiddish**

M2-3, W2-3, F2-3/ Hoffman, A.

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.

Breadth Requirement: Creative and Cultural Representations (1).

#### **GER360H1F Intermediate Yiddish**

W12-1, F10-12/ Hoffman, A.

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

Prerequisite: GER260Y1.

Exclusion: GER360Y1.

Breadth Requirement: Creative and Cultural Representations (1).

#### **GER361H1F Yiddish Literature in Translation**

R2-4/ Hoffman, A.

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).

## **GER462H1S Advanced Yiddish**

W12-1, F10–12/Hoffman, A.

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.

Prerequisite: GER360H1.

Breadth Requirement: Creative and Cultural Representations (1).

## **DEPARTMENT OF HISTORY**

### **HIS101Y1Y Histories of Violence**

MW 11-12/ Meyerson, M. / Van Isschot L.

Ranging widely chronologically and geographically, this course explores the phenomenon of violence in history. It examines the role and meanings of violence in particular societies (such as ancient Greece and samurai Japan), the ideological foundations and use of violence in the clash of cultures (as in slavery, holy wars, colonization, and genocide), and the effects and memorialization of violence.

Prerequisite: None

Breadth Requirement: Society and its Institutions (3), Thought, Belief and Behaviour (2)

Exclusion : Any 100-level HIS course, with the exception of AP, IB, CAPE, or GCE transfer credits.

### **HIS208Y1Y History of the Jewish People**

MW10–11/ Yehudai, O.

An introduction to the history of the Jews throughout the world over the past two thousand years.

Recommended Preparation: HIS102Y1/HIS103Y1/HIS109Y1.

Breadth Requirement: Society and its Institutions (3).

### **HIS242H1S Europe in the 20th Century**

T10–12/ Wróbel, P.

This course surveys the history of European politics, culture and society from 1914 to the present day. Lectures will cover an array of events and themes, from the two world wars, to the Russian Revolution, the rise of fascism, the Holocaust, the onset of decolonization, and the creation of the European Union. Special attention will be paid throughout to a number of themes relating to war, violence, nationalism, culture and gender in twentieth-century Europe.

Exclusion: EUR200Y1/EUR200Y5/FGI200Y5/HIS242H5/HISB94H3

Breadth Requirement: Society and its Institutions (3).

## **HIS251Y1Y History of East Central Europe**

T10-12/ Wróbel, P.

The course aims at surveying major historical developments in the area between the German-speaking lands and the former Soviet Union, beginning with the late Middle Ages. Most attention will be paid to the Poles, Czechs and Slovaks, Hungarians, and the Balkan peoples. Though the history of East Central Europe is often omitted from university curricula, the peoples of this area, situated in the heart of Europe, deserve serious study. As the course attempts to show, they have made throughout the centuries an important contribution to world history. The tutorials discuss a number of themes related to though not identical with the subjects of the lectures -- on the basis of assigned readings for each week.

Breadth Requirement: Society and its Institutions (3).

## **HIS317H1S 20th Century Germany**

W1-3/ Jenkins, J.

This course surveys political, social and cultural developments in Germany from the beginning of the First World War to implementation of the Euro. Germany's history as a unified nation has been short and unusually violent; its history provides a good test case of the political and social tensions of industrial modernity. First unified in 1871, Germany experienced no less than six state forms in the twentieth century ranging from the monarchical-authoritarian structure of the Second Empire, the liberal democracy of the

Weimar Republic, the 'racial state' of the National Socialist dictatorship, the twin developments after 1949 of liberal democracy in the Federal Republic and 'real existing socialism' in the German Democratic Republic to the reunified state of Germany after 1990. This course explores the development of industrial society and political culture in Germany with special attention to political movements, class tensions, ethnic nationalism and anti-Semitism, and the development of conflict-management strategies, social policy, racial policy, and modernist culture. The First and Second World Wars, the rise of Nazism, the transformation of Germany in the postwar period and the place of Germany in the world today are central themes.

Exclusion: HIS317Y1

Prerequisite: HIS103Y1/109Y1/241H1,242H1/EUR200Y1

Breadth Requirement: Society and its Institutions (3)

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

W 11-1/ Retallack, J.

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.

Prerequisite: EUR200Y1/HIS241H1

Breadth Requirement: Society and its Institutions

Exclusion: HIS341Y1

### **HIS338H1F The Holocaust: Preconditions, Consolidation of Nazi Power, War, and Occupation (to 1942)**

F10-12/ Bergen, D.

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.

In addition to the lectures, students will attend bi-weekly tutorial groups to discuss the assigned readings. Films will be presented in conjunction with the course. Assignments include analysis of a primary source, a map quiz, a mid-term test, a term project, and final examination.

Prerequisite: completion of six undergraduate full-course equivalents

Exclusion: HIS338Y1/398Y1/HIS338H5

Recommended Preparation: a course in modern European history

Breadth Requirement: Society and its Institutions (3).

## **HIS339H1S History of Modern Israel**

T11-1/ Yehudai, O.

This course explores the history of the Jewish state from the rise of Zionism to the present. It begins by examining the social and ideological roots of Zionism in late 19th century Europe, proceeds with the development of the Jewish community in Palestine under Ottoman and British rule, and then turns to the period following the establishment of Israel in 1948. Among the issues to be discussed are the Zionist-Arab conflict, immigration, the encounter between Ashkenazi and Mizrahi Jews, the construction of a new Hebrew identity, the interaction between religion and state, the impact of the Holocaust, and the relationship between Israel and the Jewish diaspora.

Prerequisite: HIS208Y1.

Exclusion: HIS356Y1 and HIS389H1 (History of Israel).

Breadth Requirement: Society and its Institutions (3)

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

F12-2/ Bergen, D.

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.

In addition to the lectures, students will attend bi-weekly tutorial groups to discuss the assigned readings. Films will be presented in conjunction with the course.

Recommended Preparation: a course in modern European history.

Prerequisite: completion of 6 undergraduate full-course equivalents and HIS338H1.

Exclusion: HIS338Y.

Breadth Requirement: Society and its Institutions (3).

## **HIS389H1F (L0301) Topics in History: “Arab-Israeli Conflict”**

T11-1/ Yehudai, O.

This course follows the history of the Arab-Israeli conflict from its

inception in the late 19<sup>th</sup> century to the early 21<sup>st</sup> century. It examines the circumstances surrounding the emergence of Zionism and Palestinian Arab nationalism, the encounter between Jews and Arabs in Palestine during the late Ottoman and British mandate periods, the attainment of Israeli independence and the exodus of Palestinian Arabs, the succeeding wars between Israel and its Arab neighbors, the two intifadas, and the attempts to achieve a peace settlement and establish a Palestinian state.

Prerequisite: 9.0 FCEs including 1.0 FCE HIS course.

Exclusion: HIS304H1 (Arab-Israeli Conflict)

Breadth Requirement: None.

### **HIS389H1F (L0701) Topics in History: “Memory and Politics of Remembrance in Modern Germany and European History”**

T1-3/ Ellerbrock, D.

This course will start with an overview of modern settings of memory politics – starting with the French revolution until the 20<sup>th</sup> century and then zoom in for a more detailed analysis of changing agendas of memory politics of the First and Second World War, Post-Nazi politics of restitution; post-GDR memory policy and opening of the Stasi files to global concepts of transitional justice.

Prerequisite: 9.0 FCEs including 1.0 FCE HIS course.

Breadth Requirement: None.

### **HIS389H1S (L0201) Topics in History: “Fascism”**

T2-4/ Kasekamp, A.

A comparative and transnational examination of fascist movements and regimes in Europe during 1919-1945. Beginning with Mussolini in Italy and Hitler in Germany, this course analyzes manifestations of the phenomenon in various European countries, including France, Britain, Spain, the Baltic states, Central Europe and Scandinavia. We analyze the factors that led to fascist movements obtaining power in certain countries and to their failure in others. Collaboration with Nazi Germany during the Second World War is also explored. Finally we discuss whether the concept of “generic” fascism can also be applied to other regions and periods.

Prerequisite: 9.0 FCEs including 1.0 FCE HIS course.

Recommended Preparation: HIS242H1

Breadth Requirement: None.

### **HIS436H1S Stalinist Terror**

T3-5/ Viola, L.

This research seminar explores topics and issues of violence in the Soviet

Union in the 1930s, beginning with forced collectivization and ending with the Great Terror. The seminar focuses on new archivally-based research and aims to contextualize Stalinist terror within larger theories of political and social violence.

Prerequisite: HIS250Y1 or HIS351Y1

Breadth Requirement: Society and its Institutions (3)

### **HIS444H1F Topics in Jewish History: “20th Century Jewish Migration”**

M2–4/Yehudai, O.

