

Term Information

Effective Term Autumn 2018

General Information

Course Bulletin Listing/Subject Area Women's, Gender&Sexuality Sts
Fiscal Unit/Academic Org Women's, Gender&Sexuality Sts - D0506
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3405
Course Title Judaism: Race, Sexuality, and Gender
Transcript Abbreviation Judaism - Race&Sex
Course Description This course prepares students to analyze how Jewish scripture, theology, and culture have debates and reinterpreted gender and sexual ideologies over time, from approximately 600 B.C.E to the present. This exploration will include the scriptural roles of women and people we might now consider LGBTQIA. It will further investigate how Jewish theology describes the Jewish people in gendered terms.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week, 12 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Never
Campus of Offering Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions
Electronically Enforced No

Cross-Listings

Cross-Listings HEBREW 3405

Subject/CIP Code

Subject/CIP Code 05.0207
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:

Culture and Ideas; Social Diversity in the United States

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- Explain how categories like gender, sexuality, and race are socially invented and ever-changing. For example, they will be able to explain how contemporary notions of “man,” “woman,” “gay,” or “straight” differ from social categories in the Hebrew.
- Explain the differences between the terms gender, sex, and sexuality.
- Film a short video highlighting an aspect of the ethnic and racial diversity among historical and present Jewish communities, such as the categories of Ashkenazi, Sefardi, Mizrahi, Ethiopian, and American Jews of color.
- Create a visual map of the ways that European (Ashkenazi) Jews have been racially imagined as both white and non-white in different times and places
- Give examples of how European (Ashkenazi) Jewish experiences both resonate and differ in important ways from the experiences of non-Jews of color.
- Critically read excerpts of Jewish religious texts, explaining the text’s assumptions about what we would now call gender, sexuality, and race, and name some different ways this text could be interpreted.
- Explain how Jewish religious texts on gender, sexuality, and race were interpreted in their own time and place, versus how they are read in the contemporary United States.
- Identify and analyze a pop culture or political text that illustrates how Jewishness continues to function as a form of social difference that both shapes and is shaped by other racial, sexual, and gender stigmas.

Content Topic List

- Judaism
- Religion
- Race
- Ethnicity
- Gender
- Sex
- Theology

Sought Concurrence

No

Attachments

- Curriculum Map - All Courses.xlsx: Curriculum map for all WGSST courses
(Other Supporting Documentation. Owner: Stotlar, Jacqueline Nicole)
- Curriculum Map - UG Major.xlsx: Curriculum map for WGSST major courses
(Other Supporting Documentation. Owner: Stotlar, Jacqueline Nicole)
- GE Cultures & Ideas Rationale for Judaism- Race, Gender, and Sexuality.docx: GE C&I rationale
(GEC Model Curriculum Compliance Stmt. Owner: Stotlar, Jacqueline Nicole)
- GE Cultures and Ideas Assessment Plan - Hebrew 3405.docx: GE C&I assessment plan
(GEC Course Assessment Plan. Owner: Stotlar, Jacqueline Nicole)
- GE Diversity Assessment Plan for Judaism- Race, Gender, and Sexuality.docx: GE Diversity assessment plan
(GEC Course Assessment Plan. Owner: Stotlar, Jacqueline Nicole)
- GE Diversity Rationale - Hebrew 3405.docx: GE Diversity rationale
(GEC Model Curriculum Compliance Stmt. Owner: Stotlar, Jacqueline Nicole)
- Judaism - Race, Gender, and Sexuality - Bibliography.docx: Bibliography
(Other Supporting Documentation. Owner: Stotlar, Jacqueline Nicole)
- Judaism - Race, Gender, and Sexuality- Curriculum map proposal.docx: Hebrew Curriculum Map
(Other Supporting Documentation. Owner: Stotlar, Jacqueline Nicole)
- Judaism - Race, Gender, and Sexuality Syllabus.docx: 3405 Syllabus
(Syllabus. Owner: Stotlar, Jacqueline Nicole)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Stotlar, Jacqueline Nicole	01/02/2018 10:31 AM	Submitted for Approval
Approved	Winnubst, Shannon	01/02/2018 04:16 PM	Unit Approval
Approved	Heysel, Garrett Robert	01/02/2018 05:56 PM	College Approval
Pending Approval	Nolen, Dawn Vankeerbergen, Bernadette Chantal Oldroyd, Shelby Quinn Hanlin, Deborah Kay Jenkins, Mary Ellen Bigler	01/02/2018 05:56 PM	ASCCAO Approval

SYLLABUS:

WGSS 3405 / HEBREW 3405: Judaism: Race, Gender & Sexuality

TERM: Fall 2018

CREDIT HOURS: 3

LEVEL: Undergraduate

CLASS TIME: []

LOCATION: [building & room]

INSTRUCTOR: Dr. Lynn Kaye

OFFICE: Hagerty 361

OFFICE EMAIL: Kaye.73@osu.edu

OFFICE PHONE: (614) 688-1552

OFFICE HOURS: TBA

Course Description and Objectives

This course builds students' skills in two main areas of inquiry. First, it prepares students to critically analyze how Jewish scripture, theology, and culture have debated and reinterpreted gender and sexual ideologies over time, from approximately 600 B.C.E to the present. This exploration will include the scriptural roles of women and people we might now consider LGBTQIA. It will further investigate how Jewish theology describes the Jewish people in variously gendered terms (including as a "promiscuous whore" or "suitable woman to marry"), and how these structuring metaphors impact human lives in turn. We will also examine feminist and queer theologies and how they are reworking Jewish ritual in the present (such as practices of marriage, birth, and gender transition).

Second, this class prepares students to critically analyze Jewishness in relation to *racial* ideologies, and to grasp the role of gender and sexuality in racial paradigms. This analysis will include tracing ethnic and racial diversity among Jews (surveying and deconstructing categories like Ashkenazi, Sefardi, Mizrahi, Ethiopian, and Persian Jews), and also tracing how Ashkenazi (European) Jews have been variously categorized as white or non-white in different times and places. This investigation will emphasize how gender and sexual strategies and stigmas have always crucially shaped Jewish racial assignments. This study of racialized gender and sexuality will draw together scholarship from women of color feminism, queer of color critique, and Jewish studies to analyze the mutual co-construction of race, gender, sexuality, diaspora, and nation.

Throughout both of these focus areas, this course will strengthen students' critical reading and writing skills, especially relating to theological texts, present-day popular culture texts, and political discourses. By building these skills, this course prepares students to critically investigate, question, and intervene in present-day religious discourses about gender, sexuality, and race. It also prepares students to better understand the challenges and rewards of political coalition-building between Jews (both "white" and "of color") and non-Jews of color. The class will also repeatedly emphasize how seemingly stable, objective categories are socially recreated and altered over time.

