

CARLETON UNIVERSITY

College of the Humanities: Religion Program

3840: Judaism and the Body: Food, Sex and Death

Course Delivery: Online on Brightspace and fully asynchronous (Not CULearn see below)

Winter 2021: January 11-April 14

Professor: Dr. Deidre Butler

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Online Office Hours: Online office hours Wednesdays 4:30 -5:30 pm details TBA on what system we will use on Brightspace. Also by appointment for online and telephone appointments at other times.

Course Description:

This 3000 level course explores Jewish life, law, and practice through the bodily experiences of food, sex and death in historical and contemporary perspectives. From kosher bacon to sex work to zombies in Jewish law this course will reflect on the body as a material site of the religious to target key questions around what it means to be human, holiness and the sacred, gender and sexuality, identity, otherness, and community, tradition and authority, and health and wellness.

In religious studies we understand religion as a human phenomenon that we study from critical, historical, and evidence-based perspectives. Jewish bodily practices include ritual observance, commanded and prohibited behaviours, and cultural practices. These practices reflect the diversity of Judaism itself, lived by humans in specific times and places and experienced in particular cultural, social and political contexts. As such we will consider a range of Jewish bodily practices and experiences that are both historical and contemporary.

Key questions include: How does religion construct (and is constructed by) our understandings of the body? What are the central traditional teachings and practices related to food, sex and death? How have Jewish bodily practices developed in response to particular historical and cultural forces? How do the bodily experiences of food, sex and death help us understand Judaism? How does Judaism variously imagine bodies that are hungry, pleased, gendered, transgendered, sexual, desirous, sated, obedient, transgressive, differently abled, well, sick and mortal? How do interpreters of Jewish law respond to scientific and secular cultural developments? How does this theme of the body target questions about what it means to be human, holiness and the sacred, gender and sexuality, identity, otherness, and community, tradition and authority, and health and wellness? How does the body function as both a site of the sacred and the profane as well as the locus of mitzvot (commandment) and sin? What is the relationship between the physical and the spiritual in a body that is understood to be created and commanded by God?

We will explore a wide range of interdisciplinary sources and scholarship including sacred texts, religious law, liturgy, visual art, film, popular culture, recipes, medical texts, as well as scholarly analyses of case studies from Canada and around the world.

There are no prerequisites for the course.

Weekly requirements:

The course is wholly online with modules that are completed on a weekly basis. The modules ask students to engage course materials and content in a variety of ways throughout the semester.

*****Note that you cannot access the materials and assignments online (including quizzes and participation challenges) until you successfully complete the “Academic Integrity and Course Outline Quiz” with a passing grade of 70%. Before taking the quiz, please review the resource on academic integrity and the course outline.**

Required Course Materials:

All required readings and videos are available through ARES on Brightspace or are linked from Brightspace to external web sites. *Recommended readings are also available through ARES on Brightspace.*

Content Warning: Due to the thematic focus of this course, this course regularly includes graphic images and discussions of a variety of difficult topics and potentially disturbing examples that may be challenging for some students. Students should review the syllabus, specific topics and content carefully and evaluate their ability to work with this content. Please speak to Dr. Butler if you have any concerns about your ability to work through this material.

How much time will this online course take?

Online and in-person courses are designed with 3 hours of “class time” or contact hours. For all classes, you should also budget an additional 2-3 hours for every contact hour for study / completing assignments. *This means that a course should be allotted 9-12 hours per week for a student who reads and writes at an average speed.*

Workload Calculator: An average weekly module (with 12 modules, including all term work) will require approximately:

- 2-3 hours of viewing / week: Carefully viewing and taking notes on 40-60 minutes of mini-lecture videos, plus film content that illustrates the topic, normally short clips but including one feature length film per unit.
- 3-3.5 hours of reading/ week: Carefully reading and taking notes on 20-40 pages of readings, which include one scholarly article and several short blogs or other online content, plus review of primary sources.
- 3-3.5 hours of assignments /week: This includes weekly short participation challenges as well as working towards the three major units in your CUPortfolio.

Learning Objectives:

At the end of this course, the student will be able to

1. Apply a theoretical perspective to primary texts and contemporary insider sources related to Judaism and the body.
2. Formulate and defend a thesis based on advanced research.
3. Engage with secondary sources and your peers in thoughtful informed discussion of topics related to the study of religion, orally and in writing.
4. Recognize different modes of interpretation and be familiar with hermeneutics in terms of a range of bodily practices, teachings and law related to the themes of food, sex, death and the body in Judaism
5. Articulate the debates within the field of the academic study of religion concerning both theories of religion and methods in the study of religion in terms of the body as a site where religion shapes cultures, identities, political systems, and public life in particular geographical and historical contexts.
6. Write a well-researched academic paper on a topic in religious studies that is free of grammatical and syntactical errors and uses proper citation and bibliographic style.
7. Individualize and take ownership over learning experiences, and reflect upon ongoing learning taking place throughout this semester

Brightspace Pilot: This course is part of the Brightspace pilot. It is not on CULearn

The course will take place in the Brightspace Learning Management System as part of the Brightspace Pilot. You will be among the first students to experience the Brightspace environment. Brightspace is the digital learning environment that will replace cuLearn/Moodle at Carleton in May 2021. Brightspace can be accessed from a web browser on most internet enabled devices, including laptops, Chromebooks, tablets, and smartphones, by going to: www.carleton.brightspace.com.

You can also access your Brightspace course through the regular cuLearn course link. Training materials and resources have been added there for you.

Login to cuLearn using your MC1 credentials. Click on the course link for your Winter 2021 course, read the information about Brightspace, review the introductory video to familiarize yourself with the Brightspace interface, and use the Brightspace link to login to your course in Brightspace.

The [Brightspace Pulse App](#) is also available for iPhone and Android devices. However, the App is best used to review grades and deadlines. The App is not the best way to review the course content. To explore course content, please use a web browser instead.

Brightspace Support

Brightspace Support is available via phone/email/chat 24 hours a day, 7 days a week, 365 days a year. Information about Brightspace Support is available in your cuLearn course in the FAQ and in the Brightspace course in the D2L support widget.

Carleton's Student Support Site for Brightspace is open:

<https://carleton.ca/brightspace/students/>

For more information about Online Learning, including resources, strategies, and training modules, visit: [Carleton.ca/online/](https://carleton.ca/online/)

Assignments:

15%

Participation Challenges: Weekly: Complete 8/10

Deadline: Every Sunday at midnight.

Suggested Length: 200 words

Complete the participation challenge after completing course content for each module. The goal of each participation challenge is for you to join the conversation, reinforce your learning, and contribute to the success of this course community.

Format: Usually involves reflecting on a key idea from the module that connects examples from the module as a whole. Often may be completed as text or creative format. May be reframed/reworked/revise for use in the CUPortfolio assignment. See each module for each challenge.

Missed participation deadline? Note that you are only responsible for 8/10 participation challenges so you may miss up to 2 without loss of marks. You may also complete a bonus marks assignment to make up for it.

85%

Course Portfolio: See Assignment Brief on Brightspace for details

This project asks you to critically reflect on the course's main theme and materials using the CUPortfolio platform.

CUPortfolio Project Breakdown: /85 points

Evaluation	Topic / Modules	Suggested text length	Due
20	Unit 1: Food: Modules 3-5 & Pre-Learning Reflection (1/2 page)	1250-1750 words*	Week 5 Feb 14
25	Unit 2: Sex: Modules 6-8	1250-1750 words	Week 8 March 14
30	Unit 3: Death & Modules 9-12	1750- 2250 words	Take-Home: Due end of exam period April 27
10	Final Reflection on Judaism and the Body	500-750 words	

=5%

Optional Bonus Marks: Film Analysis

For optional extra credit, complete film review of pre-approved films. Focus on one film or compare two (or more if using episodes from series). Answer Question: “How does this film (or these films) represent Jewish practice or historical experiences relating to X and the body (X=Sex, Food or Death)?”

Length: 1000-1250 words

Due Date: April 4

Sources: Must cite direct examples from film, and relevant required course materials including primary biblical and/or rabbinic sources.

Pre-Approved List of Films is included in the Assignment Brief on Brightspace.