During the 20<sup>th</sup> century, millions of Jews were uprooted from their homes as a result of war, persecution and economic distress. This seminar explores the impact of displacement on Jewish life in Europe, the Middle East and the Americas. It covers the major Jewish refugee and migration movements, starting with the exodus from Eastern Europe in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries and concluding with post-Soviet emigration. It investigates the relationships between displacement and such issues as gender, nationalist sentiment and Jewish and human solidarity, taking into account the perspectives of various actors, including states, voluntary organizations and the migrants themselves.

Recommended Preparation: A course in Jewish history.

Prerequisite: A course in modern European or Jewish history.

Breadth Requirement: Society and its Institutions (3).

## **INSTITUTE FOR THE HISTORY AND PHILOSOPHY OF SCIENCE AND TECHNOLOGY**

### **HPS326H1F History of Science and Religion**

T10–12/Fehige, Y.

From its origins in the Renaissance, modern science has developed in the context of European religious beliefs and institutions. Although cases of conflict like Galileo or the Monkey Trial are famous, more common are cases of scientists like Newton or Faraday whose religious convictions were crucial to their scientific success.

Breadth Requirement: Society and its Institutions (3).

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

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

TR9–11/Nizri, Y.

This course is designed for students with little or no previous experience



in the Hebrew language. As such, it offers intensive training in the basics of 4 language skills: reading, writing, speaking, and listening. Students will be able to recognize fundamental structures of the Hebrew verb system, learn its basic forms, and acquire the necessary basic vocabulary for everyday conversations. We will be focusing on: (1) Reading: easy dialogues, passages without vowels, short texts in simple Hebrew. (2) Writing: short dialogues and paragraphs. (3) Conversation: simple dialogues and stories. (4) Comprehension: listening to short stories and recorded conversations.

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

Breadth Requirement: Creative and Cultural Representations (1).

## **NML156H1S Elementary Modern Hebrew II**

TR9–11/Nizri, Y.

The second half of a two-semester Modern Hebrew course for beginners is intended to strengthen students' conversation skills and their reading, writing and listening comprehension, while further developing the cultural context of the language. Materials include simple stories and poems, digital media, film, and comics, along with textbook exercises and complementary out-of-class activities. Students will be expected to deliver presentations in Hebrew and write about a range of topics, demonstrating an ability to independently acquire new vocabulary using print and digital dictionaries.

Prerequisite: MHB155H1/NML155H1 or permission of the instructor.

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

Breadth Requirement: Creative and Cultural Representations (1).

## **NML250Y1Y Introductory Biblical Hebrew**

MWF9–11/TBA.

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)

Distribution Requirement: Humanities

Breadth Requirement: Creative and Cultural Representations (1)

## **NML255H1F Intermediate Modern Hebrew I**

TR12–2/Nizri, Y.

This course will further enhance students' Hebrew language skills. With the context of contemporary Israeli and Jewish culture in mind, the course will focus on: (1) Reading: unadapted texts, simple articles in regular Hebrew. (2) Writing: beginning of practical writing on topics discussed in class, writing about personal experiences, writing of structured compositions. (3) Conversation: conversational skills developed by regular

participation in class presentations and discussions of current events and cultural issues; role play and participation in dialogues and informal expressions. (4) Comprehension: listening to recorded short stories in easy Hebrew. (5) Grammatical Skills: Completion of syntactic study of verb conjugation in different tenses.

Prerequisite: MHB156H1/NML156H1 or permission of the instructor.

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

Breadth Requirement: Creative and Cultural Representations (1).

## **NML256H1S Intermediate Modern Hebrew II**

TR12–2/Nizri, Y.

This course in Intermediate Hebrew is intended for those who have completed the requirements of intermediate Hebrew I. Intermediate Hebrew aims to instill greater proficiency, enrich vocabulary, and deepen students' understanding of the cultural context of Israeli Hebrew. Subjects include current affairs, Israeli society, and cultural traditions. Added emphasis will be placed upon language registers and grammatical and syntactical nuances, with materials ranging from children's books and television programs to blogs and graphic novels.

Prerequisite: NML255H1/MHB255H1 or permission of the instructor.

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

Breadth Requirement: Creative and Cultural Representations (1).

## **NML355H1F Advanced Modern Hebrew I**

TR4–6/Nizri, Y.

This course is designed to deepen the students' knowledge of Hebrew in various fields and to increase vocabulary through extensive reading and writing. Areas of focus include: (1) Reading: Scientific articles, newspaper editorials, prose and poetry passages, with emphasis on Israeli culture. (2) Writing: practical writing according to communicative functions and according to models of persuasion, explanation, etc. In addition, students will be asked to write short essays about a literary text. (3) Conversation: increasing the vocabulary used in conversations and discussions, while placing emphasis on different language styles. (4) Comprehension: listening to radio programs on an advanced level and viewing regular television programs and YouTube music clips. (5) Grammatical Skills: complementing the student's linguistic knowledge and handling of irregular forms.

Prerequisite: MHB256H1/NML256H1 or permission of the instructor.

Exclusion: OAC Hebrew, MHB355H1.

Breadth Requirement: Creative and Cultural Representations (1).

## **NML356H1S Advanced Modern Hebrew II**

TR4–6/ TBA

This course develops proficiency in advanced Hebrew, while also examining materials drawn from contemporary Israeli culture, including prose, poetry, and visual media. Students will develop their listening comprehension, reading, writing, and conversational skills by focusing on different language styles and communicative functions. Particular attention will be paid to irregular linguistic forms and emergent vocabulary, language registers, and the history and development of Israeli Hebrew. Materials will range from film and television to blogs, graphic novels, novellas, and popular music.

Prerequisite: NMLNML355H1/MHB355H1 or permission of the instructor.

Exclusion: OAC Hebrew, MHB356H1.

Breadth Requirement: Creative and Cultural Representations (1).

## **NMC104H1S The Biblical World**

TR4–5/ TBA

An introduction to 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**

TR 4-6/ TBA

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.

*Offered alternate years*

Recommended Preparation: NMC104H1

Breadth Requirement: Creative and Cultural Representations (1)

## **NMC380H1S Religion in the Ancient Near East**

W10-12/ Porter, A.

Primary sources from Mesopotamia, Syria and the Levant reveal profound awareness of the human condition. What do they tell us about religion in the ancient Near East, and why do Judaism, Christianity and Islam share

some stories? Takes a critical approach to the ways we read texts and reconstruct beliefs.

Prerequisite: 3 FCE in any field

Breadth Requirement: Thought, Belief and Behaviour (2)

### **NMC384H1S Life Cycle and Personal Status in Judaism: Women's Spirituality: Prayer and Mysticism**

W 2-4/ Meacham, T.

The course explores Jewish attitudes to various personal status issues, utilizing material from biblical and rabbinic sources to modern Jewish positions. The specific topics covered vary from year to year.

Recommended Preparation: NMC104H1

Breadth Requirement: Thought, Belief and Behaviour (2)

### **NMC450H1S Research Seminar on Ancient Jewish Literature**

T9-12/ Holmstedt, R.

A seminar focusing on the critical analysis of the Hebrew Bible and related ancient Jewish texts. Literary genre and critical topics will vary according to instructor's research interests. Focus will be given to developing research skills by working with accepted critical methodologies. Not eligible for CR/NCR option.

Prerequisite: Permission of the instructor is required.

Distribution Requirement: Humanities

Breadth Requirement: Creative and Cultural Representations (1)

### **NML455H1F Modern Hebrew Poetry**

R 5-7/ Fox, H.

A study of the poetic works of a major modern Hebrew poet. (Conducted in Hebrew).

Prerequisite: Permission of instructor

Breadth Requirement: Creative and Cultural Representations (1)

## **DEPARTMENT OF PHILOSOPHY**

### **PHL319H1S Philosophy and Psychoanalytic Theory**

TR1:30-3/ Comay, R.

A study of the fundamentals of psychoanalytic theory from a philosophical perspective, focusing on the works of Freud and others. Topics include mind (conscious and unconscious), instinctual drives, mechanisms of defence, the structure of personality, civilization, the nature of conscience, and the status of psychoanalysis.

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

## **PHL338H1F Jewish Philosophy: The Thought of Franz Rosenzweig (1886-1929)**

R 12-3/ Novak, D.

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**

## **POL200Y1Y Political Theory: Visions of the Just/ Good Society**

R2-4/ Orwin, C.

A selective presentation of critical encounters between philosophy and politics, dedicated to the quest for articulation and founding of the just/good society. Among the theorists examined are Plato, Aristotle, Machiavelli, Hobbes and Locke.

Exclusion: POLB70H3/POLB71H3/POLC70H3/POLC71H3/POL200Y5.

Breadth Requirement: Society and its Institutions (3), Thought, Belief and Behaviour (2).

## **POL345Y1Y Becoming Israel: War, Peace, and the Politics of Israel's Identity**

T2-4/ Adler, E.

An introduction to Israeli politics, society, institutions and political practice from the perspective of the development of Israeli identity (identities). Particular attention will be given to the sources of Israeli identity, to the main players involved in its politics, and to the role of regional war and the peace process in its development and inner conflicts.

