

Women in Judaism
GSS 2234
Fall 2022
TR 2:45-4:00 pm
Furman Hall 217

Professor: Rebecca J. Epstein-Levi (she/her/hers)

Office: It's Complicated

Drop-in Office Hours: Via Zoom Tuesdays and Thursdays 11:00am-12:00pm, and by appointment. Please schedule specific times via my calendly page:

calendly.com/rebecca-j-epstein-levi

Email: rebecca.j.epstein-levi@vanderbilt.edu

Email policy: *I try to respond to emails within 24 hours, but this is not always possible. Hang in there, and I'll get to you! If you are writing regarding a time sensitive matter, you can greatly increase your chance of an expeditious response by putting "URGENT!" in the subject line. Also, please note that I will not respond to emails between sundown Friday and sundown Saturday, or on Jewish holidays. In most circumstances I'm also not going to respond to non-emergent emails between about 6 pm and 9 am, because I (theoretically) have a life outside of the academy, and frankly so should you.*

Masks:

No, I (as of this writing) can't officially require you to wear them. But I am going to come as close to that as I can get away with. Masks WORK. They work to protect you, and they work to protect your fellows in this poorly ventilated classroom. So unless you happen to personally know the medical history of every one of your fellow students, you should assume you are sharing a classroom with at least one person who really *can't* afford to get COVID and act accordingly.

Yes, they go *OVER YOUR NOSE*. Yes, they should create a tight seal around your mouth and nose—if a mask is gapping at the cheeks or the chin or the bridge of your nose, it's not doing its job. (You can help this with a mask fitter, like those sold by <https://www.fixthefilter.com/>, or one made from hardware store materials, like the Badger seal: <https://making.engr.wisc.edu/mask-fitter/>).

Ideally, your mask should be a genuine N95/KN95/KF94. (If you're wondering how to tell if yours is the real deal, this link is helpful: <https://www.nytimes.com/wirecutter/blog/12-signs-you-have-a-fake-n95-kn95-or-kf94-mask/>). Reliable sources include <https://bonafidemasks.com/> and <https://shop.projectn95.org/masks>. I'll also be handing some of these out at the beginning of the semester. If you air them out carefully between uses, you should be able to reuse them several times, as long as they aren't visibly soiled.

Currently, I'm not going to ban quick sips of a drink or bites of snack, but **PLEASE** be careful—don't take off your whole mask to do this; rather, try to nip quickly under your mask and then close it back up.

Course Description:

Who is the "default" Jew? Is Judaism, in fact, a patriarchal tradition? What are some of the ways Jewish voices have constructed the categories of "woman," "man," and anything outside or in-between? And what happens when we deliberately foreground questions of gender, and the voices and experiences of Jewish women, and other Jews who aren't cisgender men, for a whole semester? How, if we do that, might our responses to the question "what is Judaism?" change?

This semester, we'll explore these questions through a series of loose themes. We'll explore the way classical sources have constructed gender categories, and we'll explore Jewish women's—and other Jews who aren't cisgender men's— experiences and accounts of questions of belief, embodiment, selfhood, ritual, narrative, activism, and moral conviction. And we will come away with the awareness that we've only barely scratched the surface of what there is to learn in the realm toward which this *very* broad course title gestures.

And if you want to learn more at the end? I'm teaching a Part II to this course in the spring, tentatively titled "Recent Jewish Feminism."

Requirements:

1. Initial Reflections (Due Mondays, BEFORE doing the Reading) and Discussion Questions (Due Thursdays by noon, in preparation for discussion):

These are all graded pass/fail: if you did them in a way that is reasonably coherent, you get full credit.