COURSE SCHEDULE:

Module and Key Tasks	Required Course Materials & Recommended sources for assignments (and your reading pleasure)
<p>Welcome to the Course!: Getting Started (Module 0)</p> <p>Complete the Academic</p>	<p>Module Learning Outcomes: By the end of this module, you should be able to:</p> <ul style="list-style-type: none"> ● Navigate the online interface and learn how and where to access module content and assignments ● Navigate the course outline, understand course expectations

<p>Integrity, Course Outline and Citation Quiz in order to get access to Module 1 and begin the course.</p>	<ul style="list-style-type: none"> ● Contrast plagiarism with academic integrity ● Distinguish between several definitions of religion and evaluate their usefulness for studying religion ● Recognize Chicago Manual of Style (Notes and Bibliography) as the required citation style for this course and correctly identify key elements <p>Suggested Sequence for completing this module</p> <ol style="list-style-type: none"> 1. Watch: "Getting Started" course introduction video by Dr. Butler (top of course page, Module 0: Lecture01) 2. Review: Course Outline 3. Read: "Learn About Academic Integrity" 4. Watch: the three videos on Chicago Manual of Style Notes and Bibliography. Then, browse the web sites. Keep these resources handy when you do the quiz below. 5. Complete: Academic Integrity, Course Outline and Citation Quiz. Receive a passing grade of 70% to access Module 1 course materials. 6. Complete: Pre-Reflection Survey
<p>Module 1: Toolbox: How do we do this?</p> <p>Jan 11-17</p>	<p>Module Learning Outcomes. By the end of this module, you should be able to:</p> <ul style="list-style-type: none"> ● Explain key religious studies concepts (including the difference between theological and academic approaches to the study of Religion, the categories of insider / outsider, and belief vs practice) ● Analyse how focusing on the body in the study of religion directs our attention to different experiences of religion and the religious ● Outline major themes in the study of bodies in the Jewish tradition, citing biblical and rabbinic sources ● Reflect on the connection between the experience of Jews during historical pandemics and contemporary Jewish responses (including Anti-Semitic canards) <p>Suggested Sequence for Completing Module 1:</p> <ol style="list-style-type: none"> 1. Watch: Dr Butler Mini Lecture 01: Toolbox: Studying Religion and the Body in a university class 2. Watch: Scholarly video: Andrew Mark Henry, "What Does It Mean to Be Religious?" Youtube, video, 4:53, Sept 1, 2017, https://www.youtube.com/watch?v=MrLj2MEcXO8. 3. Watch: Dr Butler Mini Lecture 02: Big Picture: Bodies in Jewish

traditions.

4. **Review: Primary Source Sheet:** The Body and Judaism
5. **Recommended: Read: Insider Source:** Bradley Artson, "Judaism and the Human Body," My Jewish Learning, <https://www.myjewishlearning.com/article/lets-get-physical/>.
6. **Read: Scholarly Source:** Sharon Gillerman, "More Than Skin Deep: Histories of the Modern Jewish Body," *The Jewish Quarterly Review* 95, no. 3 (July 1, 2005): 470–478.
7. **Recommended Read: Scholarly Source:** Leon Wieseltier, "Jewish Bodies, Jewish Minds," *The Jewish Quarterly Review* 95, no. 3 (July 1, 2005): 435–442.
6. **Watch: Dr. Butler Mini Lecture 03:** Case Study: Covid, Health and Community
7. **Recommended Read: Scholarly Source:** Itamar Kremer, "700 years before Coronavirus: Jewish life during the black death," Beit Hatfutsot, March 16, 2020, <https://www.bh.org.il/blog-items/700-years-before-coronavirus-jewish-life-during-the-black-death-plague/>.
8. **Recommended: Watch: News Source: Video:** "Israel's ultra-Orthodox Jews defy Covid-19 fears during Yom Kippur," *France 24*, September 28, 2020, <https://www.france24.com/en/20200928-israel-s-ultra-orthodox-jews-defy-covid-19-fears-during-yom-kippur>
10. **Recommended: Browse: Insider Halakhic responses to Covid. Archive**
<https://www.yutorah.org/search/?s=piskei+corona&teacher=80153&sort=1>
11. **Read: News Source:** Tom Blackwell, "Canadian Polish-language newspaper blames COVID-19 on Jews in anti-Semitic tirade," *National Post*, August 7, 2020, <https://nationalpost.com/news/canada/newspaper-tied-to-government-funded-polish-group-blames-covid-19-on-jews-in-anti-semitic-tirade>
11. **Complete: Participation Challenge:** Introduce yourself to the class:
 - a. Post photo (of yourself or something that represents you)
 - b. What interests you about this class and what do you hope to learn about?
 - c. What is your best tip for succeeding in an online class? (this last question can be answered in text, or as a meme).

**Module 2: Sacred Texts:
The Body in Biblical and
Rabbinic Sources**

Jan 18-24

Module Learning Outcomes: By the end of this Module, you should be able to:

- Summarize key issues relating to traditional Jewish ideas of the body (including: humans as creatures, body & soul, commandments, body modification) citing biblical and rabbinic sources (including prayer)
- Connect Jewish understandings of the body with concepts of holiness, sin, purity and impurity
- Reflect on the problem of the Body for Judaism following Eilberg Schwartz's argument but also bringing in your own questions for thinking about the body in this course

Suggested Sequence for Completing Module 2:

1. **Watch: Dr Butler Mini Lecture: 01:** Big Picture: Body and Soul
2. **Review Primary Source Sheet:** The Body and Judaism
Recommended: Read: Insider Source: "Body and Soul," My Jewish Learning,
<https://www.myjewishlearning.com/article/body-soul/>.
3. **Listen/Watch: Traditional Jewish Morning Prayer:** "Elohai Neshama" sung by Chloe Pourmorady,
<https://youtu.be/Kxi8Ciscf04>
4. **Read: Insider Source:** Diane Elliot, "Elohai Neshama: Breathing the Soul Alive," My Jewish Learning,
<https://www.myjewishlearning.com/article/elohai-neshama-breathing-the-soul-alive/>.
5. **Watch: Dr Butler Mini Lecture 02:** Ritual Purity / Impurity
6. **Watch: Insider Source:** David Block and Immanuel Shalev, "What do Tumah and Tarah Mean Today? Part 1," Torah Café, video, 11:16, https://www.torahcafe.com/immanuel-shalev/tazria-what-do-tumah-and-tahara-mean-today-part-i-video_205d7d44d.html.
7. **Recommended: Read: Insider Source:** Stephen H. Arnoff, "Seder Toharot (Ritual Purities)," My Jewish Learning,
<https://www.myjewishlearning.com/article/seder-toharot-ritual-purities/>.
8. **Recommended: Read: Scholarly Source:** Yitzhaq Feder, "Contagion and Cognition: Bodily Experience and the Conceptualization of Pollution (ṭum'ah) in the Hebrew Bible," *Journal of Near Eastern Studies* 72, no. 2 (October 1, 2013): 151–167.
9. **Watch: Dr. Butler Mini Lecture 03:** Toolbox: The Problem of the Body

10. **Read: Scholarly Source:** Howard Eilberg-Schwartz, "The Problem of the Body for the People of the Book," *People of the Body: Jews and Judaism from an Embodied Perspective*, (1992): 17-38.
11. **Recommended:** Read: Scholarly Source: Tribble, Phyllis. *God and the Rhetoric of Sexuality* Philadelphia: Fortress Press, 1978.
12. **Recommended:** Read: Scholarly Source: Scholarly Source: Day, Peggy. "Hebrew Bible Goddesses and Modern Feminist Scholarship." *Religion compass* 6, no. 6 (June 2012): 298–308.
13. **Watch: Dr. Butler Mini Lecture 04:** Case study: Tattoos
14. **Watch: Documentary Film clip:** Andy Abrams, "Tattoo Jew," Youtube, video, 15:50, December 12, 2011, <https://www.youtube.com/watch?v=nLszeZgvU5s>.
15. **Recommended: Insider Source: Reform Responsa.** CCAR. "CCAR Responsa 5759.4: Tattooing, Body-Piercing and Jewish Tradition," 1998. <https://www.ccarnet.org/ccar-responsa/nyp-no-5759-4/>
16. **Recommended:** Insider Source: Orthodox Modern Rabbinic Source. Ari Zivotofsky, "Tzarich Iyun: Jews with Tattoos," reprinted from Jewish Action Magazine, Summer 2010. <https://outorah.org/p/5698/>
17. **Recommended: Insider Source: Rabbinic statements.** Moment. "Are Tattoos and Body Piercings Taboo. Ask the Rabbis column. Moment Magazine. July-August 2009.
18. **Recommended:** Read: Insider Source: Modern Rabbinic: Conservative Law Committee: Tattooing and Body Piercing
19. **Recommended:** Read: Insider Source: Dorff, Elliot N., and Louis E. Newman. *Jewish Choices, Jewish Voices Body*. Dulles: Jewish Publication Society, 2008.
20. **Recommended:** Read: Scholarly Source: Brouwer, Horwitz. "The Cultural Politics of Progenic Auschwitz Tattoos: 157622, A-15510, 4559, ..." *The Quarterly journal of speech* 101, no. 3 (July 3, 2015): 534–558.
21. **Recommended:** Read: Scholarly Source: Baum, Rob. "quot;And Thou Shalt Bind Them as a Sign Upon Thy Hand": Eve's Tattoo and the Holocaust Consumer." *Shofar* (West Lafayette, Ind.) 28, no. 2 (2010): 116–138.
22. **Recommended:** Read: Scholarly Source: Chavalas, Mark. "Unholy Ink: What Does the Bible Say About Tattoos?" *The Biblical archaeology review* 42, no. 6 (November 1, 2016): 22–.
23. **Complete: Participation Challenge:** Choose any primary source from the Hebrew Bible or rabbinic sources (either provided to you in the Source sheet, included in a reading, or find your own) and create a critical annotation that you could use for your