Prerequisite: 1 FCEs in Political Science.

Exclusion: POL345H1.

Breadth Requirement: Society and its Institutions (3).

## **POL421H1S Maimonides and His Modern Interpreters**

T2-4/ Green, K.

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.

Prerequisite: Minimum 14 credits

Exclusion: RLG433H1

Breadth Requirement: Thought, Belief and Behaviour (2)

### **POL485H1S Nietzsche's Beyond Good and Evil**

T4-7/Orwin, C.

A seminar on a central problem in political thought. It proceeds through the reading of a small number of major texts. Content in any given year depends on instructor.

Prerequisite: POL320Y1/POL320Y5/(POLC73H3, POLC74H3)

Distribution Requirement: Social Science

Breadth Requirement: Thought, Belief and Behaviour (2)

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

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

TR9-11/Nizri, Y.

This course is designed for students with little or no previous experience in the Hebrew language. As such, it offers intensive training in the basics of 4 language skills: reading, writing, speaking, and listening. Students will be able to recognize fundamental structures of the Hebrew verb system, learn its basic forms, and acquire the necessary basic vocabulary for everyday conversations. We will be focusing on: (1) Reading: easy dialogues, passages without vowels, short texts in simple Hebrew. (2) Writing: short dialogues and paragraphs. (3) Conversation: simple dialogues and stories. (4) Comprehension: listening to short stories and recorded conversations.

Exclusion: Grade 4 Hebrew (or Grade 2 in Israel)/NML155H1.

Breadth Requirement: Creative and Cultural Representations (1).

### **MHB156H1S Elementary Modern Hebrew II**

TR9-11/Nizri, Y.

The second half of a two-semester Modern Hebrew course for beginners is intended to strengthen students' conversation skills and their reading, writing and listening comprehension, while further developing the cultural context of the language. Materials include simple stories and poems, digital media, film, and comics, along with textbook exercises and complementary out-of-class activities. Students will be expected to deliver presentations in Hebrew and write about a range of topics, demonstrating an ability to independently acquire new vocabulary using print and digital dictionaries.

Prerequisite: MHB155H1/NML155H1 or permission of the instructor.

Exclusion: Grade 4 Hebrew (or Grade 2 in Israel)/NML156H1.

Breadth Requirement: Creative and Cultural Representations (1).

### **MHB255H1F Intermediate Modern Hebrew I**

TR12–2/Nizri, Y.

This course will further enhance students' Hebrew language skills. With the context of contemporary Israeli and Jewish culture in mind, the course will focus on: (1) Reading: unadapted texts, simple articles in regular Hebrew. (2) Writing: beginning of practical writing on topics discussed in class, writing about personal experiences, writing of structured compositions. (3) Conversation: conversational skills developed by regular participation in class presentations and discussions of current events and cultural issues; role play and participation in dialogues and informal expressions. (4) Comprehension: listening to recorded short stories in easy Hebrew. (5) Grammatical Skills: Completion of syntactic study of verb conjugation in different tenses.

Prerequisite: MHB156H1/NML156H1 or permission of the instructor.

Exclusion: Those who have completed Grade 8 Hebrew (or Ulpan level 2 in Israel), NML255H1.

Breadth Requirement: Creative and Cultural Representations (1).

### **MHB256H1S Intermediate Modern Hebrew II**

TR12–2/ Nizri, Y.

This course in Intermediate Hebrew is intended for those who have completed the requirements of intermediate Hebrew I. Intermediate Hebrew aims to instill greater proficiency, enrich vocabulary, and deepen students' understanding of the cultural context of Israeli Hebrew. Subjects include current affairs, Israeli society, and cultural traditions. Added emphasis will be placed upon language registers and grammatical and syntactical nuances, with materials ranging from children's books and television programs to blogs and graphic novels.

Prerequisite: NML255H1/MHB255H1 or permission of the instructor.

Exclusion: Those who have completed Grade 8 Hebrew (or Ulpan level 2 in Israel), NML256H1.

Breadth Requirement: Creative and Cultural Representations (1).

### **MHB355H1F Advanced Modern Hebrew I**

TR4–6/Nizri, Y.

This course is designed to deepen the students' knowledge of Hebrew in various fields and to increase vocabulary through extensive reading and writing. Areas of focus include: (1) Reading: Scientific articles, newspaper

editorials, prose and poetry passages, with emphasis on Israeli culture. (2) Writing: practical writing according to communicative functions and according to models of persuasion, explanation, etc. In addition, students will be asked to write short essays about a literary text. (3) Conversation: increasing the vocabulary used in conversations and discussions, while placing emphasis on different language styles. (4) Comprehension: listening to radio programs on an advanced level and viewing regular television programs and YouTube music clips. (5) Grammatical Skills: complementing the student's linguistic knowledge and handling of irregular forms.

Prerequisite: MHB256H1/NML256H1 or permission of the instructor.

Exclusion: OAC Hebrew, NML355H1.

Breadth Requirement: Creative and Cultural Representations (1).

### **MHB356H1S Advanced Modern Hebrew II**

TR4–6/ Nizri, Y.

This course develops proficiency in advanced Hebrew, while also examining materials drawn from contemporary Israeli culture, including prose, poetry, and visual media. Students will develop their listening comprehension, reading, writing, and conversational skills by focusing on different language styles and communicative functions. Particular attention will be paid to irregular linguistic forms and emergent vocabulary, language registers, and the history and development of Israeli Hebrew. Materials will range from film and television to blogs, graphic novels, novellas, and popular music.

Prerequisite: NMLNML355H1/MHB355H1 or permission of the instructor.

Exclusion: OAC Hebrew, NML356H1.

Breadth Requirement: Creative and Cultural Representations (1).

### **RLG100Y1Y World Religions**

MW9–10/Dhand, A.

An introduction to the history, philosophy, and practice of the major religions of the world, including Judaism, Christianity, Islam, Hinduism, Buddhism, Confucianism and Taoism.

Exclusion: RLG280Y1, RLGA01H3, RLGA02H3. Note: RLGA01H3 and RLGA02H3 taken together are equivalent to RLG100Y1. Note: RLG101H5 is not equivalent to RLG100Y1Y.

Breadth Requirement: Society and its Institutions (3), Thought, Belief and Behaviour (2).



## **RLG202H1F Judaism**

T10-12/Green, K.

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/RLG280Y1.

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

## **RLG209H1S Justifying Religious Belief**

M1-3/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)

## **RLG211H1F Psychology of Religion**

T11-1/ Hewitt, M.

A survey of the psychological approaches to aspects of religion such as religious experience, doctrine, myth and symbols, ethics and human transformation. Attention will be given to phenomenological, psychoanalytic, Jungian, existentialist, and feminist approaches.

Breadth Requirement: Thought, Belief and Behaviour (2)

## **RLG213H1F Reading Sacred Texts**

T10-12/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**

R10-12/ 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)

## **RLG235H1S Religion, Gender, and Sexuality**

M11-1/ Seidman, N.

Examination of gender as a category in the understanding of religious roles, symbols, rituals, deities, and social relations. Survey of varieties of concepts of gender in recent feminist thought, and application of these concepts to religious life and experience. Examples will be drawn from a variety of religious traditions and groups, contemporary and historical.

Exclusion: RLG314H1, RLG314H5

Breadth Requirement: Thought, Belief and Behaviour (2)

## **RLG241H1F Early Christian Writings I**

W5–7/ Marshall, J.

An introduction to early Christian writings, including the ‘New Testament,’ examined within the historical context of the first two centuries. No familiarity with Christianity or the New Testament is expected.

Exclusion: RLG241H5; RLG341H5; HUMC14H3; RLG241Y1.

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

## **RLG280Y1Y World Religions: A Comparative Study**

MW9–10/ Dhand, A.

An alternative version of the content covered by RLG100Y1.

Prerequisite: for students in second year or higher who cannot or do not wish to take a further 100-level courses. Students attend the RLG100Y1 lectures and tutorials but are expected to produce more substantial and more sophisticated written work.

Prerequisite: Completion of 5.5 full course equivalents.

Exclusion: RLG100Y1/RLGA01H3/RLGA02H3.

Breadth Requirement: Society and its Institutions (3), Thought, Belief and Behaviour (2).

## **RLG302H1S Dreams, Visions and the Invisible**

T11-1/ Hewitt, M.

In many cultures, dreaming is understood to open pathways to unseen

realities and worlds populated by spirit beings, souls of the dead, noetic powers and avenues to mystical union. Dreams include visions, daydreams, and dissociative, altered states of consciousness. This course examines contributions from a variety of disciplines such as psychoanalytic psychology, anthropology, biblical criticism, neuroscience, and paleo-archaeology to the study of religious experiences. Topics include how human beings negotiate the contents of their minds that result in social and political agreements that distinguish what is deemed as real, thereby constituting acceptable religious experience. The course will also discuss crisis apparitions, alien abduction accounts, spirit possession and existence of life after death as culturally specific religious narratives that seek to articulate and organize dreams and other visionary experiences.

