

Chapter 1 : Orthodox Jewish women slammed for wearing "slutty" wigs

In this extraordinary volume, Iris Parush opens up the hitherto unexamined world of literate Jewish women, their reading habits, and their role in the cultural modernization of Eastern European Jewish society in the nineteenth century.

He was head of a group of people called Nazis. They thought that only healthy, intelligent white people were acceptable. Hitler wanted to rule the world by conquering at first all the European countries. The countries of Europe tried to prevent Hitler from capturing their countries. Eventually the United States tried to help the European countries. Adolph Hitler did not like the Jewish people. In he began his plans to get rid of all the human rights of the Jews. The Jewish people in Germany, Poland and other countries he captured were forced to wear yellow arm bands to show they were Jews. Their businesses were ruined. Jews were put in separate living spaces called ghettos. Living conditions in the ghettos were very bad with very little food. The largest ghetto was in Warsaw, Poland. At one time, there were , Jews living there. These areas were usually fenced in. The Jews could not leave. Hitler made many laws against the Jews. A Jew could not marry a non-Jew. German Jews lost the right to be citizens. Jewish doctors could not treat non-Jews. Jewish children could not go to school, have a pet or ride a bicycle. In November, , the Nazis destroyed thousands of Jewish businesses in Germany and Poland in many towns and cities all in one or two nights. Thousands of Jews were arrested. Hitler wanted to kill all the Jews. First, he took them off in trains to places he called concentration camps. The Jews were told they were being taken off to work camps. The camps were in Poland, Russia, Czechoslovakia and Germany. There were six major camps. In all, Hitler had about 6 million Jews killed, including men, women and children. This action by Hitler when millions of Jews were killed was called the Holocaust. The people died and their bodies were buried or burned. All their valuable items were taken off their bodies. People who were not Jews tried to help hide Jews they knew. They built secret places in their homes and brought them food. However, if these people were discovered, they would be killed also. Before the war, 9 million Jews lived in Europe. After the war, only 3 million remained. Some Jews were lucky enough to escape during the early years of Hitler. Some people in the camps survived. They went to the extermination camps in and set free the people left alive.

Chapter 2 : UPNE - Reading Jewish Women: Iris Parush

Reading's best % FREE jewish girls dating site. Meet thousands of single jewish women in Reading with Mingle2's free personal ads and chat rooms. Our network of jewish women in Reading is the perfect place to make friends or find an jewish girlfriend in Reading.

Leave a comment Iris Parush argues in *Reading Jewish Women* that the inaccessibility of Hebrew texts to nineteenth-century Jewish Eastern European women paradoxically afforded them an education that the men in their culture did not receive. More specifically, the inability to read Hebrew and consequent propensity for books in Yiddish and national languages exposed Jewish women to more modern and worldly ideas than their husbands, fathers, and sons were reading. These women ended up ahead of their male counterparts in understanding the Enlightenment ideals circulating around Europe, and hence were largely responsible for the secularization and modernization of Jewish society. Parush sees this historical situation as but one way that women throughout history have benefited from their marginalized status – a claim she advances both effectively and somewhat problematically. These two pieces of the argument correspond to two types of interactions: In the first chapter, Parush provides a historical background on the politics, particularly those of literacy, that led the maskilim to target women in their mission to spread secular ideas and integrate Jewish cultures with the rest of their societies. The second and third chapters discuss how the Jewish family structure, education system, and market gave women the power to get an education and setting the stage for the second part of the argument educate others. Chapters eight and nine give an account of how women struggled to influence intellectual communities of men such as the maskilim directly through the ability to learn Hebrew. I found the first argument I have delineated more thoroughly supported than the second. But the connection between this reading and the modernization of Jewish society as a whole remains tenuous. Still, Parush gets away with these examples because individuals ultimately make up the mainstream, and these ideas travelled from the bottom of society up rather than the top down. Writing about women in a way that suggests they have agency is a commendable goal. It is easy to assume that we are now more enlightened and more empowering of women than in ages past, and that women had to be saved from old ideologies and traditions. Parush is determined not to depict pre-Enlightenment Jewish women who had to be saved from Jewish men. There are several instances, however, in which Parush risks reproducing the reasoning she seeks to contend. One such risk is that in combating depictions of Jewish women who had to be saved from Jewish men, she depicts Jewish men who had to be saved from the Jewish authorities and traditions that kept them out of touch with the times and the rest of Europe. This implies that these women felt they needed to enlighten Hebrew scholars by converting them to a more mainstream and ultimately more Western belief system. On the one hand, this is a commendably subversive, gender-reversed way of looking at history. On the other hand, this picture of women saving men emerges from a broader dynamic within the book of modern secular European culture saving traditional Jewish culture from its antiquated values. This dynamic is apparent in certain uses of language that construct Yiddish-reading women as a stand-in for the maskilim and the ideas it advocated. Parush might have addressed this issue by elucidating how women interpreted and furthered what they read through the lens of their Jewish background. As it stands, the picture of women heroically heralding gentile culture into Jewish societies has problematic implications. Parush does not bring the same critical lens to modernization that she brings to Hebrew literacy, for which she questions what is assumed to be superior. This is not to say that modernization was a bad thing, but to refrain from making a value judgement at all. Still, one must be careful not to make a value judgement on a historical situation. It is easy to look back on modernization now as a triumph of progress over stagnancy and reason over tradition, but this would be to evaluate modernization from a modern and hence limited perspective. This allowed women to slide under the radar as they catapulted Eastern European societies into the Jewish Enlightenment. She wants to argue that even in a culture invested in male dominance, women find a way to be dominant in the areas of life available to them. To accomplish this goal, she prioritizes what women did rather than what men did or what men told women to do. Such a project holds high stakes for feminist studies. It is important to show that women are not simply what men

