

<p style="text-align: center;"><b>CARLETON UNIVERSITY</b> COLLEGE OF THE HUMANITIES RELIGION PROGRAM</p>	<p style="text-align: center;"><b>JUDAISM AND GENDER</b> RELI 3131B: WINTER 2015 MONDAYS 11:35-2:25</p>
<p style="text-align: center;"><b>Dr Deidre Butler</b> <a href="mailto:deidre_butler@carleton.ca">deidre_butler@carleton.ca</a></p>	<p style="text-align: center;">Office: Paterson Hall 2a49 Phone: 613-520-2600 ext 8106 Office hours Mondays: 2:30-3:30 and by appointment</p>
<p><b>Description:</b> Using a selection of interdisciplinary case studies, this 3000 level seminar explores the status and role of gender in Jewish life. From biblical sources, to historical examples, to contemporary debates, this course invites students to engage the study of Judaism through this contentious category. We will explore the topic of Judaism and Gender as a lens that is helpful for studying Judaism and Jewish life from a variety of perspectives. The first and dominant focus will be on the experience of gender as it as been described and prescribed in Jewish life; by rabbinic authorities and communal institutions. The second focus will be on key historical examples where gender is particularly useful for understanding the social and cultural context of Jewish experience. Finally, we will think critically about the ways in which contemporary debates around gender resonate through and are reshaped in Jewish life. Throughout the course primary sources, scholarly analyses, and film sources will be used to introduce students to gendered dimensions of Jewish life and aid us in critically reflecting on the status of gender in Jewish life and thought.</p>	
<p><b>Required Texts:</b> <i>Reading load: The average required reading load for this 3000 level seminar is 60-80 pages per week. <b>Textbooks are available at the Carleton University Bookstore</b></i></p> <ul style="list-style-type: none"> <li>▪ TEXT BOOK: Hsia, R. Po-chia. Trent 1475 : Stories of a Ritual Murder Trial. New Haven and London: Yale University Press. 1996.</li> <li>▪ Course Readings on Course Reserves on Ares and online</li> </ul> <p>Recommended for those who will continue their studies in Judaism and Gender: Hebrew Bible; Rachel Biale, <i>Women in Jewish Law</i>.</p>	<p><b>Course Requirements: Two paths for different students</b></p> <p>The two options are designed for students with different strengths and needs. Although they are different, each option evaluates:</p> <ul style="list-style-type: none"> <li>▪ your preparation before coming to class</li> <li>▪ your comprehension of the readings and lectures</li> <li>▪ your ability to think critically and develop your own analysis / argument</li> <li>▪ writing skills</li> </ul>
<p><b>NOTE: Any student who misses more than 6 scheduled class meetings without valid and documented reasons for these absences will not pass the course. All course requirements must be completed to pass the course.</b></p> <p><b>NOTE: It is the responsibility of each student to ensure that they fulfill the requirements and meet all deadlines for their particular option.</b></p>	
<p><b>Course Requirements: Option A:</b></p> <p>10% Participation 20% Workshop Director x2 @ 10% each 35% Reading Responses (5 x 7%, 1-2 pages) 35% Take-Home Exam or Independent Project (due April 23)</p>	<p><b>Course Requirements: Option B</b></p> <p>10% Participation 25% Reading Quizzes (6 @ 5% each, drop lowest grade, 5 questions each = 5 x 5% = 25%) 30% Take-Home Midterm (due Feb 22) 35% Take-Home Exam (due April 23)</p>
<p style="text-align: center;"><b>Please note you cannot receive credit for this course if you took RELI3205A [34619] Sel Top of Women in Religion (LEC) Fall 2008</b></p>	

Class	Required Readings	Recommended:
<p><b>Jan 5 Class 1</b></p>	<p><b>Part 1: course overview</b> Readings for today are required reading for the midterm and are eligible for any reading response.</p> <p><b>Part 2: Intro: Theory</b> Warne, Randi. "Gender." in Willi Braun and Russell T. McCutcheon 2000: <i>Guide to the Study of Religion</i>. London &amp; New York, NY: Cassell. 140-153.</p> <p>Boyarin, Daniel. "Gender." in <i>Critical Terms for Religious Studies</i>. ed. Mark C. Taylor. Chicago: Chicago University Press, 1998. 117-135.</p> <p>Fonrobert, Charlotte Elisheva. "Gender Identity in Halakhic Discourse." &lt;<a href="http://jwa.org/encyclopedia/article/gender-identity-in-halakhic-discourse">http://jwa.org/encyclopedia/article/gender-identity-in-halakhic-discourse</a>&gt;</p> <p><b>Part 3: Film:</b> The Tribe: An Unauthorized, unorthodox history of the Jewish people and the Barbie doll. 18 minutes Available at the Carleton Library if you miss this class: <a href="https://catalogue.library.carleton.ca:443/record=b3254239~S9">https://catalogue.library.carleton.ca:443/record=b3254239~S9</a></p>	<p>"Jewish Lady Gaga Parody – Chagaga!!" Youtube: <a href="https://www.youtube.com/watch?v=ia_SAGMBzyw">https://www.youtube.com/watch?v=ia_SAGMBzyw</a></p> <p>The Maccabeats, BURN <a href="http://youtu.be/vbec3WSPanw">http://youtu.be/vbec3WSPanw</a></p>
<p><b>Jan 12 Class 2</b></p> <p>Bring a Hebrew Bible to class (or Old Testament if you don't own one) or print out Bible chapters from Internet</p> <p>Practice quiz online available</p>	<p><b>Part 1: Hebrew Bible: Gendered Texts</b> Hebrew Bible: Genesis Chap 1-3</p> <p>Trible. "Eve and Adam: Genesis 2-3 Reread". In Christ, Carol P., and Judith Plaskow. 1979. <i>Womanspirit rising: a feminist reader in religion</i>. San Francisco: Harper &amp; Row. 74-81</p> <p>Hebrew Bible: Deuteronomy 6</p> <p><b>Part 2: Gendered Readings Hebrew Bible</b> Hebrew Bible: Deut 22</p> <p>Frymer-Kensky, Tikva. "The Bible and Women's Studies", in Frymer-Kensky, Tikva Simone. 2006. <i>Studies in Bible and Feminist Criticism</i>. Philadelphia, PA: Jewish Publication Society. 16-39.</p> <p>Eilberg-Schwartz, Howard. "Unmanning Israel" in Eilberg-Schwartz, Howard. 1994. <i>God's Phallus and other Problems for Men and Monotheism</i>. Boston: Beacon Press. 165-183.</p>	<p>Know nothing about the Hebrew Bible? See Origins: <a href="http://www.myjewishlearning.com/texts/Bible/Origins_of_the_Bible.shtml">http://www.myjewishlearning.com/texts/Bible/Origins_of_the_Bible.shtml</a></p> <p>Bible 101 <a href="http://www.myjewishlearning.com/texts/Bible/Bible_101.shtml">http://www.myjewishlearning.com/texts/Bible/Bible_101.shtml</a></p> <p>Intro to Women in the Bible: <a href="http://www.myjewishlearning.com/beliefs/Issues/Gender_and_Feminism/Traditional_Views/Biblical.shtml">http://www.myjewishlearning.com/beliefs/Issues/Gender_and_Feminism/Traditional_Views/Biblical.shtml</a></p> <p>Lefkovitz, Lori H. <i>In Scripture: The First Stories of Jewish Sexual Identities</i>. Lanham, Md: Rowman &amp; Littlefield Publishers, 2010. *ebook ordered</p> <p>Ackerman, Susan. 2003. "Digging up Deborah: recent Hebrew Bible scholarship on gender and the contribution of archaeology." <i>Near Eastern Archaeology</i> 66, no. 4: 172-184.</p>

