

05:39:11.000 --> 05:39:24.000

Okay, it is time to start. So I will, I am going to be moderating the panel and I will introduce the speaker so we will start with the first speaker who is Dean, is it Leetal Dean?

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Perfect. Okay, so Dean graduated Magna Cum Laude from their MA studies at Tel Aviv University.

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Their dissertation research one that I apologize if I must pronounce this. ZEVI, there's a fear and a departmental award for excellence.

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They are multimedia editor. They are multimedia editor of popular culture studies journal and part of the editorial team of Engender Journal.

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They're editing a themed week. About non-binary genders and multiple marginalizations for in media res.

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They published about alternative disability activism as well as different trans and non-binary readings. Recently they published the papers revisiting gender theory in fan fiction, bringing non-binary genders into the world.

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And let me turn monster, Shakespeare's Arden Forest and Transgeography. They were the first out non-binary person in their country of origin and of originated the first rights and education activist campaigns.

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And today Dean is going to be presenting. I'd rather be a river than a man, the trans Jewish golem.

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Thank you so much.

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Thank you so much. Let me just share my screen.

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Okay, So I also, so excited to be here. I'm so happy. I'm having a really wonderful time this conference.

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Thank you so much. And thank you so much. Valerie. Oh, so.

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Before I start, I wanted to ask whether there were any, like accessibility needs that I might be able to meet.

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Okay, I'll take that as a no. So, I'm going to talk about the Jewish legend of the Golem as trans-text as a non binary text.

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So I'm basing this on.

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A book from 1909. Called NFL, Wonders of the Mahal, the Rabbi.

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And I'll tell you, I'll start with a little bit of a story from it because not everybody knows it.

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So. One day the rabbi secretly went to a few of his confidants. And ask them to come with him on a secret mission.

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They went to the river outside of Prague. And together they took part of the riverbank and turned the clay into the figure of a humanoid.

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And then the 3 of them combined their magic and turn this, Clay figure into into. A living.

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Breathing creature. The golem. Now, the rabbi told the people in his community that the golem is just some man that he met randomly and took pity on and decided to bring to the temple to work at the temple.

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And,

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Yeah, but, what, what was really going on is that the rabbi and the golem were working together.

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To protect the Jewish community for anti-Semitism. The golem.

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Did not speak. Human languages, but was, was extraordinarily powerful, like physically powerful and had some other abilities that we'll talk about later.

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And the rabbi got the goal in to help and to Jewish communities from from anti-Semitic plots and other problems within the community.

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So, this book was originally published as history. It was published as a thing that really happened.

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Which was pretty much disproved almost immediately by a few Jewish scholars so in this paper I'm just gonna consider it a story.

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But take it as you as you like. So the word has several different meanings. Or connections in language and the air sheets tells us that it comes from the word gelim which means material or that it comes from bull me which means unfinished or like raw material that has not yet been used.

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But I and, yeah, your bingo cards ready, please. I connect this to Butler.

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So the word column also relates to the word, which means performance to portray or to perform.

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And we don't have time to get into the whole butler thing. But.

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If you think about the golems. Personhood and and performance as a regular man. You might find the connections to Butler.

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We're not going to get into that because we do not have time. So, my translating of the golem, it links, the goal to trans people in all kinds of ways.

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It relates to Susan Striker's, reading of Frankenstein as, Trans.

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Franchise monster sorry as trans so Susan Strike her tells us about her experience as a trans woman of being brought into her embodiment.

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By a professional man who is not trans who did not necessarily care about her as a person or her Needs her point of view so much as wanted to celebrate her as a trophy of his abilities.

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Unfortunately, the ballroom has a very similar experience with the rabbi in this story. A rabbi is not a goal in himself.

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The rabbi basically treats the golem as of utility. The rabbi is a powerful person within the Jewish community and even outside of the Jewish community in this story.

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And He basically cares about his own reputation and about the community but not about the golem as a person.

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Another, issue is language as hindrance. A lot of trans people, Susan Striker tells us that a lot of trans people, don't have words to express.

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Trans experiences. We don't have words to talk about, for example, being of a gender that doesn't have words so I can't tell you about it or about having been born and raised in a gender that's not a bite gender.

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So there if we want to talk about it, we need to find kind of roundabout ways to.

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To express it and. People will understand or won't understand there there are not. Comfortable ways to use language to talk about our experiences.

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There is also of course the matter of misgendering people who want to be harmful, we'll use language to misgender trans people, will mock pronouns and so on.

