

**Faculty of Liberal Arts and Professional Studies
York University**

Degree-Level Expectations for Programs

Program:	Jewish Studies
Degree Type:	BA
Degree(s):	<i>Specialized Honours (120 credits); Honours (120 credits); Honours Double Major (120 credits); Honours Minor (120 credits)</i>
Department/School:	LAPS
Submission Date:	3 September 2012

Instructions:

1. On page 1, please complete the information regarding:
 - the name of the program (e.g. Criminology; Public Administration; Sociology; etc.);
 - the degree type of the program (e.g. BA; BDEM; BAS; BHRM; BPA; BSW; etc.);
 - the degree options offered through the program (e.g. *Specialized Honours (120 credits); Honours (120 credits); Bachelor (90 credits); etc.*); and
 - the name of the Department/School that offers the program.

2. For each of the six (6) University Undergraduate Degree Level Expectations (UUDLEs) listed in the chart below, please:
 - a) define the relevant degree-level expectations (i.e. describe what is demonstrated by students who are awarded the degree);
 - b) describe the relevant program learning objectives/student learning outcomes for each degree-level expectation (i.e., what students should know and/or be able to do by the end of the program); and
 - c) align the relevant courses and assessment methods/activities with the program learning objectives/student learning outcomes. *Note: when a program has a long list of electives, the Unit may include the details on the specific requirement (i.e. students have to choose X courses from the list of Y electives) in the chart below and append the full list of applicable elective courses at the end of this document.*

3. For each program offered by the Department/School, please submit (via email) one completed *Degree-Level Expectations for Programs* document.
 - Email address for submissions: apccps@yorku.ca
 - Submission deadline: **July 31, 2012**

	<p>a) Degree-Level Expectation <i>This degree is awarded to students who have demonstrated the following:</i></p>	<p>b) Program Learning Objectives (with assessment embedded in outcomes) <i>By the end of this program, students will be able to:</i></p>	<p>c) Appropriate Degree Requirement & Assessment <i>Align courses and assessment methods/activities with the program learning objectives.</i></p>
<p>1. Depth and Breadth of Knowledge</p>	<p>-the ability to engage in sustained analysis of a range of different literary, visual, and other cultural productions</p> <p>-the ability to present ideas and arguments in a coherent and reasoned manner, both orally and in written works of a scholarly nature</p> <p>-an understanding of the significance of interdisciplinarity in academic research,</p> <p>-a familiarity with the contours of Jewish history, including its periodization, and with a variety of genres of cultural production ranging from classic religious and literary texts to works of the modern era that express aspects of the life of Jews as both individuals and as a collective</p>	<p>-demonstrate (i) an understanding of the different ways in which human cultures and their multiple forms of expression have developed historically (and continue to develop today) and (ii) a knowledge of and appreciation for the diversity of human experience in a range of cultures relating to different historical and geographical contexts</p> <p>-identify the value systems that underlie cultural production, engage the interrelationships between diverse value systems, and, in approaching learning in a way that sustains appreciation for difference, develop an analysis of the human and of human community that has as its basis the dignity of all</p> <p>-identify and question the assumptions, principles, ideas, and values that they themselves, as readers and researchers, bring to the analysis of texts in disciplines across the humanities and thus engage the very process of learning itself</p> <p>-foster in themselves, in light of the above, a wide range of expertise in regard to disciplines across the humanities and an inclusive vision of what constitutes the human and human creativity that spans various cultures</p> <p>-develop an appreciation of the diversity within a singular culture and how it is in constant, dynamic interaction with neighbouring cultures</p>	<p>The Jewish Studies program has much in common with the Humanities program, of which it was formerly a part, in its overall objectives and design. The objectives of the Jewish Studies program are not attained through taking a particular course but through combinations of courses. Jewish Studies courses are not only interdisciplinary but also interdependent in helping students to achieve the program's expectations and goals. What Jewish Studies courses do share in regard to methods and activities, however, is the emphasis on and commitment to text-centred, discussion oriented tutorials and seminars in the effort to make as intense and as meaningful as possible the investigation of the complexity and diversity of the human experience through the study of both the internal dynamics of a single civilization – one which spans more than 3 millennia, encompasses virtually the entire globe, and demonstrates tremendous internal discontinuities and diversity alongside great continuities and commonalities - and its interactions with other civilizations.</p> <p>The theme of its Foundations course (HUMA 2850: the Jewish Experience) is that of symbiosis and rejection – cultural, economic, political, etc. - between Jews and non-Jews as well as among Jews of differing backgrounds and points of view from the origins of the Jewish tradition to the present day. It sets the tone for further courses in Jewish Studies, introducing students to fundamental questions in the Humanities as reflected in the Jewish tradition, and outlines the scholarly periodization of this tradition. Thereafter students are required to take the course HUMA 3831 (Torah and Tradition), which</p>

			<p>familiarizes them with foundational texts of the Jewish tradition and their interpretation and impact through the centuries, and six credits in each of 5 categories. These are Antiquity to the Middle Ages; Early Modern to Contemporary Studies; Literature, Culture, and the Arts; History and Social Sciences; Classical Jewish Texts. The goal here is to expose students to the Jewish tradition from a variety of angles and in different time periods while asking many of the same questions - questions both particular to the study of Jewish civilization and questions that are broadly humanistic - and studying the responses of the tradition within different times and contexts and through different genres.</p> <p>Students are also required to demonstrate linguistic and cultural competence in Hebrew and sometimes an additional language relevant to the Jewish tradition, e.g. Yiddish, Ladino.</p> <p>Please see the attached course calendar for an overview of the large number of courses offered toward the Jewish Studies major.</p>
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2. Knowledge of Methodologies	<p>-a knowledge of methodologies that span various disciplines and that will enable them to deal with the fundamental questions of what it means to be human, how we create value (and values), and how and why – or whether – those values are justified</p> <p>-an understanding of the evolving nature and subjectivity of human interpretations of texts deemed sacred or classical by a culture</p> <p>-competence in Hebrew and sometimes an additional language relevant to Jewish culture</p>	<p>-provide a critical analysis of how Jewish culture has historically encoded its beliefs and how it has transmitted them</p> <p>-ask cross-cultural questions in the attempt to find the best solutions to the social or political crises of our time and develop cross-cultural perspectives on historical, philosophical, political and aesthetic developments</p> <p>-understand, in regard to both their particularity and their interconnections, the various approaches to conceiving the human as found in literature, psychology, sociology, cultural studies, philosophy, theology...</p> <p>-take from the Humanities both the importance of and commitment to critical skills (critical thinking, reading, and writing)</p>	

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3. Application of Knowledge	<p>-qualities and transferable skills necessary for further study, employment, community involvement and other activities requiring (i) the exercise of initiative, personal responsibility, and accountability in both personal and group contexts; (ii) working effectively with others; (iii) decision-making in complex contexts</p>	<p>-consider the ethics, concepts, and beliefs of the Jewish tradition</p> <p>-address the interplay between dominant and marginalized cultures and to appreciate the transformation a culture from one type into the other</p> <p>-consider the causes and nature of hatred and discrimination between groups in the hopes of developing strategies to challenge and overcome such emotions and practices</p> <p>-consider the effects of trauma on the development of a civilization as a collective and on its individual members</p>	

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<p>4. Communication Skills</p>	<p>-the capacity to make reasoned arguments, both orally and in written form, and to present information in a coherent fashion to different types of audiences</p>	<p>-be critically responsible, in both their oral and written work, for the principles and values that they not only find in but also bring to the analysis of major texts – whether the text be an actual text, a work of art, a film, a piece of music, a conversation with another person (or even with oneself)</p> <p>-and thus be able to engage the terms and concepts of various kinds of discourse, including (as indicated above) literature, psychology, sociology, cultural studies, philosophy, theology...</p>	

	<p>a) Degree-Level Expectation <i>This degree is awarded to students who have demonstrated the following:</i></p>	<p>b) Program Learning Objectives (with assessment embedded in outcomes) <i>By the end of this program, students will be able to:</i></p>	<p>c) Appropriate Degree Requirement & Assessment <i>Align courses and assessment methods/activities with the program learning objectives.</i></p>
<p>5. Awareness of Limits of Knowledge</p>	<p>-cognizance of the diversity of points of view regarding multiple facets of the Jewish tradition and the impossibility of demonstrating or disproving the absolute superiority or rectitude of any one interpretation of its origins, its sources of authority, its values, or its relevance for living in a complex society</p>	<p>-take into account, in both their oral and their written work, how Jewish culture uses different modes of communication for conveying its fundamental questions and beliefs</p> <p>-show an awareness of the way in which different texts, traditions, and schools of thought within Judaism interpret the world and a respect for the uniqueness of each</p> <p>-ascertain the way in which the Jewish tradition engages the quest for knowledge and truth and how it contributes to the development of other cultural traditions and, more broadly, to our knowledge and conception of humanity</p>	

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6. Autonomy and Professional Capacity	<p>-qualities and transferable skills necessary for further study, employment, community involvement, and other activities requiring:</p> <p>(i) the exercise of initiative, personal responsibility, and accountability in both personal and group contexts</p> <p>(ii) the ability to work effectively with others</p> <p>(iii) a capacity for decision-making in complex contexts</p> <p>(iv) the ability to manage their own learning in a range of environments</p>	<p>-do original research and prepare original work in the classroom as they investigate a particular thesis or group of texts</p> <p>-engage not only their professors and fellow students but also scholars across academia on a wide range of practical and theoretical issues</p> <p>-create for themselves a strong conception of their own authority by formulating dialogical interconnections among diverse discourses, disciplines, cultures, and thinkers, rather than privileging the authority of one over that of others</p>	

**YORK UNIVERSITY PROGRAM
IN JEWISH STUDIES
MINI-CALENDAR 2012-2013**

COORDINATOR: Professor K. Weiser, 754 York Research Tower, 416-736-2100 Ext. 33561, kweiser@yorku.ca

ADMINISTRATIVE SECRETARY: Ivana Gulia, 260 Vanier College, 416-736- 2100 Ext. 33499, igulia@yorku.ca

DESCRIPTION OF THE PROGRAM

Explore Jewish texts, thought, beliefs, history, cultures, sociologies, languages and fine arts from biblical times to the present. Jewish Studies provides a model for exploring some of the larger humanistic and philosophical questions affecting us all. You will examine these within the context of the many western and non-western civilizations in which Jews have lived and which have helped to shape and have been shaped by Judaism. Explore Jews' interactions with non-Jews over the ages, evolving attitudes toward and images of Jews within various non-Jewish cultures, and the history of antisemitism. Our interdisciplinary program encompasses exceptionally diverse subject areas while allowing you to create a custom-made program of study suited to your interests. Graduates may go on to careers as educators, performers, writers, social workers, community-service workers, NGO workers, diplomats, scholars or members of the clergy.