<p><b>Jan 19 Class 3</b></p> <p>Bring a Hebrew Bible to class</p> <p>Workshop Director(s): Crossdressing in Hebrew Bible and Rabbinic Sources</p> <p>Workshop Director: Rabbinic Judaism &amp; Patriarchy</p>	<p><b>Part 1: Hebrew Bible: God Language / Gendered Divinity</b> Gross, Rita. "Female God Language in a Jewish Context." In <i>Womanspirit Rising: A Feminist Reader in Religion</i>, edited by Carol P. Christ and Judith Plaskow, San Francisco: Harper &amp; Row, 1979. 167-173.</p> <p>Eilberg-Schwartz. "A Masculine Critique of a Father God", "A Masculine Critique of a Father God", <i>Tikkun</i>; September 1, 1995; 58-62.</p> <p>Hebrew Bible: Psalm 104, Isaiah 45</p> <p><b>(45 minute) Workshop: Part 2: Cross Dressing and Drag in the Hebrew Bible and Rabbinic Commentary</b> Hebrew Bible: Deuteronomy 22:5</p> <p>Talmud: Nazir 59a <a href="http://www.come-and-hear.com/nazir/nazir_59.html">http://www.come-and-hear.com/nazir/nazir_59.html</a></p> <p><b>Part 3: Rabbinic Judaism: Patriarchy</b> Peskowitz, Miriam. "Patriarchy's Ordinarity." <i>Spinning Fantasies: Rabbis, Gender, and History</i>. Berkeley, University of California Press, 1997. 27-48. Hauptman, Judith. "Relations between the Sexes", in Hauptman, Judith. 1997. <i>Rereading the Rabbis: a Woman's Voice</i>. Boulder, Colo: Westview Press. 30-59.</p>	<p>Why is God Language an issue? <a href="http://www.myjewishlearning.com/beliefs/Theology/God/Modern Views/Feminist Critique/God Language and Liturgy.shtml">http://www.myjewishlearning.com/beliefs/Theology/God/Modern Views/Feminist Critique/God Language and Liturgy.shtml</a></p> <p>Umansky, Ellen M "Finding God: Women in the Jewish Tradition". <i>Cross Currents</i>, 41 no 4 Wint 1991-1992, p 521-537 <i>Tikva Frymer-Kensky, "The Wanton Wife of God,"</i> ch. 12 of <i>In the Wake of the Goddesses</i> (New York: Free Press, 1992), 144-52.</p> <p><i>Labovitz Gender Segregation in Rabbinic Law – Yichud</i> (research summary) 1-4 <a href="http://www.brandeis.edu/projects/fs/judaism/juda-essays/juda-ess-yichud.pdf">http://www.brandeis.edu/projects/fs/judaism/juda-essays/juda-ess-yichud.pdf</a></p> <p>Keshet Online: <a href="http://www.keshetonline.org/transects/cross-dressing-and-drag/">http://www.keshetonline.org/transects/cross-dressing-and-drag/</a> (follow links to explore –especially traditional rabbinic commentary; read activist commentary as contemporary primary source)</p>
<p><b>Jan 26 Class 4</b></p> <p><b>Workshop Director: Man Constructed</b></p> <p><b>Workshop Director: Gender Constructed</b></p>	<p><b>Part 1: Man Constructed</b> Satlow, Michael L. "Try To Be A Man,' The Rabbinic Construction Of Masculinity." <i>Harvard Theological Review</i>, 89 no 1 Ja 1996, p 19-40.</p> <p><b>Part 2: Rabbinic Judaism: Woman Constructed</b> Baskin, Judith. "Distinguishing Differences: The Otherness of Women in Rabbinic Literature", in <i>Midrashic Women: Formations of the Feminine in Rabbinic Literature</i>. Hanover and London: University Press of New England, 2002. 13-43.</p> <p><b>Part 3: Sex / Gender Constructed</b> Gray, Hillel. "Not judging by appearances: the role of genotype in Jewish law on Intersex Conditions." <i>Shofar</i> 30.4 (2012): 126-148. <i>Academic OneFile</i>. Web. 25 Nov. 2014.</p> <p>"Regulating the Human Body: Rabbinic Legal Discourse and the Making of Jewish Gender," in <i>Cambridge Companion to Rabbinic Literature</i>, ed. by C. Fonrobert and M. Jaffee (Cambridge University Press, 2007)</p>	<p>Transition from Temple to Rabbinic Judaism: See <a href="http://www.myjewishlearning.com/history/Ancient and Medieval History/539 BCE-632 CE/Palestine Under Roman Rule/Judaism after the Temple.shtml">http://www.myjewishlearning.com/history/Ancient and Medieval History/539 BCE-632 CE/Palestine Under Roman Rule/Judaism after the Temple.shtml</a> Recommended: I got Tefillin <a href="http://www.youtube.com/watch?v=t_c6K1AnxAU&amp;feature=related">http://www.youtube.com/watch?v=t_c6K1AnxAU&amp;feature=related</a> Kessler, G. (2005). Let's cross that body when we get to it: Gender and ethnicity in rabbinic literature. <i>Journal of the American Academy of Religion</i>, 73(2), 329-359.</p>