Exclusion: RLG249H1

Breadth Requirement: Thought, Belief and Behaviour (2)

### **RLG303H1S Evil and Suffering**

T1-3/ 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: See note above for general prerequisites

Breadth Requirement: Thought, Belief and Behaviour (2)

### **RLG320H1S Judaism and Christianity in the Second Century**

W12-2/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: RLG241Y1; see note for general prerequisites

Breadth Requirement: Society and its Institutions (3)

### **RLG323H1S Jesus of Nazareth**

W10-12/Kloppenborg, J.

An examination of the historical Jesus based on a critical study of the earliest accounts of Jesus, with intensive study of the Gospels to determine what can be said about Jesus activities and teachings.

Prerequisite: RLG241Y1; see note for general prerequisites

Exclusion: RLG323H5

Breadth Requirement: Thought, Belief and Behaviour (2)

## **RLG326H1S Roots of Early Christianity and Rabbinic Judaism**

F1-3/Newman, J.

Analysis of selected documents of Second Temple Judaism in their historical contexts, as part of the generative matrix for both the early Jesus movement and the emergence of rabbinic Judaism.

Prerequisite: RLG241Y1/RLG202Y1/RLG203Y1

Exclusion: RLG326H5

Breadth Requirement: Society and its Institutions (3)

## **RLG336H1S Monsters and Others in the Christian Middle Ages**

W10-12/Harris, J.

A course looking at the theories about and responses to the monstrous in the European Christian Middle Ages.

Breadth Requirement: Creative and Cultural Representations (1).

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

W2-4/Green, K.

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: RLG100Y1/RLG202Y1/RLG280Y1/RLG342Y1.

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

## **RLG 343H1F Kabbala: A History of Mystical Thought in Judaism**

W 10-12/ Green, K.

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

Prerequisite: RLG100Y1/RLG202Y1/RLG280Y1

Breadth Requirement: Thought, Belief and Behaviour

## **RLG344H1F Antisemitism**

R12-2/Goldberg, S.

Explores how “Jews” have been viewed (often mistakenly and confusedly) in various contexts from pre-Christian antiquity to the contemporary world. Emphasis is on problems involved in defining and explaining antisemitism, especially concerning the difference between religious and racial forms of antisemitism

Prerequisite: A 200-level course in Judaism or Christianity or Western history; see note above for prerequisites

Breadth Requirement: Society and its Institutions (3)

### **RLG395H1S Hasidism: Histories and Ideologies (Special Topics III)**

R5-7/Tworek, W.

The purpose of the course is to acquaint the students with the history of Hasidism from its inception in the 18th century until current times, its main figures and concepts. The course will be text-oriented. Hebrew Hasidic texts from a variety of genres will be read in class, supplemented by secondary literature read at home. Homilies and access to the mystical concepts of Hasidism; pastoral letters will offer an insight into its institutions and communal organization; rabbinic excommunications and Haskalah satires will illustrate the two main strands of opposition it encountered. Other Hasidic text will be considered, illustrating Hasidic responses e.g. to the Holocaust, to Zionism, to the renewal of the Jewish life after World War II, and to the women's liberation movement. No prior knowledge of Hebrew is required.

Exclusion: RLG389H1S from 2017-2018.

Breadth Requirements: None.

### **RLG406H1F Constructing Religion**

T10-12/Coleman, S.

How have different researchers constructed “religion” as their object of study, and are some frameworks simply incompatible with each other? We discuss – but also provide critical assessments of — different theoretical and methodological frameworks

Prerequisite: open to 4th year Religion Specialists and Majors

Breadth Requirement: Thought, Belief and Behaviour (2)

### **JPR419H1S Secularism and Religion (formerly RLG419H1)**

M6-8/ Marshall, R.

Themes considered include what notion of religion is necessary for secular governance, and how secularity relates to particular discourses of citizenship and practices of political rule. Case studies include the effects of colonial rule on religious life; Jewish emancipation in Europe; and religious freedom in France and North America.

*Given by the Departments of Political Science and Religion*

Registration in this course is through the Department of Religion.

Prerequisite: 2.0 200-level (or above) credits in Political Science or Study of Religion/ permission of the instructor Exclusion: RLG419H1

Breadth Requirement: Society and its Institutions (3)

## **RLG420H1S Religion and Philosophy in the European Enlightenment**

W3-5/DiCenso, J.

An advanced study of selected Enlightenment thinkers with a focus on their interpretations of religion. The main thinkers discussed are Spinoza, Hume, and Kant. Issues include the rational critique of traditional religion, the relations among religion, ethics and politics, and the pursuit of universal approaches to religion.

Prerequisite: Permission of instructor Distribution Requirement: Humanities Breadth Requirement: Thought, Belief and Behaviour (2)

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

T2-4/Green, K.

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.

Prerequisite: Permission of instructor Exclusion: POL421H1

Breadth Requirement: Thought, Belief and Behaviour (2)

## **RLG434H1S Modern Jewish Thought**

W12-2/ Novak, D.

Close study of major themes, texts, and thinkers in modern Jewish thought. Focus put on the historical development of modern Judaism, with special emphasis on the Jewish religious and philosophical responses to the challenges of modernity. Among modern Jewish thinkers to be considered: Spinoza, Cohen, Rosenzweig, Buber, Scholem, Strauss, and Fackenheim.

Prerequisite: Permission of Instructor

Breadth Requirement : Thought, Belief and Behaviour (2)

## **DEPARTMENT OF SLAVIC LANGUAGES AND LITERATURES**

### **CCR199H1F Imaginary Galicia**

R1-3/ Tarnawsky, M.

Galicia was an invented province of Austria-Hungary, created at the first partition of Poland in 1772. From the moment of its creation, it stimulated a very wide range of literary representations. As if to mirror its invented political status, the Galicia that appears in fiction is a world of fantastic wonders, strange delights, and ferocious terrors. Whether in Austrian,

Jewish, Polish, or Ukrainian national imaginations, Galicia is a place with a uniquely hybrid culture. We explore this imaginary place through the writings of Ivan Franko, Joseph Roth, Stanislaw Lem, Bruno Shultz, Leopold Von Sacher-Masoch, Andrzej Stasiuk and other authors from a variety of traditions.

Prerequisite: Open only to newly-admitted Arts & Science students (3.5 credits or less)

Breadth Requirement: TBD

### **SLA268H1F Cossacks!**

W1-3/ Tarnawsky, M.

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.

Prerequisites and Recommended Preparation: None

Breadth Requirements: Creative and Cultural Representations (1)

### **SLA266H1S War and Culture**

R12-2/ Wodzynski, L.

Poland and Europe 1914-1945. As we commemorate the centenary of the end of WWI, this cataclysmic event that launched the 20th century and was followed by another total war soon after still defines our view of the world and understanding of it. It may be time now to look anew at how various forms of expression, including literature, film, theatre, painting and sculpture produced during, between, and after the two world wars deal with the extreme and everyday experiences, with shattered worlds of individuals, ethnicities, and nations.

The course includes modules on a Polish-Jewish author Bruno Schulz as well as the fate of Polish Jews during WWII and its repercussions.

Prerequisite: SLA216H1 or permission of the instructor

Breadth Requirement: Creative and Cultural Representations (1)

### **SLA303H1S Literary Imagination and Jewish Identity in Modern Europe**

F11-1/ TBA

An exploration of Central and East European authors writing in different languages but united by Jewish ancestry. We examine the responses of artists and intellectuals of Jewish extraction (Sholem Aleichem, Babel, Bialik, Heine, Kafka, Mandelshtam, Sforim, Zhabotinskii, etc.) to cultural secularization and modernity. Taught in English. Readings in English.

Recommended Preparation: SLA302H1

Breadth Requirement: Creative and Cultural Representations (1)

## **DEPARTMENT OF SOCIOLOGY**

### **SOC387H1S Three Answers to the Jewish Question**

W 10-12/ 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 21<sup>st</sup> century. However, it may raise issues that prompt students to inquire further as they seek their own meaningful values and courses of action.

Prerequisite: 1.0 SOC FCE at the 200+ level

Breadth Requirement: Society and its Institutions (3)

Exclusion: SOC339H1

## **WOMEN AND GENDER STUDIES INSTITUTE**

No Jewish Studies courses offered in 2018–19.