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The Golem also experienced something, experiences something similar. Sorry, the animals are fighting outside.

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The golden. Doesn't have words to talk about. What it was like to be part of a river and then we turned into a humanoid.

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The golden used to, for example, probably have little animals live within him as a part of a riverbank.

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Maybe had water flow through him and be part of him and not part of him. Had fish.

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Flow through him and be part of him and not part of him. And this experience of fluidity and of multiplicity.

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Is a very trans experience that does not have words in human language and that might be the reason that the golem doesn't speak any human languages.

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The golem. Is officially considered not able to talk but the golem is able to understand human languages and is able to communicate with animals is able to talk to spirits.

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And probably able to receive messages to the rabbi from bog. Which I think is quite a lot of.

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Language ability even if the goal is not able to talk. Human languages. So again, language is, is considered here as a hindrance to the golem both in that he's not able to talk about his experiences.

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And that not being able to talk like normative humans means that he's looked at as weird, there's this ableist vibe going on where he's kind of part of the community were not exactly part of the community.

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Another issue that's connected to this is the issue of truth. People who want to be mean to trans people or to invalidate trust people will often say something like What are you really?

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As if they have this. Ownership of truth and and our truth is not the real truth. And this can be a matter of life and death.

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For trans people, being this gender that the wrong moments can mean losing family, losing friends, losing jobs.

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And potentially losing life. The golem also, it goes through something similar in, in that language is a matter of life and death, in some of the stories of the some of the of the tellings of the story.

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The rabbi brings the golem into life by writing the word *emete* on the golem's forehead.

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A golem means truth. And in in some of those stories the golem over time becomes too strong, too independent, maybe falls in love with the wrong person and so forth.

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And the rabbi decides it's time to intervene and stop the golem. So he erases the letter *aleph* from the word *emete* and turns it into *met*, which means dead.

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And the golem dies. So language is a matter of literal life and death where the golem, least in some telling of the legend.

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The last thing. I wanna compare the Golem and Trans people in regards to is being marginalized within a marginalized community.

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So Susan Striker tells us that a lot of trans people are marginalized within queer communities.

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Even within queer communities. And of course we know this from personal experience, not just in queer communities and Jewish communities and in disabled communities, any marginalized community that has trans people in it is likely to.



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Further marginalized trans people within that community. Unfortunately. And Susan Striker suggests that the way to respond to this marginalization is through taking up the mantle of monster and expressing our rage about the way we are treated.

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Which is fair enough in my opinion. But the golem takes a different, makes a different choice.

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The golem is marginalized within the Jewish community. It is considered disabled, is considered maybe autistic even though different words are used for it.

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And the go is not considered by most people in the community to be human enough to be Jewish. So he's not exactly part of the Jewish community, just kind of.

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There and not there, but the golem chooses to to help and protect the community.

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Instead of express rage the way Striker suggests. I'm not gonna tell you which way is better, I think.

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Each path has its merits at different times different situations. The is me. I just wanted to say before I end this talk.

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For the people playing. Jane Chance, Judith Butler, Oscar Wilde, BDSM and Yukosovsky Fedwick.

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Thank you.

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Thank you. So much, Dean. That was excellent, really interesting. I generally do both presentations and then questions at the end.

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Is that how you both would prefer to do it? I should have asked that at the beginning. Perfect.

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Thank you so much, Dean. And now I will introduce Valerie. So Valerie and Stell Frankel, she her, is the author of 90 pop culture books including hunting for meaning in the Mandalorian.

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I'll turn on my camera for you. So I'm not a cat hunting for meaning in the Mandalorian and the villains journey.

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Others focus on women's roles in fiction from her heroines journey guides from girl to goddess and superhero winds and the epic journey.

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2 books like Star Wars meets the errors of feminism and fourth-wave feminism in science fiction and fantasy.

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Now, Valerie is the editor of Jewish science fiction and fantasy. Publishing and academic series for Lexington Press.

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She teaches at Mission College, San Jose City College, and Athena's Advanced Academy.

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And today, Valerie is going to be presenting trans and equity, intersectional ritual, and Jewish Tickenolum, healing of the world.

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Thank you so much, Valerie.

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Yes, and off we go. There are many other delightful, trans Jewish science fiction texts, if anyone emails me later.

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I'm happy to send you the list I've come up with. Likewise, for profound weaves would have fit excellently into this paper, but the paper was getting long and it's a fantasy work, so it didn't actually make it in, but I thought I'd leave up the Alrighty.