<p><b>Feb 2 Class 5</b></p> <p>Workshop Directors: Hebrew Chronicles</p>	<p><b>Part 1: Gender and Medieval Judaism</b> <b>Roundtable:</b> Read one, you will be asked to join a group to present the reading to the other groups who did not read it and post your notes on CU Learn (participation marks –if absent contact Prof for makeup assignment). Choice of Skinner, Navas, Tartakoff,</p> <p>Skinner, P. Gender, memory and Jewish identity: reading a family history from medieval southern Italy. <i>Early Medieval Europe</i>, 13. 2005. 277–296.</p> <p>Navas, “Female Bodies in Medieval Jewish Manuscripts”, <i>Nashim: A Journal of Jewish Women’s Studies &amp; Gender Issues</i> 12. 2006. 39-56.</p> <p>Tartakoff, Paola. "Jewish Women and Apostasy in the Medieval Crown of Aragon, c. 1300–1391." <i>Jewish History</i> 24. 2010. 7-32.</p> <p><b>Part 2: Workshop: Medieval Judaism: Martyrdom and Gender:</b> Chazan, Robert. “Appendix S”, (Primary Source), in <i>European Jewry and the First Crusade</i>. Berkeley: University of California Press. 1996. 225-242</p>	<p>Know nothing about medieval Judaism? <a href="http://www.myjewishlearning.com/history/Ancient%20and%20Medieval%20History/632-1650.shtml">http://www.myjewishlearning.com/history/Ancient and Medieval History/632-1650.shtml</a></p> <p>Medicine in Judaism: <a href="http://www.myjewishlearning.com/practices/Ethics/Our%20Bodies/Health%20and%20Healing/Medicine%20and%20Healing.shtml">http://www.myjewishlearning.com/practices/Ethics/Our Bodies/Health and Healing/Medicine and Healing.shtml</a></p> <p>Converting to other religions during Medieval period <a href="http://www.myjewishlearning.com/life/Life%20Events/Conversion/History/Middle%20Ages.shtml">http://www.myjewishlearning.com/life/Life Events/Conversion/History/Middle Ages.shtml</a></p> <p>Martyrdom: <a href="http://www.myjewishlearning.com/life/Life%20Events/Death%20and%20Mourning/About%20Death%20and%20Mourning/Attitudes/Martyrdom.shtml">http://www.myjewishlearning.com/life/Life Events/Death and Mourning/About Death and Mourning/Attitudes/Martyrdom.shtml</a></p> <p>Suicide: <a href="http://www.myjewishlearning.com/life/Life%20Events/Death%20and%20Mourning/Contemporary%20Issues/Suicide.shtml">http://www.myjewishlearning.com/life/Life Events/Death and Mourning/Contemporary Issues/Suicide.shtml</a></p>
<p><b>Feb 9 Class 6</b></p> <p>Workshop Directors: Part 1 &amp; 2</p>	<p><b>Workshop: CASE STUDY Blood Libel</b> TEXTBOOK Hsia, R. Po-chia. <i>Trent 1475: Stories of a Ritual Murder Trial</i>. 1-131</p> <p><b>Part 1: to chapt 7</b></p> <p><b>Part 2: chapt 7 - end</b></p> <p><b>Part 3: Lillith: Case Study: Rogue Female</b> online collection of primary and secondary sources: <a href="http://jewishchristianlit.com/Topics/Lilith/lilith.html">http://jewishchristianlit.com/Topics/Lilith/lilith.html</a> Because today is a heavy reading day, you are not responsible for reading these primary sources. However, they are fun and interesting! You may respond to them in any assignment. I recommend primary sources in each of the following sections (most are simply a few sentences): Ancient Sources, Her Role in Jewish Mysticism, In Folklore and Traditional Literature</p>	

<p><b>Feb 23 Class 7</b></p> <p>Workshop Director: Part 2: Case Study: Modern Gender Transgressio n</p> <p>Workshop Director: Part 3: Race and Gender</p>	<p><b>Part 1: Modernity, Gender and Identity:</b> Hyman, Paula, "1946-Gender and the Shaping of Modern Jewish Identities." <i>Jewish Social Studies</i> - Volume 8, Number 2/3, Winter/Spring 2002 (New Series). 153-161.</p> <p><b>Part 2: Case Study: Early Modern Gender Transgression</b> Lewis, Justin Jaron. "'EYDELE, THE REBBE'." <i>Journal of Modern Jewish Studies</i> 6.1 2007. 21-40.</p> <p><b>Part 3: Race and Gender</b> Gilman, Sander. "The Jewish Murderer: Jack the Ripper, Race, and Gender." in <i>The Jew's Body</i>. New York: Routledge. 1991. 104-127.</p>	<p>Modern Jewish History <a href="http://www.myjewishlearning.com/history/Modern%20History/Modern%20History%20101.shtml">http://www.myjewishlearning.com/history/Modern History/Modern History 101.shtml</a></p> <p>Jewish ethnic diversity <a href="http://www.myjewishlearning.com/beliefs/Theology/Who_is_a_Jew/Types_of_Jews/Ethnic_Diversity.shtml">http://www.myjewishlearning.com/beliefs/Theology/Who is a Jew/Types of Jews/Ethnic Diversity.shtml</a></p> <p>Pellegrini, Ann, "Interarticulations: Gender,Race, and the Jewish Women Question." <i>Judaism Since Gender</i>. Ed. Miriam Peskowitz and Laura Levitt. New York/ London: Routledge, 1997. 49-55.</p>
<p><b>March 2 Class 8</b></p> <p>Workshop Director: Part 1: Women of the Wall</p>	<p><b>Contemporary Debates / Controversies</b></p> <p><b>Part 1: Women of the Wall:</b> 60 minutes Film: Women and the Wall: <b>(258840)</b> 31 min, 1999</p> <p>Joseph, Norma Baumel. "Shema B'Koloh: On Listening to Women's Voices in Prayer." <i>Women of the Wall: Claiming Sacred Ground at Judaism's Holy Site</i>. Phyllis Chesler and Rivka Haut, Eds. Woodstork Vermont: Jewish Lights Publishing. 2003. 288-309.</p> <p><b>Part 2: Gay and Orthodox in Israeli Film</b> Film: And Thou Shalt Love 28 mins Flm: Say Amen 65 mins</p> <p>Padva, Gilad. "Gay martyrs, Jewish saints, and infatuated yeshiva boys in the new Israeli religious queer cinema" <i>Journal of Modern Jewish Studies</i> 10.3. 2011. 421-38.</p>	<p>Charme, Stuart. "The Political Transformation of Gender Traditions at the Western Wall in Jerusalem", <i>Journal of Feminist Studies in Religion</i>, 5-34</p> <p>Web Site: Women of The Wall <a href="http://womenofthewall.org.il/">http://womenofthewall.org.il/</a></p>