- a. We are using Dreamwidth for discussion because if I have to navigate Brightspace's discussion boards one more time I swear I'm going to set something on fire. Thus, in the first week of class, please make a free Dreamwidth account (<https://www.dreamwidth.org/create>) and join the class's Dreamwidth community: <https://women-in-judaism-f22.dreamwidth.org/edit>
- b. Using the Dreamwidth boards:
 - i. **Prior to doing the readings**, respond briefly to one or two broad questions about this week's theme. For these initial reflections, I want your knee-jerk response—so answer these *before* you do the reading, and don't try to divine what the "right" answer is!
 - ii. **After doing the readings**, ask at least one question that came up for YOU as you read.
- c. Feel free—and indeed encouraged!—to take an informal tone, and to include images, video clips, and even memes (you can make your own here: <https://imgflip.com/memegenerator>). If you do use these, remember to include a brief description of the image (e.g. "A grey cat is sitting and meowing. The text in the image says 'I can haz cheezburger?'") for anyone who might be using a screen reader OR who doesn't have sufficient bandwidth to load a lot of images!

2. Perusall Annotations (Due Thursdays by noon, in preparation for discussion):

- a. Using the collaborative annotation tool Perusall (linked in Brightspace), react to the week's readings as you do them. Write at least one comment on each reading, and respond to at least one other student's comment.

You'll peer review one another's rough drafts before submitting the final version. You won't be penalized for any mistakes on the rough draft, but you must submit a rough draft and participate in peer review in order to get full credit for the assignment.

3. Two Unessays

Unessay 1: (Rough Draft Due: 9/29; Peer Review Due 10/6; Final Draft Due 10/18)

Unessay 2: (Rough Draft Due: 12/1; Peer Review Due 12/9; Final Draft Due 12/14)

Twice this semester, you'll do an Unessay.

What's an Unessay? Well, it can be, to an extent, anything you want. It is, in the words of Jodi Eichler-Levine, ["anything but an essay or powerpoint that encapsulates your learning from throughout the semester \(i.e., a podcast, a song, a website, a cookbook\)..."](#)

As far as I can tell, the concept was first articulated as such by [Daniel Paul O'Donnell in 2012](#); since then, [a number of folks have used, modified](#), and shared their approaches to this. Incidentally, if you follow these links you'll find many of them also list examples of previous Unessays their students have done, if you're searching for inspiration.

For the purposes of this class, the parameters for your Unessays are:

1. Each Unessay must respond in some way to the relevant (broad) prompt. (TBA as we get closer)
2. You must meet with me to discuss your idea prior to turning in the rough draft.

3. You must submit a rough draft of some kind (the form this takes depends, of course, on the form of your project), exchange peer reviews of rough drafts with a partner in the class, and your final draft must respond in SOME way to your partner's critiques.

4. You must include, along with your Unessay, a brief (somewhere between a generous paragraph and a page) annotation that helps the reader/viewer/listener/etc. understand how the project answers the prompt.

Required Materials:

*All readings will be made available through Perusall.

Attendance:

If you are (acutely) sick, do not come to class. Let me repeat that: **if you are (acutely, as opposed to chronically) sick, DO NOT COME TO CLASS.** I'd LIKE it if you let me know that you are sick, so that I can help you catch up once you're on the mend. But, once again, **IF YOU ARE (ACUTELY) SICK, DO NOT COME TO CLASS.** You do not need to give me a detailed list of your symptoms in order to "justify" your absence. (I do not, in fact, want to read a detailed list of your symptoms). I believe you.

And yes, while, especially during the pandemic, communicable illness is perhaps the most immediate justification for my absolute rule that **IF YOU ARE (ACUTELY) SICK, DO NOT COME TO CLASS,** I want to be clear that it doesn't stop there. Noncommunicable conditions, like injuries, flareups of chronic illness and mental illness, and sensory overloads are also *very* good reasons not to come to class, as are major upheavals in your life, such as the death or serious illness of someone close to you. Since you know what your body and mind can handle far better than I ever could, I leave it to your discretion as to where your threshold for "unable to attend class" is. But within that discretion, I encourage you to be compassionate to yourself. I only ask, as ever, that you keep communication with me open so I know how best to help.

Late Work Policy:

So let me tell you a secret about The World Beyond School: "grown-ups," such as we are, blow deadlines ALL THE DAMN TIME. (P.S: this is not, in fact, a secret to many of you, or really any of you who have waited...and waited...and waited...for a professor to return graded work to you. And yes, I am as egregiously guilty here as anyone).