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As Jewish science fiction expands into 20 first century questions of identity, some authors explore the trans experience and build bridges toward intersectionality.

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Ritual and tradition become popular subjects. In the post-apocalyptic, fragments of the Brooklyn Tall mood by Andrew Raymer A diverse rabbis create new prayers and practices.

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In a half built garden by Ruthanna Emrisk, protagonists from a diverse commune welcome aliens and rise up against the corporations.

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Boggy. Top cat. I just looked it up. Short story 3 partitions questions whether Questions where to segregate the shape-shifting adira and how the orthodox space colony can change.

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Several of these stories ask how comfortable Jewish protagonists are with alien rituals and explore incorporating or blending them for a truly universal experience.

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Modeling how we can do the same. All offer, thought provoking world building and eco punk as they considered new practices for more inclusive 20 first century religion.

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3 Partitions by Boget her kach who is Hungarian Jewish transgender intersex autistic and disabled.

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Was really a groundbreaking short story. The shape-shifting alien adira has to stay in her own ME. We're fun with pronunciation or dividing curtain on a distant orthodox colony.

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Subtle shunning follows. However, it's revealed that the character is a messenger from the dominant aliens species who will destroy the colony if they can't change and adapt.

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We want to help you maintain her shape with your expectations, says the planet mind. You're all avoiding her.

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None of you would even touch her. You put her behind a separate curtain. Honey, the viewpoint character is going according to our laws if somebody could be male or female, we have, we can't put them on this side, we can't put them on that side.

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And to her surprise, the planet mind tells her that the Orthodox community is going to have to solve this problem in some inclusive friendly way.

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This puts a different spin on millennia of tradition. Practice must be altered to put inclusion first, not the reverse.

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The planet minds demands thus shakes up thoughtless obedience and conformity.

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Connie breaks Shabbat to help Adira, citing peek, peculiar nefesh, the desire to save lives which in Judaism takes precedence over the law.

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Such a moment reminds me of the important priorities here. She is absorbed by the planet mind and Connie worships, and worries. I'm not even sure she's a Jew any longer.

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Her entire body was gone, the planet mind ate her. But in fact, this is a path toward commonality and everybody becoming a community that works together.

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If the planet mind does not sense the community as part of itself, its instincts will kill them all.

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Connie finally rallies the community to help and brings a deer to the women's gathering, defying the prohibitions.

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An alien binding ritual follows with Jewish discussion of course of how to legally integrate this practice. In the end the planet has absorbed a second person expanding the boundaries of the community.

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Shy, now like adira, comments, there's only going to be more of us.

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People had better get used to it. The rabbi himself said so. He was trying to force the issue and make us address this question and move beyond it for a more inclusive society.

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And they indeed go forward as a more united community. The story models how to adapt religion to a accommodate changes in society.

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Granted, the community here are threatened with death because they're at the mercy of the planet.

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Still, it shows a path to evolve. I was really struck by a half built garden recent novel by Ruthanna Emress.

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The last one was a short story. The author has called this diaper punk.

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We have our protagonists from a diverse commune with many Jews and a spectrum of genders.

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One of the protagonist Judy Wallace Stevens is the first to encounter the aliens who have come to save humanity, but their custom is to only negotiate with nursing mothers who bring their children along, which diffuses the tension, it's a symbol of trust.

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Yeah. So we have lots of fun with the little kids interrupting all the negotiations. Meanwhile, Judy avoids telling the aliens that while she and her partner nurse their toddler Dory neither actually gave birth to her.

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She also grew up in her parents calme, Beataharat, Hayam, with 2 dozen adults and to form her current community she and her partner Carol, team teamed up with Dinar and A Theo who they found through a Chateau, a matchmaker.

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Discussing Judaism she discusses all kinds of moments of prejudice from her past and hesitates to join an alien ritual because she isn't certain it's okay in her religion to.

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Pray to and venerate a force that isn't the Jewish god. So the non believer from the commune participates instead modeling inclusiveness.

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There lots of small Jewish mentions like Gafel to fish and the Holocaust Museum.

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And finally at the end, Judy's family invites the aliens over for Passover Seder.

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And observes again and again the same thing happens. We're managing, managing fine, pharaohs or fascists come along to try to kill us.

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We stopped them, a generation or 2 later they show up again. In fact, the bad guys in this story or the evil giant corporation you know.