<p><b>March 9 Class 9</b></p> <p>Workshop Directors: Part 3: Theorizing Nidah</p>	<p><b>Part 1: FILM: Purity</b> 63 min 2002</p> <p><b>Part 2: Theorizing Nidah:</b> Steinberg, Johnah. "From a "Pot of Filth" to a "Hedge of Roses" (And Back): Changing Theorizations of Menstruation in Judaism" <i>Women, Gender, Religion: A Reader</i>. Elizabeth Castelli, Ed. New York: Palgrave. 2001. 369-388.</p> <p>Eilberg-Schwartz, Howard. "Menstrual Blood, Semen, and Discharge: The Fluid Symbolism of the Human Body." In <i>The Savage in Judaism: An Anthropology of Israelite Religion and Ancient Judaism</i>, 177-194. Bloomington and Indianapolis: 1990.</p> <p>Ruttenberg, Danya. "Blood Simple: Transgender Theory Hits the Mikveh," in <i>Yentl's Revenge: The Next Wave of Jewish Feminism</i>. Rutterberg, Danya (ed.). Seattle, WA: Seal Press, 2001. 77-87.</p> <p><b>Part 3: Feminism and Nidah: Adler Recants</b> Adler, Rachel. "Tumah and Tahara" in <i>The Jewish Woman</i>, ed. E. Koltun New York : Schocken Books. 1976. 63-71.</p> <p>Adler, Rachel. "In Your Blood, Live: Re-visions of a Theology of Purity," in <i>Lifecycles 2: Jewish Women on Biblical Themes in Contemporary Life</i>, ed. Debra Orenstein and Jane Rachel Litman, Jewish Lights, 1997. 197-206.</p>	<p>Nidah: <a href="http://www.myjewishlearning.com/life/Sex_and_Sexuality/Jewish_Approaches/Prohibited_Sexual_Relationships/Niddah.shtml">http://www.myjewishlearning.com/life/Sex_and_Sexuality/Jewish_Approaches/Prohibited_Sexual_Relationships/Niddah.shtml</a></p> <p>Meacham, Tirzah. "An Abbreviated History of the Development of Jewish Menstrual Laws." in <i>Women and Water; Menstruation in Jewish Life and Law</i>, ed. by R. Wasserfal, USA: Brandeis University Press, 1999. 23-29.</p> <p>Wenger, Beth S. "Mitzvah and Medicine: Gender, Assimilation, and the Scientific Defense of "Family Purity" <i>Jewish Social Studies</i> 5. 1998-1999, 177-202</p> <p>Charnow, Sally. "Seasons of the Soul:Context and Meaning in an Orthodox Girls High School." <i>Jewish Folklore and Ethnology Review</i>. 12. 1990. 17-20.</p> <p>Kaufman Experiencing Hasidism Newly Orthodox Women's Perspectives on Sexuality and Domesticity</p> <p>Myers, Jody, and Litman, Rachel. "The Secret of Jewish Femininity: Hiddenness, Power, and Physicality in the Theology of Orthodox Women in the Contemporary World," in <i>Gender and Judaism: The Transformation of Tradition</i>, ed. T.M. Rudavsky, New York University Press, 1995. 51-77</p> <p>Cicurel, Inbal E. "The Rabbinate Versus the Israeli (Jewish) Women: The Mikveh as a Contested Domain." <i>Nashim: A Journal of Jewish Women's Studies and Gender Issues</i> 3, 2000.</p> <p>Hartman, Tova. "The Hands of Rabbis Orthodox Women and Niddah" <i>Feminism encounters traditional Judaism: resistance and accommodation</i>. Waltham, Mass: Brandeis University Press. 2007. 81-98</p>
---	---	---