Expected Learning Outcomes:

At the End of the Course, Students Will Be Able To:

1. Explain how categories like gender, sexuality, and race are socially invented and ever-changing. For example, they will be able to explain how contemporary notions of "man," "woman," "gay," or "straight" differ from social categories in the Hebrew Bible.
2. Explain the differences between the terms gender, sex, and sexuality.
3. Film a short video highlighting an aspect of the ethnic and racial diversity among historical and present Jewish communities, such as the categories of Ashkenazi, Sefardi, Mizrahi, Ethiopian, and American Jews of color. This video must also explain how these categories are socially invented and changeable over time.
4. Create a visual map of the ways that European (Ashkenazi) Jews have been racially imagined as both white and non-white in different times and places
5. Give examples of how European (Ashkenazi) Jewish experiences both resonate and differ in important ways from the experiences of non-Jews of color.
6. Critically read excerpts of Jewish religious texts, explaining the text's assumptions about what we would now call gender, sexuality, and race, and name some different ways this text could be interpreted.
7. Explain how Jewish religious texts on gender, sexuality, and race were interpreted in their own time and place, versus how they are read in the contemporary United States.
8. Identify and analyze a pop culture or political text that illustrates how Jewishness continues to function as a form of social difference that both shapes and is shaped by other racial, sexual, and gender stigmas.

GE Cultures and Ideas Objectives

Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

GE Culture And Ideas Expected Learning Outcomes:

1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior.

How The Course Will Satisfy The Expected Learning Outcomes of GE Cultures And Ideas:

- a. Students evaluate stereotypical ideas about gender, sexuality and race of Jews.
- b. Students analyze how such stereotypical ideas influence human beliefs, perception of reality and norms that guide behavior, and create power imbalances in society.
- c. Students evaluate how power imbalances influence how people perceive social realities and how such power imbalances and perceptions guide human behavior.
- d. Students evaluate, interpret and critique the formation of categories of race, gender, and sexuality.
- e. This interpretation will include analysis of how such categories construct each other.
- f. Students analyze and interpret how categories of race, gender, and sexuality contribute to and are expressed in Jewish identities, theologies, cultural practices and global Jewish history.

GE Diversity Objective: Social Diversity in the United States

1. Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.
2. Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.

How The Course Will Satisfy The Expected Learning Outcomes of GE Social Diversity in the United States:

- a. Students will explain how categories like gender, sexuality, and race are socially invented and ever-changing. For example, they will be able to explain how contemporary notions of “man,” “woman,” “gay,” or “straight” differ from social categories in the Hebrew Bible.
- b. Students will explain the differences between the terms gender, sex, and sexuality.

- c. Students will film a short video highlighting an aspect of the ethnic and racial diversity among historical and present Jewish communities, such as the categories of Ashkenazi, Sefardi, Mizrahi, Ethiopian, and American Jews of color. This video must also explain how these categories are socially invented and changeable over time.
- d. Students produce independent research on the lives, practices, and theologies of religious, sexual, and gender minorities in U.S. society and transnationally.
- e. Students write about and present orally about the pluralistic nature of religion, including the many varied Jewish viewpoints about the roles of women and LGBTQIA people.
- f. Students create a visual map of the ways that European (Ashkenazi) Jews have been racially imagined as both white and non-white in different times and places
- g. Students give examples of how European (Ashkenazi) Jewish experiences both resonate and differ in important ways from the experiences of non-Jews of color.
- h. Students critically read excerpts of Jewish religious texts, explaining the text's assumptions about what we would now call gender, sexuality, and race, and name some different ways this text could be interpreted.
- i. Students explain how Jewish religious texts on gender, sexuality, and race were interpreted in their own time and place, versus how they are read in the contemporary United States.
- j. Students identify and analyze a pop culture or political text that illustrates how Jewishness continues to function as a form of social difference that both shapes and is shaped by other racial, sexual, and gender stigmas.

Teaching Method:

Lecture, discussion

Required texts:

Season 2 of Transparent (from Amazon)

Course reader

Course Requirements:

1. Attendance, as per attendance policy below
2. Active, informed participation in class discussions. Completion of all the required readings and viewings, and bringing to class required materials and notes
3. Carmen posts and responses
4. Completion of midterm and final examinations
5. Oral presentation of research

1. Attendance

Attendance at lectures is mandatory. All students receive two unpenalized absences regardless of cause. After this, each additional absence deducts two percentage points off the final grade. It is the student's responsibility to find out from their classmates about what was missed due to an absence. Please take the name, phone number and email of two fellow students.

2. Informed Participation - 12.5%

This means coming to class having read or viewed the required texts and having thought about what they mean in the context of the course. While the instructor will try to make sure everyone gets a chance to speak by calling on people even when they have not raised their hands it is incumbent on you to give us the chance to hear from you.

3. Carmen Posts - 12.5%

Each student will write one 150 word response before each class meeting, to the assigned reading/viewing for that day. The response should include summary, reactions to and questions about the reading or viewings for that day. Register of language: can be informal, conversational English, but should not include symbols, emojis or texting language. Carmen post is due 2 hours before the start of class.

4. Exams (Midterm & Final): 50% (25% each)

Exams will test factual knowledge and comprehension, including events, dates, theoretical terminology, and image recognition.

5. Oral Research Presentation: 25%

This assignment evaluates students' ability to apply knowledge creatively and to critique culture, as well as public speaking skills. Students will have two choices of topic:

1. Pop culture analysis: Pick one pop culture representation with Jewish characters, themes, or references, and analyze it with the intellectual tools from our class. Primary sources required, secondary sources optional. Topic to be approved by professors. Media can include movies, TV shows, music videos, advertisements, blogs posts, buzzfeed, etc.
2. Present-day theology and religious practice analysis: Pick an example of present-day Jewish communities engaging in some way with matters of gender and sexuality. For example, ordination of women and/or LGBTQ people as rabbis, gender-

neutral toilets in Jewish-day schools, pride parade in Jerusalem, analysis and of writings of one or more contemporary Jewish theologians on an aspect of gender or sexuality.

Rubric for assessment of the oral presentation will be available on Carmen, and will include guidelines on effective public speaking techniques (attention to body language, organization, eye contact, and so on), as well as academic research methodologies, and content and style of research presentation.

GRADING SCALE is OSU Standard Grade Scheme:

93 - 100 (A)
90 - 92.9 (A-)
87 - 89.9 (B+)
83 - 86.9 (B)
80 - 82.9 (B-)
77 - 79.9 (C+)
73 - 76.9 (C)
70 - 72.9 (C-)
67 - 69.9 (D+)
60 - 66.9 (D)
Below 60 (E)

STUDENTS WITH DISABILITIES

The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. **SLDS contact information:** slds@osu.edu; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

ACADEMIC MISCONDUCT: It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct (<http://studentlife.osu.edu/csc/>)

FOR YOUR SAFETY, the OSU Student Safety/Escort Service is available after 7 p.m. by dialing 292-3322.

PARENTS & CAREGIVERS IN A FEMINIST CLASSROOM

Many students are also parents or caregivers for children and/or other loved ones. Students in this position may sometimes need their academic and caregiving lives to overlap. If you need to bring your child or loved one to class, please don't hesitate to let me know, and we will welcome their participation in class. (I do appreciate an advance heads-up when possible). OSU's [ACCESS](#) program also offers free support for single parents, including childcare. Using our schedule of topics below, you can determine which days you would feel comfortable having your child or loved one in class.