	<p>CUPortfolio assignment.</p> <ol style="list-style-type: none"> a. Cite the source. b. Critically engage your source in terms of its relevance to studying Judaism and the body, what are strengths and limits?. i.e. don't just summarize. (200 words) c. You can use this in your CUPortfolio for Unit 1 as long as you update it / revise it and frame it in terms of Unit 1.
<p>Module 3: “You Are What You Eat”</p> <p>Jan 25-31</p>	<p>Module Learning Outcomes: By the end of this Module, you should be able to:</p> <ul style="list-style-type: none"> • Summarize key issues relating to traditional Jewish teachings around food and the body, citing biblical and rabbinic sources • Relate examples of foodways that illustrate cultural (ethnic / country / region) and religious (i.e. sephardic, ashkenazic, mizrahi) diversity among Jewish communities • Reflect on Jewish food as spiritual, ethical and cultural practices that shape Jewish identities <p>Suggested Sequence for Completing Module 3:</p> <ol style="list-style-type: none"> 1. Watch: Dr. Butler Mini Lecture 01: Big Picture: Creatures that Eat 2. Review: Primary Source Sheet: The Body and Judaism Recommended: Review: Bim Bam, “What is Kosher,” Youtube video, 4:09, Feb. 3, 2017, https://youtu.be/TYk0KeYhqYQ. 3. Recommended: Read: Scholarly source: 4. Feeley-Harnik, Gillian. “Religion and Food: An Anthropological Perspective.” <i>Journal of the American Academy of Religion</i> 63, no. 3 (October 1, 1995): 565–582. 5. Watch: Deborah Newbrum and Bim Bam, “=? The Jewish Tree Holiday,” Youtube, video, 3:35, January 16, 2018, https://www.youtube.com/watch?v=BRHLw9jr9IY. 6. Watch: Dr. Butler Mini Lecture 02: ToolBox: Religious Studies, Foodways and Jewish identities. 6. Watch: Insider News Video: Unpacked, “Jewish Food: More than just Matzo Ball soup,” Youtube, video, Nov. 4, 2019, https://www.youtube.com/watch?v=thzlpncUG_4. 7. Read: Scholarly Source: Rachel B. Gross, “Table Talk: American Jewish Foodways and the Study of Religion,” <i>Religion compass</i> 13, no. 4 (2019): e12297–n/a, 10 pages. 8. Recommended: Review Denominations Mini-Lecture 9. Recommended: Read: Scholarly Source: Harvey, G. (2015). Respectfully eating or not eating: Putting food at the centre of

	<p>Religious Studies. Scripta Instituti Donneriani Aboensis, 26, 32-46..</p> <ol style="list-style-type: none"> 10. Recommended: Read: Scholarly Source: Douglas, Mary. "The Abominations of Leviticus" in Douglas, Professor Mary., and Mary. Douglas. Purity and Danger An Analysis of Concepts of Pollution and Taboo. Hoboken: Taylor and Francis, 2013. 11. Watch: Dr. Butler Mini Lecture 03: Kosher Meat: From Hygiene, to Anti-Semitism, to 12. Read: Scholarly Source. "“Are You What You Eat?": Revisioning Ritual: Jewish Traditions in Transition," Edited by Simon J Bronner, <i>Revisioning Ritual : Jewish Traditions in Transition</i>, Littman Library of Jewish Civilization, (2011): 341-355. 13. Recommended: Read: News Source: Erik Ofgang, "Bacon Goes Kosher, <i>Tablet Magazine</i>, December 23, 2015, https://www.tabletmag.com/sections/food/articles/bacon-goes-kosher 14. Recommended: Watch: News Source: Laura Reiley, "Shalt Thou Eat an Impossible Burger? Religious Doctrine Scrambles to Catch up to New Food Technology," <i>The Washington Post</i>. WP Company, September 26, 2019, December 14, 2018, https://www.wsj.com/video/lab-grown-meat-prompts-rabbis-to-consider-the-impossible-kosher-bacon/71536776-2EB0-467E-864C-EFDOE8A3DABC.html. 15. Recommended: Read Scholarly Source: Yehuda Shurpin, "Is the Lab-Created Burger Kosher? - The Halachic Status of Lab-Created Meat," <i>Judaism</i>, August 7, 2013, https://www.chabad.org/library/article_cdo/aid/2293219/jewish/Is-the-Lab-Created-Burger-Kosher.htm. 16. Complete: Participation Challenge: What interests you or surprises you about Jewish understandings of food and the body and/or food practices? Refer to specific examples from this module to illustrate (200 words or 100 words plus a meme that illustrates your point). Cite sources.
<p>Module 4: Consuming Identities: Memory & Community</p> <p>Feb 1-7</p>	<p>Module Learning Outcomes: By the end of this Module, you should be able to:</p> <ol style="list-style-type: none"> 2. Trace the historical development of an immigrant community through unexpected and often overlooked sources such as cookbooks 3. Describe examples of diverse food practices in several Jewish communities

4. Identify how Jewish food practices are differently gendered and discern how that impacts communal participation and identity.
5. Reflect on how a community's food practices are entangled with that community's memory and self-understanding (and optionally, how food identity can be politicized).

Suggested Sequence for Completing Module 4:

6. **Watch: Dr. Butler Mini Lecture 01:** Big Picture: Food, Culture and Memory
7. **Listen (or Read): News Source:** Jonathan Baer, "A world of flavours in a single dish: how Jewish food spread across the globe," *NPR*, April 11, 2017, <https://www.npr.org/sections/thesalt/2017/04/11/521803574/a-world-of-flavors-in-a-single-dish-how-jewish-food-spread-across-the-globe>
8. **Recommended: Read: Insider / News Source:** Arielle Kaplan, "How One Jewish Woman is Using Mizrahi Food to Make a Powerful Statement," *The Nosh*, Jan. 31, 2019, <https://www.myjewishlearning.com/the-nosher/how-one-jewish-woman-is-using-mizrahi-food-to-make-a-powerful-statement/>.
9. **Read: Scholarly Source:** Norma Baumel Joseph, "Cookbooks Are Our Texts: Reading An Immigrant Community Through Their Cookbooks," *Religious Studies and Theology* 35, no. 2 (December 1, 2016): 195-206
10. **Watch: Cooking show segment:** "Mideast Eats: Gondi," Youtube, video, 2:23, February 4, 2019, <https://www.youtube.com/watch?v=Y79JGvGR92c>.
11. **Watch: Documentary Film:** Eli Batalion and Jamie Elman, *Chewdaism: A Taste of Jewish Montreal*, 2018, <https://gem.cbc.ca/media/absolutely-canadian/season-19/episode-42/38e815a-01150166dcc?cmp=sch-chewdaism>. Available on CBC Gem, (44 mins).
12. **Recommended: Watch News Video.** Yara Elmjouie. The untold Jewish History of fish and chips. AJ+. Sept 15, 2020.
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13. **Recommended: Watch News Video.** Joan Nathan. *India's Jewish Food*. New York Times. Video. 2013. <https://youtu.be/o8Qw1QgE1HI>
14. **Recommended: Watch: News.** Irene Orleansky. Bene Israel-Malida. Unexpected Israel. Youtube. Video. 2018. <https://youtu.be/veZOSHbPF9Q> (Jewish community from India celebrates TuBishvat in Israel with Malida ceremony).