DEGREE REQUIREMENTS:

SPECIALIZED HONOURS BA PROGRAM

Note: For purposes of meeting program requirements, all Foundations courses will count as 6 credits towards the major. Students will take at least 57 credits in Jewish Studies including:

- AP/HUMA 2850 9.00
- AP/HUMA 3831 3.00
- A minimum of 18 credits in Hebrew (Note: Students with proven proficiency in Hebrew will complete 18 credits from the list of courses where the language of instruction and/or texts are in Hebrew or in another Jewish language, for example, Yiddish);
- A minimum of 18 credits at the 4000-level

Students must take 6 credits from each of the five categories listed below:

- Antiquity to the Middle Ages
- Early Modern to Contemporary Studies
- Literature, Culture, and the Arts
- History and Social Sciences
- Classical Jewish Texts

Note: *Jewish Studies courses that are listed under more than one of the categories noted above may satisfy more than one of the requirements noted above. (Example: AP/HIST 4100 6.00 may count towards the required 18 credits at the 4000-level as well as the required 6 credits in both the Antiquity to the Middle Ages category and the History and Social Sciences category).*

HONOURS BA PROGRAM

Note: For purposes of meeting program requirements, all Foundations courses will count as 6 credits towards the major. Students will take will take at least 42 credits in Jewish Studies including:

- AP/HUMA 2850 9.00
- AP/HUMA 3831 3.00
- A minimum of 12 credits in Hebrew (Note: Students with proven proficiency in Hebrew will complete 12 credits from the list of courses where the language of instruction and/or texts are in Hebrew or in another Jewish language, for example, Yiddish);
- A minimum of 12 credits at the 4000-level

Students must take 6 credits from each of the five categories listed below:

- Antiquity to the Middle Ages
- Early Modern to Contemporary Studies
- Literature, Culture, and the Arts
- History and Social Sciences
- Classical Jewish Texts

Note: *Jewish Studies courses that are listed under more than one of the categories noted above may satisfy more than one of the requirements noted above. (Example: AP/HIST 4100 6.00 may count towards the required 12 credits at the 4000-level as well as the required 6 credits in both the Antiquity to the Middle Ages category and the History and Social Sciences category).*

HONOURS (DOUBLE MAJOR) BA PROGRAM

Note: For purposes of meeting program requirements, all Foundations courses will count as 6 credits towards the major.

The Honours BA program described above may be pursued jointly with any other Honours Bachelor's degree program in the Faculties of Arts, Environmental Studies, Fine Arts, or with approved Major degree programs in the Atkinson Faculty of Liberal and Professional Studies, Faculty of Health, or Faculty of Science and Engineering. For further details on requirements, see the listings for specific Honours programs that may be pursued jointly with other Faculties.

HONOURS (DOUBLE MAJOR) INTERDISCIPLINARY BA PROGRAMS

Note: For purposes of meeting program requirements, all Foundations courses will count as 6 credits towards the major.

Jewish Studies may be linked with any Honours (Double Major) Interdisciplinary BA program in the Faculty of Liberal Arts & Professional Studies. Students must take at least 42 credits in Jewish Studies and at least 36 credits in the interdisciplinary program. Courses taken to meet Jewish Studies requirements cannot also be used to meet the requirements of the interdisciplinary program. Students in these interdisciplinary programs must take a total of at least 18 credits at the 4000-level including at least 12 credits in Jewish Studies and 6 credits in the interdisciplinary program. For further details of requirements, see the listings for specific Honours (Double Major) Interdisciplinary BA Programs.

Students will take will take at least 42 credits in Jewish Studies including:

- AP/HUMA 2850 9.00
- AP/HUMA 3831 3.00
- A minimum of 12 credits in Hebrew (Note: Students with proven proficiency in Hebrew will complete 12 credits from the list of courses where the language of instruction and/or texts are in Hebrew or in another Jewish language, for example, Yiddish);
- A minimum of 12 credits at the 4000-level

Students must take 6 credits from each of the five categories listed below:

- Antiquity to the Middle Ages
- Early Modern to Contemporary Studies
- Literature, Culture, and the Arts
- History and Social Sciences
- Classical Jewish Texts

Note: *Jewish Studies courses that are listed under more than one of the categories noted above may satisfy more than one of the requirements noted above. (Example: AP/HIST 4100 6.00 may count towards the required 12 credits at the 4000-level as well as the required 6 credits in both the Antiquity to the Middle Ages category and the History and Social Sciences category).*

HONOURS (MAJOR/MINOR) BA PROGRAM

Note: For purposes of meeting program requirements, all Foundations courses will count as 6 credits towards the major.

The Honours BA program described above may be pursued jointly with any Honours Minor Bachelor's degree program in the Faculties of Arts, Environmental Studies, Fine Arts, or with approved Minor degree programs in the Atkinson Faculty of Liberal and Professional Studies, Faculty of Health, or Faculty of Science and Engineering. For further details of requirements, see the listings for specific Honours programs that may be pursued jointly with other Faculties.

The Jewish Studies Minor

The Jewish Studies minor would enable students from other departments to complement their majors with an increased knowledge and understanding of major events and central ideas that have shaped the development of Jewish civilization and culture.

HONOURS (MINOR) BA PROGRAM

Note: For purposes of meeting program requirements, all Foundations courses will count as 6 credits towards the major.

The Honours Minor must be pursued jointly with an Honours BA program in the Faculty of Liberal Arts & Professional Studies. Students will take at least 33 credits in Jewish Studies, including:

- AS/HUMA 2850 9.00
- AS/HUMA 3831 3.00
- 24 additional credits in Jewish Studies

Note: Faculty of Arts legislation requires that, in order to obtain an Honours BA (120 credits), students must take a total of at least 18 credits at the 4000-level including at least 12 credits at the 4000-level in each Honours Major or Specialized Honours Major.

AP/HUMA 4050 6.00 INDEPENDENT READING/STUDIES

In any given year, a limited number of faculty members may be available to supervise a special program of study (for a limited number of students) equal in credit to one full or one half course.

INFORMATION AND APPLICATION FORM AVAILABLE AT ROOM 203 VANIER COLLEGE, 416-736-2100 EXT. 33234.

NOTE: The courses listed below reflect all courses that count toward degrees and certificates offered in Jewish Studies. Only a subset of them are taught in a given year.

TO CONFIRM LECTURE TIMES, DAYS AND LOCATIONS, PLEASE CHECK THE LECTURE SCHEDULE ON THE YORK UNIVERSITY WEBSITE.

Antiquity to the Middle Ages:

AP/HEB 3210 3.0

AP/HEB 3211 3.0

AP/HEB 3220 3.0

AP/HEB 3221 3.0

AP/HEB 3230 3.0

AP/HEB 3231 3.0

AP/HEB 3320 3.0

AP/HEB 3330 3.0

AP/HEB 3360 3.0

AP/HEB 3370 3.0

AP/HIST 3110 6.0

AP/HIST 4100 6.0

AP/HUMA 1850 6.0

AP/HUMA 1870 6.0

AP/HUMA 3425 3.0

AP/HUMA 3810 6.0

AP/HUMA 3822 3.0

AP/HUMA 3823 3.0
AP/HUMA 3831 3.0
AP/HUMA 3840 6.0
AP/HUMA 3856 3.0
AP/HUMA 4803 6.0
AP/HUMA 4807 6.0
AP/HUMA 4808 6.0
AP/HUMA 4809 6.0
AP/HUMA 4811 3.0
AP/HUMA 4819 6.0
AP/HUMA 4820 3.0
AP/WMST 3560 3.0
FA/VISA 3680R 3.0
GL/HUMA/EN 3900 6.0

Early Modern to Contemporary Studies:

AP/HEB 3500 6.0
AP/HEB 3600 6.0
AP/HEB 3710 3.0
AP/HEB 3770 3.0
AP/HIST 3386 3.0
AP/HIST 3555 6.0
AP/HIST 3860 6.0
AP/HIST 4385 6.0
AP/HUMA 1850 6.0
AP/HUMA 3436 3.0
AP/HUMA 3810 6.0
AP/HUMA 3825 6.0
AP/HUMA/HIST 3829 3.0
AP/HUMA 3842 3.0
AP/HUMA 3846 6.0
AP/HUMA 3847 3.0
AP/HUMA 3848 3.0
AP/HUMA 3850 6.0
AP/HUMA 3855 6.0
AP/HUMA 3856 3.0
AP/HUMA 4804 6.0