IMPORTANT DATES

Midterm Exam ADD

Oral Presentations ADD

Final Exam ADD

Last Day to Submit Extra Credit ADD

COURSE SCHEDULE

	Topic	Readings
1	Introduction	No Readings
2	Women in the Hebrew	Tikvah Frymer-Kensky, <i>Women of the Bible</i> , “The Hand that Rocks the Cradle” pp. 5-21

	Bible and Ancient Near East	
3	Reception of Women Biblical Characters in Rabbinic Judaism	Genesis 34, (Story of Dina) with Rashi commentary on Genesis 34:1 (Carmen); Judith Baskin, <i>Midrashic Women: The Formation of the Feminine in Rabbinic Literature</i> (2002) pp. 56-60 Judith Plaskow, "The Coming of Lilith" on jwa.org
4	Women, Race and Jewishness in Contemporary America	Film "The Way Home" by Shakti Butler (2010) (stream at home via secure media library).
5	Feminism Among Jewish Women of Middle Eastern and North-African Backgrounds	Readings: Loolwa Khazoum, "We are Here and This is Ours" in <i>The Flying Camel: Essays on Identity by Women of North-African and Middle-Eastern Jewish Heritage</i> pp. 209-232; Rahel Wahba, "Hiding is Unhealthy for the Soul" in <i>Twice Blessed: On Being Lesbian, Gay and Jewish</i> pp. 48-58; Alison Kaplan Sommer, "Israel's First Ever ultra-Orthodox Women's Party Makes Bold Debut" on <i>Haaretz</i> online (1/20/15)
6	History of Jewish Women's Communal Participation	"Beruriah of Palestine, Scholar (2nd c C.E.)" in <i>JPS Guide to Jewish Women</i> pp. 26-28; "Asenath Barzani Mizrahi of Amadiya, Scholar and Teacher (16th c)" <i>ibid.</i> pp. 175-177; "A Brief Review of Women's Communal Participation in the Twentieth Century" in <i>JPS Guide to Jewish Women</i> pp. 275-277; Pamela Nadell, <i>Women Who Would Be Rabbis: A History of Women's Ordination 1889-1985</i> pp. ix-xiii ("Introduction") and 1- 29 ("Ch. 1 "Could not our women be ministers? Raising the Question of Women's Rabbinic Ordination, 1889") and Elhanan Miller, "How Rabbi Ovadia Yosef's Daughter, Adina Bar-Shalom, Became Israel's Leading Ultra-Orthodox Iconoclast" " in <i>Tablet</i> magazine, 02/11/09 (online)

7	Jewish Women Clergy in America: Challenges and Opportunities	Panel Discussion with Guest Lecturers: Rabbi Sharon Mars, Associate Rabbi, Temple Israel in Columbus OH, Bat-Ami Moses, Cantor, Temple Israel in Columbus OH; Rabbi Melissa Crespy, former Rabbi, Congregation Agudas Achim in Columbus OH
8	Categories and Reflections of Same Sex Love in Bible and Early Judaism	Daniel Boyarin, "Are There Any Jews in the History of Sexuality?" <i>Journal of the History of Sexuality</i> 5:3: 333-355 (note in particular pp. 342-344) David Brodsky, "Same-Sex Relations in Early Judaism" in <i>Encyclopedia of the Bible and Gender Studies</i> pp. 280-285
9	Familiar and Unfamiliar Narratives: Male Same-Sex Love in Bible and Ancient Near East	David's Lament in 2 Samuel 1:17-27, Excerpt from Epic of Gilgamesh and Enkidu (Carmen); Destruction of Sodom and Gomorrah in Genesis 18:17-19:38; Leviticus 18:22
10	Male and Female Same-Sex Eroticism in Rabbinic Literature	Steve Greenberg, <i>Wrestling With Gods and Men: Homosexuality in the Jewish Tradition</i> , pp.107-114; Elaine Chapnik "Women Known for These Acts" Through the Rabbinic Lens: A Study of Hilchot Lesbiut" in <i>Keep Your Wives away from Them: Orthodox Women, Unorthodox Desires</i> , ed. Miriam Kabakov pp. 78-98
11	Intersex and the Semiotics of Body in Jewish Rabbinic	Charlotte Fonrobert, "Gender Identity in Halakhic Discourse" Jewish Women's Archive Encyclopedia (online) http://jwa.org/encyclopedia/article/gender-identity-in-halakhic-discourse ; Primary Sources in Translation examining the Four Intersex Categories (Carmen)

	Tradition	
8	Transgender and Gender Boundaries in the Bible and Contemporary Progressive and Orthodox Judaism	Deuteronomy 22:5; Rabbi Jon Jay Tilsen, "Cross Dressing and Deuteronomy 22:5" (online) http://www.beki.org/dvartorah/crossdressing/ Max Strassfeld, "Marking Gender Transition in the Mikvah" in the <i>Forward</i> 2013 (online) "http://forward.com/articles/181849/marking-gender-transition-in-the-mikveh/ ; Contemporary Orthodox Rabbinic Views on "Modest" Attire for Men and Women (online) http://www.yeshiva.co/ask/?cat=8
9	Jewish Feminist Theologies	Rachel Adler, <i>Engendering Judaism: An Inclusive Theology and Ethics</i> Philadelphia: Jewish Publication Society, 1998, pp. 85-96 (God, gender and power) and pp. 124-133 (God, holiness and relationships); Tamar Ross, <i>Expanding the Palace of Torah: Orthodoxy and Feminism</i> , pp.184-207 (Critique and Rehabilitation of Revelation)
12	Jewish Queer Theologies	Jay Michaelson "Towards a Queer Jewish Theology" in <i>Shma</i> , 1995 http://www.bjpa.org/Publications/details.cfm?PublicationID=5689 . Rabbi Elliot Kukla, "A Created Being of Its Own: Toward a Jewish Liberation Theology for Men, Women and Everyone Else" http://www.transtorah.org/PDFs/How_I_Met_the_Tumtum.pdf Rabbi Yoel H. Kahn, "Creating New Lifecycle Rituals: Gay and Lesbian Jewish Weddings" on ritualwell.org (online) http://www.ritualwell.org/ritual/creating-new-lifecycle-rituals
13	Intro to Social Construction of Gender, Sexuality & Race	Leonard Rogoff, "Is the Jew White? The Racial Place of the Southern Jew" (in <i>American Jewish History</i> 85.3, 1997) 199-229

14	Intro to the idea of Jews as Racialized, and how Gender & Sexuality Played a central role in that racialization	<i>The Jew's Body</i> 104-128 (S. Gilman 1991); <i>Unheroic Conduct</i> 1-5, 33-38, 51-55, 68-72 (D. Boyarin 1997); Ann Pellegrini, "Interarticulations: Gender, Race, & the Jewish Woman Question" in Miriam Peskowitz and Laura Levitt, eds., <i>Judaism Since Gender</i> , New York: Routledge, 1997, 49-55.
15	Sexology: Race and the Social Construction of Sexual Orientation,	<i>Queering the Color Line</i> Ch. 2 pp.15-39 (Siobhan Somerville 2000); Boyarin, Itzkovitz, and Pellegrini, eds., <i>Queer Theory & the Jewish Question</i> (2003) pp.1-19
16	Assimilation Strategies in the Diaspora: Transforming Jewish Race & Gender	Paula Hyman, "Introduction" <i>Gender & Assimilation</i> (1995) 1-9; Moshe Zimmerman, "Muscle Jews and Nervous Jews" (in <i>Emancipation through Muscles</i> , 2006) 13-27.
17	Comic Books & Toys as Gender-Racial-Sexual Assimilation	Harry Brod, "Superman as Supermensch" (In <i>Superman is Jewish?</i> 2012) 1-21
18	Zionist	Paula Hyman, "The Sexual Politics of Jewish Identity" (in <i>Gender</i>