That said: deadlines aren't all bullshit. They can help provide enough external structure to help you plan your workload so it doesn't snowball and swamp you all at once. (I have ADHD and without externally imposed deadlines I would get *nothing* done). Also, none of us work in a vacuum. If I'm too late on turning in, say, a book review (full disclosure: I AM, in fact, currently months late on turning in a book review), that makes life more difficult for the journal editor. And if too many of you turn in your work too late, that affects my ability—and, where relevant, your peer review partner's ability—to plan our work on a schedule that helps us stay slightly less overwhelmed.

Therefore, you should think about the listed due dates on the syllabus as helpful guide rails, not anxiety-provoking punitive gremlins. While it's best to stay on track with the class schedule, I recognize that, well, shit happens. In order to help this not cause things to pile up OR make you feel like you need to disappear if things are late, I am willing to be very liberal with extensions. I only ask—nay, plead with you—that you proactively communicate with me and, where relevant, your peer review partner about your timing and plans.

Content Notes:

Given the basic subject matter of this class, we are at any point in the semester likely to be discussing, reading, and in one or two cases viewing sexually explicit material, as well as reading and discussing accounts of sexual violence, sexism, racism, ableism, homophobia, transphobia, and classism.

If at any point during our meetings, you find yourself in a place where you are not all right, do what you need to do to take care of yourself. I as the instructor will do my best to address the material in as sensitive a manner as possible. If there is an ongoing issue with the class that makes it difficult to engage safely, please feel free to discuss it with me.

Technology Policy:

I am *strongly* opposed to laptop bans. I consider them deeply ableist and pedagogically futile. I want you to use whatever technology you require to make this class as accessible as possible without feeling as though you must justify your reasons to me, your peers, or other authority figures. (Full disclosure: I have ADHD. I lose physical papers. If it is not on my computer, it, for all functional intents and purposes, does not exist).

That being said: laptops and phones also present different pedagogical challenges. It is often easier to tune out when you have a screen in front of you. (Again, I have ADHD. There's no shame here. I get this *in my bones*). I understand that "attention" doesn't look the same for everyone. At the same time, we are in a communal learning environment, and we must be aware of how our technology use might affect the other members of this community. So don't be an asshole to your instructor, who works her tail off to create a good class, or to your fellow students.

Here is the compromise: It is your responsibility, as students, to use technology in such a way that allows you to get the most out of our time together *without* impeding your fellow students' learning (so for heaven's sake, don't watch movies or shop or play full-screen games, and turn off your godforsaken ringtones). It is my responsibility, as instructor, to facilitate an engaging and collegial space where you are not so desperately bored that movies seem like the only option. Fair?

A Note on Violence, Student Safety, and Mandatory Reporting:

As an instructor and as a human being, I am committed to fostering a safe and equitable learning environment for everyone who enters my classroom, and I will do my best to support any student who comes to me with a report of sexual assault or other sexual violence, harassment, or sex-based discrimination. **However, you should know that as an employee of the college, I am a mandatory reporter—that is, if you tell me about an incident of this kind, I am required by both college policy and federal law to report what you tell me to our Title IX coordinator.** If you would prefer that an official report not be made, a list of Confidential Employees can be found here:

<https://www.vanderbilt.edu/title-ix/resources.php>

In providing this information, I am not recommending or discouraging a given course of action, nor am I promising particular outcomes. I am simply making you aware of my institutional and legal obligations.

Discussion Guidelines:

"If we want to avoid giving the dose of hemlock or the sentence of banishment in the wrong case, nothing will do but a capacity to understand the subject matter on which the immovable man is convinced, and fellowship with human travail, both near and afar, to hinder us from scanning any deep experience lightly."

- George Eliot, *Daniel Deronda*

Productive discussion *should* be challenging, and sometimes profoundly uncomfortable. Especially in disciplines

such as religious studies, which examine topics that are difficult, often divisive, and in many cases deeply personal, discussions have the potential to become unsettling and difficult or even painful.