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Managing Earth and stripping all the resources for profit and the aliens have come with another path.

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And so we've got the aliens from outside the system and the commune from outside the system, both working to make a better society as we move forward.

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Earth must change as the corporate world led what Way of life is unsustainable. These 2 cultures both outside traditional English society.

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Earth society can create the path to survival. Okay. The last book is a per book for a new world.

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Both our world in real life, but also a fictional dystopia. As the introduction to fragments of the Brooklyn Talmud by Andrew Rammar begins, the titular book was compiled at the end of the 20 first century by 2,000 rabbis from around the world.

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In that time of horrors both global and in the Jewish world, following massive fires, giant earthquake, Middle East disaster, another pandemic, sure.

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It was Rabbi Sarah Rose who gathered everyone together in Brooklyn and then suddenly New York was destroyed in a nuclear attack and the writings were lost and a century later a single laptop is discovered under the ruins of Brooklyn containing this content.

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And what is the content? It is lots of fragments. A rabbi from Vancouver tells the Midrash about how 4 people enter paradise and in the midrash only Rabbi Akiva left safely with his sanity and this has changed into 4 women meeting at their second year at Bernard who all want to be teachers.



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But they all go in different directions than they'd expected. We have the 20 third palm. Discussing Bathsheba instead of David is praying to the Shahina the feminine spirit of God as her fashion consultant who guides her to bargains and washes her hair with fragrant shampoos.

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We have a rabbi of Madrid where God appears to Sarah in another Madras and says that her offspring will spread from China to New York and do wonderful things and also suffer as well any people that survives for a very long time.

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Because you laughed at me when I said at age 99 you were gonna have a child which was the same response from any post-menopausal women.

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Down through all the time, all your descendants will have great sense of humor and wherever they dwell, they shall make other people laugh and the stories they write.

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The comedy X they will perform in movies and TV and 2 future industries that will contribute to in many significant ways.

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So we're modernizing. We're adapting. We're considering the rituals also modernize in this time of apocalypse and dystopia a rabbi suggests extinguishing a Hanukkah candle and dystopia.

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A rabbi suggests extinguishing a Hanukkah candle each night, which was in fact Rabbi Shami's, which was in fact Rabbi Shami's, suggestion centuries and centuries ago.

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And with the extinguishing of each candle, the people should mourn the loss of clean air, suggestion centuries and centuries ago.

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And with the extinguishing of each candle, the people should mourn the loss of clean air, clean water, plants and animals.

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And then with the last candle, they say, now only hope remains, which is our call to action.

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And we have to actually heal the earth. They have no wine, no candles, no spices, but they still use the empty candle holders and empty wine glasses to welcome Shabbat.

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And then end it. There's a the Dewey for our collective guilt, which is the Yom Ki Poor Prayer where we atone for our sins.

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And it's specifically about environmental destruction, sexism, homophobia, using the text to justify cruelty.

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There's a new 10 commandments of global healing. There's a counter dianu which is speaking for the gay community and ends with but if our stories had been told we had not been called in the And if there had been no need to apologize to us for all the years of our suffering, then that would have been enough.

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And a lot of these prayers and rituals included were in fact written for a real life congregation, are za hov and performed there.

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And, Raymond goes on with other books. Of other short stories that can continue to riff on the ledge.

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There are, from the perspective of Sarah, Noah's wife, Miriam, and so on.

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Some of them are speaking to an androgynous god, Mary, and so on. Some of them are speaking to an androgynous god.

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Some of them are speaking to an androgynous god. There's a modern story where God appeals appears to an androgynous god, some of them are speaking to an androgynous god.

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There's a modern story where God appeals appears to Elias Yukio Wasserman Nakamura who has quote wandered between genders his entire life and God says hi I appreciate that.

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You've learned to speak about God beyond gender labels because yes, that is where we are and have been for Lenny and Millennia, although so many translations don't acknowledge that.

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So over and over all these stories and fragments Connect with Judaism's ancient roots and bring them to the present, but also show how the religion could be more egalitarian and keep its ancient traditions and intent.

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While being inclusive. Oops. And then there is the final collection riffing on Torah.

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Where Tears, the designated Messiah for our planet, discovers how to heal this.

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Terrible dystopia that has been taking place. And everyone in the world starts dancing together and when they find this commonality this respect for each other a miracle appears and this special fig.

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Sprouts and anyone who eats it the diseases melt away perfect nourishment and in fact it makes everybody kinder toward each other and they start apologizing and making peace and making treaties and finding a better place forward.