	Assimilation Strategies: <i>Muskeljudentum</i> , the “New Jew,” in Europe	& <i>Assimilation in Modern Jewish History</i> , 1995) 134-169.
19	Zionist Assimilation Strategies: Ashkenazi Dominance and the “New Jew”	Raz Yosef, “The Zionist Master Body Narrative” (in <i>Beyond Flesh: Masculinities & Nationalism in Israeli Cinema</i> , 2003) 16-48.
20	The Holocaust: Race, Gender, & Sexuality	Andrea Dworkin, “The Sexual Mythology of Anti-Semitism,” (In <i>A Mensch Among Men</i> , 1988) 118-123; Ladelle McWhorter, “Managing Evolution” (in <i>Racism & Sexual Oppression in Anglo-America</i> , 2009) 196-244.
21	Contemporary Gender, Sexuality, & Race in the North American Diaspora: Masculinities Goal: To understand how the histories of Jewish racialization, gender, and sexuality play out in	Barbara Breitman “What Do Men Want, Dr. Roth?” (in <i>A Mensch Among Men</i> , 1988) 37-53; Michael Reitchart and Sharon Ravitch, “Defying Normative Male Identities: The Transgressive Possibilities of Jewish Boyhood” (in <i>Journal of Youth & Society</i> , 2009), 104-130

	the present, shaping the experience and representation of Jewish American men.	
22	Contemporary Gender, Sexuality, & Race in the North American Diaspora: Femininities	<p>“Why a Jewish Man Makes an Ideal Husband for Any Girl” (Blog post)</p> <p>“14 Reasons to Marry a Jewish Girl” (Blog Post)</p> <p><i>Jewtopia</i> (2012) Director Bryan Fogel. (stream over secure media library)</p>
23	Contemporary Israel and Palestine: Women’s Rights	<p>Frances Raday, “Equality, Religion and Gender in Israel” <i>Jewish Women’s Archive</i> http://jwa.org/encyclopedia/article/equality-religion-and-gender-in-israel</p> <p>Reem Al-Botmeh et al., United Nations Development Program, (Sept. 2011) “A Review of Palestinian Legislation from a Women’s Rights Perspective” http://www.lacs.ps/documentsShow.aspx?ATT_ID=5813</p> <p>Ola Najami-Yousef et al., “The Status of Palestinian Women Citizens of Israel” (Dec. 2010) http://www2.ohchr.org/english/bodies/cedaw/docs/ngos/WomenCitizens of Israel for the session Israel CEDAW48.pdf</p>
24	Contemporary Israel: LGBTQIA Rights	View: <i>City of Borders</i> [66 min, 2009, Director Yun Su] (Stream on secure media library)
25	Contemporary Israel: Debates around	<p>“Israel and ‘Pinkwashing’” Sarah Schulman (New York Times Op-ed)</p> <p>“Don’t Pinkwash the Occupation, But Don’t Whitewash Gay Pride Either” Allison Kaplan Sommer. (Haaretz Op-ed)</p>

	Pinkwashing	
26	Jewishness in WGSS	"To Be a Radical Jew in the 20th Century." (In <i>The Issue is Violence</i> , 1992) 92-116. Melanie Kaye/Kantrowitz

GE Rationale

WGS 3405 /HEB 3405 Judaism: Race, Gender and Sexuality¹

Rationale for GE Culture and Ideas

The GE Culture and Ideas Course Objectives:

1. Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior.

How do the course objectives and readings address the GE Culture and Ideas course objectives?

The core concepts of this class are all “significant cultural phenomena and ideas,” including the notions of race, gender, sexuality, and ideas of god, religion, nation, Jewishness, and diaspora. More specifically:

1. Students in this course pursue interdisciplinary inquiries about gender, and understand and critique the formation of categories of race, gender, and sexuality as they mutually co-construct each other, contribute to the formation of categories including diaspora and nation, and are expressed in Jewish identities, theologies, cultural practices and global Jewish history.
2. Students develop capacities for aesthetic and historical responses and analyses through the course readings and viewings (literature, blogs, television, and comics), contextualized and critiqued in secondary literature. Students also learn to develop arguments by gathering and organizing evidence from texts.
3. They interpret texts from ancient Hebrew and Jewish literature in translation, such as the Bible and the Talmud, to evaluate how the reception of such texts contributed to the formation of pre-modern and contemporary Jewish identities and practices.
4. They examine how contemporary Jewish communities reinterpret and apply these texts today, including in relation to women’s rights and lesbian, gay, bisexual, transgender, and queer inclusion.

Expected Learning Outcomes of GE Cultures And Ideas:

¹ http://asccas.osu.edu/files/ASC_CurrAssess_Operations_Manual.pdf

1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior.

How Do The Topics and Assignments Address the Expected Learning Outcomes of GE Cultures And Ideas:

1. Students read, view and respond to primary sources and critical and theoretical literature in Women's Gender and Sexuality studies as well as in Jewish studies. These are major forms of human thought, culture and expression.
 - a. Primary Sources include the Hebrew Bible, Jewish law, Jewish prayer books, Jewish folklore and lifecycle practices, feminist and queer Jewish theologies and modern literature and media concerning Jewishness, sexuality, race and gender. Theoretical literature includes scholarship from women of color feminism, queer of color critique, and Jewish studies to analyze the mutual co-construction of race, gender, sexuality, diaspora, and nation.
2. Students explain the mutual co-construction of race, gender, sexuality, diaspora, and nation.
 - a. Their consideration of and critique of religion, theology, and scriptural interpretation directly meets the goal of evaluating how ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior.

WGSS 3405 /Hebrew 3405 Judaism: Race, Gender and Sexuality

GE Cultures and Ideas Assessment Plan

GE Expected Learning Outcomes	Direct Methods	Indirect Methods
1. Students analyze and interpret major forms of human thought, culture, and expression.	Embedded questions on exam (See below *)	Opinion Survey (self-evaluation and assessment of instruction)
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.	Embedded questions on exam	Opinion survey (self-evaluation and assessment of instruction)

Embedded Questions on Exams:

On each exam, several questions will be written specifically to assess student achievement of each GE expected learning outcome. The scores on these questions will be included in the totals for the exam but will also be analyzed separately so that the data can be used in revising the course and for GE assessment reporting purposes.

Example of embedded questions are:

In the United States, what is the role of gender and sexuality in Jewish assimilation?

What challenges have Jewish feminist theologians posed to traditional accounts of revelation?

In which ways were Jewish men in Medieval Europe feminized?