To benefit most from this challenge, and to handle it responsibly, it is imperative to create a community in which every participant feels personally respected. To this effect, here are some basic ground rules for the community in which we will participate this semester:

***Ad hominem arguments, including slurs or other derogatory language referring to race, ethnicity, religion, culture, sexual orientation, gender identity, ability, or class, will not be tolerated.** I trust this is obvious to you, but it nevertheless bears stating explicitly. Clearly, actively using such language is different than quoting or making reference to an occurrence of it in a text or other source.

***Respect each classmate's preferred form of address, including name, title, and pronoun choice.**

***Speak for yourself.** Don't presume to speak for another person's thoughts, feelings, or perceptions.

None of these ground rules mean that you cannot argue with or challenge your classmates, with me, or with the readings. No ideas are immune to critique. What these rules do mean is that you are required to respect each other as fellow humans as you are engaging in this critique.

Schedule of Topics:

*****Optional Reference Throughout: Norman Solomon, *Judaism: a Very Short Introduction* (available online through Vanderbilt Libraries)*****

-This course assumes no previous background in the study of Judaism. I'll do my best to provide background as we go along and to answer questions as they arise (and PLEASE ask them! There are NO bad questions—okay, well, besides deliberately hostile or bad-faith ones, but you know what I mean), but this resource may also be helpful to you.

Week 1: Introductions

Thursday, 8/25: Introductions

Week 2: Groundwork: What's Judaism, and What Do Sex and Gender Have to Do With It?

Tuesday, 8/30: Judaism(s), Sex, and Gender: The Basics (or: a lecture full of assumptions we'll spend the rest of the semester disrupting, and some of the tools with which to do that)

Miriam Peskowitz, "Engendering Jewish Religious History," in *Judaism Since Gender*, eds Peskowitz and Laura Levitt, 17-39; Daniel Boyarin, "[Sex](#)," in [The Shalvi/Hyman Encyclopedia of Jewish Women](#) hosted at the [Jewish Women's Archive](#).

Thursday, 9/1: The Classical Rabbinic Canon, The Concept of *Halakhah*, and Whither Women?

Rachel Biale, *Women and Jewish Law: The Essential Texts, Their History, and Their Relevance for Today*, 3-43

Week 3: Constructing Jews, Constructing Women, Constructing Men I

Charlotte Fonrobert, *Menstrual Purity: Rabbinic and Christian Reconstructions of Biblical Gender*, 40-67; Daniel Boyarin, *Unheroic Conduct: The Rise of Heterosexuality and the Invention of the Jewish Man*, 127-150

Tuesday, 9/6: Rabbis Constructing Women, Rabbis Constructing Men--Lecture

Thursday, 9/8: Rabbis Constructing Women, Rabbis Constructing Men--Discussion

Week 4: Constructing Jews, Constructing Women, Constructing Men II

Eve Krakowski, *Coming of Age in Medieval Egypt: Female Adolescence, Jewish Law, and Ordinary Culture*, 113-144; Chava Weissler, *Voices of the Matriarchs: Listening to the Prayers of Early Modern Jewish Women*, 51-65; Laura Arnold Leibman, *The Art of the Jewish Family: A History of Women in Early New York in Five Objects*, 88-132

Tuesday, 9/13: Jews, Gender, and Race in the Middle Ages and Early Modernity--Lecture

Thursday, 9/15: Jews, Gender, and Race in the Middle Ages and Early Modernity--Discussion

Week 5: Constructing Jews, Constructing Women, Constructing Men III

Tuesday, 9/20: Constructing American Jewish Men and Women--Lecture

Riv-Ellen Prell, *Fighting to Become Americans: Assimilation and the Trouble Between Jewish Women and Jewish Men*, 142-176; Sarah Imhoff, *Masculinity and the Making of American Judaism*, 97-127.

Thursday, 9/22: Constructing American Jewish Men and Women--Discussion

Week 6: Beliefs I

Tuesday, 9/27: NO CLASS--ROSH HASHANA II

Thursday, 9/29: Jewish Feminist Theology: Foundational Challenges--Lecture

Judith Plaskow, *Standing Again at Sinai*, 121-169; Rachel Adler, *Engendering Judaism: An Inclusive Theology and Ethics*, 21-60

UNESSAY 1 ROUGH DRAFT DUE!