## **GRANOVSKY-GLUSKIN GRADUATE COLLABORATIVE PROGRAMS IN JEWISH STUDIES**

The Anne Tanenbaum Centre for Jewish Studies offers collaborative graduate degrees at the MA and PhD levels. The purpose of the collaborative degree is to institutionalize, enhance, and ensure the well-rounded training in Jewish Studies for graduate students. Both in the MA and PhD collaborative programs, an effective balance is struck between the need for disciplinary depth and the need for interdisciplinary breadth. Future scholars and teachers in the field of Jewish Studies whom the CJS trains master the methods, theoretical frameworks, and body of knowledge special to their discipline, but also benefit both intellectually and professionally from exposure to the breadth of Jewish civilization. The collaborative programs are motivated by the belief that a sophisticated understanding of any one of the major subfields of Jewish Studies—the study of texts (biblical, rabbinic, philosophical, theological, literary, etc.), the study of contexts (historical, social, political, etc.), and the study of concepts (creation, covenant, messianism, etc.)—requires some knowledge of the others. CJS graduate students also succeed professionally because academic positions in Jewish Studies programs throughout North America assume that job candidates are familiar with many aspects of Jewish civilization outside of their particular discipline and area of specialization. This process of broad, interdisciplinary learning is offered to graduate students in the various fields of Jewish Studies at the University of Toronto. Upon successful completion, students receive, in addition to the degree in their home department, the notation “Completed Collaborative Program in Jewish Studies.”

### **Application to the Collaborative Programs**

Students apply to a home department (one of the collaborating units listed under “Participating Degree Programs”). When applying, students should select the Jewish Studies program as a collaborative program option. Once admitted to the home department,\* students should contact the Anne Tanenbaum Centre for Jewish Studies in order to formalize their admission to our graduate program.

\* Students may join the Collaborative Program at any point during their graduate studies, though it is preferable that students join in the first year of their studies.

### **Participating Degree Programs**

- Anthropology—MA, PhD

- Art History—MA, PhD
- Classics—MA, PhD
- Comparative Literature—MA, PhD
- Drama, Theatre and Performance Studies—MA, PhD
- English—MA, PhD
- European, Russian, and Eurasian Studies—MA
- Geography—PhD
- Germanic Languages and Literatures—MA
- German Literature, Culture and Theory—PhD
- History—MA, PhD
- Information Studies—MA, PhD
- Law—JD, PhD
- Linguistics—PhD
- Medieval Studies—MA, PhD
- Museum Studies—MMSt
- Music—MA, DMA, PhD
- Near and Middle Eastern Civilizations—MA, PhD
- Philosophy—MA, PhD
- Political Science—MA, PhD
- Religion—MA, PhD
- Slavic Languages and Literatures—MA, PhD
- Sociology—MA, PhD
- Women and Gender Studies—MA

## **MA Program Requirements**

- CJS1000H1: Completion of the core methods seminar in Jewish Studies. This seminar will introduce students to the different disciplines, methods, and approaches within Jewish Studies.
- One half-course in Jewish Studies taken within the student's home department or in another department (may count towards the course requirements of the student's home department).
- A comprehensive exam in Jewish Studies, supervised by the Graduate Director and the Program Coordinator, in which the student will be asked to show knowledge of areas of Jewish Studies relevant to his or her disciplinary focus.
- If the student's home program requires a major research paper or thesis, the focus of the paper must pertain to Jewish Studies and the topic must be approved by the Graduate Director of the Anne Tanenbaum Centre for Jewish Studies.

## **MMSt Program Requirements**

- CJS1000H1: Completion of the core methods seminar in Jewish

Studies. This seminar will introduce students to the different disciplines, methods, and approaches within Jewish Studies.

- Students must complete one of the following: a course listed in the CJS Graduate Handbook; an independent reading course on a topic in Jewish Studies; or a supervised internship at a museum related to Jewish cultural heritage or historical experience.
- A comprehensive exam in Jewish Studies, supervised by the Graduate Director and the Program Coordinator, in which the student will be asked to show knowledge of areas of Jewish Studies relevant to his or her disciplinary focus.
- Those students who opt for the MMSt Exhibition Course should carry out an exhibition project that focuses on some aspect of Jewish culture. Those who opt to do a thesis should research a topic that relates to museums and Jewish Studies.

## **JD Program Requirements**

- CJS1000H1: Completion of the core methods seminar in Jewish Studies. This seminar will introduce students to the different disciplines, methods, and approaches within Jewish Studies.
- One course listed in the CJS Graduate Handbook at some point during their law school course work.
- One paper presentation during the course of their law degree at the annual Schwartz-Reisman Graduate Student Conference in Jewish Studies.

## **PhD and DMA Program Requirements**

- CJS2000H1: Completion of the Doctoral Seminar in Jewish Studies. This seminar will introduce students to the different disciplines, methods, and approaches within Jewish Studies.
- Two half-courses, one within and one outside of the student's home department, taught by a member of the CJS faculty (may count towards the course requirements of the student's

## **GRADUATE SCHOLARSHIPS AND AWARDS**

Awarded to students enrolled in the collaborative MA, MMSt, DMA, and PhD programs.

### **Arthur Vaile Memorial Graduate Prize in Jewish Studies**

Sandy Rotman has generously endowed funds to provide an annual award to graduate students in the Jewish Studies collaborative program. Financial need and academic merit are considered.

### **Andrea and Charles Bronfman Student Awards in Israeli Studies**

Awarded to a senior undergraduate (3rd or 4th year) or graduate student who is pursuing study or research related to Israel. Both travel and non-travel awards will be made. Preference will be given to requests for travel support. Financial need will be considered. Apply to the Faculty of Arts and Science Student Awards Committee by March 15.

### **Earl and Renee Lyons Scholarship in Jewish Studies**

To be awarded to a graduate student in the Jewish Studies collaborative program.

### **Granovsky-Gluskin Graduate Scholarship**

Established by the Ira Gluskin and Maxine Granovsky-Gluskin Charitable Foundation. To be awarded to graduate students in the Anne Tanenbaum Centre for Jewish Studies who are enrolled in the Jewish Studies collaborative programs.

### **Israel and Golda Koschitzky Fellowship in Jewish Studies**

Through a generous gift from the Israel Koschitzky Family Foundation, a scholarship has been established for a graduate student enrolled in the Jewish Studies collaborative program.

### **Joseph and Gisela Klinghofer Scholarship in Jewish Studies**

To be awarded to a graduate student in the Jewish Studies collaborative program based on academic merit. Financial need will also be considered.

### **Kornberg-Jeziarski Family Memorial Essay Prize in Holocaust Studies**

Established by Professor Jacques Kornberg. To be awarded to an outstanding student essay (undergraduate or graduate) in Holocaust Studies written for a UofT course or under a UofT faculty member's supervision during the current academic session. Essays should be submitted to the Anne Tanenbaum Centre for Jewish Studies by May 1.

### **Lieba Sharon Wilensky Lesk Graduate Scholarship for Women in Jewish Studies**

David Lesk and friends and family of Lieba Sharon Wilensky Lesk have endowed funds for an award to a female graduate student affiliated with the Anne Tanenbaum Centre for Jewish Studies. Awarded on the basis of financial need. Academic merit may also be considered.

### **Molly Spitzer Scholarship**

The annual income from a bequest of the late Mrs. Esther Spitzer provides an award to a graduate student enrolled in a degree program in the Department for the Study of Religion whose principal subject of study is Judaism. Contact the Department for the Study of Religion for application and deadline information.

### **Naim S. Mahlab Graduate Scholarship in Jewish-Canadian History**

To be awarded to a student on the basis of academic merit. Preference will be given to students who are studying the history of Jewish settlement in Canada. Alternatively, more broadly to be awarded to students studying modern Jewish history in the Americas, Europe, and the Middle East.

### **Naim S. Mahlab Graduate Scholarship in Jewish-Christian and/or Jewish-Muslim Relations**

To be awarded to a student on the basis of academic merit. Preference will be given to students who are studying the relationship between Church and Synagogue through the ages. Alternatively, more broadly to be awarded to students studying Jewish-Christian or Jewish-Muslim relations.

### **Rabbi Dr. Aubrey L. Glazer Award in Hebrew Hermeneutics**

To be awarded to graduate students undertaking research in the area of Hebrew hermeneutics with a focus on Hebrew poetry and/or Jewish mysticism.

### **Shier Family Graduate Awards**

To be awarded to graduate students enrolled in the Jewish Studies collaborative PhD program. Priority will be given to students studying the history of Judaism (encompassing the ancient, medieval, and modern periods), Jewish thought, or languages and literature.

### **Shiff Family Graduate Student Endowment Fund**

To be awarded to graduate students enrolled in the Jewish Studies collaborative program.

### **Tanenbaum Scholarship in Jewish Studies**

Established by the Tanenbaum Enhancement Fund. Awarded to outstanding students enrolled in any program in the Anne Tanenbaum Centre for Jewish Studies.

### **Tarek Heggy Graduate Scholarship in Jewish-Muslim Relations**

To be awarded to a graduate student who is studying the history of Jewish-Muslim relations. Awarded on the basis of academic merit.

### **T. J. Meek Prize in Hebrew Syntax**

Established through a gift of the late Professor T.J. Meek. Awarded to an undergraduate or graduate student submitting the best essay in an aspect of Hebrew syntax. Apply to the Department of Near and Middle Eastern Civilizations by March 1.