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So we have another model. Of growth though, of course, it's through a fantasy transformation of the human mindset.

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Which the book acknowledges is going to have to be part of this. This will be difficult and require a miracle the story suggests, but it's also something that new initiatives and fiction are creating today.

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Through their stories, new models for worship and transformation, the author's all model how to make a more inclusive world in the Judaism of the future.

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Apologies for all the pronunciation, including of my own culture, which Oops. And yes, I have Lots of books riffing on this topic.

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Some of the anthology contributors are here and Dean and I wrote the Trans Heroes Journey which is already on Amazon and coming out very soon, gratuitous advertisement.

06:08:48.000 --> 06:08:52.000

Alrighty.

06:08:52.000 --> 06:09:12.000

Amazing. Thank you so much, Valerie. Awesome for both of you. And now I will open 2 questions for either Dean or for Valerie.

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Discord, that would be more convenient for me. Thank you, yes.

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Good we get a list of those books at some point in the discord maybe Yeah. Yes, no rush, but it's a permanent archive there.

06:09:22.000 --> 06:09:52.000

I'm really interested in like how a lot of these fictional works play into a current attempts in Jewish community to become more inclusive, especially in like the reform and like reconciling movements and do you see like any parallels between like how a lot of these denominations have tried to sort of adapt practices to become more inclusive.

06:09:55.000 --> 06:10:05.000

Of the queer community in particular. Yeah, how does that link to some of the books?

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Well, one thing I noticed from the RAM or text is People have published some of this stuff. The book is available.

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What I've observed just walking around in stuff is people post big sides are making big announcements just saying everyone is welcome here and I've certainly I mean it was just a couple decades ago where we started SIG.

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We have female ancestors in Judaism, not just their ancestors. So I've definitely seen an emphasis on getting rid of.

06:10:37.000 --> 06:10:45.000

So I've definitely seen an emphasis on getting rid of God has to be described as he but And I definitely see lots of, you know, oh, this looks a little too offensive.

06:10:45.000 --> 06:11:14.000

Why don't we phrase it this way or this needs to be retired. But I don't see a massive movement toward we have made a cool new prayer book and we're ready to share it everywhere and So baby steps, but I don't feel like the cool texts are really getting publicized and around.

06:11:14.000 --> 06:11:24.000

Can I add a thing? There's, I think a few versions of the Haggadah, the Passover.

06:11:24.000 --> 06:11:42.000

Written by queer trans people, just. Been doing the rounds as fan signs and stuff it's definitely not the establishment of Judaism that I'm experiencing but There are definitely texts.

06:11:42.000 --> 06:11:47.000

That would be great. Would you be able to link any of those in the Discord?

06:11:47.000 --> 06:11:49.000

I'll ask for permission. Okay.

06:11:49.000 --> 06:11:55.000

Sounds perfect. Thank you. Yeah, I obviously have.

06:11:55.000 --> 06:12:25.000

Like, so I'm actually part of this. Queer Jewish group at my university and we would talk about like I remember around Passover we would talk about like putting an orange on the Seder plate and that you

know symbolism and someone brought up that there was actually a push for a while to put like bread on the state or plate because of this idea that it was you know, forbidden during.

06:12:25.000 --> 06:12:28.000

Passover and yet you know, that was kind of the point that it was really pushing.

06:12:28.000 --> 06:12:42.000

Tradition and I don't know I Yeah. I just thought that might, it reminded me of.

06:12:42.000 --> 06:12:52.000

Yeah. Of that as well of that conversation.

06:12:52.000 --> 06:13:03.000

I've heard of the bread that was definitely trending for a year or 2, I We need to move forward more.

06:13:03.000 --> 06:13:20.000

I'm not seeing huge strides forward, but I am seeing some interesting indie projects. I feel like I'm seeing it at this synagogue or that synagogue but not an overall movement of hey everybody here's something we should be integrating.

06:13:20.000 --> 06:13:28.000

Yeah.

06:13:28.000 --> 06:13:38.000

Something I thought was really interesting in your look at the Golem Dean was that You compare it to Frankenstein's monster and make that connection.

06:13:38.000 --> 06:13:48.000

And I think what's really cool is that you present both of these sides whereas Frankenstein's monster is always seen as the outsider with the rage and the anger and then the golem is seen as the sort of healing thing.

