

# RLG344 H1S

## Antisemitism

Tuesday 6:00pm – 8:00pm

Sidney Smith Hall 2110

### INSTRUCTOR

Dr. Sol Goldberg

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Office hours: Thursday 10–11am

Jackman Humanities Building 218b (located in the Centre for Jewish Studies)

### COURSE DESCRIPTION

Described by some as “the longest hatred,” antisemitism in fact goes by many names, (e.g., anti-Judaism, Jew-hatred, Judeophobia, and anti-Zionism); takes many forms of expression; and results from a variety of social, economic, political, and religious factors. Often antisemitism occurs within the direct relations between particular Jewish and non-Jewish communities, but sometimes it is part of an ideology constructed or maintained in the absence of actual Jews. Often antisemitism remains a latent hostility, but sometimes is expressed violently. Often antisemitism figures in intellectual discourses and doctrines, but sometimes is embodied in a legal form institutionally or adopted in a vulgar form socially. Often antisemitism has its roots in Christian theology, but sometimes flourishes in secular or Muslim contexts. By looking at diverse phenomena named by this highly contested and frequently problematic term, our course will draw crucial distinctions within and alongside the concept of “antisemitism” in an effort to make sense of its long and diverse history.

### EVALUATION

#### 1. **Participation** (10%)

- Each week students will be expected to sign in on an attendance sheet, which I will have at the front of the class. If you arrive once lecture has begun, then sign in at the end of class.
- Participation is important and more than just “showing up” to class. It means not only offering thoughts on the subject matter under discussion but also listening attentively and respectfully to the views of others.

#### 2. **Short Assignments** (50% = 25% x 2)

- Due dates: February 5 and March 12
- Hardcopy to be submitted in class
- Approximately 500 words

#### 3. **Final essay:** (40%)

- Wednesday, April 3<sup>rd</sup>
- 1600–1800 words

### TRANSPARENCY & ON-GOING STUDENT INPUT

Students, I believe, have the right to inquire about the pedagogical methods and objectives adopted in the course. Although students should not expect everything in the course to be exactly as they would wish, they

are entitled to justifications for why I have decided to do things one way rather than another. So please ask at any point during the semester if you are not clear about the purpose or value of a topic, text, or assignment. It is the responsibility of a teacher to accommodate as many learning styles as possible. But this responsibility assumes that students make known their difficulties as soon as they arise.

#### EMAIL POLICY

I try to answer emails as quickly as possible. But bear in mind that I am not always online and that the quantity of emails which I receive is greater at some points in the semester than at others. This is to say: please don't be surprised if I don't immediately reply to all of your emails. Expect an answer within 48 hours, especially if the issue can be handled quickly over email. If you anticipate that an issue requires a discussion (e.g., questions about your essay or an assignment), then it is best to make an appointment to meet with me in person since more involved issues will not be addressed through email exchanges.

#### ACCESSIBILITY SERVICES

Students with diverse needs are welcome in this course. Please contact the Accessibility Centre (<http://www.accessibility.utoronto.ca/>) for needs assessment, referrals and arrangements. The instructors will be glad to provide whatever assistance is necessary.

#### PLAGIARISM

*From the Code of Behaviour on Academic Matters:*

"It shall be an offence for a student knowingly:

To represent as one's own any idea or expression of an idea or work of another in any academic examination or term test or in connection with any other form of academic work, i.e. to commit plagiarism.

Wherever in the Code an offence is described as depending on 'knowing,' the offence shall likewise be deemed to have been committed if the person ought reasonably to have known."

#### COURSE MATERIAL & EXPECTATIONS FOR CLASS DISCUSSION

All of the texts for the course will be available on Blackboard. The weekly readings are substantive. The reasons for the amount of material are: (1) to make clear the various perspectives on every topic that will be examined; and (2) to assist students with the research for their final essays (no additional reading is expected). Although it might not be possible to study in advance of our discussion all the texts for a particular week's class, the expectation is that students will do their best to be basically familiar with them. The last portion of every class will be reserved for students' questions, especially those related to topics raised in the readings but not covered in class discussion.

#### CLASSROOM CONDUCT

Please switch off cell-phones before class; do not talk to your classmates; use laptops only for taking notes. Distraction of other students is unacceptable.

#### WEEKLY SCHEDULE OF TOPICS

01/08	Introduction: How to talk about antisemitism
01/15	Towards or away from a definition of "antisemitism"? <i>Read: Langmuir; Halpern; Engel; Lindemann and Levy</i>
01/22	What is "philosemitism"? <i>Read: Karp &amp; Sutcliffe; Berlinerblau; Kramer</i>
01/29	Early Judeophobia: problems of anachronism and evidence

*Read: Yavetz; Gager; Fredriksen; Schäfer; Cohen*

02/05 Medieval Anti-Judaism under Christianity and Islam: some comparisons

*Read: Abulafia; Elukin; Funkenstein; Limor; von Grunebaum; Chazen*

02/12 Antisemitism in modernity: continuity or discontinuity?

*Read: Baron; Katz; Levy; Sarna*

02/26 Anti-Zionism as antisemitism?

*Read: Myers; Klug; Penslar*

03/05 Antisemitism according to critical theory

*Read: Adorno and Horkheimer*

03/12 Antisemitism according to political theory

*Read: Arendt*

03/19 Antisemitism according to phenomenology

*Read: Sartre*

03/26 NO CLASS [PASSOVER]

03/28 [THURSDAY – MAKE-UP CLASS] What does Jewish self-hatred have to do with “antisemitism”?

*Read: Reitter; Gilman*