### **Travel Grant for Graduate Research or Study in Israel**

Through the generous donation from Canadian Friends of the Hebrew University, a travel grant has been established to assist MA or PhD students to conduct research or study in Israel. Awarded on the basis of financial need to full-time graduate students. Applications available in early spring at the SGS Graduate Award Office.

## **GRADUATE COURSE DESCRIPTIONS BY DEPARTMENT FOR 2018–19**

### **ANNE TANENBAUM CENTRE FOR JEWISH STUDIES**

#### **CJS1000HY Jewish Studies Masters Seminar (“Core Methods”)**

M4–7/ Bergen, D. / Goldberg, S.

This year-long, half-credit course exposes students to advanced methods employed in understanding texts, contexts, and concepts in the main areas of Jewish Studies. A diverse team of scholars from a range of academic disciplines will model methods such as textual exegesis and criticism; history of interpretation; social history; cultural studies; comparative approaches; and analysis of philosophical and theological problems and arguments. Students participate in group discussions after the twelve, scheduled guest lectures and write three short responses each semester to specific presentations.

#### **CJS2000HY Jewish Studies Doctoral Seminar**

M4–7/ Bergen, D. / Goldberg, S.

This year-long, half-credit course exposes students to advanced methods employed in understanding texts, contexts, and concepts in the main areas of Jewish Studies. A diverse team of scholars from a range of academic disciplines will model methods such as textual exegesis and criticism; history of interpretation; social history; cultural studies; comparative approaches; and analysis of philosophical and theological problems and arguments. Students participate in group discussions after the twelve, scheduled guest lectures and write three short responses each semester to specific presentations.

### **DEPARTMENT OF ANTHROPOLOGY**

#### **ANT6027HF Anthropology of Violence**

T1-3 / Krupa, C.

This course examines anthropological approaches to the study of violence. Violence has long been a central focus for anthropological research. One of the overarching ambitions in much of this research has been to make violence meaningful in some respect. Violence can be given meaning in any number of ways. For example, it can be analyzed as being part of a system of exchange, a system of sacrifice, a system of debt, a system of law-making, or a system of signs. More recently, however, studies of violence have started to emphasize the importance of failures in meaning. In this



regard, it could be argued that violence describes the limits of the human capacity to give meaning to events.

This course provides an overview of anthropological and related theories of violence. Some of the central theorists considered in the course are Benjamin, Arendt, Derrida, Foucault, and Agamben. The course then situates these theories within the context of ethnographic cases. The varieties of violence considered in these ethnographies range from forms of violence normally associated with small-scale societies (circumcision, tribal warfare, headhunting, witchcraft killings, etc.) to the forms of violence perpetrated by modern states and their citizens (modern warfare, torture, incarceration, rape, police violence, vigilantism, etc.)

## **CENTRE FOR COMPARATIVE LITERATURE**

### **COL5027HS MEMORY, TRAUMA, AND HISTORY**

T12-2 / Lahusen, T

This research seminar will explore methods of analyzing narratives of survival which emerged out of experiences of repression in different historical contexts, such as the Holocaust, the Soviet Gulag, the Chinese system of “reeducation through labor,” and trauma following personal abuse in America. During the course, various theoretical and methodological approaches will be engaged to examine how diaries, memoirs, literary works, and film confront past and present.

Readings include Jacques Le Goff, *History and Memory* (1992), Shoshana Feldman and Dori Laub, *Testimony: Crises of Witnessing in Literature, Psychoanalysis, and History* (1992), *Trauma: Explorations in Memory*, ed. Cathy Caruth (1995), Dominick LaCapra, *Representing the Holocaust: History, Theory, Trauma* (1996), Bernhard Schlink, *The Reader* (1995), Art Spiegelman, *Maus: A Survivor's Tale* (1986-1991), Thomas Lahusen, *How Life Writes the Book* (1997), Zhang Xianliang, *Grass Soup* (1995), and Dorothy Allison, *Bastard out of Carolina* (1993). During the course, students will also prepare and discuss their own topic of research, leading toward a final research paper.

### **COL5117HS FREUD AND PSYCHOANALYSIS**

T2-4 / Zilcosky, J.

In this seminar, we will examine the writings of Sigmund Freud in their historical context, starting with the intellectual and political milieu of fin de siècle Vienna that set the stage for the invention of psychoanalysis. From here we will investigate aspects of Freud's entire career, grouped roughly in four stages: his early 1890s writings on hysteria and his experiments with hypnosis,

which led to his discovery of the “talking cure” and, eventually, the “secret of dreams” (in *Interpretation of Dreams* [1900]); his 1900s creation of the major concepts of sexuality theory (his early case studies as well as “Three Essays on the Theory of Sexuality”); his central writings before, during and after the First World War, from *Totem and Taboo* and “The Uncanny” through to his seminal work on shell shock, repetition compulsion, and the death drive, *Beyond the Pleasure Principle*; and his attempts to diagnose wide-ranging pathologies of society and culture in late 1920s and 1930s (e.g., *The Future of an Illusion*, *Civilization and Its Discontents*, and *Moses and Monotheism*). The goal of the course is to present a broad critical introduction to Freud’s work and to key concepts of psychoanalytic theory.

### **COL5124HS Public Reading**

R10-12 / Komaromi, A.

This course considers the formation of publics and public intellectuals, according to some leading theorists. We will examine the nature of a public, its constitution and elaboration through shared texts, private reading, public interventions, media and social networks. Participants will be encouraged to look critically at assumptions about public vs. private, author vs. reader, and producer vs. consumer, as we think about how autonomy and a critical stance toward power could be forged in historical contexts and in the contemporary globalized world of social networks. We will talk about how filiation and affiliation work, consider the way citizenship and membership in a community are constituted, and ask what publics might mean for the past and future of democracy.

Readings will include selections from Jurgen Habermas, Nancy Fraser, Edward Said, Michael Warner, Ethan Zuckerman and Yascha Mounk, as well as from Samuel Richardson, Laurence Sterne, Walt Whitman, George Orwell, Russian futurists and neo-futurists, and others.

### **COL5081HF Benjamin’s Arcades Project**

W4-6 / Comay, R.

This course will be devoted to a close reading of the *Arcades Project*, Walter Benjamin’s unfinished and posthumously published montage of fragments, quotations and aphorisms on the urban culture of Second Empire Paris – “capital of the nineteenth century.” Both the birthplace of consumer capitalism and the site of numerous failed revolutions, nineteenth century Paris crystallized, for Benjamin (writing during the rise of European fascism) the numerous ambiguities of modernity itself. Many of these ambiguities were registered in disorienting new experiences of space and time. While exploring Benjamin’s reading of the various strands of nineteenth century

visual, literary and architectural culture – fashion, photography, advertising, lighting, furniture, railways, exhibitions, department stores, catacombs, museums, etc.– we will consider the implications of his approach for thinking about history, memory, and politics today. Our reading of the Arcades will be supplemented with readings from Baudelaire, Blanqui, Fourier, Marx, Adorno, Brecht, Aragon, Simmel, and Freud as well as contemporary critical theorists. No specific background is required, but it would be helpful to have read Marx's Eighteenth Brumaire beforehand.

## **DEPARTMENT OF ENGLISH**

### **ENG4662HS Romantic Memory**

W1-3 / Weisman, K.

We are currently in the midst of a resurgence of memory studies, a field that crosses many disciplines and methodological approaches. Memory has always been one of the central motifs of Romanticism, and it has recently become a subject newly engaged by Romantic theorists. The historical and conceptual study of memory affords opportunity to interrogate the aesthetic, political, cultural, and sociological implications of Romantic discourse. We will examine poetry and prose that engage with questions of subjectivity and the self; the pathologies of nostalgia; nationalism and the past; and the tensions between history and memory. The perils of memory within all of these foci include sentimentalism, political xenophobia, and solipsism; its triumphs include cultural cohesion and self-identification. We will address Romantic memory in its full complexity.

Please note: there will be some course/reading modifications for CJS students. Please contact Professor Karen Weisman with any questions.

## **DEPARTMENT OF GERMANIC LANGUAGES AND LITERATURES**

### **GER1050HF Methods in Yiddish**

T11-1 / Shternshis, A.

This is the core course for the Field of Yiddish Studies, focusing on methods of analysis of major literary, historical, religious and sociological texts created in Yiddish language from 1500 until 2000. Conducted fully in Yiddish, the course trains the students both in advanced understanding of the Yiddish civilization as well as how Yiddish societies incorporated cultures of neighbouring communities. The texts analyzed will include Tsena Urena (1616) (Woman's Companion to the Bible), stories by Nakhman from Bratslav (1700s), works by Alexander Abramovich, Sholem Rabinowitch, Itskhok Perets, Dovid Bergelson, Yankev Gladshtein and others.

## **GER1050HS Methods and Texts in Yiddish Studies**

T11-1 / Shternshis, A.