06:13:48.000 --> 06:14:02.000

Has the golem been red? For example, you know, when women were starting to be more like writing, was it red as like a female writer or was it what is that is it something that you think can can be.

06:14:02.000 --> 06:14:06.000

Used as a symbol of marginalized identity throughout and like we could continue using it as things and just and changed.

06:14:06.000 --> 06:14:22.000

Can you see that sort of mutable? Shifting because I think you also mentioned it could be read as autistic, which I think is really interesting that I'd like to know more about too.

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Oh, thank you. Yeah, the golem is autistic. It's canon.

06:14:27.000 --> 06:14:28.000

But so.

06:14:28.000 --> 06:14:29.000

It's, They're using, I mean.

06:14:29.000 --> 06:14:33.000

He doesn't follow instructions. He follows instructions to the letter.

06:14:33.000 --> 06:14:34.000

Yeah.

06:14:34.000 --> 06:14:42.000

Yeah.



06:14:42.000 --> 06:14:43.000

Yeah.

06:14:43.000 --> 06:14:44.000

I haven't even thought about an autistic goam, but then you said that and I went, oh, he follows instructions the way I do.

06:14:44.000 --> 06:14:53.000

Same. But now, I mean, at least some of the texts about golems, they use able list words.

06:14:53.000 --> 06:15:10.000

For it, but they definitely frame the golem or. As autistic or please nor diverge in some kind.

06:15:10.000 --> 06:15:11.000

Absolutely.

06:15:11.000 --> 06:15:15.000

And I mean. You can always read things. In different ways, but I think it's really hard to read the Golem as not large in the lights.

06:15:15.000 --> 06:15:23.000

Yeah, yeah, that's really, yeah, that's really interesting how it's, it has to be marginalized and that's not like.

06:15:23.000 --> 06:15:28.000

It has to be, but that can be such an interesting and beautiful thing.

06:15:28.000 --> 06:15:51.000

There's there's one reading I can't remember the name of the scholar who wrote that but a trans scholar.

06:15:51.000 --> 06:15:52.000

Yeah.

06:15:52.000 --> 06:15:59.000

Looked at it from the other direction and suggested that the goal room is kind of the symbol of the all American masculinity or the Hegemonic masculinity, be strong, is young and the rabbi's masculinity is the It's a masculinity that he identifies with as a trans person.

06:15:59.000 --> 06:16:07.000

Like the masculinity, he finds it in himself. The studying the, strategic thinking, so on.

06:16:07.000 --> 06:16:09.000

So there's that.

06:16:09.000 --> 06:16:15.000

That's really interesting and that's kind of interesting that it comes from this sort of unformed clay that is kind of formed into whatever.

06:16:15.000 --> 06:16:20.000

We need it to be or things that it might, that's really cool.

06:16:20.000 --> 06:16:23.000

I'll look for the name. I'll put it on the discord also.

06:16:23.000 --> 06:16:29.000

That would be great. Thank you. Jonathan and let's see, Jonathan and then Pen.

06:16:29.000 --> 06:16:39.000

I was gonna say I almost wonder if the difference there of reading. The golem as American masculinity and the rabbi is trans masculinity.

06:16:39.000 --> 06:16:49.000

I almost wonder if the difference there between that and reading the goal is trans is the difference between a Jewish-centric perspective.

06:16:49.000 --> 06:17:01.000

And a Gentile centric perspective. In regards to what defines masculinity.

06:17:01.000 --> 06:17:09.000

That's really interesting. And I agree that's, at the, paper about the Golden Being.

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I mean, a Gentile for that matter is, is far more focused on the Jewish reading in my reading is far more focused on, I know my experience of gender.

06:17:25.000 --> 06:17:27.000

And pen.

06:17:27.000 --> 06:17:38.000

Then. Thank you both for your papers. I appreciate it very much. Have you read the Helene Wecker stories?

06:17:38.000 --> 06:17:45.000

I, I don't have a They didn't strike me as an easy, easily accessible queer reading.

06:17:45.000 --> 06:17:59.000

But maybe there is and there's certainly marginalized and autistic. And gender issues. Did you did you like those or do those are those 2?

06:17:59.000 --> 06:18:04.000

Too much of a pandering sort of. Thing, do you think?

06:18:04.000 --> 06:18:18.000

I'm sorry, I haven't read them. I did, I think you mentioned in the chat something about the golem as pretending to be a man.

06:18:18.000 --> 06:18:19.000

Not sure.