AP/HUMA 4818 3.0
AP/HUMA 4820 3.0
AP/HUMA 4821 3.0
AP/HUMA 4822 3.0
AP/HUMA 4823 3.0
AP/HUMA 4824 3.0
AP/POLS 3260 6.0
AP/SOSC 3917 6.0
AP/SOSC 3918 6.0
FA/VISA 3650 3.0
FA/VISA 4800K 3.0
GL/SOCI 3640 6.0

Literature, Culture and the Arts:

AP/HEB 3220 3.0
AP/HEB 3230 3.0
AP/HEB 3231 3.0
AP/HEB 3500 6.0
AP/HEB 3600 6.0
AP/HEB 3710 3.0
AP/HEB 3770 3.0
AP/HUMA 1870 6.0
AP/HUMA 2850 9.0
AP/HUMA 3436 3.0
AP/HUMA 3519 6.0
AP/HUMA 3810 6.0
AP/HUMA 3822 3.0
AP/HUMA 3842 3.0
AP/HUMA 3847 3.0
AP/HUMA 3848 3.0
AP/HUMA 4809 6.0
AP/HUMA 4818 3.0
AP/HUMA 4820 3.0
AP/HUMA 4821 3.0
AP/HUMA 4822 3.0
AP/HUMA 4823 3.0

AP/HUMA 4824 3.0
FA/MUSI 1045 3.0
FA/MUSI 1099A 3.0/6.0
FA/MUSI 2045 3.0
FA/MUSI 2099A 3.0/6.0
FA/MUSI 3045 3.0
FA/MUSI 3099A 3.0/6.0
FA/MUSI 4045 3.0
FA/MUSI 4099A 3.0/6.0
FA/VISA 3650 3.0
FA/VISA 3680P 3.0
FA/VISA 3680R 3.0
FA/VISA 4800K 3.0

History and Social Sciences:

AP/HIST 3110 6.0
AP/HIST 3386 3.0
AP/HIST 3555 6.0
AP/HIST 3860 6.0
AP/HIST 4100 6.0
AP/HIST 4505 6.0
AP/HIST 4385 6.0
AP/HUMA 2850 9.0
AP/HUMA 3823 3.0
AP/HUMA 3825 6.0
AP/HUMA/HIST 3829 3.0
AP/HUMA 3850 6.0
AP/HUMA 4803 6.0
AP/HUMA 4804 6.0
AP/HUMA 4811 3.0
AP/HUMA 4822 3.0
AP/HUMA 4823 3.0
AP/POLS 3260 6.0
AP/SOCI 4040 6.0
AP/SOSC 3917 6.0
AP/SOSC 3918 6.0
GL/SOCI 3640E 6.0

Classical Jewish Texts:

AP/HEB 3210 3.0
AP/HEB 3211 3.0
AP/HEB 3220 3.0
AP/HEB 3221 3.0
AP/HEB 3230 3.0
AP/HEB 3231 3.0
AP/HEB 3320 3.0
AP/HEB 3330 3.0
AP/HEB 3360 3.0
AP/HEB 3370 3.0
AP/HUMA 3810 6.0
AP/HUMA 3840 6.0
AP/HUMA 4807 6.0
AP/HUMA 4808 6.0
AP/HUMA 4819 6.0
AP/HUMA 4820 3.0
GL/HUMA/EN 3900 6.0

Language:

AP/HEB 1000 6.0
AP/HEB 1020 6.0
AP/HEB 1030 3.0
AP/HEB 1040 3.0
AP/HEB 2000 6.00
AP/HEB 3000 6.0
AP/HEB 4000 6.0
AP/HUMA 3842 3.0
AP/HUMA 3848 3.0
AP/YDSH 1000 6.0
AP/YDSH 2000 6.0

Other courses taught in Hebrew and/or with Hebrew texts:

AP/HEB 3000 6.0

AP/HEB 3210 3.0

AP/HEB 3220 3.0

AP/HEB 3230 3.0

AP/HEB 3330 3.0

AP/HEB 3360 3.0

AP/HEB 3370 3.0

AP/HEB 3500 6.0

AP/HEB 3600 6.0

AP/HEB 4900 6.0

1000 LEVEL COURSES

AP/HEB 1000 6.0 ELEMENTARY MODERN HEBREW, LEVEL I

DESCRIPTION:

This course is an introduction to Modern Hebrew designed only for students with no previous knowledge of Hebrew. The course is structured to build students' ability to comprehend and produce Modern Hebrew through listening, speaking, reading, and writing. Students will learn the Hebrew alphabet, acquire basic vocabulary, gain proficiency in reading and a grasp of elementary Hebrew grammar and syntax. Classes are communicative with a focus on producing and comprehending the spoken and written word. Each language skill introduced in class is practiced through exercises and activities involving listening, speaking, reading and writing, viewing and representing. Hebrew will be spoken during class both by the instructor and by the students at the levels appropriate to the language development of the class.

FORMAT: Four class hours per week.

EVALUATION: Home Assignments – 20%; Quizzes – 15%;
First Semester Test – 15%; Final Exam – 20%; Oral Presentation –
10%; Active Class Participation –20%.

READINGS: Chayat S., Israeli S., Kobliner H., *Hebrew from Scratch (Part 1)*.

PROJECTED ENROLMENT: 35 RESERVED SPACES: N/A

PREREQUISITE: None. Not normally open to anyone ever having studied Hebrew before either formally or informally. Departmental Course Entry Authorization slip required **PRIOR TO ENROLMENT**.

COURSE CREDIT EXCLUSIONS: N/A

Note: Students will be placed in a course at a level that suits their previous experience. The Department reserves the right to deregister students who are found, after a proper hearing, to have enrolled in a course for which they are over or under-qualified.

AP/YDSH 1000 6.0 ELEMENTARY YIDDISH LANGUAGE

The course focuses on basic literacy, grammar and conversation. New vocabulary and grammatical structures are practiced through speaking, listening, reading, and writing. Students are introduced to aspects of Yiddish culture through film and music.

FORMAT: Four class hours per week.

EVALUATION: Class participation and attendance - 20%, assignments - 20%, quizzes - 20%, mid-term tests (2) - 20%, final examination - 20%

READINGS: Sheva Zucker's *Yiddish*, vol. 1.

PROJECTED ENROLMENT: 30

RESERVED SPACES: N/A

PREREQUISITE: None. This course is an introduction to Yiddish designed for students with no previous knowledge of the language, no formal training in the language and with little family background, if any. Department Course Entry Authorization slip required

PRIOR TO ENROLMENT.

COURSE CREDIT EXCLUSIONS: N/A

Note: Students will be placed in a course at a level that suits their previous experience. The Department reserves the right to deregister students who are found, after a proper hearing, to have enrolled in a course for which they are over or under qualified.

AP/HEB 1020 6.0 ELEMENTARY BIBLICAL HEBREW I & II

This course introduces students to the basic vocabulary, grammar, and syntax of "Biblical" Hebrew as represented in the Bible and in ancient Hebrew inscriptions. Students are introduced to the Hebrew writing system, basic vocabulary, grammar, and syntax. The focus of the grammar is on the Hebrew noun and verb, their various forms and uses.

In this introductory course an attempt will be made to introduce students to the reading of biblical Hebrew through small selected units of text.

As students' skills improve, the ability to read "original" documents increases; and, class by class, students will read longer and more sophisticated examples of ancient Hebrew prose.

Course credit exclusions: AP/HEB 1030 3.00 and AP/HEB 1040 3.00.

FA/MUSI 1045 3.0 KLEZMER ENSEMBLE

Practical performance instruction in the Klezmer musical tradition. Some performance ability and knowledge of fiddle, bass, guitar, piano, clarinet, sax, accordion, or trumpet is required. (Other instruments are welcomed.)

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: N/A

RESERVED SPACES: N/A

PREREQUISITE: None for 1045, appropriate lower level or permission of the instructor required for upper level registration. Open to majors and non-majors.

COURSE CREDIT EXCLUSIONS: N/A

FA/MUSI 1099A 3.0/6.0 ASHKENAZI AND SEPHARDIC VOCAL MUSIC

Private voice lessons in Ashkenazi, Klezmer, Yiddish and Sephardic (especially Judeo- Spanish) singing and song repertoires. Emphasis on text clarity, stylistic awareness and repertoire development will be featured. Open to non-majors.

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: N/A

RESERVED SPACES: N/A

PREREQUISITE: None.

COURSE CREDIT EXCLUSIONS: N/A

AP/HUMA 1850 6.0 M W THE BIBLE AND MODERN CONTEXTS

The course examines selected biblical texts, their social and historical contexts, and selected current issues such as the goddess, role of women in religion, social critique, sexual ethics, spirituality and biblical interpretation. Note: This course has been approved in the Faculty of Liberal Arts & Professional Studies for general education credit. Course credit exclusions: None. **Prior TO FALL 2009: Course credit exclusion: AK/HUMA 1850 6.00.**

PROJECTED ENROLMENT:

RESERVED SPACES:

AP/HUMA 1870 6.0A THE HEBREW BIBLE/OLD TESTAMENT AND THE ARTS

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

This course looks at selected passages from the Hebrew Bible/Old Testament and their interpretative reflection in the western artistic tradition, including pictorial/representational art, music, literature, and cinema.