This is the core course for the Field of Yiddish Studies, focusing on methods of analysis of major literary, historical, religious and sociological texts created in Yiddish language from 1500 until 2000. Conducted fully in Yiddish, the course trains the students both in advanced understanding of the Yiddish civilization as well as how Yiddish societies incorporated cultures of neighbouring communities. The texts analyzed will include Tsena Urena (1616) (Woman's Companion to the Bible), stories by Nakhman from Bratslav (1700s), works by Alexander Abramovich, Sholem Rabinowitch, Itskhok Perets, Dovid Bergelson, Yankev Gladshtein and others.

## **GER1661HF Modernism in Context**

W4-6 / Zilcosky, J.

This course will examine the major writers of German and Austro-Hungarian modernism in the context of their age. We will pay particular attention to literary modernism's relation—sometimes contentious, sometimes symbiotic—to philosophy and psychoanalysis (Marx, Nietzsche, Freud). Authors discussed could include Gerhart Hauptmann, Thomas Mann, Franz Kafka, Hugo von Hofmannsthal, Robert Musil, Bertolt Brecht, Arthur Schnitzler, Hermann Hesse, etc.

## **GER1051Y Yiddish for German Speakers**

F12-2/ Hoffman, A.

The course is designed as an intensive Yiddish language training. The goal is to teach German speakers to read, write and speak in Yiddish. The curriculum relies on the German language skills of the students, and focuses on differences between Yiddish and German grammar and vocabulary. Upon the completion of the course, students should be able to read Yiddish literary texts with a minimal use of dictionary.

Note: Graduate students can take the course in preparation for their Yiddish competency test.

## **DEPARTMENT OF HISTORY**

## **HIS1268HF The Holocaust: History and Historiography**

R1-3 / Bergen, D.

This course introduces graduate students to major issues in the study of the Holocaust and World War II. The focus is on connections between these interrelated events. Readings include classic as well as recent works from

a range of disciplines and methodological approaches. Special attention will be paid to different national, political, and historiographical contexts in which the Holocaust and the war have been examined by scholars, beginning in the 1940s and up to the present. We will also investigate the postwar confrontation with the Third Reich, comparing social, cultural and judicial responses to Nazism in West and East Germany. This course will therefore provide an overview of Nazi Germany between 1933-45, an in-depth examination of the genesis of the Holocaust, and reflections on Nazism's lingering presence in the two Germanys. Readings will include, among others, works by Hannah Arendt, Saul Friedlander, Gerhard Weinberg, Istvan Deac, Jan Gross, Omer Bartov, Christopher Browning, Zygmunt Bauman, Mark Roseman and Goetz Aly. Oral presentations and the long paper (which may be either a study based on research in primary sources or an historiographical survey) will give students an opportunity to explore areas of particular interest to them.

### **HIS1296HF Stalinism**

T4-6 / Viola, L.

A historiographical survey of the political, cultural and social history of the Soviet Union during Stalin's years in power. Major emphasis of the course is on historiography, interpretation, and an introduction to sources. Key topics covered include collectivization, the Great Terror, the gulag, WWII, the Holocaust and postwar Stalinism. This course serves as basic preparation for a minor field in Twentieth-Century Russian history.

## **INSTITUTE FOR THE HISTORY AND PHILOSOPHY OF SCIENCE AND TECHNOLOGY**

### **HPS3008HS Philosophy of Science and Religion**

M12-2 Fehige, Y.

"Science and Religion" is a relatively young field of research. Philosophy matters crucially both for relating science and religion, and in tackling issues that are central to their relationship. This course explores different models for relating science and religion. Topics include: creation vs. multiverse in Big-Bang cosmologies, the reliability of human cognitive faculties vs. naturalism, and deductive vs. inductive proofs for the existence of god.

## **FACULTY OF LAW**

### **LAW721H1S Intensive Course: The Rabbinic Idea of Law**

Intensive Course Schedule / Salman, C.

Law in Judaism is ever present. One of the central features of the tradition is the degree to which questions other cultures treat as philosophy, ethics,

politics, and theology take on a distinctly legal form. Jewish law or halakhah therefore presents a far broader concept than things that happen in court or rules imposed by the state. Thus, while Jewish law no doubt legislates the rules and practices incumbent upon Jews, it is simultaneously the primary vehicle through which rabbinic thinkers have expressed their thoughts on life's greatest questions.

Given the irreducibly legal nature of the rabbinic tradition, however, several questions emerge: What happens to law when it is also a foundation for social and theological thought? What does it mean for speculative thinking to be carried out in legal categories? What does it mean for the study of law to connect Man to God? And how does this law-centric discourse fill its broader religious and social roles? And finally, what place does this form of law have in the context of a modern state? This course is devoted to thinking through these questions.

## **CENTRE FOR MEDIEVAL STUDIES**

### **MST3301HF Themes in Medieval Philosophy**

M2-4 / King, P.

This course will be a graduate-level survey of medieval philosophy designed to acquaint newcomers with the field. To that end, we'll look at several issues that cover several different periods of medieval philosophy, with some attention given to the institutional and social role played by philosophy at different times. Some of the issues may include: epistemology (skepticism and the limits of what can be known); philosophy of mind (faculty psychology, the nature of the mind, relation of the soul to the body); metaphysics (identity, individuation, the problem of universals); natural philosophy (the eternity of the world, causation, determinism, the existence of a first cause); ethics (virtue and vice, free will). The exact topics will be chosen depending on what students are interested in.

Knowledge of Latin (or Greek / Arabic / Hebrew) is *\*not\** necessary but of course will be helpful. Students can write either one long research paper at the end of the term or two/three shorter papers in the course of the term.

## **FACULTY OF MUSIC**

### **CJS1010HS Representation of Jews in Opera**

T10-12 / Calico, J.

Interdisciplinary approach to the ways in which opera scores, libretti, stage productions, and reception represent Jewish characters, using multiple critical lenses (exoticism, Jewish difference, antisemitism) and

methodological approaches (cultural history, genre, reception, performance studies). Repertoire since the eighteenth century with emphasis on works since 1900.

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

### **NMC1102YY Palestinian Aramaic Texts**

W9-12 / Meacham, T.

This course is designed to enable students to undertake intensive study in the Palestinian dialect of Aramaic (Western Aramaic) found in the Palestinian Talmud and the Palestinian midrashic texts. This year we will begin our study with Tractate Niddah chapters 1 and 2. We will focus on Aramaic terminology and its function in the punctuation of the text. We will examine the way in which tannaitic material, especially Tosefta is used in text. Special attention will be paid to the parallels in the Babylonian Talmud to determine the mode and accuracy of transmission. Secondary literature and aids such as the Bar-Ilan database, concordances, and dictionaries will be introduced to the student.

### **NMC1110HF Palestinian Targum**

R9-12 / Meacham, T.

Various texts in the Pentateuch dealing with ritual impurity, birth, Levirate marriage, marriage, and divorce in both legal and narrative sections will be studied using the following Targumim: Onkelos, Pseudo-Jonathan, and Neofiti. The Samaritan and Syriac Targumim will be collated as additional references. Midrashic sources of Pseudo-Jonathan and Neofiti will be discussed. A comparative study of the Targumim will be made in reference to grammar, syntax, vocabulary, and translation strategies. Solid background in Biblical Hebrew or Introductory Aramaic or experience with Eastern Aramaic from the Babylonian Talmud required.

### **NMC1306HS Scribes, Manuscripts, and Translations of the Hebrew Bible**

R12-2 / Metso, S.

This course focuses on text-critical study of the Hebrew Bible, providing an introduction to the manuscript evidence from the Dead Sea Scrolls, the Septuagint, the Masoretic text, and the Samaritan Pentateuch, as well as from other ancient sources. Issues pertaining to paleography, orthography, and manuscript production are discussed, as well as processes of textual composition and development, and techniques used by ancient translators (Greek, Latin, etc.). Of particular interest is the state of the biblical text leading to the time of canonization in the first or second century C.E. Elementary Hebrew is a prerequisite and elementary Greek recommended.

## **NMC1308HS Readings in Hebrew Bible**

T9-12 / Holmstedt, R.

This course will cover the Hebrew text of a biblical book (e.g. Samuel, Ezekiel) or a thematic group (e.g. wisdom literature, minor prophets) in order to develop skills of close textual analysis and to learn and apply the tools of critical biblical scholarship.

The specific topic of this year's course is Isaiah 40-55 (competency in Biblical Hebrew is required).

Evaluation: based on participation (20%) and class presentations (30%), and on major research paper (50%).

## **NMC1316HF Modern Hebrew Poetry**

Th5-7 / Fox, H.

Extensive reading in the works of a major poet. Emphasis will be on the poetry of Bialik and Amichai. Conducted in Hebrew.

Evaluation: Based on one paper, one term test, and class participation.

Prerequisites: Permission of instructor.

## **NMC1607HS Personal Status Issues in Jewish Law**

W2-4 / Meachem, T.

The course explores Jewish attitudes to various personal status issues, utilizing material from biblical and rabbinic sources to modern Jewish positions. The specific topics covered vary from year to year.