Read the following excerpt from the Jewish Bible in translation and identify aspects of the text that engage with categories now known as gender and sexuality. What perspectives do the authors appear to have on the particular matter and how, do you imagine, might a contemporary critique engage those ancient perspectives?

Explanation of level of student achievement expected:

In general, for exams, success means that students will answer 75% of the embedded GE questions correctly. Correctly means with sufficient detail, sensitivity to use of language and demonstrated awareness of culturally contingent status of important social categories.

Opinion Survey

At the beginning and the end of the course, students will be asked to fill in an opinion survey. The survey will include self-assessment questions to have students evaluate their perceived abilities and skills related to the GE learning outcomes at the beginning of the semester and again at the end. The survey will also include several questions that will give students a chance to demonstrate mastery of the GE learning outcomes.

Examples of self-assessment questions are:

Please rate your answers to the following questions:

a) I am good at responding to critical questions and analyzing arts, media and literature.

1 Disagree 2 Somewhat Agree 3 Agree

b) I am able to access and use relevant information critically and analytically.

1 Disagree 2 Somewhat Agree 3 Agree

c) I am able to describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion.

1 Disagree 2 Somewhat Agree 3 Agree

d) Social diversity shapes my attitudes and values

1 Disagree 2 Somewhat Agree 3 Agree

Analysis of Discussion Board postings

Students will post responses to the assigned readings for each class, and respond to other students' posts. Professor will analyze posts from two classes, one in the first half and one in the second half of the semester, and write an evaluation of students' degree recognition of the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others. It is expected that there will be gradually more overt engagement with this topic as the semester goes on.

Description of follow-up/feedback processes:

At the end of the course, I will analyze the embedded exam questions to identify problem areas and how I might change the course and the presentation of materials to insure better fulfillment of the GE expected learning outcomes.

I will analyze the self-evaluation questions carefully to judge how students evaluated their own progress and to determine whether student perception accorded with performance.

If students assess their own progress significantly differently from the analysis based on the embedded exam questions, I will revise the materials and presentation to bring these things more in line. I will archive these end-of semester analyses in the instructor's office so that I can gauge the effectiveness of any changes made.

Hebrew 3405 /WGSS 3405 Judaism: Race, Gender and Sexuality

Rationale for GE Diversity: Social Diversity in the United States

GE Diversity: Social Diversity in the United States Objective: Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

How do the course objectives and readings address the GE course objectives?

Students critically analyze Jewish cultures across the United States and transnationally, with a focus on how Jewish scripture, theology, and culture have debated and reinterpreted gender and sexual ideologies over time, from approximately 600 B.C.E to the present. This exploration will include the scriptural roles of women and people we might now consider LGBTQIA. It will further investigate how Jewish theology describes the Jewish people in variously gendered terms, and how these structuring metaphors impact human lives in turn. We will also examine feminist and queer theologies and how they are reworking Jewish ritual in the present (such as practices of marriage, birth, and gender transition).

Through this course, students improve their abilities to read and critically, and to pursue interdisciplinary research on gender, especially relating to theological texts, present-day popular culture texts, and political discourses. By building these skills, this course prepares students to critically investigate, question, and intervene in present-day religious discourses about gender, sexuality, and race.

Students explore and conduct independent research projects about the lives, practices, and theologies of religious, sexual, and gender minorities in U.S. society and transnationally. Students will also examine the pluralistic nature of religion, including the many varied Jewish viewpoints about the roles of women and LGBTQ people. Exposure to these ideas will contribute to our students' growth as educated, productive and principled citizens.

How do the topics and assignments address the GE Social Diversity in the United States Learning Outcomes?

1. Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.

2. Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.

How Course Outcomes Meet GE Diversity in the US ELOs:

The following assignments address these learning outcomes:

1. Film a short video highlighting an aspect of the ethnic and racial diversity among historical and present Jewish communities, such as the categories of Ashkenazi, Sefardi, Mizrahi, Ethiopian, and American Jews of color. This video must also explain how these categories are socially invented and changeable over time.
2. Create a visual map of the ways that European (Ashkenazi) Jews have been racially imagined as both white and non-white in different times and places
3. Critically read excerpts of Jewish religious texts, explaining the text's assumptions about what we would now call gender, sexuality, and race, and name some different ways this text could be interpreted.
4. Identify and analyze a pop culture or political text that illustrates how Jewishness continues to function as a form of social difference that both shapes and is shaped by other racial, sexual, and gender stigmas.

The following course learning outcomes fit the GE Diversity in the US by engaging the intersecting categories of race, ethnicity, gender and sexuality, through Jewishness, which is a category that moves through all of them.

1. Explain how categories like gender, sexuality, and race are socially invented and ever-changing. For example, they will be able to explain how contemporary notions of "man," "woman," "gay," or "straight" differ from social categories in the Hebrew Bible.
2. Explain the differences between the terms gender, sex, and sexuality. Give examples of how European (Ashkenazi) Jewish experiences both resonate and differ in important ways from the experiences of non-Jews of color.
3. Explain how Jewish religious texts on gender, sexuality, and race were interpreted in their own time and place, versus how they are read in the contemporary United States.
5. Critically analyze Jewishness in relation to *racial* ideologies Students will grasp the role of gender and sexuality in racial paradigms and trace ethnic and racial diversity among Jews (surveying and deconstructing categories like Ashkenazi, Sefardi, Mizrahi, Ethiopian, and Persian Jews), and also how Ashkenazi (European) Jews have been variously categorized as white or non-white in different times and places.
6. Students describe the challenges and rewards of political coalition-building between Jews (both "white" and "of color") and non-Jews of color. Students

discuss how seemingly stable, objective categories are socially recreated and altered over time.

Overall, students will describe and evaluate the roles of the categories of gender, sexuality race, class, religion, diaspora and nation in the institutions and cultures of the US. They will do so in classroom discussions, in group work and in written assignments. Students will become more tolerant and open to otherness by being exposed to how categories of identity that they may initially view as stable and a given are culturally constructed and different in different times and places.

How does the course aim to sharpen students' judgment, response and evaluation skills?

The course will use the methods of dialogical engagement between professor and students in classroom discussions, online blog posts and responses, collaborative group assignments and student oral presentations on readings. These methods will sharpen students' ability to judge and evaluate the perspectives and shortcomings of material they read or view. The professor will provide ample practice and constructive feedback on students' oral, written and collaborative responses to course materials, which will help the students improve their response skills.

WGSS 3405 /Hebrew 3405 Judaism: Race, Gender and Sexuality
GE Diversity: Social Diversity in the United States
Assessment Plan

GE Expected Learning Outcomes	Direct Methods	Indirect Methods
1. Students describe and evaluate the roles of such categories as race, gender and sexuality, Disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.	Embedded questions on exam (Examples Below see *)	Opinion Survey (self-evaluation and assessment of instruction)
2. Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.	Analysis of Discussion Board postings	Opinion survey (self-evaluation and assessment of instruction)

Embedded Questions on Exams:

On each exam, several questions will be written specifically to assess student achievement of each GE expected learning outcome. The scores on these questions will be included in the totals for the exam but will also be analyzed separately so that the data can be used in revising the course and for GE assessment reporting purposes.