The Hebrew Bible/Old Testament is one of the most influential works of western literature. Over the course of the centuries it has been the subject of myriad interpretations. In addition to traditional sectarian and scholarly readings, the text has served as the inspiration for countless artistic creations, ranging from novels, plays, short stories, paintings, and sculptures, to operas, oratorios, movies, and television shows (including *The Simpsons!*). Each one of these representations and retellings of these time-worn tales is also an interpretation, reflecting the specific perspective of the author/creator. In this course, we will read selected biblical stories and compare them to selected examples of their re-imagined and reinterpreted versions. The aims of the course are to teach first-year students (1) how to read texts in their broadest sense, (2) how to interpret texts, (3) how to compare differing versions of the same tale/tradition, (4) how to identify and comprehend the ideology and/or theology underlying a text, (5) how to read different types of texts, and (6) how to appreciate various types of artistic creations whose study and enjoyment may be new to them. In addition, the wide range of artistic creations examined in this course serves to introduce students to the temporal and genre-based wealth of the western cultural tradition.

ASSIGNMENTS: 10% Participation grade (based on attendance and participation in tutorial sections); 10% Essay proposal; 10% Essay outline; 30% Final essay; 20% Mid-year exam; 20% Final exam. (subject to change)

REPRESENTATIVE READINGS: Literature: Stefan Heym, *The King David Report*; Zora Neale Hurston, *Moses, Man of the Mountain*; David Maine, *Samson*; David Grossman, *Lion's Honey*; Anita Diamant, *The Red Tent*; Joseph Roth, *Job*; Rebecca Kohn, *The Gilded Chamber*. Art Resources: Régis Debray, *The Old Testament through 100 Masterpieces of Art*; Joan Goodnick Westenholz, *Images of Inspiration*; Chiara de Capoa, *Old Testament Figures in Art*; Ellen Frankel, *Illustrated Hebrew Bible*. Music: Gioachino Rossini, *Mosè in Egitto*; Cristiano Giuseppe Lidarti, *Esther*; Carl Nielsen, *Saul og David*; Arnold Schoenberg, *Moses und Aron*; Camille Saint-Saens, *Samson et Dalila*; George Frideric Handel, *Samson*; Charles Gounod, *Faust*; Giuseppe Verdi, *Nabucco*. Films: *The Ten Commandments* (1923 & 1956 versions); *Samson and Delilah* (1949); *David and Bathsheba* (1951); *The Bible* (1965) *King David* (1985); *A Serious Man* (2009); *One Night with the King* (2005). (subject to change)

PROJECTED ENROLMENT: 100

RESERVED SPACES: All spaces are reserved for Year 01 students.

2000 LEVEL COURSES

AP/HEB 2000 6.0 INTERMEDIATE MODERN HEBREW

This course is intended to improve the student's ability to read, write, speak and comprehend modern Hebrew. Although the course presupposes the equivalent of one year of elementary Hebrew, a systematic review of grammar is included. Emphasis is on vocabulary building and comprehension of modern Hebrew texts through reading of short stories and discussions. Computer programs will be used for additional practice and review of vocabulary and grammar taught in class.

FORMAT: Four class hours per week.

EVALUATION: Written assignments – 15%; quizzes – 20%; first term test – 15%; oral presentation – 10%; class participation – 20%; final examination – 20%.

READINGS: *Hebrew from Scratch, Part II.*

PROJECTED ENROLMENT: 30

RESERVED SPACES: N/A

PREREQUISITE: AS/HEB1000 6.0 or AS/HEB1010 6.0 or the equivalent. Not normally open to students who have completed grade 8 in Hebrew or above, or the equivalent. Placement questionnaire is required. Departmental Course Entry Authorization slip required **PRIOR TO ENROLMENT.**

COURSE CREDIT EXCLUSIONS: AS/HEB2010 6.0

Note: Students will be placed in a course at a level that suits their previous experience. The Department reserves the right to deregister students who are found, after a proper hearing, to have enrolled in a course for which they are over or under qualified.

FA/MUSI 2045 3.0 KLEZMER ENSEMBLE

Practical performance instruction in the Klezmer musical tradition. Some performance ability and knowledge of fiddle, bass, guitar, piano, clarinet, sax, accordion, or trumpet is required. (Other instruments are welcomed.)

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: N/A

RESERVED SPACES: N/A

PREREQUISITE: Appropriate lower level or permission of the instructor required for upper level registration. Open to majors and non-majors.

COURSE CREDIT EXCLUSIONS: N/A

FA/MUSI 2099A 3.0/6.0 ASHKENAZI AND SEPHARDIC VOCAL MUSIC

Private voice lessons in Ashkenazi, Klezmer, Yiddish, and Sephardic (especially Judeo- Spanish) singing and song repertoires. Emphasis on text clarity, stylistic awareness and repertoire development will be featured. Open to majors and non-majors.

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: N/A

RESERVED SPACES: N/A

PREREQUISITE: Appropriate lower level or permission of the instructor.

COURSE CREDIT EXCLUSIONS: N/A

AP/HUMA 2850 9.0A JEWISH EXPERIENCE: SYMBIOSIS & REJECTION

Note: Successful completion of this course fulfills General Education requirements in the Faculty of Liberal Arts & Professional Studies.

An examination of the interaction of Jews and gentiles in selected periods from antiquity through the 20th century. A case study in ethnic adaptation, the course seeks to understand how Jews sometimes adapted their lives to the world around them, and at other times withdrew into themselves, and how at certain times they exerted considerable influence on the people among whom they lived or who lived among them.

That Jews are distinct from non-Jews is a basic axiom of Jewish thought and literature and a seemingly obvious lesson of Jewish history. But is the basis of this distinction biological, religious, psychological, sociological, or some combination of the above? And

in what ways have Jewish beliefs, teachings, and practices interacted with ideas, rituals, or habits of daily life associated with diverse non-Jewish environments? This course seeks answers to these and related questions by exploring the relationship of Jews and their neighbours from biblical through contemporary times; that is, it investigates the ongoing interaction and mutual transformation of Jewish teachings and the Jewish people in their diversity with the peoples and cultures among whom and which Jews have lived. In so doing, the course exemplifies general processes of religious, cultural, and social interchange and the types of creative influences or mutual frictions and rivalries (sometimes culminating in violence) that such processes can yield. In short, we study the Jewish experience not only in order to understand it better but also to gain insight into the human experience. (Note that the course is not about Judaism or Jewish history per se; that is, we do not speak systematically about Jewish thought, rituals, and so forth.)

ASSIGNMENTS: Classwork (20%); This includes: 1) active participation in the weekly tutorials (10%); 2) one brief (approx. 10 minute) presentation of a source (or group of sources) in tutorial (10%); 3) Four short argumentative papers 2 pages in length (4 X 5 = 20%); 4) One essay of 5-7 typed double-spaced pages (20%); 5) Two tests (40%): Test 1 (20%); Test 2 (20%)

REPRESENTATIVE READINGS: *The Illustrated History of the Jewish People*, ed. Nicholas De Lange; *The Hebrew Bible*; *The Jew in the Modern World*, ed. Paul Mendes-Flohr and Jehuda Reinharz; selected historical texts.

PROJECTED ENROLMENT: 84

RESERVED SPACES: Some spaces reserved for Humanities, Jewish Studies & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 2850 9.00.

3000 LEVEL COURSES

AP/HEB 3000 6.0 ADVANCED MODERN HEBREW

In this course students further develop their ability to read, write, speak and comprehend modern Hebrew. Various aspects of Hebrew grammar will be reviewed. Emphasis is on vocabulary

enrichment, and comprehension of modern Hebrew texts through intensive reading, writing and discussions. Computer Programs will be used for additional practice and review of vocabulary and grammar taught in class. This course is recommended for those who wish to do advanced work in Hebrew or to study in Israel. Classes will be conducted in Hebrew.

FORMAT: Three class hours per week.

EVALUATION: Written assignments – 15%; quizzes – 20%; first term test – 15%; oral presentation – 10%; class participation – 20%; final examination – 20%.

READINGS: Cohen, M. *Agada Shel Safa Hebrew -- What a Language!*. Tishler G. *Verbs in Transition*.

PROJECTED ENROLMENT: 30

RESERVED SPACES: N/A

PREREQUISITE: AP/HEB 2000 6.0 (formerly AP/HEB 2010 6.0), or equivalent. Not open to students who have completed Grade 10 in Hebrew or above, or the equivalent, or to native speakers. Placement questionnaire required.

COURSE CREDIT EXCLUSIONS: N/A

Note: Students will be placed in a course at a level that suits their previous experience. The Department reserves the right to deregister students who are found, after a proper hearing, to have enrolled in a course for which they are over- or under-qualified.

FA/MUSI 3045 3.0 KLEZMER ENSEMBLE

Practical performance instruction in the Klezmer musical tradition. Some performance ability and knowledge of fiddle, bass, guitar, piano, clarinet, sax, accordion, or trumpet is required. (Other instruments are welcomed.)

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: N/A

RESERVED SPACES: N/A

PREREQUISITE: Appropriate lower level or permission of the instructor required for upper level registration. Open to majors and non-majors.

COURSE CREDIT EXCLUSIONS: N/A

**FA/MUSI 3099A 3.0/6.0 ASHKENAZI AND SEPHARDIC
VOCAL MUSIC**

Private voice lessons in Ashkenazi, Klezmer, Yiddish, and Sephardic (especially Judeo- Spanish) singing and song repertoires. Emphasis on text clarity, stylistic awareness and repertoire development will be featured. Open to majors and non-majors.

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: N/A **RESERVED SPACES:** N/A

PREREQUISITE: Appropriate lower level or permission of the instructor.