## **DEPARTMENT OF POLITICAL SCIENCE**

### **POL2061H1S Studies in Civic Republicanism**

M4-6 / Beiner, R.

This course will explore the Book of Exodus, focusing on the iconic/legendary figure of Moses and his relevance for the subsequent tradition of Western political thought, not excluding the civic-republican tradition. Texts will include the Book of Exodus. Some possible commentaries include Michael Walzer, *Exodus and Revolution*; Jan Assman, *Moses the Egyptian*, and Aaron Wildavsky, *Moses as Political Leader*.

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

### **RLG2020HS Early Christianity, Ancient Judaism, Ancient "Magic"**

T1-4 / Marshall, J.

Primary readings in curse tablets, grimoires, objects of ritual power, and



literary accounts of socially marginal acts of ritual power, as well as of culturally approved acts of miracle. These will be coupled with readings in secondary literature on the methodological problem of “magic” as a category that often spans folk and academic domains as well as historical and critical scholarly literature on “magical” materials and related primary sources.

### **RLG3610HF Wisdom in Second Temple Judaism**

M1-3 / Newman, J.

In different years, this seminar treats either books (Job, Ben Sira/Sirach, Ecclesiastes, Wisdom of Solomon) or thematic aspects (creation, prayer, eschatology) of the wisdom tradition as it evolved in the period 333 BCE – 70 CE with an eye to the relationship of these books to the broader swath of sapiential traditions of the era, including the instruction literature from Qumran. Seminar participation, seminar presentations, major paper. Requires working knowledge of Hebrew, Aramaic. Knowledge of Greek is also helpful.

### **RLG3200HF Politics of Bible Translation**

R10-12 / Seidman, N.

This course will explore the history of Bible translation from antiquity to our own day, focusing on translation as political and cultural as well as linguistic negotiation. We will ground ourselves in the history of translation theory (and in particular in postcolonial translation theory), recognizing that theoretical approaches to the problem of translation themselves emerge from theologically and politically charged historical conditions. With our philological, cultural, and historical tools in hand, we will explore the history of translations and revisions of the Bible, immerse ourselves in unusual examples of translation (children’s Bibles, the Emoji Bible, R. Crumb’s Genesis, etc.), and try our hand at the craft of Bible translation.

### **RLG3647HF Jewish Exegetical Traditions**

R12-2 / Fox, H.

There is a division of scholarly opinion on whether Jewish Traditions in Antiquity and conflicts surrounding them are mainly a product of legalistic arguments (Yaakov Sussmann) or the by-product of ideological warfare (Josephus). Hence this course will look at a variety of parallel literatures along its horizontal axis from the Dead Sea Scrolls, Midrashic Halakha, Apocrypha and Pseudepigrapha, Philo and Josephus. Along its vertical access, the ability to use later sources for earlier time frames will be critiqued using scholars such as Neusner and Urbach. This course will acquaint the graduate student with both these possibilities. Themes explored will vary from year to year and student to student. Ability in source languages is a prerequisite.

## **RLG2022HS Religion and Trauma**

M1-3 / Hewitt, M.

An examination of religious myths, beliefs and experiences that express and at times contribute to transgenerational traumatic responses in communities and individuals. Exploration of ways cultural myths and religious narratives reveal multiple levels of psychodynamic processes that organize and give symbolic form to inchoate experiences of anxiety, grief, loss deriving from both personal (i.e. abuse, neglect) and social realities (i.e. Holocaust; war; violent social strife). Trauma stories from different religious traditions (i.e. Christianity: Crucifixion; Judaism: emergence of monotheism; Abraham and Isaac; Job) and popular spiritualities (i.e. varieties of 'extraordinary' experience) will be explored, focusing on the ways they can induce and symbolize trauma as well as the ways they attempt to provide resources for transforming healing processes (i.e. transpersonal psychology; selected examples of 'New Age' spiritualities).

## **RLG3931HS North American Religions**

W4-6 / Klassen, P.

The course considers the varieties of religious practices in North America from anthropological and historical perspectives. Of particular interest are the ways religions have mutually influenced each other in the context of North America from the nineteenth to the twenty-first century. Each year it is offered, the course will focus on a specific theme, for example, millennialism, religion and consumerism or gender and the body, as found across a range of religious traditions including Christianity, Judaism, Afro-Caribbean religions, and new religious movements. In addition to analysis of primary and secondary texts, students will be required to submit a research paper (20-25pp.) concerning the theme under study.

## **RLG3621HS Modern Jewish Thought**

W12-2 / Novak, D.

The course will consist of a close study of major themes, texts, and thinkers in modern Jewish thought. Attention will be focused on the historical development of modern Judaism, with special emphasis on the Jewish religious and philosophical responses to the challenges of modernity. Among the modern Jewish thinkers to be considered will be: Spinoza, Mendelssohn, Krochmal, Steinheim, Cohen, Rosenzweig, Buber, Scholem, Strauss, and Fackenheim.

## **RLG2060HS Religion and Philosophy in European Enlightenment** W3-5 / DiCenso, J.

This is an advanced study of selected Enlightenment thinkers with a focus on their analyses of religion. The course is mainly devoted to the work of Spinoza, Hume, and Kant, although this may vary from year to year. Issues addressed include the rational critique of traditional religious sources and concepts, the relations among religion, ethics and politics, and the modern re-interpretation of religious ideas.

## **RLG3645HS Jewish Legal Traditions** Th10-12 / Fox, H.

This graduate course is designed to deepen the student's abilities to deal with Jewish legal texts, most particularly the Babylonian Talmud. The significance of philology and relocation criticism in outlining the history of halakha as well as historicist division between Tannaim and Amoraim, Amoraim and Stammain will be explored. Regnant positions of Rosenthal, HaLivni, Friedman, and others serve as a background to a critique of contemporary scholarship. Judicious use will be made of codes such as Maimonides' Mishneh Torah and the Rabbi Joseph Caro's Shulhan Arukh and their super commentaries. The topics explored vary from year to year and student to student and are subject to negotiations dependent on mutual interest. Ability in source languages is a prerequisite.

## **DEPARTMENT OF SLAVIC LANGUAGES AND LITERATURES**

## **SLA1304HF Transgressions: Drama, Theater, Performance** M1-3 / Trojanowska, T

What has happened to the relationship between performance and religion? Has the Enlightenment project successfully secularized Western civilization and our thinking about a human subject in light of its most important horizon – the finitude of existence? Or can we still decipher religious thinking in the works of theatre artists whose practice, like that of the leading Western philosophers, such as Walter Benjamin, Emmanuel Levinas, and Jacques Derrida, still bear traces of theological underpinnings when dealing with this finitude? These questions, among others, lead our investigation into transgressive cryptotheologies at the crossroads of performance, philosophy and religion in the Western theatre of the 20th and 21st centuries.

## DEPARTMENT OF SOCIOLOGY

### **SOC6401HF Theory and Method in Historical Sociology**

R4-6 / Bryant, J.

Can the major constraining dichotomies and polarities that have skewed the history of the social sciences over the past two centuries—voluntarism/determinism, agency/structure, nominalism/realism, micro/macro, objectivism/subjectivism, nomothetic/idiographic, maximizing rationality/cultural specificity—be resolved and transcended through use of a contextual-sequential logic of explanation, as offered in Historical Sociology? In an effort to answer that question, we will examine the central ontological and epistemological issues and controversies raised by recent efforts to develop a fully historical social science, a fully sociological historiography.

We will open with a review of the celebrated Methodenstreite that shaped the formation of the social science disciplines in the late 19th and early 20th centuries—disputes that turned heavily on disagreements regarding the proper relationship between historical inquiry and sociological theorizing. The program of positivism—to model social science after the nomological natural sciences—gained institutional ascendancy, and history was driven to an “external” and largely “auxiliary” status within disciplines such as sociology and economics. Nomological-deductive modes of explanation, abetted by the probabilistic logic championed by statistics and sundry technical advances in quantitative methods, defined the grounds of proper theorizing. Hermeneutics, genealogy, and narrative—the analytical “logics” of historiography—were deemed preliminary to full scientific explanation, which sought to specify the determinant relations of social forces and variables “abstracted from” or independent of time and place considerations.

Over recent decades, there has occurred a significant resurgence of historically-oriented and informed social science—though this still remains a sectional specialty rather than a general current. Inspired in the main by the pioneering legacies of Marx and Weber, this movement has been led by distinguished scholars such as Barrington Moore, Charles Tilly, Theda Skocpol, Immanuel Wallerstein, Perry Anderson, Braudel, E.P. Thompson, Hobsbawm, Eric Wolf, Marshall Sahlins, Bourdieu, Giddens, and Michael Mann. Directly challenging the traditional idiographic-nomothetic antinomy, and insisting upon the mutual and necessary interdependence of history and sociology, the work of these scholars is currently forcing a return to the contested and divisive issues of the earlier Methodenstreite, all of which were—and remain—keyed to the fundamental question of whether the social sciences are, or are not, inherently historical disciplines.





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