***Example of embedded questions are:**

1. Explain how contemporary American notions of “man,” “woman,” “gay,” or “straight” differ from social categories in the Hebrew Bible.
2. Explain the differences between the terms gender, sex, and sexuality.
3. In the United States, what is the role of gender and sexuality in Jewish assimilation?

4. What challenges have American Jewish feminist theologians and/or American Jewish queer theologians posed to traditional accounts of revelation?

Explanation of level of student achievement expected:

In general, for exams, success means that students will answer 75% of the embedded GE questions correctly. Correctly means with sufficient detail, sensitivity to use of language and demonstrated awareness of culturally contingent status of important social categories.

Opinion Survey

At the beginning and the end of the course, students will be asked to fill in an opinion survey. The survey will include self-assessment questions to have students evaluate their perceived abilities and skills related to the GE learning outcomes at the beginning of the semester and again at the end. The survey will also include several questions that will give students a chance to demonstrate mastery of the GE learning outcomes.

Examples of self-assessment questions are:

Please rate your answers to the following questions:

- a) I am good at responding to critical questions and analyzing arts, media and literature.
1 Disagree 2 Somewhat Agree 3 Agree
- b) I am able to access and use relevant information critically and analytically.
1 Disagree 2 Somewhat Agree 3 Agree
- c) I am able to describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion.
1 Disagree 2 Somewhat Agree 3 Agree
- d) Social diversity shapes my attitudes and values
1 Disagree 2 Somewhat Agree 3 Agree

Analysis of Discussion Board postings

Students will post responses to the assigned readings for each class. Professor will analyze posts from two classes, one in the first half and one in the second half of the semester, and write an evaluation of students' degree recognition of the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others. It is expected that there will be gradually more overt engagement with this topic as the semester goes on.

Description of follow-up/feedback processes:

At the end of the course, I will analyze the embedded exam questions to identify problem areas and how I might change the course and the presentation of materials to insure better fulfillment of the GE expected learning outcomes.

I will analyze the self-evaluation questions carefully to judge how students evaluated their own progress and to determine whether student perception accorded with performance.

If students assess their own progress significantly differently from the analysis based on the embedded exam questions, I will revise the materials and presentation to bring these things more in line. I will archive these end-of semester analyses in the instructor's office so that I can gauge the effectiveness of any changes made.

Bibliography

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 - Adler's work of Jewish narrative theology brings a Reform Jewish perspective to Jewish law and tradition around women, gender and sexuality. Her book introduced what has become a widely-adopted practice by same-sex and opposite sex Jewish couples, an alternative marriage agreement to replace the traditional Jewish *ketuba* which enshrines ancient gender hierarchies. The chosen chapters (1) analyzes the impact of biblical theologies that construe God as an abusive domineering husband and (2) re-imagines holiness in a way that is more inclusive.
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 - A report commissioned by the United Nations Development Program. The report focuses on the rights and lives of Palestinian women living in Israeli-occupied West-Bank. The authors argue that the disadvantages women face are due to the Israeli military occupation and the unharmonized legal jurisdictions (Israeli military, as well as the patchwork of inherited legal norms from previous powers, Ottoman, British, Jordanian, Egyptian) that women live under. It argues for comprehensive legal reform in the Palestinian authority and areas administered by the authority, to ensure basic human rights for women.
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[http://nes.berkeley.edu/Web_Boyarin/BoyarinArticles/74%20Are%20There%20Any%20Jews%20\(1995\).pdf](http://nes.berkeley.edu/Web_Boyarin/BoyarinArticles/74%20Are%20There%20Any%20Jews%20(1995).pdf)
 - This article delves into a variety of biblical and rabbinic texts and themes that show evidence of same-sex attraction and sexual contact. He shows how analyzing the Jewish texts gives new insights into sexual and gender categories that are often taken for granted in the modern period but are different in the texts he discusses.

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 - David Brodsky is Assistant Professor of Judaic Studies at Brooklyn College and author of many articles on homosexuality in rabbinic Judaism and in the Bible including two entries to *Torah Queeries*, a Jewish queer Pentateuch commentary. This encyclopedia entry neatly summarizes legal and cultural attitudes to same-sex relations in the formative period of early Judaism and Christianity.
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- Dworkin, Andrea. 1988. "The Sexual Mythology of Anti-Semitism." In *A Mensch Among Men: Explorations in Jewish Masculinity*, edited by Harry Brod, 118–23. Freedom, CA: The Crossing Press.
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 - Charlotte Fonrobert is one of the foremost feminist and gender critical scholars of rabbinic literature today. Her book on rabbinic theories of gender and language about women's bodies and menstruation won many awards. This essay is a useful overview of a variety of topics connected to gender identity, including a discussion of categories of intersex in rabbinic literature.
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 - As the title indicates, this collection of essays reflects the varied experiences and identity formations of Jewish women from Arab lands. Loolwa Khazzoum is an American-Iraqi-Jewish writer who writes on Jewish multiculturalism, feminism, and the struggles of Jews from the Middle East, Yemen and Ethiopia.
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- Transtora.org is a resource edited by Rabbi Elliot Kukla, a leader in American Judaism's integration of trans people into Jewish communities and a powerful proponent of the contributions to contemporary Jewish life that are uniquely made possible by the study of trans issues in Jewish sources. This essay is a particularly well-known one among Kukla's writings and explains how the rabbinic idea of a "tumtum" (2nd c CE) describes a person who is a "creation all its own" that need not fit into male or female categories.
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 - Jay Michaelson is a journalist and activist who also holds a law degree, rabbinic ordination and PhD in Jewish Thought. He founded *Nehirim*, an LGBT Jewish organization and has written and spoken extensively about religion and LGBT inclusion in the Jewish community and beyond.
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 - A report, submitted to the United Nations Office of the High Commissioner for Human Rights, Committee on the Elimination of Discrimination Against Women, detailing the legal and social status of Palestinian women in the state of Israel. Areas covered are: Legislative and institutional framework, National machinery, Stereotypes, Violence against women, Participation in public life and decision-making, Nationality, Education, Employment, Health, Rural women and disadvantaged group of women, Marriage and family relations. Report explains how being a woman and of Palestinian ethnicity/nationality creates distinct and specific challenges in a variety of areas of daily life.
- Pellegrini, Ann. 1997. “Interarticulations: Gender, Race, & the Jewish Woman Question.” In *Judaism Since Gender*, edited by Miriam Peskowitz and Laura Levitt, 49–55. New York, NY: Routledge.
 - Pellegrini calls for queer and feminist theory to analyze categories like race, gender, and sexuality as mutually co-producing and co-structuring each other, or “interarticulating” (49). She borrows the term “interarticulation” from Judith Butler’s *Bodies That Matter*, but it’s noteworthy that she never mentions women of color feminism as an antecedent for this type of analysis. In any case, Pellegrini explains that she is surprised to find herself writing about Jewishness or in a Jewish anthology, but that her research on racialized gender and sexuality naturally led her to this topic (49). Pellegrini also points out how both anti-Semitic discourses, and analyses of those discourses, commonly overlook Jewish women (51).
- Plaskow, Judith. “The Coming of Lilith” (1972) in *Four Centuries of Jewish Women’s Spirituality: A Sourcebook*. Ed. Ellen M. Umansky and Dianne Ashton. Boston: Beacon Press, 1992. Reprinted with permission of the author on <https://jwa.org/media/coming-of-lilith-by-judith-plaskow>.
 - Judith Plaskow is the author of a classic of Jewish feminist theology, *Standing Again at Sinai: Judaism from a Feminist Perspective* (1991). This essay discusses early Jewish legends of Lilith, the “original” woman created with Adam who refuses to be subordinated to him and becomes a demon in later male Jewish imaginings.
- Raday, Frances. “Equality, Religion and Gender in Israel” Jewish Women’s Archive <http://jwa.org/encyclopedia/article/equality-religion-and-gender-in-israel>