COURSE CREDIT EXCLUSIONS: N/A

AP/HIST 3110 6.0 Y ANCIENT ISRAEL

Investigations include methodological limitations; Old Testament, archaeology and ideology; Israel's origins; the settlement in Canaan; Philistia and the Israelite state; the Davidic Revolutions; the twin kingdoms; Assyria, Babylonia and the end of the Israelite people.

Course credit exclusions: None.

Prior TO FALL 2009: Course credit exclusion: AS/HIST 3110 6.00.

AP/HEB 3210 3.0 SELECTIONS FROM HEBREW LEGAL-RELIGIOUS TEXTS: READING AND ANALYSIS

This course presents the structure of the core texts of the Jewish legal and religious traditions, using selections from major Hebrew legal codes, responsa literature and exegetical texts.

Prerequisite: AP/HEB 3000 6.00 or permission of the department.
Course credit exclusion: AP/HEB 3211 3.00.

Prior TO FALL 2009: Prerequisite: AS/HEB 3000 6.00 or permission of the department. Course credit exclusions: AS/HEB 3210 3.00 and AS/HEB 3211 3.00.

AP/HEB 3211 3.0 SELECTIONS FROM HEBREW LEGAL-RELIGIOUS TEXTS: READING AND ANALYSIS (In Translation)

This course provides an overview of the beginnings and development of Jewish law. Starting with Biblical materials, we progress through the centuries to the modern world.

Attention is paid to process development and the impact of historical/sociological settings on the Jewish legal framework.

Course credit exclusion: AP/HEB 3210 3.00.

AP/HEB 3220 3.0 HEBREW LITURGICAL TEXTS: ORIGINS, CONTEXTS AND ANALYSIS

This course introduces a specialized genre of Hebrew literature: liturgical texts. The texts analyzed will include a variety of ancient, medieval and modern Jewish liturgies.

Prerequisite: AP/HEB 3000 6.00 or permission of the department.
Course credit exclusion: AP/HEB 3221 3.00.

Prior TO FALL 2009: Prerequisite: AS/HEB 3000 6.00 or permission of the department. Course credit exclusions: AS/HEB 3220 3.00 and AS/HEB 3221 3.00.

AP/HEB 3230 3.0 THE LITERATURE OF CELEBRATION AND COMMEMORATION

This course analyzes a variety of texts, classical and modern, in which aspects of major Jewish festivals and memorial days are explored.

Prerequisite: AP/HEB 3000 6.00 or permission of the department. Course credit exclusion: AP/HEB 3231 3.00.

Prior TO FALL 2009: Prerequisite: AS/HEB 3000 6.00 or permission of the department. Course credit exclusions: AS/HEB 3230 3.00 and AS/HEB 3231 3.00.

AP/POLS 3260 6.0 WAR AND PEACE IN THE MIDDLE EAST

A study of the relations between Israel and its contiguous neighbours, including the historical origins of the current stalemate and an assessment of the various approaches to peacemaking in the area.

Course credit exclusion: AP/HIST 3792 6.00.

PRIOR TO FALL 2009: Course credit exclusions: AK/AS/POLS 3260 6.00, AK/POLS 3209J 6.00 (prior to Fall/Winter 2005-2006).

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: 75

RESERVED SPACES: N/A

PREREQUISITE: N/A

COURSE CREDIT EXCLUSIONS: N/A

AP/HEB 3320 3.0 EXODUS: TEXT AND CLASSICAL INTERPRETATION

A close textual analysis of the book of Exodus in the original Hebrew and of interpretations of the book written in Hebrew throughout the ages.

Prerequisite: AP/HEB 3000 6.00 or equivalent. Course credit exclusions: None.

Prior TO FALL 2009: Prerequisite: AS/HEB 3000 6.00 or equivalent. Course credit exclusion: AS/HEB 3320 3.00.

AP/HEB 3330 3.0 DEUTERONOMY: TEXT AND CLASSICAL INTERPRETATION

A close textual analysis of the book of Deuteronomy and of interpretations of the book written in Hebrew throughout the ages.

Prerequisite: AP/HEB 3000 6.00 or equivalent. Course credit exclusions: None.

Prior TO FALL 2009: Prerequisite: AS/HEB 3000 6.00 or equivalent. Course credit exclusion: AS/HEB 3330 3.00.

AP/HIST 3386 3.0 M W JEWS AND NON-JEWS BEFORE 1945

Following World War I, most European Jews found themselves living in states such as Poland, Lithuania, Rumania, Hungary and Czechoslovakia that emerged from the wreckage of the Habsburg and Tsarist Empires. A post-war democratic order that accorded recognition to the principle of national self-determination promised them and their non-Jewish neighbours unprecedented opportunities to fulfill political and cultural ambitions as both individual citizens and as collectives. The period between the two world wars was one of paralleled cultural and political vibrancy in Jewish life. It saw the intensification of competing trends within Jewish society – among them, the clash between religious devotion and secularism, the development of rival nationalist and socialist movements, the striving for integration into the dominant non-Jewish culture alongside the growth of an autonomous modern cultural sphere functioning in Jewish and non-Jewish languages – against a backdrop of economic and political crises, new forms of

antisemitism, and explosive tensions between national groups populating the region. Beginning with a survey of life in the new states of East Central Europe in the 1920s and 30s, this course ends with an exploration the fate of Jews and their neighbors under Nazi and Soviet occupations during World War II. It focuses on developments within Jewish societies as well as relations between Jews and non-Jews in the region throughout this period, which culminated in the deaths of millions and the near complete obliteration of a centuries-old Jewish presence there.

COURSE CREDIT EXCLUSIONS: None.

GRADE BREAKDOWN

1. Student attendance and regular participation, 10%.
2. midterm exam, 30%
3. 12-15 page research paper, 25 %
4. Final Exam, 35%

AP/HUMA 3400 3.0/FA/VISA 3680P 3.0 ROTHKO & CO.: MODERN JEWISH ART

Explores Jewish visual culture after the 18th century on, with emphasis on modern and contemporary work. Among issues discussed: the Second Commandment and iconoclasm, Jewish art in Diaspora, Buber and national Jewish art, picturing the New Jew, Holocaust imagery, art in Israel.

Prerequisite: 3rd and 4th year standing

AP/HUMA 3425 3.0 F DEAD SEA SCROLLS

The Dead Sea Scrolls provide an intriguing window into the development of early Christianity and rabbinic Judaism. This course examines the texts, the communities which produced them, contemporary movements within Judaism and Christianity, and the major lines of interpretive controversy.

Course credit exclusions: None.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 3425 3.00, AK/HUMA 3610K 6.00 (prior to Summer 1992).

AP/HUMA 3519 6.0 CONTEMPORARY WOMEN'S RITUALS: AN INTRODUCTION (Summer 2011)

Women have been creating their own significant rituals both inside and outside established religious movements for centuries. This course explores this phenomenon and analyzes a variety of contemporary women's rituals in light of contemporary feminist ritual theory and methodology.

Course credit exclusion: AP/WMST 3519 6.00 (prior to Fall 2010).

AP/HIST 3555 6.0 CANADIAN JEWISH HISTORY

A study of the origins, growth and development of the Canadian Jewish Community since the 1750's. Themes to be dealt with include immigration, Western Settlement, the Holocaust, religion, anti-Semitism, Zionism, labour, integration and continuity.

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: 50

RESERVED SPACES: N/A

PREREQUISITE: N/A

COURSE CREDIT EXCLUSIONS: Prior TO FALL 2009: AS/HIST 3555 6.00.

AP/WMST 3560 3.0 BAD GIRLS IN THE BIBLE, PART ONE: HEBREW

The Bible offers archetypal figures for Western art, music and film as well as literature. This course will analyze women in the Hebrew Bible in English (Old Testament) with a focus on sexuality, seduction, murder and mayhem. Note: AP/WMST 3560 3.00 may be taken independently of AP/WMST 3561 3.00.

Course credit exclusion: AP/HUMA 3436 3.00 (prior to Fall 2011).

PRIOR TO FALL 2009: Course credit exclusion: AK/HUMA 3436 3.00.

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: 40

RESERVED SPACES: N/A

PREREQUISITE: N/A

COURSE CREDIT EXCLUSIONS:

AP/HEB 3600 6.0 THEMES IN MODERN ISRAELI LITERATURE AND SOCIETY

This course is intended to introduce students to a fascinating, multi-faceted profile of Israeli cultural life. Mainly through readings in Modern Hebrew literature, as well as Israeli music, visual drawings and films we will reflect on the development of Israeli society from the days of Independence to present day occurrences. While we will be able to follow a historical time-line, our approach is thematic. Through the prism of literature, music and film we will reflect on normal issues of right and wrong, “the other” in Israeli society, war and peace, despair and hope, horror and tragedy as well as joy and wonderful humour.

FORMAT: Three seminar hours per week.

EVALUATION: Papers and written assignments – 25%; two oral presentations (each 10%) - 20%; tests -15%; final examination – 20%; participation – 20%.

READINGS: Readings from the works of Ch. N. Bialik, S.Y. Agnon, Saul Tchemikovsky, Ernst Akiva Simon, Amos Oz, Aharon Appelfeld, Aharon Meged, Isaiah Leibowitz, A.B. Yehoshua and others. Xeroxed materials will be provided at cost.

PROJECTED ENROLMENT: 30 RESERVED SPACES: N/A

PREREQUISITE: AS/HEB3000 6.0 or AP/HEB3000 6.0 or equivalent.