have made them or written about them. However, when the stakes are so high, it is also important to question the value assigned to various historical developments. Parush neglects this task despite questioning the values assigned to gendered historical agents and roles, and by doing so uncritically paints a picture of a society in which modern, secular ideas triumphed over traditional Jewish ones. Works Cited Parush, Iris. Brandeis University Press, Cary Nelson and Larry Grossberg. University of Illinois Press,

Chapter 3 : The Role of Women / Torah / Mechon Mamre

Reading Jewish Women is thus a very satisfying book." â€” H-Net Review "A provocative thesis with extensive, in-depth research into the European and Jewish enlightenment and exhaustive analysis of the literary and literacy environment of the period.

In Judaism, G-d is neither male nor female The Talmud says both good and bad things about women Women are not required to perform certain commandments Certain commandments are reserved specifically for women The first of the month is a minor festival for women Men and women sit separately in traditional synagogues The idea of Lilith as a feminist hero is based on a questionable source The role of women in traditional Judaism has been grossly misrepresented and misunderstood. The position of women is not nearly as lowly as many modern people think; in fact, the position of women in halakhah Jewish Law that dates back to the biblical period is in many ways better than the position of women under American civil law as recently as a century ago. Many of the important feminist leaders of the 20th century Gloria Steinem, for example, and Betty Friedan are Jewish women, and some commentators have suggested that this is no coincidence: In traditional Judaism, women are for the most part seen as separate but equal. The equality of men and women begins at the highest possible level: In Judaism, unlike traditional Christianity, G-d has never been viewed as exclusively male or masculine. Judaism has always maintained that G-d has both masculine and feminine qualities. As one Chasidic rabbi explained it to me, G-d has no body, no genitalia, therefore the very idea that G-d is male or female is patently absurd. Both man and woman were created in the image of G-d. According to most Jewish scholars, "man" was created in Gen. According to traditional Judaism, women are endowed with a greater degree of "binah" intuition, understanding, intelligence than men. The rabbis inferred this from the fact that woman was "built" Gen. Women did not participate in the idolatry regarding the Golden Calf. See Rosh Chodesh below. Women have held positions of respect in Judaism since biblical times. Miriam is considered one of the liberators of the Children of Israel , along with her brothers Moses and Aaron. One of the Judges Deborah was a woman. Seven of the 55 prophets of the Bible were women they are included in the list of biblical prophets. The Ten Commandments require respect for both mother and father. Note that the father comes first in Ex. There were many learned women of note. The Talmud and later rabbinical writings speak of the wisdom of Berurya, the wife of Rabbi Meir. In several instances, her opinions on halakhah Jewish Law were accepted over those of her male contemporaries. The wife of a rabbi is referred to as a rebbetzin, practically a title of her own, which should give some idea of her significance in Jewish life. There can be no doubt, however, that the Talmud also has many negative things to say about women. Various rabbis at various times describe women as lazy, jealous, vain and gluttonous, prone to gossip and particularly prone to the occult and witchcraft. It is worth noting that the Talmud also has negative things to say about men, frequently describing men as particularly prone to lust and forbidden sexual desires. Women are discouraged from pursuing higher education or religious pursuits, but this seems to be primarily because women who engage in such pursuits might neglect their primary duties as wives and mothers. The rabbis are not concerned that women are not spiritual enough; rather, they are concerned that women might become too spiritually devoted. The rights of women in traditional Judaism are much greater than they were in the rest of Western civilization until the 20th century. Women had the right to buy, sell, and own property, and make their own contracts, rights which women in Western countries including America did not have until about years ago. In fact, Proverbs Women have the right to be consulted with regard to their marriage. Men do not have the right to beat or mistreat their wives, a right that was recognized by law in many Western countries until a few hundred years ago. In cases of rape, a woman is generally presumed not to have consented to the intercourse, even if she enjoyed it, even if she consented after the sexual act began and declined a rescue! This is in sharp contrast to American society, where even today rape victims often have to overcome public suspicion that they "asked for it" or "wanted it. There is no question that in traditional Judaism, the primary role of a woman is as wife and mother, keeper of the household. However, Judaism has great respect for the importance of that role and the spiritual influence that the woman has over her family. The Talmud says that when a pious man marries a