<p><b>March 16 Class 10</b></p> <p>Workshop Directors: Part 1: Gendered Stereotypes: Jewish mother, JAP, Feminine Jewish Male</p> <p>Workshop Director: Circumcision</p> <p>Workshop Director: Gender and Worship</p>	<p><b>Part 1: Gendered Stereotypes</b> Riv-Ellen Prell. "The Jewish American Princess: Detachable Ethnicity, Gender Ambiguity, and Middle Class-Anxiety". <i>Fighting to Become Americans</i>, Boston: Beacon Press. 1999. 177-208.</p> <p>Class participation: Bring JAP, Jewish mother, Jewish men jokes to class.</p> <p><b>Part 2: Body Parts</b> Weissler. "Mitzvot Built into the Body Tkhines for Niddah Pregnancy and Childbirth in People of the Body" in Eilberg-Schwartz, Howard. 1992. <i>People of the body: Jews and Judaism from an embodied perspective</i>. Albany, N.Y.: State University of New York Press. 101-115.</p> <p>Gilman. "Decircumcision the First Aesthetic Surgery" in Eilberg-Schwartz, Howard. 1992. <i>People of the body: Jews and Judaism from an embodied perspective</i>. Albany, N.Y.: State University of New York Press. 201-210</p> <p><i>Silverman, Eric Kline. "Circumcision and Masculinity: Motherly Men or Brutal Patriarchs?"</i> in Brod, Harry, and Shawn Israel Zevit. <i>Brother keepers: new perspectives on Jewish masculinity</i>. Harriman, Tenn: Men's Studies Press. 2010. 34-46</p> <p><b>Part 3: Part 3: Feminist Voices on Gender and Worship</b> Pages 61- 80 required. Read whole article (61-103) if time permits. (primary source) Rachel Adler, <i>Engendering Judaism: An Inclusive Theology and Ethics</i> (Philadelphia and Jerusalem: The Jewish Publication Society, 1998), chapter 3, "And Not Be Silent: Toward Inclusive Worship," 61-103</p> <p><b>(primary source) WHO'S BLESSING WHOM?: TRANSCENDENCE, AGENCY, AND GENDER IN JEWISH PRAYER</b>, by Lois C. Dubin. <a href="http://www.crosscurrents.org/dubin.htm">http://www.crosscurrents.org/dubin.htm</a></p>	<p>Weissler, Chava. Introduction <i>Voices of the matriarchs listening to the prayers of early modern Jewish women</i>. Boston, Mass: Beacon Press. 1998. 3-35</p> <p>Riv-Ellen Prell. <i>Fighting to Become Americans</i>, Boston: Beacon Press. 1999</p> <p>Judaism and Circumcision: <a href="http://www.jewishvirtuallibrary.org/jsource/Judaism/circumcision.html">http://www.jewishvirtuallibrary.org/jsource/Judaism/circumcision.html</a></p> <p>Jewish Mother <a href="http://www.myjewishlearning.com/life/Relationships/Parents_and_Children/Jewish_Mother_Stereotype.shtml">http://www.myjewishlearning.com/life/Relationships/Parents_and_Children/Jewish_Mother_Stereotype.shtml</a></p> <p>Jewish Stereotypes Television 1990s <a href="http://www.myjewishlearning.com/culture/2/Film/television/TV_1990s/gender-stereotypes.shtml">http://www.myjewishlearning.com/culture/2/Film/television/TV_1990s/gender-stereotypes.shtml</a></p> <p>Gendered Stereotypes about Jews in the US <a href="http://jwa.org/encyclopedia/article/stereotypes-in-united-states">http://jwa.org/encyclopedia/article/stereotypes-in-united-states</a></p> <p>Feminist Influences on Liturgy: Reform Judaism in Israel <a href="http://opensiddur.org/research/feminist-influences-on-jewish-liturgy-the-case-of-israeli-reform-prayer-by-dalia-marx/">http://opensiddur.org/research/feminist-influences-on-jewish-liturgy-the-case-of-israeli-reform-prayer-by-dalia-marx/</a></p>
---	---	--

<p><b>March 23 Class 11</b></p> <p>Workshop Directors: Part 1: Orthodox Bodies</p> <p>Workshop Director Part 2: Judaism and Homosexuality</p>	<p><b>Part 1: Orthodox Bodies: Body Image, Dress and Modesty</b></p> <p>Hartman, Tova. "Modesty and the Religious Male Gaze." <a href="#">Feminism Encounters Traditional Judaism: Resistance and Accommodation</a>. Waltham: Brandeis University Press, 2007. 45-67.</p> <p>BODY IMAGE DRESS JOFA JOURNAL Fall 2009 Read a selection of articles to discuss in class (your choice, read at least 2)</p> <p><b>Part 2: Judaism and Homosexuality</b> Schnoor, R. F. "Being gay and Jewish: Negotiating intersecting identities." <i>Sociology of Religion</i>, 67,2006. 43-60.</p> <p><b>Film: Eyes Wide Open 91 minutes</b></p>	<p>Modesty: <a href="http://www.myjewishlearning.com/practices/Ethics/Our_Bodies/Clothing/Modesty.shtml">http://www.myjewishlearning.com/practices/Ethics/Our_Bodies/Clothing/Modesty.shtml</a></p> <p>(primary source, Chabad) <a href="http://www.chabad.org/library/article_cdo/aid/1317275/jewish/Modesty.htm">http://www.chabad.org/library/article_cdo/aid/1317275/jewish/Modesty.htm</a></p> <p>(primary source, Orthodox Union) <a href="http://www.ou.org/jewish_action/07/2013/a-modest-proposal-how-tzniut-liberates-and-enriches/">http://www.ou.org/jewish_action/07/2013/a-modest-proposal-how-tzniut-liberates-and-enriches/</a></p> <p>Jewish Clothing <a href="http://www.myjewishlearning.com/practices/Ethics/Our_Bodies/Clothing.shtml">http://www.myjewishlearning.com/practices/Ethics/Our_Bodies/Clothing.shtml</a></p> <p>NYT Review Eyes Wide Open <a href="http://www.nytimes.com/2010/02/05/movies/05eyes.html?_r=0">http://www.nytimes.com/2010/02/05/movies/05eyes.html?_r=0</a></p> <p>Trembling Before God, FILM</p>
<p><b>March 30 Class 12</b></p> <p>Workshop Directors: Part 2: Lesbians and Judaism</p> <p><b>Last day of class</b></p>	<p><b>Part 1: Keep Not Silent (263300) Color; Sound; 52 min Year 2004</b></p> <p><b>Part 2: Judaism and Lesbians</b></p> <p>FULL TEXT Labovitz Female Homoerotic Sexual Activity Sources 1-8 <a href="http://www.brandeis.edu/projects/fse/judaism/juda-essays/juda-ess-femhomoeroticism.pdf">http://www.brandeis.edu/projects/fse/judaism/juda-essays/juda-ess-femhomoeroticism.pdf</a></p> <p>FULL TEXT Alpert Challenging Male Female Complementarity Jewish Lesbians and the Jewish Tradition People of the Body 361-378</p>	<p>Abrams, Ruth. "Lesbians." Tikkun 11:1 (Jan/Feb 1996) 3.</p> <p>Balka, Christie and Andy Rose, eds. <i>Twice Blessed: On Being Lesbian, Gay, and Jewish</i>. Boston: Beacon, 1989.</p> <p>Beck, Evelyn T., ed. <i>Nice Jewish Girls: A Lesbian Anthology</i>. Boston: Beacon Press, 1989.</p>