COURSE CREDIT EXCLUSIONS: N/A

***Note:** Students will be placed in a course at a level that suits their previous experience. The Department reserves the right to deregister students who are found, after a proper hearing, to have enrolled in a course for which they are over- or under-qualified.*

AP/HUMA 3810 6.0A THE HEBREW BIBLE/OLD TESTAMENT IN CONTEXT

The Hebrew Bible/Old Testament is one of the foundational texts of western culture. As such, it has had a history of interpretation and reinterpretation that has lasted for some 2000 years. During this period of time certain – oftentimes mutually contradictory – assumptions about what the text means have become entrenched among the various groups that look to this text as holy scripture and inspirational literature. Indeed, even among those who reject the supposed theological underpinnings of this text, rigid assumptions about what it means or says are common. The major aim of this course is to strip away the layers of interpretation that have been imposed on the text over the millennia, in order to enable the students to approach the text using critical and methodological tools that allow modern readers (1) to attempt to read the Hebrew Bible within the context of its own time and world, and (2) to be aware of the subject nature of their preconceptions. Openness to new ways of understanding and a critical mindset are the only prerequisites necessary.

ASSIGNMENTS (TENTATIVE): Classroom participation 10%; Paper proposal (300 words) 10%; Annotated bibliography 10%; Mid-year exam 20%; Paper outline 10%; Research paper (3000 words) 20%; Final exam 20%.

REPRESENTATIVE READINGS (TENTATIVE): Michael D. Coogan, *A Brief Introduction to the Old Testament: The Hebrew Bible in Context* (Oxford & New York: Oxford UP, 2009); Adele Berlin & Mark Zvi Brettler (eds.), *The Jewish Study Bible* (Oxford &

New York: Oxford University Press, 2004); Christoph Levin, *The Old Testament: A Brief Introduction* (Trans. Margaret Kohl; Princeton & Oxford: Princeton University Press, 2005).

PROJECTED ENROLMENT: 30

RESERVED SPACES: Some spaces reserved for Humanities & Religious Studies & Jewish Studies Majors and Minors.

COURSE CREDIT EXCLUSIONS: AP/HUMA 3415 3.00, AP/HUMA 3417 3.00.

PRIOR TO FALL 2009: Course credit exclusions: AK/HUMA 3415 3.00, AK/HUMA 3417 3.00, AS/HUMA 2810 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 3810 6.00.

AP/HUMA 3823 3.0 GREEKS AND JEWS IN THE HELLENISTIC WORLD

A study of the encounter of Greek religious ideas, practices and institutions with the Egyptian, Persian and Jewish religions in the period from Alexander to the First Century BCE.

Course credit exclusions: None.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 3120B 3.00 (prior to Fall/Winter 2003-2004), AS/HUMA 3823 3.00.

AP/HUMA/HIST 3829 3.0 ANTISEMITISM FROM THE ENLIGHTENMENT TO THE HOLOCAUST AND BEYOND

This course examines the evolution of anti-Jewish thought and behaviour as a response to the crisis of modernity. It examines the role of antisemitism in 19th- and 20th-century European ideological, political and socio-economic developments and the Jewish responses to antisemitism.

Course credit exclusions: None.

AP/HUMA 3831 3.0M (WINTER)

TORAH AND TRADITION: JEWISH RELIGIOUS EXPRESSIONS FROM ANTIQUITY TO THE PRESENT

This course offers a historical exploration of Jewish beliefs, institutions, and bodies of literature, emphasizing continuities and changes in religious expression within and across different places, circumstances, and times. The course takes up five broadly defined periods: biblical, Second Temple, rabbinic, medieval, and modern. Its integrating perspective is an exploration of Jewish religious expressions in their continuities and diversities within and across these different periods, with special attention paid to evolving (or revolutionary) conceptions or interpretations of Judaism's foundation document, the Torah, as a result or reflection of immanent developments within Jewish life or in consequence of Jewish dialogues and disputations with a variety of "external" (that is, non-Jewish) stimuli, or some combination of these. A sub-section of the course explores Judaism's cycles of sacred days and the liturgies and ritual observances associated with them.

Topics covered include Israelite religion and biblical texts (including the "First Temple" period); Judaism in Persian and Greco-Roman times (the "Second-Temple" period); the emergence of rabbinic Judaism and its classical texts, with emphasis on Judaism's second "foundation document" (after the Bible), the Babylonian Talmud; varieties of Jewish literature and piety in medieval times; modern religious cross-currents (Reform, Orthodox, Conservative, Reconstructionist), and contemporary issues and challenges (e.g., post-Holocaust theology, feminism). Themes covered include God, the Jewish people, Torah and its interpretation, the land of Israel; the commandments (mitzvot) and their halakhic (legal) expressions; the Sabbath; daily and calendrical cycles of holiness; rites of passage, and messianic teachings.

ASSIGNMENTS: Class participation 10% (based on attendance *and* actual involvement); Paper proposal 10%; Term paper 40%; Final exam 40% (during exam period). (subject to change)

REPRESENTATIVE READINGS: Fishman, Sylvia Barack, *The Way into Varieties of Jewishness* (Woodstock, Vermont, 2007); Marcus, Jacob Rader (ed.), *The Jew in the Medieval World: A Sourcebook: 315-1791* (Revised edition with introduction by Marc Saperstein; Cincinnati, Ohio, 1999); Scheindlin, Raymond P., *A Short History of the Jewish People: From Legendary Times to Modern Statehood* (Oxford / New York, 2000 [1998]); Schiffman, Lawrence H. (ed.), *Texts and Traditions: A Source Reader for the Study of Second*

Temple and Rabbinic Judaism (Hoboken, New Jersey, 1998).
(subject to change)

PROJECTED ENROLMENT: 30

RESERVED SPACES: Some spaces reserved for Humanities & Jewish Studies and Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3831 3.00.

AP/HUMA 3840 6.0 RABBINIC JUDAISM: THOUGHT AND INSTITUTIONS

This course will present a broad exposure to the history, thought, literature, and main institutions of Rabbinic Judaism from its inception, during the Second Temple period, through contemporary times. We will explore a variety of classical texts and genres in light of their religious and historical settings. We will consider institutions that have shaped Rabbinic Judaism in its varied manifestations throughout the ages down to the present. Finally, we will study various Jewish philosophies with foundations in Rabbinic Judaism from 10thc. through the Middle Ages to modern thought (21st c).

PROJECTED ENROLMENT: 30

RESERVED SPACES: Some spaces reserved for Humanities & Jewish Studies and Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3840 6.00.

AP/HUMA 3842 3.0 A F "GODLY WITHOUT A GOD, WORLDLY WITHOUT A WORLD": MODERN YIDDISH LITERATURE IN TRANSLATION: PART 1 (1864-1918)

An introduction to Modern Yiddish prose (in English translation) of the late nineteenth century until and including the years of the First World War, as this era marks a turning point in Jewish literary and cultural consciousness. Attention will be paid to understanding both literary terminology and ideological context. Some historic hallmarks: the Enlightenment, Khasidic/ pietistic Romanticism and the age of secular and political radicalism.

PROJECTED ENROLMENT: 30

RESERVED SPACES: Some spaces reserved for Humanities & Jewish Studies and Religious Studies Majors and Minors.

AP/HUMA 3846 6.0 A CONTEMPORARY JEWISH THEOLOGIES

Introduces and explores Jewish theological challenges and issues of the 21st century as articulated in the writings of feminist, queer, secular and liberal thinkers. Analyzes perspectives and concepts regarding such issues as the relationship between science and religion, the relationship of gender to mainstream concepts of theology, the meaning of existence, revelation, and post Holocaust realities. Includes Orthodox Jewish reactions both friendly and unfriendly towards these new perspectives.

PROJECTED ENROLMENT: 30

RESERVED SPACES: Some spaces reserved for Humanities & Jewish Studies and Religious Studies Majors and Minors.

AP/HUMA 3848 3.0 M W YIDDISH MODERNIST POETRY IN TRANSLATION

This course is an introduction to Yiddish Modernist poetry of the early to mid-twentieth century with emphasis on the schools of Yiddish Modernism in America. We will study The Sweatshop Poets, The Young Generation and The Introspectivists, among others.

PROJECTED ENROLMENT: 30

RESERVED SPACES: Some spaces reserved for Humanities & Jewish Studies and Religious Studies Majors and Minors.

AP/HUMA 3850 6.0 THE FINAL SOLUTION: PERSPECTIVES ON THE HOLOCAUST

The attempt of the Nazis to annihilate world Jewry was in many ways unprecedented in human annals. It was a turning-point in history, the way for which was prepared by revolutionary political, social, technological, and philosophical developments. In other ways, however, it was a not unpredictable outgrowth of the past. Although analysis may be difficult and painful, especially for

survivors, the Holocaust must be analyzed and understood if those who live on are to learn from it. Such analysis involves the examination of different aspects of life, using the tools of the historian, the theologian, the literary critic, and, to a lesser extent, the social scientist.

The course is divided into several sections, each of which approaches a different aspect of the Holocaust: the historical and philosophical background, the psychological and historical reality, the religious questions that arise in its aftermath.

ASSIGNMENTS: A book review (5-7 pp. 10%) and several short assignments (10%) will be required in the first term, and a longer research paper (10-15 pp. 25%) in the second term. There will be an examination in the first term (15%) and a final examination (25%). The remainder of the grade (15%) will be based on class presentations and participation. (subject to change)

REPRESENTATIVE READINGS: Readings may include: William S. Allen, The Nazi Seizure of Power; Aharon Appelfeld, Badenheim. 1939; Yehuda Bauer, A History of the Holocaust; Moshe Flinker, Young Moshe's Diary; Victor Frankl, Man's Search for Meaning; A.M. Klein, The Second Scroll; Emanuel Ringelblum, Notes from the Warsaw Ghetto; Andre Schwarzbart, The Last of the Just; Fred Uhlman, Reunion; Adele Wiseman, The Sacrifice. (subject to change)

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities, Jewish Studies & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 3850 6.00.