06:18:19.000 --> 06:18:23.000

I was I was a mistake I was mistaken I was mistaken that's why I deleted the good question

06:18:23.000 --> 06:18:24.000

Oh

06:18:24.000 --> 06:18:25.000

Oh, I'm sorry. That's fine.

06:18:25.000 --> 06:18:43.000

Okay, the, in the genie, was a delightful book that, you know, was one of those best sellers that everybody was doing in book clubs and was highly trending here in the Bay Area it was our like book that every synagogue was reading.

06:18:43.000 --> 06:19:00.000

The one sentence summary or whatever is this is a female golem whose owner dies on the journey to America in 1,900 or whatever leaving the golem standing there going well what on earth am I supposed to do?

06:19:00.000 --> 06:19:08.000

So she is looking for purpose. She eventually finds love and commonality with A Genie who is in similar circumstances.

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The author has said that her Jewish experience and her husband's, I think, Syrian experience is forming this, so it's highly autobiographical, although also a hundred years ago.

06:19:22.000 --> 06:19:38.000

And it feels very tenement fantasy, you know, what the actual. Immigrant experience was in 1,900 with the lower east side communities you know opening bakeries and candy push carts and so forth and learning to survive.

06:19:38.000 --> 06:19:41.000

So I saw a lot of I'm female. I'm Jewish. I'm in New York in 1,900.

06:19:41.000 --> 06:19:59.000

What am I supposed to do? And he has absolutely lots of the agency question. Lots of the, you know, if I was created for the purpose of serving somebody and now I'm free, what am I actually supposed to be doing here?

06:19:59.000 --> 06:20:08.000

I, I mean, lots of golems one can see all kinds of metaphor of Passing and.

06:20:08.000 --> 06:20:14.000

Trying to fit in with the culture when one really doesn't and the golem is in many cases.

06:20:14.000 --> 06:20:23.000

You know, trying to make this work and trying to pass and it's not all working.

06:20:23.000 --> 06:20:30.000

But there are other stories. There have been a few recent novels where the teenagers say, so you're a golem.

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I guess you're a they, not a he or she. And the golem goes, yeah, I guess that's right.

06:20:34.000 --> 06:20:47.000

Let's do this. So different people have been taking different angles, but that was a very popular, fun book.

06:20:47.000 --> 06:20:59.000

Any other questions for Valerie or Dean?

06:20:59.000 --> 06:21:03.000

He

06:21:03.000 --> 06:21:16.000

I can't say. That's because I haven't read them all, but I really like Terry Pratchett take on Go It's just, it's so.

06:21:16.000 --> 06:21:17.000

It's so charming. What's your favorite?

06:21:17.000 --> 06:21:23.000

Dean, what do you think is the best G Oh, no, I didn't the question either.

06:21:23.000 --> 06:21:24.000

Yeah.

06:21:24.000 --> 06:21:51.000

There were some really interesting feminist ones. A bunch were coming out around the nineties, although there were also feminist golden ones coming out in the sixties and seventies where it's yes okay this is the original legend but I'm a mom and I've created a female golem to be my daughter's companion and protector while she goes to America, runs away from World War 2, stuff like that.

06:21:51.000 --> 06:22:17.000

and There were some interesting takes. Again, in a multiple times, sixties, nineties, whatever, where the author clearly had the intent of can we reclaim the golem from a tradition where arguably men are trying to usurp the, creation powers and this is all about men and we don't need anybody else to do stuff.

06:22:17.000 --> 06:22:36.000

And that brings us back to modern times. I've been seeing golems. Rethought for a number of different cultures situations we just discussed a bunch of different angles on the golem with just The golem could be anyone it could be working for anything.

06:22:36.000 --> 06:22:53.000

There have recently been a bunch of children's novels with golems as the, own voices movement for can we get books actually written by this culture's fantasy or that kind of fantasy takeoff and some of these golems are really asking the kids the question about.

06:22:53.000 --> 06:22:59.000

What would it actually mean? To improve the world? What would it actually mean to do good behavior that contributes to people?

06:22:59.000 --> 06:23:03.000

I'm As a golem I have no morality. I'm just here to obey your orders.

06:23:03.000 --> 06:23:15.000

What would your orders really be to make the world better? And some of the books start asking some interesting questions on that.

06:23:15.000 --> 06:23:24.000

Or some we just do a go of robots because we're sick of vampires and were wolves.

06:23:24.000 --> 06:23:27.000

That was that.

06:23:27.000 --> 06:23:38.000

Any other questions for Valerie or Dean?