	<ol style="list-style-type: none"> 15. Recommended: Read Scholarly Source: Hasia R. Diner, “A Set Table: Jewish food and class in Eastern Europe,” <i>Hungering for America Italian, Irish, and Jewish Foodways in the Age of Migration</i>, (2001): 146-177 16. Recommended: Read Scholarly Source: Hasia R. Diner, “Food Fights: Immigrant Jews and the Lure of America,” <i>Hungering for America Italian, Irish, and Jewish Foodways in the Age of Migration</i>, (2001): 178-219. 17. Watch: Dr. Butler Mini Lecture 02: Food: Spirituality, Halakha and Gendered Bodies 18. Watch: Mini-Documentary Film: Rachel Fleit, <i>The Gefilte Film</i>, April 16, 2018, film, https://www.thegefiltefilm.com/about (11 mins). 19. Read: Scholarly Source: Susan Starr Sered, “Food and Holiness: Cooking as a Sacred Act Among Middle-Eastern Jewish Women,” <i>Anthropological quarterly</i> 61, no. 3 (July 1, 1988): 129–139. 20. Recommended: News article: https://jewishweek.timesofisrael.com/the-jewish-women-who-led-nys-kosher-meat-riot-of-1902/ 21. Complete: Participation Challenge: Explore Jewish food! Search online for a recipe for a traditional Jewish dish from anywhere in the world. <ol style="list-style-type: none"> a. Include photo of food and recipe b. What country / cultural tradition is it from? c. How does this food represent that community? d. How does this particular recipe provide a springboard to think critically about Judaism and food? e. 200 words or create and post a mindmap or piktochart that illustrates your thinking about these questions -still include the photo and recipe! Cite sources.
<p>Module 5: The Hungry Body: Fasting, Holocaust Starvation, and Cannibalism</p> <p>Feb 8-14</p> <p>Deadline: Feb 4: CUPortfolio Unit 1: Food Sunday</p>	<p>Module Learning Outcomes: By the end of this Module, you should be able to:</p> <ul style="list-style-type: none"> • Explain biblical and rabbinic understandings of hunger (including the obligation to feed the hungry, and the relationship between fasting and repentance/mourning) • Relate examples from the Holocaust that illustrate Jewish experiences of hunger / starvation that demand a religious legal response • Reflect on how Jewish legal responses to extreme examples of hunger and starvation illustrate Jewish values around observance of the <i>mitzvot</i>, the sacredness of human life, caring for others,

<p>No participation Challenge</p>	<p>and respect for the body (and rabbinic compassion for those who suffer hunger).</p> <p>Suggested Sequence for Completing Module 5:</p> <ol style="list-style-type: none"> 1. Watch: Dr. Butler Mini Lecture 01: Big Picture: Hungry Bodies 2. Review: Primary Source Sheet: The Body and Judaism 3. Recommended: Read: Insider Source: Dave Miller, "A Few Facts about Fasting in the Jewish Tradition," My Jewish Learning, October 4, 2016, https://www.myjewishlearning.com/southern-and-jewish/a-few-f9acts-about-fasting-in-jewish-tradition/. 4. Watch: Insider Comedy Web Episode: Yid Life Crisis, "Breaking the Fast," Youtube, video, 5:19, September 16, 2014, https://youtu.be/Yh5uWajtPtA. 5. Watch Dr. Butler Mini Lecture 02: Hunger and the problem of kosher food during the Holocaust 6. Watch: Murray Kenig, "Holocaust Survivor Murry Kenig," Youtube video, 3:34, February 20, 2017, https://www.youtube.com/watch?v=SX2IqyG4rhg. 7. Recommended: Read: Scholarly Source: Charles G. Roland, "Courage Under Siege: Disease, Starvation, and Death in the Warsaw Ghetto," (1992): 99-104 8. Read: Scholarly Source: Hagit Lavsky, "In the Wake of Starvation: Jewish Displaced Persons and Food in Post-Holocaust Germany," <i>Jews and Their Foodways</i>, Vol. 28 (2016). 9. Watch: Dr. Butler Mini Lecture 03: Case Study: Cannibalism in Jewish Law 10. Complete: CUPortFolio Unit 1: Sunday, Feb 14
<p>Reading Week: Feb 15-21</p>	
<p>Module 6: Sexed Bodies and Bodily Sex</p> <p>Feb 22-28</p>	<p>Module Learning Outcomes: By the end of this Module, you should be able to:</p> <ul style="list-style-type: none"> ● Summarize Jewish attitudes towards sex and sexuality as embodied, citing biblical and rabbinic sources ● Relate various Jewish understandings of sex/gender as binary and non-binary and embodied ● Reflect on the cases of modesty and Queer Mikveh to interrogate the relationship between the body, gender and sexuality and changing norms around these cases for contemporary Jews.

Suggested Sequence for Completing Module 6:

1. **Watch: Dr. Butler Mini Lecture 01:** Big Picture: Sexed Bodies and Bodily Sex
2. **Review: Primary Source Sheet:** The Body and Judaism
3. **Recommended: Watch: Insider Video:** "Sex: The Jewish Perspective," Youtube, video, 6:34, September 27, 2018, <https://www.youtube.com/watch?v=ia2Bde-Tne4>.
4. **Read: Scholarly Source:** Melanie Malka Landau, "Good Sex A Jewish Feminist Perspective," *The Passionate Torah : Sex and Judaism*, (2009): 93-104.
5. **Recommended: Read: Insider Source:** "Judaism and Sex: Questions and Answers," My Jewish Learning, <https://www.myjewishlearning.com/article/judaism-and-sex-questions-and-answers/>
6. **Recommended: Read: Scholarly Source:** Blu Greenberg, "Female Sexuality and Bodily Functions in the Jewish Tradition," *Women, religion, and sexuality: studies on the impact of religious teachings on women*, (1993): 1-44.
7. **Recommended: Read: Scholarly Source:** Tamar Ross, "Feminism and the Halakhic Tradition," *Expanding the Palace of Torah*, (2004): 3-25.
8. **Watch: Dr Butler Mini Lecture 02:** Case Study: Modest Bodies
9. **Recommended: Read: Scholarly Source:** Lea Taragin-Zeller, "Modesty for Heaven's Sake: Authority and Creativity Among Female Ultra-Orthodox Teenagers in Israel," *Nashim: A Journal of Jewish Women's Studies & Gender Issues*, no. 26 (April 1, 2014): 75-96.
10. **Recommended: Read: Scholarly Source:** Danya Ruttenberg, "Toward a New Tzniut," *The Passionate Torah*, (2020): 203-211.
11. **Recommended: Read: Scholarly Source:** Chaya Rosenfield Gorsetman and Elana Maryles Sztokman, "Tzniut and Dress Codes: Female Body Cover in Jewish Socialization," *Educating in the Divine Image*, (2013): 125-167.
12. **Recommended: Read: Scholarly Source:** Cornelia Aust, "Covering the Female Jewish Body. Dress and Dress Regulations in Early Modern Ashkenaz," *Central Europe* 17, no. 1 (January 2, 2019): 5-21.
13. **Recommended: Read: Scholarly Source:** Ilan Fuchs, "Hair Covering for Single Women: A New Reading of Mizrahi Halakhic Rulings," *Nashim: A Journal of Jewish Women's Studies & Gender Issues* no. 23 (April 1, 2012): 35-59.
14. **Watch: Dr Butler Mini Lecture 03:** Sexed / Gendered Bodies