AP/HUMA 3855 6.0 A RESPONSES TO THE HOLOCAUST

This course explores responses to the Holocaust in imaginative texts - fiction, poetry and film - alongside autobiographical, historical and philosophical accounts. Works by survivors and others enable us to examine forms of Holocaust memory, and their concomitant implications.

PROJECTED ENROLMENT: 30

RESERVED SPACES: Spaces reserved for Humanities, Jewish Studies & Religious Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 3000R 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 3855 6.00.

AP/HIST 3860 6.0 A Y MODERN HISTORY OF THE JEWS

What defines the modern era in the history of the Jews? This course proposes multiple answers to that question as it explores developments in Jewish culture, identity, religion, and politics, as well as relations between Jews and their non-Jewish neighbours, from the sixteenth century until the present. It employs a comparative perspective and surveys developments across the globe. Among the themes examined are the breakdown of traditional society, messianism, Emancipation and integration, religious reform, antisemitism, Jewish nationalism and socialism, the Holocaust, language politics, the emergence of the State of Israel, and trends in post-World War II Jewish life. The focus will be on the Jews of Europe and the Ottoman Empire and the centres of contemporary Jewish life, Israel and North America.

Course credit exclusions: None..

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: 50

RESERVED SPACES: N/A

PREREQUISITE: N/A

COURSE CREDIT EXCLUSIONS: Prior TO FALL 2009: AS/HIST 3860 6.00.

AP/SOSC 3917 6.0 CONTEMPORARY JEWISH LIFE IN NORTH AMERICA

This course develops an understanding of contemporary North American Jewry using findings of social science. Social, cultural, political, and religious issues of concern to Jewish communities are analyzed, such as assimilation, intermarriage, Jewish identity, etc. The course focuses on the Canadian Jewish experience and where relevant compares this to the United States. It also offers

comparisons between Canadian Jews and other Canadian ethnic groups. The course begins with a historical overview of the major immigration patterns of Jews to North America. Canadian Census data is used to develop a demographic profile of contemporary Canadian Jewry. The course emphasizes the pluralistic nature and diversity of Canadian Jewish communities. Particular attention is paid to less studied Canadian Jewish groups, such as ultra-Orthodox / Hasidic Jews, Israeli Jews, Jewish women, and gay and lesbian Jews.

FORMAT: Three hour seminar.

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: 35

RESERVED SPACES: N/A

PREREQUISITE: N/A

COURSE CREDIT EXCLUSIONS: N/A

AS/SOSC 3918 6.0 THE SEPHARDI JEWS: ANALYSIS OF SURVIVAL

The study of Jews in and from Muslim lands has been somewhat neglected despite a very abundant literature on the subject. Drawing from history, religious study, social theory and contemporary politics, this course will be of great help to those students interested in knowing more about the Sephardi communities, most of whom originated in Arab, later to become Muslim lands. Through this course, the students will learn about a vastly different Jewish way of life from the shtetl of Eastern Europe and its ghettos. They will be able to debunk the myth of the “always peaceful coexistence of the Jews and Muslims” but they will also understand that it is quite possible for Jews and Muslims to live together. They will learn the crucial importance of the role of religion in politics in Muslim lands where the two concepts, religion and politics, are often inseparable, (since the Qur’an is the constitution of most Muslim countries;) of the concept of dhimmi, and of the famous covenant of Omar. This course will start with the social theory dealing with concepts such as: minority, prejudice, discrimination, persecution, tolerance,

assimilation, identity maintenance, and ethnic boundaries. It will go on with a brief historical synopsis of the rise of Islam and the Arab-Muslim conquests in Africa, Asia and Europe. It will then focus on the Jewish communities which had been living in these lands long before the birth of the prophet Muhammad in 570 or the rise of Islam in 622. In North Africa, for example, there is archeological evidence of a Jewish presence prior to the establishment of Carthage as the capital of the Phoenician empire by Queen Dido in 813 B.C.E., and Abraham was born in Ur in present day Iraq, in about 2,000 B.C.E.

The emphasis, however, will be mostly on the Jews under Islam and social mechanisms they devised in order to survive as Jews and to maintain their Jewish way of life despite frequent periods of persecution, forced conversion and massacres of whole communities. Finally, the course will end on a “realistically optimistic” note for the future when we remind the students that there were as well periods of peaceful coexistence between Jews and Muslims under enlightened rulers who chose to interpret the Qur’an in a positive and human way. This coexistence was sometimes so harmonious that it led to a real socio- cultural osmosis to the point that it is often impossible to determine the origin-Jewish? Or Muslim? – of certain customs, practices, sayings, beliefs and superstitions. Therefore, if this was possible in the past, when the Jews were living as second class citizens in a “foreign” land, surely a peaceful coexistence should be possible in the present and the future when Jews and Muslims live in their own lands as free citizens.

FORMAT: Three hour seminar.

EVALUATION: First term essay, 25%; second term essay, 25%; final exam, 30%; attendance & participation, 20%.

READINGS: N/A

PROJECTED ENROLMENT: 25

RESERVED SPACES: N/A

PREREQUISITE: N/A

COURSE CREDIT EXCLUSIONS: N/A

4000 LEVEL COURSES

AP/HEB 4000 6.0 ADVANCED MODERN HEBREW, LEVEL II

An intensive course designed to acquaint students with advanced aspects of Hebrew grammar, to improve their reading skills and their ability to express themselves fluently in conversation and in written form. Not open to native speakers who have completed Grade 9 in Israel.

Prerequisite: AP/HEB 3000 6.00 or equivalent. Course credit exclusions: None.

Prior TO FALL 2009: Prerequisite: AS/HEB 3000 6.00 or equivalent. Course credit exclusion: AS/HEB 4000 6.00.II

AP/SOCI 4040 6.0 JEWISH COMMUNITIES

An examination of Jewish communities in a variety of historical and contemporary settings, including immigration experience, family life, culture and identity.

Course credit exclusions: None.

Prior TO FALL 2009: Course credit exclusions: AK/SOCI 3623 6.00 (prior to Summer 2002), AK/SOCI 4000G 6.00 (prior to Fall/Winter 2005-2006), AK/SOCI 4040 6.00.

FA/MUSI 4045 3.0 KLEZMER ENSEMBLE

Practical performance instruction in the Klezmer musical tradition. Some performance ability and knowledge of fiddle, bass, guitar, piano, clarinet, sax, accordion, or trumpet is required. (Other instruments are welcomed.)

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: N/A

RESERVED SPACES: N/A

PREREQUISITE: Appropriate lower level or permission of the instructor required for upper level registration. Open to majors and non-majors.

COURSE CREDIT EXCLUSIONS: N/A

FA/MUSI 4099A 3.0/6.0 ASHKENAZI AND SEPHARDIC VOCAL MUSIC

Private voice lessons in Ashkenazi, Klezmer, Yiddish and Sephardic (especially Judeo- Spanish) singing and song repertoires. Emphasis on text clarity, stylistic awareness and repertoire development will be featured. Open to majors and non-majors.

FORMAT: N/A

EVALUATION: N/A

READINGS: N/A

PROJECTED ENROLMENT: N/A **RESERVED SPACES:** N/A

PREREQUISITE: Appropriate lower level or permission of the instructor.

COURSE CREDIT EXCLUSIONS: N/A

AP/HIST 4100 6.0 SELECTED PROBLEMS IN ISRAELITE HISTORY

Problems in the determination of the international relations of the Israelite states in the Iron Age. Sources, written and unwritten, from Israel, Assyria, Babylonia, Egypt and Israel's smaller neighbours will be examined in the course of these investigations.

This course is restricted to History, Classical Studies, Jewish Studies or Religious Studies Honours majors and minors who have successfully completed at least 84 credits. Prerequisites: AP/HIST 2110 6.00 or AP/HIST 3100 6.00 or AP/HIST 3110 6.00 or by

departmental permission. Course credit exclusions: None. PRIOR TO FALL 2009: Course credit exclusion: AS/HIST 4100 6.00.

AP/HIST 4385 6.0 THE EMPERORS' JEWS: HISTORY AND CULTURE OF THE JEWS IN EASTERN EUROPE

This course begins with the medieval origins of the Jewish community of Poland-Lithuania and follows its history into the 20th century, focusing on the Jews in the Tsarist and Habsburg Empires and their successor states.

Course credit exclusions: None.

Prior TO FALL 2009: Course credit exclusion: AS/HIST 4385 6.00.

FA/VISA 4800K 3.0 IMAGE WARS: ICONOCLASM AND IDOLATRY

his seminar explores issues of image worship and destruction in several cultural contexts. Topics include: images as magic; fetish and taboo; Judaic, Christian and Muslim interpretations of the Second Commandment; the 9thc. Christian Iconoclastic Controversy; individual, state and revolutionary destruction of images. In a world increasingly saturated with visual images and across a range of media, it is crucial to understand the power of images on human consciousness, and the ways that power has been deployed, celebrated, circumscribed and challenged. What is the significance of the human need to make images, or to attack and destroy them? The elaborate attention to images—their permissions and taboos—is central to all three major monotheistic religions—Judaism, Christianity, Islam. How has this concern with images shaped cultural responses to the visual field? And in the modern period, how do modern icons and image control create sites of fascination and heightened consciousness? This course examines these questions through several historical epochs and cultures. The course follows no single theoretical line. Readings include the Hebrew Bible and commentaries, Koran, Aristotle, Plato, as well as writings by W.T.Mitchell, Kalman Bland, David Freedberg, Moshe Halberthal, the recent catalogue *Iconoclasm*, ed. Latour & Weibel. Course Requirements: class participation, class presentation, weekly short response papers, final paper.