Week 7: Beliefs II

Monday, 10/3: Mallory McMorrow Lecture—HIGHLY ENCOURAGED

Tuesday, 10/4: Jewish Feminist Theology and Ethics: Experiences and Intersections

Mara Benjamin, *The Obligated Self: Maternal Subjectivity and Jewish Thought*, 37-58; Julia Watts Belser, "God on Wheels: Disability and Jewish Feminist Theology" (*Tikkun* 29:4, 27-29)

Thursday, 10/6: Beliefs Discussion

UNESSAY 1 PEER REVIEW DUE!

Week 8: FALL BREAK

Tuesday, 10/4: OPEN OFFICE HOURS IN LIEU OF CLASS

Week 9: Bodies I

Tuesday, 10/18: The Authority of Reproductive Bodies (or, agency exists more places than you think)--Lecture

Michal S. Raucher, *Conceiving Agency: Reproductive Authority Among Haredi Women*, 1-41; 116-144.

UNESSAY 1 FINAL DRAFT DUE!

Thursday, 10/20: The Authority of Reproductive Bodies (or, agency exists more places than you think)--Discussion

Week 10: Bodies II

Leslie A. Cook, "Body Language: Women's Rituals of Purification in the Bible and Mishnah; Naomi Marmon, "Reflections on Contemporary *Miqveh* Practice," both in *Women and Water: Menstruation in Jewish Life and Law*, 40-59 and 232-254; Elyse Goldstein, "Take Back the Waters: A Feminist Re-appropriation of Mikvah," *Lilith*, June 1986. <http://lilith.org/articles/take-back-the-waters/>;

Tuesday, 10/25: Menstrual Rituals: Text, Historical Practice, and Recent Developments--Lecture

Thursday, 10/27: Menstrual Rituals: Text, Historical Practice, and Recent Developments--Discussion

Week 11: Selves and Intersections

Katya Gibel Mevorach, "Jewishness after Mount Sinai: Jews, Blacks and the (Multi)racial Category," *Bridges* 9:1 (2001), 31-45; Marla Brettschneider, "Critical Attention to Race: Race Segregation and Jewish Feminism," *Bridges* 15:2 (2010), 20-33.

Tuesday, 11/01: Jewishness, Gender, and Race--Lecture

Thursday, 11/03: Jewishness, Gender, and Race--Discussion

Week 12: Rituals I

Vanessa L. Ochs, *Inventing Jewish Ritual*, 39-56; Rachel Adler, *Engendering Judaism: An Inclusive Theology and Ethics*, 169-208.

Tuesday, 11/08: Ritual Innovation (or, "It's ALWAYS been this way, right? WELL..."): Theory, Practice, Examples (in which, yes, you DO get to see pictures of your professor's Big Fat Gay Jewish Wedding)--Lecture

Thursday, 11/10: Ritual Innovation (or, "It's ALWAYS been this way, right? WELL..."): Theory, Practice, Examples--Discussion

Week 13: Rituals II

Tuesday, 11/15: Rituals and Social Borders

Samira K. Mehta, *Beyond Chrismukkah: The Christian-Jewish Interfaith Family in the United States*, 161-200; S.J. Crasnow, "On Transition: normative Judaism and trans innovation." *Journal of Contemporary Religion* 32:3, 403-415.

Thursday, 11/17: Samira Mehta Zoom Visit

Week 14: THANKSGIVING BREAK

Week 15: Floater Dates: TBA

Tuesday, 11/29: TBA

Thursday, 12/1: TBA
UNESSAY 1 ROUGH DRAFT DUE!

Week 15: Wrapping Up

Tuesday, 12/6: Where to Go From Here? A Shameless Plug For Part II of This Course

Thursday, 12/8:
TBA

UNESSAY 2 PEER REVIEW DUE FRIDAY, 12/9

UNESSAY 2 FINAL DRAFT DUE WEDNESDAY, 12/14

FURTHER READING:

A lot of what's on this list is, more or less, the cutting room floor of this syllabus. It's therefore anything BUT an exhaustive list. But it *SHOULD* go to show you that what we'll cover in this class is only a *tiny* smattering of what's out there to learn.