15. **Read: Scholarly Source:** Elliott Rose Kukla, "Created by the Hand of God: The Androgynos," *The Passionate Torah : Sex and Judaism*, (2009): 193-202
16. **Recommended: Read: Scholarly Source:** Charlotte Elisheva Fonrobert, "Gender Duality and its Subversion," *Gender in Judaism and Islam : Common Lives, Uncommon Heritage*, (2015): 106-125.
17. **Recommended: Read: Insider Source/with Primary Sources:** Aryeh Klapper, "Halakhic Laboratory: Cross Dressing," *Modern Torah Leadership*, September 16, 2016, <https://moderntoraleadership.wordpress.com/2016/09/16/halakhic-laboratory-1-crossdressing/>.
18. **Watch: Dr. Butler Mini Lecture 04:** Case Study: Queer Mikveh
19. **Watch: Chani Bockwinkel.** "Queer Mikveh Project," Vimeo, video, 3:48, March 23, 2018, <https://vimeo.com/261502559>.
20. **Read: Insider Source:** Rebekah Erev, "Why Queer Mikveh?" *Mayyim Hayyim*, <https://www.mayyimhayyim.org/why-queer-mikveh/>.
21. **Read: News Source:** Josefin Dolsten, "Queer Jews finding meaning in the laws of family purity," *Jerusalem Post*, October 22, 2020, <https://www.jpost.com/diaspora/queer-jews-finding-meaning-in-the-laws-of-family-purity-646520>.
22. **Recommended: Read: Insider / Scholarly Source:** Danya Ruttenberg, "Transgender Theory Hits the Mikveh," *Yentl's revenge: the next wave of Jewish feminism*, (2001): 77-87.
23. **Recommended: Read: Scholarly Source:** S. J. Crasnow, "On Transition: Normative Judaism and Trans Innovation," *Journal of Contemporary Religion* 32, no. 3 (September 2, 2017): 403–415.
24. **Recommended: Read: Scholarly Source:** Gregg Drinkwater, "Creating an Embodied Queer Judaism: Liturgy, Ritual and Sexuality at San Francisco's Congregation Sha'ar Zahav, 1977-1987," *Journal of Modern Jewish Studies: Gender, Sexuality and Queer in Modern Jewish Studies* 18, no. 2 (April 3, 2019): 177–193.
25. **Complete: Participation Challenge:** Choose one required or recommended source from this module.
 - a. Cite source.
 - b. What is the author arguing?
 - c. Critically respond to their argument by using examples / evidence that you have learned about in this course from any module. (200 words or complete as a piktochart, podcast i.e. using soundcloud, or quick video)

Module 7: Desiring Bodies: Desire and (self)Pleasure

March 1-7

Module Learning Outcomes: By the end of this Module, you should be able to:

- Explain Jewish teachings around desire as gendered, licit or illicit using examples from biblical and rabbinic primary sources
- Correlate teachings around semen and masturbation (using biblical and rabbinic sources) to explain Orthodox practices in the film *Sacred Sperm*
- Reflect on desire as a category for thinking about Jewish understandings of the body

Suggested Sequence for Completing Module 7:

1. **Watch: Dr. Butler Mini Lecture 01:** Big Picture: Lustful Bodies
2. **Review: Primary Sourcesheet:** The Body and Judaism
3. **Watch: Comedy short film.** Talia Osteen. "The Shabbos Goy" Powderkeg media. 2019. (7 mins)
https://youtu.be/qlige41_h1Q
4. **Read: Scholarly Source:** Gail Labovitz, "Heruta's Ruse. What We Mean When We Talk About Desire," *The Passionate Torah : Sex and Judaism*, (2010): 229-244.
5. **Recommended: Review: Insider / Primary Source:** Aryeh Klapper, "Spirituality, Sexuality and the Science of Desire Modern Torah Leadership, March 4, 2016,
<https://moderntoraleadership.wordpress.com/2016/03/04/spirituality-sexuality-and-the-science-of-desire/>.
6. **Recommended: Read: Scholarly Source:** Daniel Boyarin, "Dialectics of Desire: 'The Evil Instinct is Very Good,'" *Jewish Explorations of Sexuality*, (1995): 27-40.
7. **Watch: Dr. Butler Mini Lecture 02:** Solitary Sex
8. **Read: Scholarly Source:** Rebecca Alpert, "Reconsidering Solitary Sex from a Jewish Perspective," *The Passionate Torah : Sex and Judaism*, (2010): 182-192.
9. **Watch: Documentary Film:** Ori Gruder, *Sacred Sperm*, (2014; London), film. (74 minutes).
10. **Complete: Participation Challenge:** Develop a quick critical film review (200 word text, short video, or audio).
 - a. Cite source and very quickly introduce the film by describing: a) the plot of the film, b) the intended audience, c) context: film produced when, where and by who, d) the goal / purpose of the film
 - b. Discuss film in terms of concepts and issues -i.e. Discuss the concept (i.e. gender, sexuality, the body, tradition, law) and use the film to illustrate it.

Module 8: Bad Sex (NOT Sex): Sex Work & Sexual Assault and Sexualized Violence

March 8-14

CUPortfolio: Unit 2 due this week, Sunday, March 14

No Participation challenge

Content warning: This module includes discussions of sexual assault and sexualized violence in biblical, rabbinic, historical, and contemporary sources. This is included here in this section of the course because traditional sources (bible and rabbinic) and historical sources frame such encounters as illicit sex. Although this framing is repugnant, it is something we need to understand within the context of thinking about the body and Judaism in historical and contemporary contexts. Please speak to Dr. Butler if you have any concerns about your ability to work through this material.

Module Learning Outcomes: By the end of this Module, you should be able to:

- Illustrate Jewish understandings of illicit sex (including rape and prostitution) with examples from biblical and rabbinic primary sources (rabbinic includes rabbinic responses during and after the Holocaust)
- Explain the religious problems occasioned by sexualized violence and rabbinic efforts to compassionately address vulnerable women with a halakhic framework
- Reflect on why prostitution and rape are included in a Unit on Sex and the Body in Judaism in this course and how these topics can best be addressed

Suggested Sequence for Completing Module 8:

1. **Watch: Dr Butler Mini Lecture 01:** Big Picture: Bad Sex & NOT Sex
2. **Watch: Dr Butler Mini Lecture: 02:** Sex work
3. **Review: Primary Source Sheet:** The Body and Judaism
4. **Watch: Short Narrative Film:** David Formentin, *Tzniut*. Youtube, video, 10:45, March 3, 2015, <https://www.youtube.com/watch?v=81qjNAwoldQ>. Yiddish w/English Subtitles.
5. **Read: Scholarly Source:** Judith Baskin, "Prostitution: Not a Job for a Nice Jewish Girl," *The Passionate Torah : Sex and Judaism*, (2010): 24-35.
6. **Read: News Source:** Avi Cohen, "Cracking down on sex trade, Israel passes law targeting prostitution services," *Israel Hayom*, July 5, 2020, <https://www.israelhayom.com/2020/07/05/cracking-down-on-sex-trade-israel-passes-law-targeting-prostitution-services/>
7. **Watch: Dr Butler Mini Lecture: 03:** Sexual Assault in Jewish Texts
8. **Recommended: Read: Scholarly Source:** Yael Shemesh, "Rape Is

	<p>Rape Is Rape: The Story of Dinah and Shechem (Genesis 34),” <i>Zeitschrift für die alttestamentliche wissenschaft</i> 119, no. 1 (January 20, 2007): 2–21.</p> <p>9. Recommended: Read: Scholarly Source: Sandie Gravett, “Reading ‘Rape’ in the Hebrew Bible: A Consideration of Language,” <i>Journal for the study of the Old Testament</i> 28, no. 3 (2016): 279–299.</p> <p>10. Watch: Dr. Butler Mini Lecture 04: Case Study: Religious Responses to Sexualized Violence during the Holocaust</p> <p>11. Recommended: Read: Scholarly Source: Steven T. Katz, “Thoughts on the Intersections of Rape and Rassenchande during the Holocaust,” <i>Modern Judaism</i> 32, no. 3 (October 1, 2012): 293–322.</p> <p>12. Recommended: Read: Scholarly Source: Stacy Banwell, “Rassenschande, Genocide and the Reproductive Jewish Body: Examining the Use of Rape and Sexualized Violence Against Jewish Women During the Holocaust?” <i>Journal of Modern Jewish Studies</i> 15, no. 2 (May 3, 2016): 208–227.</p> <p>13. Complete: CUPortfolio: Unit 2: Sex: March 14</p>
<p>Module 9: Bodies That Die</p> <p>March 15-21</p>	<p>Module Learning Outcomes: By the end of this Module, you should be able to:</p> <ul style="list-style-type: none"> ● Explain key Jewish understandings of death, dying, afterlife in light of biblical and rabbinic sources ● Describe key Jewish practices related to death, including preparation of the body and burial practices ● Analyse the “Kaddish” X-files episode as illustrating (and misunderstanding) Jewish teachings and practices around death. <p>Suggested Sequence for completing this module</p> <ol style="list-style-type: none"> 1. Watch: Dr. Butler Mini Lecture 01: Bodies that Die 2. Review: Primary Source Sheet: The Body and Judaism 3. Watch Dr. Butler Mini Lecture 02: Bodies in the Afterlife: Resurrection 4. Recommended: Read: Scholarly Source: Alexander, Elizabeth Shanks, “When the Dead Want to Primp: Talmudic Gender as Theological Prompt · BT Berakhot 18b,” <i>Nashim: A Journal of Jewish Women’s Studies & Gender Issues</i> 28, no. 28 (April 1, 2015): 120–133. 5. Watch: Dr. Butler Mini Lecture 03: Preparing the Body for Burial & Burial