AP/HUMA 4803 6.0A/ AP/HIST 4225 6.0A CHURCH, MOSQUE AND SYNAGOGUE: JEWS, MUSLIMS AND CHRISTIANS IN MEDIEVAL SPAIN

The Muslim conquest of the Iberian peninsula in 711 inaugurated a complex trireligious society that was to endure nearly eight hundred years (and more than eight centuries on the Muslim lunar calendar). This development has given rise to Spain's designation as a "land of three religions" and Spain's reputation as premodern western Europe's foremost "pluralist" society. It has also made Spain, as compared with other European lands, a hard country for non-Spaniards to understand.

This course seeks to explore diverse facets of Jewish-Muslim-Christian convivencia ("dwelling together"; coexistence), a topic that continues to be the object of attention for a range of scholars -- and many beyond the academy who have found it pertinent to an understanding of our own age. The course focusses on religious, intellectual, and cultural contacts and their socio-psychological dynamics, placing these in various historical and at times (very partial) geographic, linguistic, political, economic, and technological contexts. The course centers on written sources but does not wholly neglect iconography, music, and architecture. It stresses diverse perspectives within and across religious boundaries and at times forces us to ponder difficulties faced by scholars seeking to explain religious or religiously-linked phenomena (e.g., what actual human experience lies behind the metaphor of "religious conversion"?). Methodologically, our enterprise emphasizes study of primary sources as the only way to arrive at a trustworthy model of convivencia. In the course of such study, attention is paid to peculiarities of genre, the frequent indeterminacy of evidence, and difficulties involved in formulating historical assessments.

ASSIGNMENTS: 1) Preparation of reading assignments on schedule; 2) Contribution to class (15%); 3) Tests (25%); 4) Secondary literature exercise (15%); 5) Major Paper (45%).

REPRESENTATIVE READINGS: 1) Olivia Remie Constable, ed., *Medieval Iberia: Readings from Christian, Muslim, and Jewish Sources* (Philadelphia: University of Pennsylvania Press, 1997).

PROJECTED ENROLMENT: 20

RESERVED SPACES: _All spaces reserved for Yr 03 & 04 Humanities & Religious Studies and History Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4000V 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4803 6.00.

AP/HUMA 4804 6.0 HISTORICAL AND MYTHOLOGICAL VIEWS OF JEWISH HISTORY

Focusing on several critical periods of Jewish history, this course explores the methodologies and presuppositions of some historians, theologians and creative writers in an attempt to arouse sensitivity to the difficulties of establishing historical truth.

Course credit exclusions: None.

ASSIGNMENTS: Two or three class presentations related to readings (40%) in the first term;; major research paper (45%); class participation (15%).

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4820A 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4804 6.00.

AP/HUMA 4807 6.0 A MAIMONIDES

This course is an historical and critical inquiry into the religious thought of Rabbi Moses ben Maimon (1135-1204).

Course credit exclusions: None.

PRIOR TO FALL 2009: Course credit exclusions: AS/HUMA 4820D 6.00 (prior to Fall/Winter 2003-2004), AS/HUMA 4807 6.00.

AP/HUMA 4809 6.0 A THE HEBREW BIBLE AND THE LITERATURE OF THE ANCIENT NEAR EAST

Since the nineteenth century, it has become increasingly evident that the Hebrew Bible is a product of its world. The recovery and decipherment of literatures from Mesopotamia, Anatolia, Egypt, and the Levant have provided ample illustration of this contention. The aim of this course is to look at some of the various literary genres and themes that can be found in both biblical and ancient Near Eastern literature. The comparison and contrasting of similar or related literary genres and themes should serve to deepen the students' understanding of the Hebrew Bible and its world, in addition to introducing students to the wealth of literature from the ancient Near East. Among the literary genres to be discussed are

legal texts, myths, legends, prophetic texts, historical records, and religious and secular/erotic poetry. Among the themes to be discussed are creation, the human condition, flood stories, foundational narratives, love, sexuality, relations with the divine, responses to disaster, mortality, immortality, etc.

ASSIGNMENTS: Classroom participation 10%; In-class presentation 20%; Paper proposal (300 words) 10%; Annotated bibliography 10%; Paper outline 10%; Research paper 40%.
(subject to change)

REPRESENTATIVE READINGS: Arnold, Bill T. and Bryan E. Beyer, eds., *Reading from the Ancient Near East: Primary Sources for Old Testament Studies* (Encountering Biblical Studies; Grand Rapids: Baker Academic, 2002); Course Kit HUMA 4809 6.0; Ehrlich, Carl S., ed., *From an Antique Land: An Introduction to Ancient Near Eastern Literature* (Lanham, Md.: Rowman & Littlefield, 2009); Foster, Benjamin R., *The Epic of Gilgamesh: A New Translation, Analogues, Criticism* (Norton & Company, 2001).
(subject to change)

PROJECTED ENROLMENT: 20

RESERVED SPACES: Spaces reserved for Humanities & Jewish Studies and Religious Studies Majors and Minors.
PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 4809 6.0.

AP/HUMA 4820 M W TRANSFORMATION OF JEWISH THOUGHT AND CULTURE

The Middle Ages and early modern period saw important and influential intellectual and cultural innovations in a number of spheres. This course explores Jewish thought in its various forms, in light of larger cultural developments, over close to a millennium (800-1800), focusing on transformations of the classical (biblical-rabbinic) legacy and interplay with the Islamic and Christian religious-cultural spheres in which they developed.

Topics and genres covered will a number of the following (varying from year to year): scriptural interpretation, philosophy, poetry, inter-religious polemic, mysticism (with a special focus in 2012 on writings of the great theologian and legal codifier, Moses Maimonides).

An overarching theme of the course is Jewish intellectual and literary encounters – adaptive, symbiotic, conflictual, and so forth -- with other cultures; i.e., with the larger Islamic and Christian milieus in which medieval and early modern Jewish scholars thought and wrote. In the case of, we will have to explore the emergence of Judeo-Arabic thought and culture within the larger intellectual and literary “Islamicate civilization” that helped to stimulate and shape it. The course concludes with a quick glance forward at Jewish thought and culture in light of the theological and scientific revolutions of the seventeenth century and transition to modern times.

ASSIGNMENTS: 1) Preparation of reading assignments on schedule; 2) Informed participation in class discussion – 15%; 3) 2 tests – 30%; 4) A paper that explicates and puts into historical context one or more primary sources. 5) Abstract and short bibliography (250 - 350) words -- 10%. Final written version -- 45%.

REPRESENTATIVE READINGS: 1) A Maimonides Reader. Ed. I. Twersky. New York, 1972; 2) The Penguin Book of Hebrew Verse. Ed. T. Carmi. Middlesex, 1981; 3) Pentateuch with . . . Rashi’s Commentary; 4) Azariah dei Rossi. The Light of the Eyes. Ed. Joanna Weinberg. New Haven, 2001.

PROJECTED ENROLMENT: 20

RESERVED SPACES: All spaces reserved for Yr 03 & 04 Humanities & Religious Studies and Jewish Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 4820 3.00.

AP/HUMA 4821 3.0 A F CULTURE, SOCIETY & VALUES IN ISRAEL: HISTORICAL ORIGINS OF THE STATE

This course offers an Interdisciplinary exploration of the values and cultures of Israel and their evolution, expression, and reflection in culture production, social structures, politics and history. We will discuss aspects such as nation building, the new Jew, immigration and urbanization while focusing on the social, cultural and political development of the Jewish community in Palestine (the Yishuv) from the origins of the Zionist movement in the early 1880s until the establishment of the state of Israel in 1948.

PROJECTED ENROLMENT: 20

RESERVED SPACES: All spaces reserved for Yr 03 & 04 Humanities & Jewish Studies Majors and Minors.

PRIOR TO FALL 2009: Course credit exclusion: AS/HUMA 4821 3.00.

AP/HUMA 4823 3.0M (WINTER) CONTEMPORARY ISRAELI SOCIETY: SOCIAL HISTORY OF THE STATE

This course explores how Israel offers a theoretical and practical model for explorations of questions surrounding national identity, religion and the state, war and society, management of linguistic and religious diversity and environmental regulation. This course focuses on the years since the establishment of the State of Israel and on the period after the 1967 war, a crucial dividing line in Israeli history.

PROJECTED ENROLMENT: 20

RESERVED SPACES: All spaces reserved for Yr 03 & 04 Humanities & Jewish Studies Majors and Minors.

AP/HUMA 4824 3.0 IMAGINING ANNE FRANK: THE GIRL, THE DIARY, THE AFTERLIVES

Analyzes Anne Frank's World War II diary from literary, cultural, and historical perspectives. Examines the evolution of Frank and the diary as cultural icons by analyzing representations of Frank as a figure in literature, including novels, poems, films, theatre, exhibitions, memoirs, and other people's diaries, with an eye to personal, collective, and historical memory.

Course credit exclusions: None.

PROJECTED ENROLMENT: 20

RESERVED SPACES: All spaces reserved for Yr 03 & 04 Humanities & Jewish Studies Majors and Minors.