Anthologies and General Resources:

Jewish Women's Archive: <https://jwa.org/>

Oxford Bibliographies: Jewish Studies (you'll have to go through Vanderbilt Library listings to access these:)

https://catalog.library.vanderbilt.edu/permalink/01VAN_INST/6ll2l/alma991001847009703276

Judith R. Baskin, "Women and Gender Relations"

Andrea Dara Cooper, "Gender and Modern Jewish Thought"

Baskin, Judith R., editor.

1988 *Jewish Women in Historical Perspective*, 2nd edition. Detroit, MI: Wayne State University Press.

Biale, Rachel.

1995 *Women and Jewish Law: The Essential Texts, Their History, and Their Relevance for Today*. New York: Schocken Books.

Dzmura, Noach, editor.

2010 *Balancing on the Mechitza: Transgender in the Jewish Community*. Berkeley, CA: North Atlantic Books.

Epstein-Levi, Rebecca J.

Forthcoming "Jewish Feminism." In *Jewish Virtue Ethics*, edited by Geoffrey Claussen, Alex Green, and Alan Mittelman. New York and London: New York University Press.

Kabavov, Miryam, editor.

2010 *Keep Your Wives Away from Them: Orthodox Women, Unorthodox Desires*. Berkeley, CA: North Atlantic Books.

Kaplan, Marion A. and Deborah Dash Moore, editors.

2010 *Gender and Jewish History*. Bloomington, IN: Indiana University Press.

Peskowitz, Miriam, and Laura Levitt, editors.

1997 *Judaism Since Gender*. New York: Routledge.

Ruttenberg, Danya, editor.

2001 *Yentl's Revenge: The Next Wave of Jewish Feminism*. Seattle, WA: Seal Press.

2009 *The Passionate Torah: Sex and Judaism*. New York and London: New York University Press.

Siena, Noam, editor.

2019 *A Rainbow Thread: An Anthology of Queer Jewish Texts from the First Century to 1969*. Philadelphia, PA: Print-O-Craft Press.

Introductions and Grounding Concepts:

Magnus, Shulamit S.

1990 "'Out of the Ghetto': Integrating the Study of Jewish Women into the Study of 'The Jews.'" *Judaism* 39:1, 28-36.

Constructing Jews, Constructing Women, Constructing Men:

Bible:

Graybill, Rhiannon.

2016 *Are We Not Men? Unstable Masculinity in the Hebrew Prophets*. Oxford: Oxford University Press.

Frymer-Kensky, Tikva.

1992 *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*. New York: Fawcett Columbine.

Mbuvi, Amanda Beckenstein.

2016 *Belonging in Genesis : Biblical Israel and the Politics of Identity Formation*. Waco, TX: Baylor University Press.

Yee, Gale A., editor.

2007 *Judges and Method: New Approaches in Biblical Studies*, 2nd. edition. Minneapolis, MN: Fortress Press.

Yee, Gale. *Judges and Method*.

Second Temple:

Brooten, Bernadette.

1982 *Women Leaders in the Ancient Synagogue: Inscriptional Evidence and Background Issues*. Scholars Press: Atlanta, GA. Available through Brown Judaic Studies at https://www.jstor.org/stable/j.ctvzpv5mr?Search=yes&resultItemClick=true&searchText=brooten&searchUri=%2Faction%2FdoBasicSearch%3FQuery%3Dbrooten%26so%3Drel&ab_segments=0%2Fbasic_search_gsv2%2Fcontrol&refreqid=fastly-default%3Ae1ea56bfb29538be14906b51f21b262f

Parks, Sara, Shayna Sheinfeld, and Meredith J.C Warren, editors.

2022 *Jewish and Christian Women in the Ancient Mediterranean World*. New York: Routledge.

Rabbinic:

Alexander, Elizabeth Shanks.

2013 *Gender and Timebound Commandments in Judaism*. Cambridge, UK: Cambridge University Press.

Boyarin, Daniel.

1993 *Carnal Israel: Reading Sex in Talmudic Culture*. Berkeley, CA: University of California Press.

Hauptman, Judith.