## **DESCRIPTION OF ASSIGNMENTS**

General Grade Rubric (see each assignment for specific expectations)

A+	Exceeds expectations in terms of comprehension, analysis, argument, original insight
A-/A range	Excellent comprehension, analysis, argument AND original insight.
B range	Very good comprehension of material, analysis, argument OR original insight. A typical B paper is a solid summary of the material with no problems with comprehension or expression.
C range	Good comprehension and complete but may include some weaknesses in comprehension or expression.
D range	Minimally satisfactory in terms of comprehension and expression but still complete.
F	Late without medical excuse, Incomplete or inadequate comprehension

**PARTICIPATION: OPTION A & B: Participation includes attendance, coming to class prepared to discuss the readings, thoughtful contributions to class discussions, in-class work**

### **WORKSHOP DIRECTOR: OPTION A**

**Details: Workshop Directors may lead solo, but it is recommended that you work together in groups of 2-4. You are graded individually.**

- Your goal is to generate a lively class discussion. This is NOT a presentation.
- Be careful of time management. Determine how much time you have for your segment and what you need to cover so that the majority of the segment the class is talking and not you.
- Introduce material for discussion (quickly!) with attention to organizing material and making sure major concepts and issues are covered.
- Invite students to participate in the discussion. Ask questions that encourage thoughtful, critical discussion.
- Strongly recommended: include activity other than class wide discussion for group: break into smaller groups, role playing, game, brainstorming, show film clip, debate, questions, etc.
- You may share directing the workshop with another student. It is your responsibility to coordinate your roles.
- Prepare handout, arrange printing, post on CULearn (I will print it for you if you email it to me by Thursday the week before, otherwise print enough copies for class). Handout should include quotes with page numbers, links to any relevant outside material and anything else you think will make leading your class discussion more lively. Note that your grade depends significantly on this handout because it will demonstrate your research and thinking.
- If you are absent with a medical note on the day you are presenting you will need to replace your workshop direction with a 4-5 page essay. Consult with the professor on topic and sources to use. If you are absent without a medical note you cannot replace the assignment.

### **GRADING RUBRIC:**

- A:** Excellent leadership, begins with solid introduction and introduces required resources for today's discussion. Elicits discussion, encourages other students to rise to occasion, major issues discussed. Introduces and integrates additional outside materials to enhance discussion. Superior handout demonstrates extra outside research. Includes creative ways of covering material. Demonstrates consultation and teamwork with other students leading discussion that day.
- B:** Strong leadership, begins with solid introduction and introduces required resources for today's discussion. May spend too much time talking, not enough thought into getting other students to speak but generally manages discussion well. Strong handout has good examples, quotes, citations. Covers major issues. May include outside research and additional resources and may integrate them.
- C:** Satisfactory leadership: Either relies too much on class or does not let class speak sufficiently. May misunderstand or miss one or two points. Handout may have few errors. Outside research and additional resources are poorly integrated or weak.
- D:** Minimally satisfactory. Weakness in leading discussion, preparation, comprehension.

**F:** Unsatisfactory: Unprepared, incomplete or no handout, incomplete citations for handout, misunderstanding major issues, evidence of not having read all readings. Professor may step in.

### READING RESPONSE: OPTION A

**Label your Reading Response according to the # of Responses you have handed in plus date and topic.**

**Length:** 1-2 pages

**Due:** Due at the beginning of class except on the day when you lead class discussion. On days you direct the workshop you may hand them in at the next class. If you are absent and cannot hand in your Reading Response you may write a short essay (3-4 pages) to replace it. See late penalty below:

**Late penalty:** *late Reading Responses are not normally accepted because they are designed to prepare you for participating in the class discussion. Replace with a short essay (3-4 pages) by next class with a 10% late penalty. Reading Responses that are more than one week late may be accepted with a late penalty, discuss it with the professor as soon as you see that the work will be late to address the issue.*

**Research:** Outside research is not recommended for Elements 1 as you should be focusing on course materials. You may wish to bring in relevant sources for Element 2. Outside research is required for Element 3.

**When there are multiple readings:** *When there are multiple readings complete one central argument or key question for each reading up to a maximum of three readings (your choice of readings).*

### Elements:

1. **CENTRAL ARGUMENT** Demonstrate your comprehension of the readings by being able to quickly summarize what the reading is about: central argument, major questions, key points, major themes. You should be able to do this in one paragraph per reading. (Strong Central Arguments focus in on major issues and give key examples) This should be approximately  $\frac{1}{2}$  -  $\frac{2}{3}$  of your reading response. Don't know where to start? A strong reading response **might** take the following form: Author x, addresses the problem y or responds to z, by arguing \_\_\_\_\_. Author x builds his/her argument by \_\_\_\_\_ (give specific examples that illustrate argument).  
**OR KEY QUESTIONS:** Ask 2 questions for each different reading. Each question should elicit a thoughtful class discussion. Include, in note form, key points and quotes with page numbers to answer each question. Strong questions will be answered by delving into the text. Weak questions will elicit opinions. **You may do a mixture of key questions or central arguments as long as each reading (up to 3) is covered.**
2. **CRITICAL RESPONSE:** Demonstrate your ability to reason through the material and make connections. Explore one theme, argument, or analysis you want to discuss further –this might be because you have insight into this issue from other readings or courses you have studied or you have a problem with the argument and want to critique it. Is the text accurate, well argued, biased? Why? Why is the author's argument important / significant? What does it contribute to the study of religion, Jewish studies, Judaism and gender? Do not tell me it is interesting or well written. If it wasn't interesting and well written, I wouldn't have assigned the reading. Argue your case with specific examples. **THIS IS NOT A BOOK REVIEW OR SUBJECTIVE RESPONSE.** This should be approximately  $\frac{1}{3}$  -  $\frac{1}{2}$  of your reading response not counting the outside resource. Don't know where to start? A strong critical response **might** take the following form: This week's reading focus in on the theme/question x. X is significant to the study of Y because \_\_\_\_\_. While author a argues \_\_\_\_\_, authors b and c. construct the problem differently. Illustrate the different approaches and examine the significance of similarities / dissonances. Put the question in a larger context: This issue is complicated by \_\_\_\_\_ (a relevant reading from another week or something you read in another class). Concluding thought.
3. **OUTSIDE RESOURCE:** One outside resource to share with class (POST online on CU LEARN before class): Every outside resource must include a way to find that source (i.e. link, bibliographic entry), a short description of the source (1-2 sentences), and a quick explanation of why relevant for students of this course (1-2 sentences). Suggestions: *Easiest & fastest: something to add to the class online bibliography:* One annotated bibliographic entry for a relevant book, book chapter, essay, or article. *Better: something for class to discuss/see in class today:* Summary and copy of newspaper article, selection of relevant historical details, annotated image, or film clip that is relevant to this week's themes.