06:23:38.000 --> 06:23:45.000

I'm really interested in the way that the the tickin oleum Is that the chicken oolum?

06:23:45.000 --> 06:23:57.000

I'm interested in the way that would. Connect with the hero's journey and I'm excited to read more about how or read your book, your anthology, if you try to run it, do you think that there is?

06:23:57.000 --> 06:24:06.000

Are we to sort of? Connect those 2 that not necessarily her up with the heroin, but do you think that they kind of could?

06:24:06.000 --> 06:24:12.000

Go together?

06:24:12.000 --> 06:24:13.000

Maybe.

06:24:13.000 --> 06:24:31.000

Absolutely. That would make a very logical book that I have not written. Maybe. I actually can think I somebody did a Jewish heroines journey essay for I think it was the Jewish fantasy anthology I was doing the 2 anthologies at once so that kind of run together.



06:24:31.000 --> 06:24:32.000

No.

06:24:32.000 --> 06:24:41.000

And yes, there was a lot of ticuno. It's the general concept is the world was shattered and made in perfect way, way back in the 6 days of creation kind of time.

06:24:41.000 --> 06:24:52.000

And it is human beings responsibility to gather up the shattered pieces and make the world better. And of course we could all from all backgrounds think of things people do that make the world better and things people do that make the world worse.

06:24:52.000 --> 06:25:01.000

And so yes, it ties in well with, heroin's journey or hero's journey.

06:25:01.000 --> 06:25:15.000

It ties in well with environmentalism. It ties in well with the sort of Jewish values where just, you know, they show up in barbecue cards and that sort of level of yeah, for projects that lots of kids do good deeds.

06:25:15.000 --> 06:25:26.000

And do a major project. So it all links up well because the hero's journey does tend to be, can we make the world a better place?

06:25:26.000 --> 06:25:29.000

Can we rescue it from tyranny, from dystopia, from the sinking, you know, we're all going down and whatever.

06:25:29.000 --> 06:25:46.000

Freadments of the Brooklyn Talmud really was leaning into this and of course as I looked through these books including 4 profound weaves if I'd done that one, there was a heavy environmental theme throughout the ball of trying to make things better.

06:25:46.000 --> 06:25:57.000

And not just leaving things in the horrible shape in so many ways that we are stuck in.

06:25:57.000 --> 06:26:02.000

Yeah, I loved that. Thank you so much.

06:26:02.000 --> 06:26:03.000

Sorry, go ahead.

06:26:03.000 --> 06:26:18.000

Yeah, sorry. Quick comment. Going back to discussions of like, different movements within, Judaism and how like they've taken on like different questions of like social justice.

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I actually, I think like Tukon Alam is like especially in the reform movement because that's kind of like the What's the word?

06:26:28.000 --> 06:26:29.000

Most progressive.

06:26:29.000 --> 06:26:38.000

Yeah, well, I guess. We, that wasn't what I was going to say actually, but, kind of the saying of the reform movement, right?

06:26:38.000 --> 06:26:50.000

But, you know, I just think I've always seen that as very tied to like social justice issues.

06:26:50.000 --> 06:27:04.000

So I don't know, I'm just kind of seconding like that would be really interesting thing to see in like a hero or heroines journey or Also as linked to like social issues and in Jewish community or in Jewish fiction.

06:27:04.000 --> 06:27:09.000

I don't know I think it would be really interesting.

06:27:09.000 --> 06:27:22.000

Somebody in the Jewish fantasy worldwide anthology did write that essay about like how do 2 tikunlam and Jewish values show up if we're writing the Jewish heroines journey.

06:27:22.000 --> 06:27:33.000

I may have. Push bullied, found her a co author, you know, that letter get away, etc, etc, in the writing of this essay, but it exists now.

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Especially because the hero's journey is this is kind of off topic but it's so often I mean It was created with all kinds of mythology, religion in mind.

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It was kind of all of these things that come together, but often we see it. Fantasy with quite a strong Second of either no religious undercurrent or with Christian Protestant undercurrent.

06:27:55.000 --> 06:27:56.000

Hmm.

06:27:56.000 --> 06:28:03.000

It would be cool to see it specifically. As Jewish or yeah, that would be really interesting.

06:28:03.000 --> 06:28:10.000

Any other final questions for Valerie or Dean?

06:28:10.000 --> 06:28:16.000

Awesome. Thank you both so much. It was wonderful to listen to you talk.