wicked woman, the man becomes wicked, but when a wicked man marries a pious woman, the man becomes pious. See *Who Is a Jew?* After all, a woman cannot be expected to just drop a crying baby when the time comes to perform a mitzvah. It is this exemption from certain mitzvot that has led to the greatest misunderstanding of the role of women in Judaism. First, many people make the mistake of thinking that this exemption is a prohibition. On the contrary, although women are not required to perform time-based positive mitzvot, they are generally permitted to observe such mitzvot if they choose though some are frustrated with women who insist on performing visible, prestigious optional mitzvot while they ignore mundane mandatory ones. Second, because this exemption diminishes the role of women in the synagogue, many people perceive that women have no role in Jewish religious life. This misconception derives from the mistaken assumption that Jewish religious life revolves around the synagogue. Nerot, Challah and Niddah In Jewish tradition, there are three mitzvot commandments that are reserved for women: If a woman is present who can perform these mitzvot, the privilege of fulfilling the mitzvah is reserved for the woman. Two of these mitzvot can be performed by a man if no woman is present. The third, for reasons of biology, is limited to the woman. All of these mitzvot are related to the home and the family, areas where the woman is primarily responsible. The lighting of candles officially marks the beginning of sacred time for the home; once candles are lit, any restrictions or observances of the holiday are in effect. The lighting of candles is a rabbinical mitzvah, rather than a mitzvah from the Torah. Jewish Law for an explanation of the distinction. This mitzvah comes from Num. This mitzvah is only in full effect in Israel; however, the rabbis determined that Jews throughout the world should be reminded of this mitzvah by separating a piece of dough before baking it and burning the dough. You may have noticed that on boxes of matzah at Pesach, there is usually a notation that says "Challah Has Been Taken," which means that this mitzvah has been fulfilled for the matzah. Note that this mitzvah has little to do with the traditional Shabbat bread, which is also called "challah. Challah for more information about the Shabbat bread. For more information about this practice, see *Kosher Sex*: Some sources point out that the name Chanah is an acronym of the names of these three mitzvot Challah, Niddah, and Hadlakat HaNer. In the Bible, Chanah was the mother of Samuel and a prophetess. She is considered in Jewish tradition to be a role model for women. Rosh Chodesh Rosh Chodesh, the first day of each month, is a minor festival. There is a custom that women do not work on Rosh Chodesh. The midrash notes that Exodus 32 says that "the people" came to Aaron and asked him to make an idol. Aaron told them to get the golden rings from their wives and their sons and their daughters. The bible does not say that they got the gold from their wives and sons and daughters; rather, it says that "the people" i. The midrash explains that the men went back to their wives and the wives refused to give their gold to the creation of an idol. As a reward for this, the women were given the holiday that was intended to represent the tribes. The Role of Women in the Synagogue To understand the limited role of women in synagogue life, it is important to understand the nature of mitzvot commandments in Judaism and the separation of men and women. In addition, the mitzvot that were given to the Jewish people are regarded as a privilege, and the more mitzvot one is obliged to observe, the more privileged one is. Because women are not required to perform certain mitzvot, their observance of those mitzvot does not "count" for group purposes. The same is true of boys under the age of 13, who are not obligated to perform any mitzvot, though they are permitted to perform them. In addition, because women are not obligated to perform as many mitzvot as men are, women are regarded as less privileged. The second thing that must be understood is the separation of men and women during prayer. According to Jewish Law, men and women must be separated during prayer, usually by a wall or curtain called a mechitzah or by placing women in a second floor balcony. There are two reasons for this: Second, many pagan religious ceremonies at the time Judaism was founded involved sexual activity and orgies, and the separation prevents or at least discourages this. Interestingly, although men should not be able to see women during prayer, women are permitted to see men during prayer. This seems to reflect the opinion that women are better able to concentrate on prayer with an attractive member of the opposite sex visible. The combination of this exemption from certain mitzvot and this separation often has the result that women have an inferior place in the synagogue. This has improved somewhat in recent years, but men: But as I said before, this restriction on participation in synagogue life does not mean that women are excluded the Jewish religion, because the Jewish religion is not