- The author, a retired professor of labor law at the Hebrew University, provides an accessible overview of legal issues at one intersection of gender and religion in Israel. The focus is how the constitutional incorporation of Orthodox Jewish jurisdictions in secular Jewish Israel adversely affects Jewish women of all types in a variety of ways.
- Reichart, Michael, and Sharon Ravitch. 2010. "Defying Normative Male Identities: The Transgressive Possibilities of Jewish Boyhood." *Journal of Youth & Society* 42 (1): 104–31.
 - This qualitative study examines how Jewish American teenage boys in a Western U.S. city define their masculinity. The authors argue that the boys in their sample draw on Jewish paradigms of masculinity to resist broader social pressures to enact forms of masculinity like drinking or aggressively pursuing sex. This study thus offers an interesting example of how Jewish boys and men in the contemporary U.S. continue to experience and draw upon historical Jewish paradigms of masculinity, even if they do not know the history of these paradigms.
- Rogoff, Leonard. 1997. "Is the Jew White? The Racial Place of the Southern Jew." *American Jewish History* 85 (3): 195–230.
 - Rogoff argues that in the early 19th century, Jews in the South were seen as white, albeit as ambiguous (i.e., white, but not quite like white whites). As in all of North America and Europe, longstanding Christian stigmas painted Jews as "dark and ugly" in contrast to the "fair and white" gentile. In Rogoff's words, "From at least the early 1800s and continuing into the 1960s, Jews were often distinguished from whites in common speech. This stereotyping prevailed among blacks and whites regardless of region. In the American vernacular a 'white' Jew might denote an honest businessman or a Jewish friend in contrast to a 'black' Jew, who was not to be trusted" (217). Another interesting dynamic that Rogoff addresses is the comparative racialization linking Jews with Black Americans: Specifically, he writes that white Southerners feared Jewish immigration partially because an influx of "darker" Europeans might make it easier for light-skinned African Americans to pass for white.
- Ross, Tamar. *Expanding the Palace of Torah : Orthodoxy and Feminism*. Brandeis Series on Jewish Women. 1st ed. Waltham, Mass. Hanover N.H. ; London: Brandeis University Press ;University Press of New England, 2004.
 - Tamar Ross, professor of Jewish Philosophy at Bar-Ilan University writes a theology of legal and ethical change based on the mystical thought of 20th century thinker Rabbi Abraham Isaac Kook. She reinterprets standard Orthodox Jewish ideas of revelation to integrate feminism into traditional Judaism as a manifestation of God's continuing revelation to humanity.

- Schulman, Sarah. "Israel and 'Pinkwashing'" in the New York Times (11/22/2011) <http://www.nytimes.com/2011/11/23/opinion/pinkwashing-and-israels-use-of-gays-as-a-messaging-tool.html? r=0>
 - The author is a professor of Humanities at the City College of New York. Her opinion essay explains the term "pinkwashing," the criticism that Israel in its publicity emphasizes its openness as a gay-friendly vacation destination as a strategy to divert attention from human-rights abuses. She argues that this criticism misses important aspects of the LGBT activism and life in Israel, including among LGBT Palestinians.
- Somerville, Siobhan. 2000. *Queering the Color Line: Race & the Invention of Homosexuality in American Culture*. Durham, NC: Duke University Press.
 - Analyzing sexological studies, novels, plays, and films, Somerville argues that nineteenth-century sexology emerged in conversation with racial science. She especially examines how anxieties about miscegenation shaped discourses about bisexuality, and how studies on the (supposedly "deviant") genitals of Black women shaped research practices on the bodies of newly categorized "inverts." Somerville thus illustrates that the origin of today's paradigms of sexual orientation is completely interwoven with the origin of today's racial categories.
- Strassfeld, Max. "Marking Gender Transition in the Mikvah" in the *Forward* 2013 (online) <http://forward.com/articles/181849/marking-gender-transition-in-the-mikveh/>.
 - Max Strassfeld is a scholar of rabbinics, Jewish Studies and gender and queer studies at Arizona State University, and has written personal essays about being a feminist trans-man. This essay describes the development of a new Jewish ritual to mark gender transition, employing the ritual bath which for two thousand years has solemnized significant personal transitions in Jewish life.
- Suh, Yun. *City of Borders* (Documentary) Center for Asian American Media (CAAM), City of Borders Productions and ITVS Productions, 2009.
 - "In the heart of Jerusalem stands an unusual symbol of unity that defies generations of segregation, violence and prejudice: a gay bar called Shushan. CITY OF BORDERS goes inside this vibrant underground sanctuary on the East/West border of the Holy City, where people of opposing nationalities, religions and sexual orientations create a community among people typically viewed as each other's "enemy." The documentary follows the daily lives of the five Israeli and Palestinian patrons as they navigate the minefield of politics, religion and discrimination to live and love openly. In observing the lives of the bar regulars, CITY OF BORDERS explores the bond forged when people from warring worlds embrace what everyone shares in common - the right to be accepted and belong - rather than be defined, or limited by the differences that tear them apart."

- Taitz, Emily, Sondra Henry, and Cheryl Tallan. *The JPS Guide to Jewish Women : 600 B.C.E. To 1900 C.E.* Philadelphia: The Jewish Publication Society, 2003.
 - This handbook includes biographies of Jewish women for a very long span of Jewish history as well as essays on broader topics in Jewish women’s history across regions and times. I include the following entries: “Beruriah of Palestine, Scholar (2nd c C.E.)” pp. 26-28; “Asenath Barzani Mizrahi of Amadiya, Scholar and Teacher (16th c)” *ibid.* pp. 175-177; and “A Brief Review of Women’s Communal Participation in the Twentieth Century” pp. 275-277;
- Tilsen, Rabbi Jon Jay. “Cross Dressing and Deuteronomy 22:5” (online) <http://www.beki.org/dvartorah/crossdressing/>
 - Jon Jay Tilsen is a Conservative rabbi at a congregation in New Haven, CT who has written innovative Jewish interpretations of Jewish legal topics pertaining to gender identity. This essay analyzes a biblical prohibition against men wearing “garments of women.”
- Wahba, Rahel. “Hiding is Unhealthy for the Soul” in Balka, Christie, and Andy Rose. *Twice Blessed: On Being Lesbian, Gay, and Jewish.* Boston: Beacon Press, 1989, pp. 48-58.
 - This personal essay describes the experiences of a lesbian Jewish woman of middle-eastern descent. It is part of an excellent collection of personal essays on being Jewish and lesbian. It has a different focus from another collection I cite, Kabokov’s *Keep Your Wives Away from Them*, as the latter emphasizes the experiences, conflicts and triumphs of observant Jewish gay women.
- Yosef, Raz. 2003. *Beyond Flesh: Queer Masculinities and Nationalism in Israeli Cinema.* New Brunswick, NJ: Rutgers University Press.
 - “This book traces representations of masculinities from the first Zionist film pioneers’ attempts to produce films in Palestine in the 20s and 30s, through the emergence of a national cinema after the establishment of the state of Israel in 1948. Its major focus is on the feature-film productions of the last five decades” (3, 44). Raz does not seek out “good” or “bad” representations of queer people, and many of the films he examines don’t even have gay characters or verbally reference queerness (4-5). Instead, he asks how films that may not explicitly have anything to do with gay people convey ideas about masculinity and femininity, and construct an idealized masculine Jewish Israeli self against the specter of homosexuality and effeminacy, which in turn are racially projected onto Arabs and Mizrahi Jews.
- Zimmermann, Moshe. 2006. “Muscle Jews versus Nervous Jews.” In *Emancipation through Muscles: Jews and Sports in Europe*, edited by Michael Brenner and Gideon Reuveni, 13–26. Lincoln, NE: University of Nebraska Press.