**Grading Rubric:**

- Your grade will be based on all 3 elements. However, note that element the Critical Response is key to receiving a grade above a B since it best allows you to demonstrate critical thinking and original insight.
- At the end of the course I will verify that you have posted your outside contribution to Web CT. Students who have not posted all outside resources or who have consistently posted them late will lose marks.

**POP QUIZZES: OPTION B**

Pop quizzes test that you have read the readings assigned for that day and understood them. Typical questions ask broad thematic or overview questions, ask you to define major concepts, or give examples from the readings. You are not required to memorize dates or minor details. Each quiz is worth 5% of your final grade for a total of 25%. There will be 6 pop quizzes throughout the semester. The lowest grade for one will be dropped. If you are absent with a medical note you will be required to write a 2-3 page essay on the readings for that day to replace the quiz. It is due the next class. If you are absent without a medical note or miss the quiz due to being late you cannot replace the quiz. Take the practice test to gain confidence on how to prepare readings.

**TAKE HOME MIDTERM: OPTION B**

- Value: 30%
- Due: Feb 22, Midnight
- Submit online through CU Learn
- Based on lectures, guest lectures, films, required readings.
- No outside research permitted.
- Based on 1<sup>st</sup> half of course.
- 8-10 pages, double spaced, 11 point standard font like Times New Roman.
- Late take-home send by email as soon as possible with explanation. Late penalty is 10% per day.

**TAKE HOME FINAL EXAM: OPTION A (MAY COMPLETE INDEPENDENT PROJECT INSTEAD) OR OPTION B**

- Value: 35%
- Due: April 23
- Submit Online through CU Learn
- No outside research permitted.
- Based on lectures, guest lectures, films, required readings. Emphasis on 2<sup>nd</sup> half of course.
- 10-12 pages, double spaced, 11 point standard font like Times New Roman.
- Late take-home send by email as soon as possible with explanation. Late penalty is 10% per day.

**INDEPENDENT PROJECT: OPTION A (MAY COMPLETE TAKE HOME FINAL INSTEAD)**

- Value: 35%
- Due: April 23
- Submit Online through CU Learn
- Outside Research required & must use required readings.
- Minimum 5 outside scholarly sources plus relevant required readings. Recommended for an A paper 8+ outside sources.
- 10-12 pages, double spaced, 11 point standard font like Times New Roman
- Develop topic and format in consultation with Professor. Creative formats permitted.
- Send by email as soon as possible with explanation. Late penalty is 10% per day.

**Things you need to know:**

**Contact me :** The best way to reach me is through email [deidre.butler@carleton.ca](mailto:deidre.butler@carleton.ca) or office hours. Should you email or come see me? Short questions that can be answered quickly can always be asked in email. But if your

question requires more than a quick response you'd be better off coming to see me in person. I am happy to make appointments outside of office hours. Please email me to make an appointment. Although I usually check email daily, I may not do so on weekends and it may take 2-3 days during busy periods. Please put your full name and course number in the subject heading.

**Sources:** Assignments specify what types of sources are appropriate and expected for a given task. These guidelines are aimed at detecting plagiarism, preventing students from exclusively relying on faulty and/or suspect Internet research, and promoting the use of the range of types of scholarly sources that are standard for university level research. Any assignment which does not use the required sources does not meet the requirements of the assignment and will receive a failing grade.

#### **Citations:**

**Learn About plagiarism:** It is the responsibility of every student to know what constitutes plagiarism and avoid it. There is a great deal of information about what plagiarism is and how to avoid it on the Carleton university Library web site and class web site.

***Failure to cite sources is a form of plagiarism. Please see the University regulations below.***

Check for plagiarism in your own work: Re-read all written assignments to ensure that they include proper citations for quotes and paraphrases and do not too closely paraphrase the original text when you put material in your own words. See the web site for links to online guides about paraphrasing. You may always contact me and ask my opinion about your work. It is always safer to have an extra citation that perhaps is not absolutely necessary than to be missing one. When in doubt, cite.

**Style:** The Religion program's standard style is the Chicago Manual of Style (humanities style with footnotes).

**List of Works Cited:** Always include a list of works cited at the end of the assignment. Works Cited include only those sources you have cited/quoted.

**Submitting work protocol:** Assignments must be handed in at the beginning of class on the day that they are due.

**Late policy:** The late policy of this class is designed to be fair to students who handed their work in on time. Late assignments will be penalized at a rate of one grade per class meeting (i.e. a B will be a B- if it handed in by the beginning of the next class meeting) unless they are accompanied by a signed medical excuse. Assignments will not be accepted after the graded assignment is returned to the class.

**Rough drafts:** I am happy to review and comment on rough drafts that are submitted by email a minimum of 7 days before an assignment is due. I will return it to you with comments. In order to receive credit for the effort of doing a rough draft, always submit the rough draft (print if necessary) with my comments. Doing a rough draft will also count towards your participation grade.

**Absent from class and require accommodation to submit work late:** Do not simply email the original assignment. You must explain why you need accommodation (email is fine or speak to me during office hours) as soon as possible and provide the documentation required by university regulations. If you may replace the assignment, what you should do next depends on the assignment missed and the arrangement made with the professor.