	<ol style="list-style-type: none"> 6. Watch: News Source: Bob Abernethy, “Jewish Burial Practices,” <i>Religion and Ethics Weekly</i>, February 6, 2004, https://www.pbs.org/wnet/religionandethics/2004/02/06/february-6-2004-jewish-burial-practices/1794/. (6 mins). 7. Watch: Insider Educational Video: Detailed instruction video for how to complete the Tahara. “Taharah-Jewish Burial Rite,” Youtube, video, 10:33, October 20, 2015, https://www.youtube.com/watch?v=V4bWpbvhHXw. 8. Watch: Dr. Butler Mini Lecture 04: Case Study: The “Kaddish Episode” 9. Review: Dr. Butler’s Viewers Guide: “Kaddish” X-Files tv Episode 10. Watch: TV episode: Kim Manners, “Kaddish,” <i>The X-Files</i>, Season 4: Episode 15: 1997. 11. Read: Scholarly Source: Mikel J. Koven, “‘Have I Got a Monster for You!’: Some Thoughts on the Golem, The X-Files and the Jewish Horror Movie,” <i>Folklore</i> 111, no. 2 (January 1, 2000): 217–230. 12. Complete: Participation Challenge: Choose a single practice (discussed in the course or not) related to dying (i.e. reciting the Vidui prayer), preparing the body after death (i.e. the Tahara ritual), or burial (i.e. no cremation or how coffins are built). For this challenge, do a little research (and/or review recommended materials) to find some more information about the practice. For your practice: <ol style="list-style-type: none"> a. Name the practice and describe it briefly. b. Add some detail about how the practice is observed in different Jewish communities. c. Conclude with a brief reflection on how the practice connects to Jewish beliefs or values. You may answer this as a text (200 words), short video or audio, mindmap, or piktochart. Cite sources.
<p>Module 10: The Living and the Dead: Mourning Rituals, Corpses and Ritual Impurity, Autopsies</p> <p>March 22-28</p> <p>Note that Passover</p>	<p>Module Learning Outcomes: By the end of this Module, you should be able to:</p> <ul style="list-style-type: none"> ● Trace beliefs and practices relating the living and the dead to biblical and rabbinic sources ● Discuss how practices related to mourning and handling dead bodies are gendered ● Reflect on the interplay between the living and the dead in terms of belief and practice

<p>begins March 27 and continues until April 4 (April 3 for Reform Jews)</p>	<p>Suggested Sequence for completing this module</p> <ol style="list-style-type: none"> 1. Watch: Dr. Butler Mini Lecture: 01: Mourning Rituals 2. Review: Primary Source Sheet: The Body and Judaism 3. Read: News Source: Emily R. Siegel and Cameron Oakes, “The Zoom shiva: Jewish funerals and mourning in the age of COVID,” <i>NBC News</i>, April 26, 2020, https://www.nbcnews.com/health/health-care/zoom-shiva-jewish-funerals-mourning-age-covid-n1191806. 4. Recommended: Scholarly Source: Simcha Fishbane, “Jewish Mourning Rites—A Process of Resocialization,” <i>Anthropologica (Ottawa)</i> 31, no. 1 (January 1, 1989): 65–84. 5. Recommended: Scholarly Source: Joel B Wolowelsky, “Communal and Individual Mourning Dynamics Within Traditional Jewish Law,” <i>Death Studies</i> 20, no. 5 (September 1, 1996): 469–480. 6. Watch: Dr. Butler Mini Lecture 02: Corpses and Ritual Impurity 7. Watch: Insider Video: “Metzora: What do Tumah and Tarah Mean Today? Part 2” Torah Café, video, 14:23, https://www.torahcafe.com/immanuel-shalev/metzora-what-do-tumah-and-tahara-mean-today-part-ii-video_f2ac50cad.html. 8. Watch: Dr Butler Mini Lecture: 03: Autopsies 9. Read: Insider Source: Avi S. Olitzky, “Answers Beyond Death: A Jewish Ethical and Legal Analysis of Conducting Autopsies Today,” <i>Conservative Judaism</i> 64, no. 1 (2012): 37–55. 10. Recommended: Read: Scholarly Source: Natalia Aleksion, “Jewish Students and Christian Corpses in Interwar Poland: Playing with the Language of Blood Libel,” <i>Jewish history</i> 26, no. 3-4 (2012): 327–342. 11. Complete: Participation Challenge: Create a chart or other visual key to explain the relation between the living and the dead in terms of several beliefs and practices from this module and Module 9. <ol style="list-style-type: none"> a. What do the living do for the dead? b. How do dead bodies affect the living / or how do we handle dead bodies on behalf of the living? c. Note any gendered issues. Cite sources (even if it is from a Mini Lecture).
<p>Module 11: The Murdered / Murderous Body:</p>	<p>Module Learning Outcomes: By the end of this Module, you should be able to:</p> <ul style="list-style-type: none"> ● Describe Jewish teachings about murder in biblical and rabbinic

March 29- April 5
(extended week because
of Easter holiday)

sources

- Explain how anti-Jewish and anti-Semitic fantasies imagine Jews as murderous
- Survey examples of Jewish religious responses to the mass murder during the Holocaust and connect to Jewish understandings of martyrdom, the desecration of the dead
- Reflect on anti-Judaism and anti-Semitism as phenomena that target the Jewish body and are bodily experiences

Suggested Sequence for completing this module

1. **Watch: Dr. Butler Mini Lecture: 01:** Big Picture: Murder in the Jewish Tradition
2. **Recommended: Read: Insider Source:** "The Death Penalty in Jewish Tradition," My Jewish Learning, <https://www.myjewishlearning.com/article/the-death-penalty-in-jewish-tradition/>.
3. **Review: Primary Source Sheet:** The Body and Judaism
4. **Watch: Dr. Butler Mini Lecture: 02:** Anti-Semitic Fantasies: Jew as Murderer: From Blood Libel to Jack the Ripper
5. **Read: Scholarly Source:** Francesca Matteoni, "The Jew, the Blood and the Body in Late Medieval and Early Modern Europe," *Folklore* 119, no. 2 (August 1, 2008): 182–200.
6. **Recommended: Scholarly Source:** Gavin I. Langmuir, "Toward a Definition of Antisemitism," (1996):
7. **Recommended: Read: Scholarly Source:** Irven M. Resnick, "Cruentation, Medieval Anti-Jewish Polemic, and Ritual Murder," *Antisemitism studies* 3, no. 1 (April 1, 2019): 95–131.
8. **Recommended: Read: Scholarly Source:** Sander Gilman, "THE JEWISH MURDERER: Jack the Ripper, Race, and Gender," *The Jew's Body*, (1992): 104–127.
9. **Recommended: Read: News Source:** Alon Einhorn, "Was Jack the Ripper Jewish?" *The Jerusalem Post*, March 22, 2019, <https://www.jpost.com/diaspora/was-jack-the-ripper-jewish-584260#/>.
10. **Watch: Dr. Butler Mini Lecture: 03:** Religious Responses to Mass Murder during the Holocaust
11. **Recommended: Read: News Source:** Jake Edminston, "Abiding by Jewish law, researchers find forgotten Holocaust graves without digging," *National Post*, September 3, 2018, <https://nationalpost.com/news/world/researchers-find-forgotten-holocaust-graves-without-digging-abiding-by-jewish-law>.
12. **Recommended: Insider Source:** Joseph A. Polak, "Exhuming Their