- Zimmermann accessibly explains the gendered components of Zionist ideology. He details how Herzl and Nordau envisioned Zionism not only as a project to create a national safe haven for endangered Jews, but also a project to “fix” the gender and sexuality of Jewish men. This idea of “regeneration” required stigmatizing the image of the “nervous” Diaspora Jewish man, and exhorting such men to recreate themselves as “Muscle Jews” through farm labor, exercise, and soldiering in the Promised Land. Understanding this history is crucial to understanding the present-day gendered dynamics between Ashkenazi and Mizrahi Jewish Israeli men, Arab and Christian Palestinians, and American Jews.

WGSS 3405 /HEB 3405 Judaism: Race, Sexuality, and Gender

Curriculum Maps

Hebrew

The proposed course fits into the Hebrew Major offerings as an elective, at the 3000 level of “upper Level courses providing undergraduate credit that may be counted toward a major or field of specialization.” Programmatically it is a course in “Translated Hebrew Literature” but it is not recommended as a fulfillment of that section’s requirement because half of the readings in this course are in non-Hebrew literature.

Its primary benefit to the Hebrew major curriculum is the addition of a 3000 level GE offering to the curriculum. Currently the Hebrew major curriculum has only one other course at this level. Its secondary, content-related benefit is the inclusion of significant amounts of Hebrew and Aramaic Biblical and rabbinic literature at the upper-level, but not advanced level.

Hebrew Major Curriculum Map [updated 2/11/15]

Course:	Students Acquire Language Proficiency (Reading, Speaking, Writing).	Students Acquire Analytical Skills (Understanding of Grammatical Structures).	Students Acquire Appreciation of how Language is used in a Variety of Cultural Contexts, both Performative and Quotidian—	Students Learn Literary Theory (Appreciation of Linguistic Subtleties and Aesthetic Possibilities in Various Genres of Literature Past and Present, Religious and Secular, Spoken or Read).
Prerequisites				
Hebrew 1101	Beg.	Beg.	Beg.	
Hebrew 1102	Beg.	Beg.	Beg.	
Hebrew 1103	Beg.	Beg.	Beg.	
Hebrew 2216: The Medieval Jewish Experience	Beg.	Beg.	Beg.	Beg.
Hebrew 2241: Culture of Contemporary	Beg.	Beg.	Int.	Beg.
Hebrew 2245: Israeli Film and	Beg.	Beg.	Int.	Beg.

Language Requirements				
Hebrew 2105: Modern Hebrew Grammar, Conversation, and Composition	Beg/Int.	Beg/Int.	Beg./Int.	Beg.
Hebrew 4101: Review of Grammar and Composition	Int.	Adv.	Int.	Int.
Hebrew 4102: Hebrew and the Media	Int.	Int.	Int.	Int.
Hebrew 4601: Modern Hebrew Short Story	Adv.	Int.	Adv.	Adv.
Hebrew 4602 Modern Hebrew	Adv.	Int.	Adv.	Adv.

Translated Hebrew Literature				
Hebrew 2700: Biblical and Post- Biblical Hebrew Literature in Translation	Beg.	Beg.	Beg.	Beg.
Hebrew 2701: Medieval Hebrew Literature in Translation	Beg.	Beg.	Beg.	Beg.
Hebrew 2702: Modern Hebrew Literature in Translation	Beg.	Beg.	Beg.	Beg.

Course:	Students Acquire Language Proficiency (Reading, Speaking, Writing).	Students Acquire Analytical Skills (Understanding of Grammatical Structures)	Students Acquire Appreciation of how Language is used in a Variety of Cultural Contexts, both Performative and Quotidian—Folk, Popular, Institutional.	Students Learn Literary Theory (Appreciation of Linguistic Subtleties and Aesthetic Possibilities in Various Genres of Literature Past and Present, Religious and Secular, Spoken or Read).
Elective				
Hebrew 3XXX-WGSS 3XXX Judaism: Race, Gender and Sexuality	Beg.	Beg.	Beg.	Adv.
Hebrew 3120/Phil 3120: Engaging Time in Philosophy, Religion, Science and the Arts	Beg.	Beg.	Beg.	Adv.
NELC 4601: Israeli & Palestinian Literature	Beg.	Int.	Int.	Adv.
Adv.4605 Readings in the Mishnah	Adv.	Int.	Adv.	Adv.
5100 Introduction to Biblical Hebrew	Int.	Int.	Int.	Int.
5101: Biblical Hebrew Grammar	Int.	Adv.	Int.	Int.
Hebrew 5105: History of the Hebrew Language	Int.	Int.	Int.	Int.
Hebrew 5601: Introduction to Hebrew Literary and Cultural Texts	Adv.	Adv.	Adv.	Adv.

Hebrew 5602: The Bible as Literature: Selected Readings	Beg.	Int.	Int.	Int.
Hebrew 5603: Readings in Rabbinic Literature	Int.	Int.	Adv.	Adv.
Hebrew 5802: The Problem of Evil in Biblical and Post- Biblical	Beg	Adv.	Adv.	Int.
Hebrew 5806: Studies in Biblical Law	Beg.	Adv.	Adv.	Int.

Independent Studies courses.				
Up to three credits, to be approved by the adviser, of independent studies (4998, 4998H, 5193), workshop (5192), or group studies (5194) may count toward the major. Thesis hours (4999, 4999H) do not count toward the major.				
4998: Undergraduate	Adv.	Adv.	Adv.	Adv.
4998H: Undergraduate Honors Research	Adv.	Adv.	Adv.	Adv.
4999H: Undergraduate	Adv.	Adv.	Adv.	Adv.
4999H: Undergraduate Honors Thesis	Adv.	Adv.	Adv.	Adv.
5192: Workshop	Int.	Int.	Int.	Int.
5193: Individual Studies	Int.	Int.	Int.	Int.
5194: Group Studies	Int.	Int.	Int.	Int.