**See assignment descriptions for details.**

#### **What's the best way to succeed in this class (or any other)?**

**Attendance:** Your high school teachers may have told you "no one will be making you go to class when you go to university!" but that's only part of the story. Students who have excellent attendance do much better than students who miss a class here and there. You are expected to attend each and every class, the same way you are expected to be present for every shift at a job. You are rewarded twice for every class you attend: First by being there and learning, exploring and reinforcing the content for that day so that you will succeed in assignments and exams. Second, through participation and attendance marks. Make getting to class each and every day a priority.

Speak to your professor: Your first instinct might be to be anonymous, but you really do want your professor to learn your name. Whether you are doing well and want to do better, or are having a personal or academic problem and things seem to be spinning out of control; your best course of action is to open the lines of communication. Speak to your professor (and/or TA in large classes) during office hours or make an appointment.

Learn to think like a professor: What does a professor want from you? If the course outline has objectives, look them over. Most professors don't want you to just memorize material, they want you to gain knowledge, improve your skills, and think critically about the material. Why did your professor want you to learn this? Why does this matter? How does it connect to other things I am learning? What fact or step in the argument is missing? Whether you are reading a text, listening to a lecture, studying for an exam or writing an essay always ask "So what? Why does this matter?"

**Things I need to know:**

**(Contact me by email or come speak with me)**

- You don't understand what is expected of you.
- English is not your first language.
- You have a learning disability.
- You are doing poorly in the course and want to improve.
- You don't understand the material.
- You have a problem that is making you do poorly in the course.
- You will be absent

## REGULATIONS COMMON TO ALL HUMANITIES COURSES

### COPIES OF WRITTEN WORK SUBMITTED

Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

### PLAGIARISM

The University Senate defines plagiarism as “*presenting, whether intentional or not, the ideas, expression of ideas or work of others as one’s own.*” This can include:

- reproducing or paraphrasing portions of someone else’s published or unpublished material, regardless of the source, and presenting these as one’s own without proper citation or reference to the original source;
- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another’s data or research findings;
- failing to acknowledge sources through the use of proper citations when using another’s works and/or failing to use quotation marks;
- handing in “*substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.*”

Plagiarism is a serious offence which cannot be resolved directly with the course’s instructor. The Associate Deans of the Faculty conduct a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They can include a final grade of “F” for the course

### GRADING SYSTEM

Letter grades assigned in this course will have the following percentage equivalents:

A+ = 90-100 (12)	B = 73-76 (8)	C - = 60-62 (4)
A = 85-89 (11)	B- = 70-72 (7)	D+ = 57-59 (3)
A- = 80-84 (10)	C+ = 67-69 (6)	D = 53-56 (2)
B+ = 77-79 (9)	C = 63-66 (5)	D - = 50-52 (1)

F	Failure. Assigned 0.0 grade points
ABS	Absent from final examination, equivalent to F
DEF	Official deferral (see “Petitions to Defer”)
FND	Failure with no deferred exam allowed -- assigned only when the student has failed the course on the basis of inadequate term work as specified in the course outline.

Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean.

### WITHDRAWAL WITHOUT ACADEMIC PENALTY

The last date to withdraw from **FALL TERM** courses is **DEC. 8, 2014**. The last day to withdraw from **FALL/WINTER (Full Term)** and **WINTER** term courses is **APRIL 8, 2015**.

### REQUESTS FOR ACADEMIC ACCOMMODATION

You may need special arrangements to meet your academic obligations during the term because of disability, pregnancy or religious obligations. Please review the course outline promptly and write to me with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. You can visit the Equity Services website to view the policies and to obtain more detailed information on academic accommodation at: [carleton.ca/equity/accommodation/](http://carleton.ca/equity/accommodation/)

Students with disabilities requiring academic accommodations in this course must register with the Paul Menton Centre for Students with Disabilities (PMC) for a formal evaluation of disability-related needs. Documented disabilities could include but not limited to mobility/physical impairments, specific Learning Disabilities (LD), psychiatric/psychological disabilities, sensory disabilities, Attention Deficit Hyperactivity Disorder (ADHD), and chronic medical conditions. Registered PMC students are required to contact the PMC, 613-520-6608, every term to ensure that your Instructor receives your Letter of Accommodation, no later than two weeks before the first assignment is due or the first in-class test/midterm requiring accommodations. If you only require accommodations for your formally scheduled exam(s) in this course, please submit your request for accommodations to PMC by **Nov. 7, 2014** for the Fall term and **March 6, 2015** for the Winter term. For more details visit the Equity Services website: [carleton.ca/equity/accommodation/](http://carleton.ca/equity/accommodation/)

### PETITIONS TO DEFER

If you miss a final examination and/or fail to submit a **FINAL** assignment by the due date because of circumstances beyond your control, you may apply a deferral of examination/assignment. If you are applying for a deferral due to illness you will be required to see a physician in order to confirm illness and obtain a medical certificate dated no later than one working day after the examination or assignment deadline. This supporting documentation must specify the date of onset of the illness, the degree of incapacitation, and the expected date of recovery.

If you are applying for a deferral for reasons other than personal illness, please [contact](#) the Registrar’s Office directly for information on other forms of documentation that we accept.

Deferrals of assignments must be supported by confirmation of the assignment due date, for example a copy of the course outline specifying the due date and any documented extensions from the course instructor.

Deferral applications for examination or assignments must be submitted within **5 working days** of the original final exam.

### ADDRESSES: (Area Code 613)

College of the Humanities 520-2809	300 Paterson
Greek and Roman Studies Office 520-2809	300 Paterson
Religion Office 520-2100	2A39 Paterson
Registrar's Office 520-3500	300 Tory
Student Academic Success Centre 520-7850	302 Tory
Paul Menton Centre 520-6608/TTY 520-3937	501 Uni-Centre
Writing Tutorial Service 520-2600 Ext. 1125	4 <sup>th</sup> Floor Library
Learning Support Service 520-2600 Ext 1125	4 <sup>th</sup> Floor Library