	<p>Neighbors: A Halakhic Inquiry,” <i>Tradition</i> 35, no. 4 (January 1, 2001): 23–43.</p> <p>13. Complete: Participation Challenge: Reflect on anti-Judaism and anti-Semitism as phenomena that target the Jewish body and are bodily experiences. You may answer this as a text (200 words), short video or audio, mindmap, or piktochart. Cite sources.</p>
<p>Module 12: Monstrous Bodies: Vampires, Werewolves ,Dybbuks and Zombies</p> <p>March April 6-11</p> <p>Final CUPortfolio: Unit 3 & Final Portfolio Reflection due April 27</p>	<p>Module Learning Outcomes: By the end of this Module, you should be able to:</p> <ul style="list-style-type: none"> ● Explain several examples of Jewish understandings of monsters and the monstrous ● Explore Zombies as a case study that allows us to think about the body in Jewish biblical and rabbinic sources ● Reflect on the film “Demon” as an opportunity to think about the body in Judaism <p>Suggested Sequence for completing this module</p> <ol style="list-style-type: none"> 1. Watch Dr. Butler Mini Lecture: 01: Monstrous Bodies: Vampires, Werewolves, Dybbuks 2. Read: Scholarly Source: Saul Epstein and Sara Libby Robinson, “The Soul, Evil Spirits, and the Undead,” <i>Preternature</i> 1, no. 2 (2012): 232–246. 3. Recommended: Read: Insider Source: Regina Sandler-Phillips, “Zombies, Vampires, and Things That Come Back to Life: A Rabbi’s Take on Halloween and Beyond,” <i>Tablet Magazine</i>, October 30, 2013, https://www.tabletmag.com/sections/community/articles/jewish-halloween-undead. 4. Recommended: Read: Scholarly Source: David I. Shyovitz, “Christians and Jews in the Twelfth-Century Werewolf Renaissance,” <i>Journal of the history of ideas</i> 75, no. 4 (October 1, 2014): 521–543. 5. Watch: Dr. Butler Mini Lecture: 02: Case Study: Playing With Jewish Sources: Zombies & Vampires in Jewish Law 6. Watch: Dr. Butler Mini Lecture: 03: Final Thoughts: Thinking about the Body through the horror film Demon 7. Watch: Narrative Film: Marcin Wrona, <i>Demon</i>, (September 17, 2015; Poland: Lava Films), film. (1 hour and 34 mins, available only on Amazon Prime). 8. Complete: Participation Challenge: Reflect on the film Demon in light of Jewish beliefs about the body, by citing evidence from

	any Module in this course. You may answer this as a text (200 words), short video or audio, mindmap, or piktochart. Cite sources.
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Course Policies:

E-mail. If you ask a question that is not of a private nature, and that would benefit everyone, then you are encouraged to post your questions in the **Ask Your Teaching Team discussion forum** on the course webpage, so that everyone can benefit from the answer. I am committed to responding to student e-mails within 2 working days (not including weekends). If you do not receive a response within that time frame, then there is the strong possibility of a technical error, so please re-send the e-mail.

Late policy: The late policy of this class is assignment specific and designed to be fair to students who handed their work in on time.

- Quizzes, participation challenges and bonus marks: It is not possible to submit these late. Note that you must only complete 8 quizzes and 8 participation challenges which does give you a chance to miss 2x for each of this type of assignment.
- Biblical Film Analysis, Living Judaism Assignment and Final Assignment will be penalized at the rate of one grade point (e.g. A to A-, A- to B+, and so on) per 24-hour period beginning at midnight of the due date. Please note that late work will be graded as my schedule allows.

Minimum Required 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.

The difference between a lower and higher grade is often a matter of effort. Review the grading rubric for each assignment and see that engaging more course material, working with more difficult material (such as scholarly sources and primary sources), and doing outside extra research (especially scholarly and primary sources) are all ways to improve your grade. Completing a rough draft and responding to feedback is also a way to improve. **Use this information to determine how much effort and time you want to put in to succeed to your own expectations.**

Citing sources: As a matter of ethics and good professional practice I care about citations. You will never lose marks for citing too often, you do risk serious consequences if you fail to cite when you should. When in doubt cite (including for participation challenges). You must use the required style, Chicago Manual of Style (Notes and Bibliography).

Chicago Manual of style: The Religion program at Carleton requires that you use the Chicago Manual of Style (Humanities: Footnotes and Bibliography). You should be using footnotes and a bibliography. Assignments that do not use the Chicago Manual of Style will be returned to the student for correction.

*Note that there is a Chicago Manual of Style for Social Sciences that uses parenthetical citation. Do not use that method.

Quick Citation Links: Chicago Manual of Style (Notes and Bibliography)

http://www.chicagomanualofstyle.org/tools_citationguide.html

<https://library.carleton.ca/help/citation-management>

<http://www.library.carleton.ca/help/citing-your-sources>

<https://owl.english.purdue.edu/owl/resource/717/01/> (Chicago manual of style resource)

<https://www.zotero.org/> Zotero (excellent free online citation management tool)

Plagiarism: 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.

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

Course Expectations / Course Culture

Critical yet respectful: “Lest ye be judged”: Our goal as students of religion is to understand religion and religious phenomenon as a human phenomenon. We study religion using evidence-based practices.

DO

- When expressing an opinion, use phrases like “The way I understand it” or “From what I’ve read” to show other students that you are open to discussion.
- Include specific examples to support your opinion, especially when agreeing or disagreeing with someone else’s post
- Both when posting and when replying, make new connections between the discussion topics

and the assigned readings by referring to specific pages in the readings (e.g. Satlow, 243).

- Include thoughtful questions to show that you care what your classmates think.

DON'T

- Copy material from other course participants' posts. If you're not sure what you can add, contact the instructor or Academic Advising for support.
- Post about things that are completely unrelated to the coursework, like your personal plans for the weekend.
- Insult or make fun of posts or use sarcasm. If you disagree with a post, then explain why in a constructive and empathetic manner, i.e. Remember the Human: if you wouldn't say it to someone's face, then don't say it online.
- Get involved in flame wars—especially not over issues of spelling, grammar, FAQs, and so on. If things do flame up, remember that you can stand by what you said and still apologize for the way in which you said it.

Sources

Carleton University. "EDC: Online Discussions Tips for Students." Accessed February 27, 2017: <http://carleton.ca/edc/wp-content/uploads/Online-Discussions-Tips-for-Students.pdf>.

Shea, Virginia. 1994. *Netiquette*, Albion Books. Digitized December 14, 2009.

University of Phoenix. "Going to Class: What is a substantive post?" and "Going to Class: Online discussions." Accessed February 27, 2017: <http://www.phoenix.edu/student-orientation/going-to-class.html>.

Readings: This course includes different types of readings to help you gain an understanding of Judaism. These include insider sources written by Jews, usually for Jews, and reflect a faith-based perspective. These are often very short and useful for gaining a quick understanding of a practice or belief. Each module includes at least one scholarly secondary source that illustrates the ways that scholars of Religion study Judaism. These scholarly sources are particularly useful for your written assignments.

Recommended readings: Are optional but are suggested for either reinforcement of content delivered in videos or to broaden or deepen your understanding of a topic. You may always use recommended readings for any assignment, and they do count as extra outside sources for assignments. Since these are provided to you, I ask that you not submit recommended readings for participation challenges that ask you to find sources.

Videos / Films: Are an important required resource for this course. These allow you to learn by seeing and hearing about Jewish life in a rich and complex way. They sometimes overlap with readings to reinforce learning and to give you additional details, but they always offer new and separate content as well. Videos and films move quickly and in the interest of a good story may not always give you the whole context. Readings and my own mini-lecture videos fill in the gaps in these cases. I often include a viewer's guide, do check if there is one before viewing and be ready to take notes on definitions and concepts for quizzes and assignments.

Taking Notes: “Output is as important as input” Taking notes in your own words will help you understand and remember material. This is necessary for quizzes and all assignments so you should always be taking notes as you read or view videos. If you read electronically, think about how you will do this: will you digitally “mark up the readings” or take notes separately. Tip: Taking notes loads content into different parts of your memory if you put them in your own words. This explains why people who take notes by hand have better recall and comprehension than people who use laptops to take notes in lectures. The laptop people can type much more content, but they do so word for word, so it is not loading into that different part of the brain for learning. If you use a laptop, make an effort to put things in your own words or rewrite them later. See this video for tips on how to take notes:
https://www.youtube.com/watch?v=E7CwqNHn_Ns

Professional Writing: Your goal as a student writer at university is to become a professional writer who can function in the real-world workplace. This means that you should try to use:

- university level appropriate language
- discipline appropriate vocabulary (never use “Old Testament” instead of Hebrew Bible in this course)
- correct spelling and grammar with no typos
- always cite sources using Chicago Manual of Style Notes and Bibliography

Critical reflection vs. subjective, personal reflection: this course asks you to critically reflect on the material.