1998-2018 *Rereading the Rabbis: A Woman's Voice*. New York: Routledge.

Meacham, Tirzah

1999 "An Abbreviated History of the Development of the Jewish Menstrual Laws." In *Women and Water: Menstruation in Jewish Life and Law*, edited by Rahel R. Wasserfall. Hanover, NH: Brandeis University Press.

Peskowitz, Miriam B.

1997 *Spinning Fantasies: Rabbis, Gender, History*. Berkeley, CA: University of California Press.

Rosen-Zvi, Ishay.

2013 "The Rise and Fall of Rabbinic Masculinity." *Jewish Studies: an Internet Journal* 12, 1-22.

Medieval:

Grossman, Avraham.

2004 *Pious and Rebellious: Jewish Women in Medieval Europe*. Translated from the Hebrew by Jonathan Chipman. Waltham, MA: Brandeis University Press.

Early Modern:

Cohen, Julia Phillips and Sara Abrevaya Stein, editors.

2014 *Sephardi Lives: A Documentary History, 1700-1950*. Stanford, CA: Stanford University Press.

Meyer, Michael A.

2010 "Women in the Thought and Practice of the European Jewish Reform Movement." In *Gender and Jewish History*, edited by Marion A. Kaplan and Deborah Dash Moore, 139–157. Bloomington, IN: Indiana University Press.

Late Modern through Present:

Alpert, Rebecca.

1997 *Like Bread on the Seder Plate: Jewish Lesbians and the Transformation of Tradition*. New York: Columbia University Press.

Friedenreich, Harriett Pass..

1997 *Female, Jewish, and Educated: The Lives of Central European University Women*. Bloomington, IN: Indiana University Press.

Kaplan, Marion A.

1991 *The Making of the Jewish Middle Class: Women, Family, and Identity in Imperial Germany*. Oxford, UK: Oxford University Press.

Beliefs:

Greenberg, Blu.

1998 *On Women and Judaism: A View from Tradition*. Philadelphia, PA: Jewish Publication Society.

Frymer-Kensky, Tikva.

1994 "On Feminine God-Talk." *The Reconstructionist* 59:1, 48-55.

Raphael, Melissa.

2003 *The Female Face of God in Auschwitz: A Jewish Feminist Theology of the Holocaust*. New York: Routledge.

Bodies:

Belser, Julia Watts.

2017 *Rabbinic Tales of Destruction: Gender, Sex, and Disability in the Ruins of Jerusalem*. Oxford, UK: Oxford University Press.

Gilman, Sander.
1991 *The Jew's Body*. New York: Routledge.

Hart, Mitchell B.
2007 *The Healthy Jew: The Symbiosis of Judaism and Modern Medicine*. Cambridge, UK: Cambridge University Press.

Presner, Todd Samuel.
2007 *Muscular Judaism: The Jewish Body and the Politics of Regeneration*. New York: Routledge.

Sered, Susan Starr.
2000 *What Makes Women Sick? Maternity, Modesty, and Militarism in Israeli Society*. Waltham, MA: Brandeis University Press.

Selves:

Mevorach, Katya Gibel.
1997 *Black, Jewish, and Interracial: It's Not the Color of Your Skin, but the Race of Your Kin, and Other Myths of Identity*. Durham, NC: Duke University Press.

Rituals:

Sered, Susan Starr.
1992 *Women as Ritual Experts: The Religious Lives of Elderly Jewish Women in Jerusalem*. Oxford, UK: Oxford University Press.

Words:

Wengeroff, Pauline.
2010-2014 *Memoirs of a Grandmother: Scenes from the Cultural History of the Jews of Russia in the Nineteenth Century*. 2 vols. Translated with introduction, notes, and commentary by Shulamit S. Magnus. Stanford, CA: Stanford University Press.

Magnus, Shulamit S.
2016 *A Woman's Life: Pauline Wengeroff and Memoirs of a Grandmother*. Portland, OR: Littman Library of Jewish Civilization, 2016.

Acts:

Benjamin, Mara.
2018 *The Obligated Self: Maternal Subjectivity and Jewish Thought*. Bloomington, IN: Indiana University Press.