- More than a feeling: Personal reflection is about feeling. It reflects on your emotional response, your pleasure or displeasure, your interest or disinterest, your personal experience and it stops there.
- Thinking to understand better: Critical reflection is about thinking about the material and asking questions that will lead us to understand things in a more nuanced way.
- Evidence-based analysis: All critical reflection is evidence-based. It reflects on whether things are argued logically and fairly, whether evidence has been effectively marshaled, and whether there is missing data.
- Strategic use of the personal: Depending on the assignment, critically reflecting may connect to your personal experience but only does so if that experience is relevant and enriches our understanding of the topic.
- “When I was growing up”: Students of religion (and your professor!) will often compare, contrast, connect what we study with our own experience of religion. This should be done not only purposefully (i.e. to enrich that understanding we seek) but also respectfully.

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.

Additional Comments Regarding Student Supports

- Carleton's Centre for Student Academic Support has online resources to help you succeed. Their online workshops can improve your personal and academic skills. Go to this link: <https://carleton.ca/csas/online-support/> to become a member of their online community.
- Fellow students, your professor and TA will be regularly checking the 'Ask Your Teaching Team,' where you can receive general clarification on course content, assignment expectations, study procedures, and so on. Please describe your discussion topic as clearly as possible to facilitate other students' use of this important resource.
- The Academic Advising Centre advises students on a drop-in basis from 8:30 a.m. – 4 p.m. and in the case of distance students, it is possible to arrange for calls. Advisors can help you manage your course load and create feasible work schedules.
- Your professor holds weekly online office hours on the course webpage through Big Blue Button, where students can get personalized feedback on assignments plans/outlines and discuss academic challenges or goals. If you have another commitment at these times, you can book a meeting outside of the regular office hours by emailing the professor.
- Every Carleton student has access to free counselling services, including teleconferencing ones, via Aspiria's EmpowerMe 24-hour, 365 days a year referral services which can be reached toll-free at 1-866-741-6389.
- Students with a documented disability, or who need advice on how to become documented, should refer to the Paul Menton Centre's website, <https://carleton.ca/pmc/> or send an e-mail to pmc@carleton.ca requesting an Pre-Intake Meeting. Those who are registered with the PMC receive accommodations to support various temporary or permanent impairments (see list below) and are encouraged to contact the instructor if they require a specific accommodation, such as an alternative assignment format, in order to best demonstrate their learning.



University Regulations for All College of the Humanities Courses

Academic Dates and Deadlines

This schedule contains the dates prescribed by the University Senate for academic activities. Dates relating to fee payment, cancellation of course selections, late charges, and other fees or charges will be published in the Important Dates and Deadlines section of the Registration Website.

Online Learning Resources

While online courses offer flexibility and convenience, they also present unique challenges that traditional face-to-face courses do not. [On this page](#), you will find resources collected by Carleton Online to help you succeed in your online courses; Learning Strategies and Best Practices, Study Skills, Technology and Online Interaction and Engagement.

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.

Academic Integrity at Carleton

The University Senate defines **plagiarism** as “*presenting, whether intentionally 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 that cannot be resolved directly by the course's instructor. The Associate Dean of the Faculty conducts 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

[Academic Integrity Policy](#)

[Academic Integrity Process](#)

Academic Accommodation Policy

Academic Accommodation

Carleton University is committed to providing access to the educational experience in order to promote academic accessibility for all individuals.

Parental Leave: The Student Parental Leave Policy is intended to recognize the need for leave at the time of a pregnancy, birth or adoption and to permit a pause in studies in order to provide full-time care in the first year of parenting a child or for health-related parental responsibilities.

Religious obligation: Carleton University accommodates students who, by reason of religious obligation, must miss an examination, test, assignment deadline, laboratory or other compulsory academic event.

Academic Accommodations for Students with Disabilities:

Academic accommodation of students with disabilities is available through the [Paul Menton Centre](#) by evaluations that are carried out on an individual basis, in accordance with human rights legislation and University policy, and with the support of relevant, professional/medical documentation.

Survivors of Sexual Violence

Individuals who disclose that they have experienced sexual violence will be provided support services and will be treated with dignity and respect at all times by the University and its representatives. A person affected by sexual violence is not required to report an incident or make a complaint about sexual violence under the formal complaint process of the Sexual Violence Policy in order to obtain support and services, or in order to receive appropriate accommodation for their needs.

[Supports and services available at the University to obtain information about sexual violence and/or support.](#)

Accommodation for Student Activities

Carleton University recognizes the substantial benefits, both to the individual student and for the university, that result from a student participating in activities beyond the classroom experience. [More information.](#)

Grading System at Carleton University

Standing in a course is determined by the course instructor, subject to the approval of the faculty Dean. Standing in courses will be shown by alphabetical grades. This means that grades submitted by the instructor may be subject to revision. No grades are final until they have been approved by the Dean."

The [system of grades](#) used, with corresponding grade points and the percentage conversion, is listed below. Grade points indicated are for courses with 1.0 credit value.

Course Sharing Websites and Copyright

Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s).

[More information](#)

Student Rights and Responsibilities at Carleton

Carleton University strives to provide a safe environment conducive to personal and intellectual growth, free of injustice and characterized by understanding respect, peace, trust, and fairness.

The [Student Rights and Responsibilities Policy](#) governs the non-academic behaviour of students. Carleton University is committed to building a campus that promotes personal growth through the establishment and promotion of transparent and fair academic and non-academic responsibilities.

[7 Student Rights and Responsibilities](#)

Deferred Term Work

In some situations, students are unable to complete term work because of illness or other circumstances beyond their control, which forces them to delay submission of the work.

1. Students who claim illness, injury or other extraordinary circumstances beyond their control as a reason for missed term work are held responsible for immediately informing the

instructor concerned and for making alternate arrangements with the instructor and in all cases this must occur no later than three (3.0) working days after the term work was due. The alternate arrangement must be made before the last day of classes in the term as published in the academic schedule. Normally, any deferred term work will be completed by the last day of term. In all cases, formative evaluations providing feedback to the student should be replaced with formative evaluations. In the event the altered due date must extend beyond the last day of classes in the term, the instructor will assign a grade of zero for the work not submitted and submit the student's earned grade accordingly; the instructor may submit a change of grade at a later date. Term work cannot be deferred by the Registrar.

2. In cases where a student is not able to complete term work due to illness or injury for a significant period of time/or long term, the instructor and/or student may elect to consult with the Registrar's Office (undergraduate courses) or Graduate Registrar (graduate courses) to determine appropriate action.

[More information of deferred Term Work](#)

Deferred Final Exams

Students who are unable to write a final examination because of a serious illness/emergency or other circumstances beyond their control may apply for accommodation. Normally, the accommodation for a missed final examination will be granting the student the opportunity to write a deferred examination. In specific cases when it is not possible to offer a deferred examination, and with the approval of the Dean, an alternate accommodation may be made.

The application for a deferral must:

1. be made in writing to the Registrar's Office no later than three working days after the original final examination or the due date of the take-home examination; and,
2. be fully supported by appropriate documentation and, in cases of illness, by a medical certificate dated no later than one working day after the examination, or by appropriate documents in other cases. Medical documents must specify the date of the onset of the illness, the (expected) date of recovery, and the extent to which the student was/is incapacitated during the time of the examination. The University's preferred medical form can be found at the Registrar's Office [here](#).

[More information on Final Exam Deferrals](#)

Financial vs. Academic Withdrawal

Withdrawn. No academic credit, no impact on the CGPA. WDN is a permanent notation that appears on the official transcript for students who withdraw after the full fee adjustment date in each term (noted in the Academic Year section of the Calendar each term). Students may withdraw on or before the last day of classes.

Important dates can be found [here](#). Make sure that you are aware of the separate deadlines for

Financial and Academic withdrawal!

Making registration decisions in Carleton Central involves making a financial and academic commitment for the courses you choose, regardless of attendance. If you do not attend – you must withdraw in Carleton Central within the published deadlines to cancel your registration. You can do this via the [MyCarleton Portal](#). A fee adjustment is dependent on registration being canceled within the published [fee deadlines](#) and dependent on your course load.

Department Contact Information

Bachelor of the Humanities 300 Paterson Hall CollegeOfHumanities@cunet.carleton.ca

Greek and Roman Studies 300 Paterson Hall GreekAndRomanStudies@cunet.carleton.ca

Religion 2A39 Paterson Hall
Religion@cunet.carleton.ca

Digital Humanities (Graduate) 2A39 Paterson Hall
digitalhumanities@carleton.ca

Digital Humanities (Undergraduate Minor) 300 Paterson Hall
digitalhumanities@carleton.ca

MEMS (Undergraduate Minor) 300 Paterson Hall
CollegeOfHumanities@cunet.carleton.ca