just something that happens in synagogue. Judaism is something that permeates every aspect of your life, every thing that you do, from the time you wake up in the morning to the time you go to bed, from what you eat and how you dress to how you conduct business. Prayer services are only a small, though important, part of the Jewish religion. Lilith Lilith is a character who appears in passing in the Talmud and in rabbinical folklore. She is a figure of evil, a female demon who seduces men and threatens babies and women in childbirth. She is described as having long hair and wings Erub. It is said that she seizes men who sleep in a house alone, like a succubus Shab. She is also mentioned in midrashim and kabbalistic works, in which she is considered to be the mother of demons. Her name probably comes from the Hebrew word for night laila. She is similar to and probably based on a pagan demon named Lulu or Lilu that appears in Gilgamesh and other Sumerian and Babylonian folklore. In recent years, some women have tried to reinvent Lilith, turning her into a role model for women who do not accept male domination or a rival goddess to the traditions that they think are too male-biased. For example, a number of female musical artists participated a concert tour called "Lilith Fair" a few years ago, and the name "Lilith" was clearly chosen to represent female empowerment. Lilith was replaced with Eve, a more submissive second wife. The complete story is presented here. Many modern commentators describe this as part of the Talmud or midrash, or at least a traditional Jewish source, and claim that this story reflects the traditional rabbinical understanding of the roles of men and women. They claim Lilith was a hero who was demonized by male-chauvinist rabbis who did not want women to have any sexual power.

Chapter 4 : Judaism The Role of Women

Older women involved in Jewish religious ritual, like the grandmothers holding and reading from the Torah in this slide show, were completely absent from my Jewish life. Had I been exposed to egalitarian takes on Jewish life earlier, my Jewish education would have been different.

Shabbat Saturday morning On Saturday mornings, there are seven olim, the maximum of any day, but more may be added if desired, by subdividing these seven aliyot or repeating passages according to the custom of some communities. When a festival or Yom Kippur coincides with Shabbat the readings are divided into seven aliyot instead of five or six. In most congregations, the oleh does not himself read the Torah aloud. In some congregations the oleh follows along with the expert, reading in a whisper. In Yemenite communities, the oleh reads the portion himself, while another person, usually a young boy, recites the Targum after each verse. In both Orthodox and Conservative congregations, it is common practice to give out an aliyah to a man or woman, in Conservative congregations who has just recovered from a serious illness, or returned from a long trip, or survived some other significant danger, in order to allow him or her to recite a special blessing, known as "benching gomel". Aliyot are also given to a groom-to-be, or in egalitarian congregations, the bride-to-be and groom-to-be, together, in a pre-wedding ceremony known as an " aufruf ". In Jewish custom, baby boys are named in a special ceremony, known as a brit milah , but baby girls are often named during the Torah reading on Shabbat or a holiday, with the father in non-egalitarian congregations , or both parents in egalitarian congregations being called up for an aliyah prior to the naming, and a special blessing for the baby. This assumes that such people are available; there are rules in place for what is done if they are not. The first two aliyot are referred to as "Kohen " and "Levi," while the rest are known by their number in Hebrew. This practice is also followed in some but not all Conservative synagogues. Reform and Reconstructionist Judaism have abolished special ritual roles for the descendants of the Biblical priestly and levitical castes. Each oleh, after being called to the Torah, approaches it, recites a benediction , a portion is read, and the oleh concludes with another benediction. Then the next oleh is called. The gabbai recites a Hebrew verse upon calling the first person to the Torah. After that, men are called with: When the Torah is read in the afternoon, kaddish is not recited at this point, but rather after the Torah has been returned to the Ark. The benedictions of the Aliyah[edit] The person called up to read from the Torah – the summons is called an aliyah and the person so honored is called an oleh – hastens from his seat to the desk, going directly to the desk without any interruptions. Although around the world, including North America, many congregations will have a trained scroll reader for the actual recitation, the very considerable honor of the reading is attributed to the oleh. If there was a previous portion read, the previous oleh then steps aside from the desk. The oleh takes his place at the desk facing the open scroll, the verse where his portion begins is pointed out for him, he may kiss the scroll usually by kissing the corner of his prayer shawl or the Torah wrapping and then touching that to the margin – not the writing – of the scroll , and then he may close his eyes, or avert his face, or otherwise indicate that the blessing he is about to recite is not being read from the text of the Torah. Bless The Lord who is to be blessed forever and eternally. The oleh now repeats the blessing just uttered by the congregation. The oleh will then say: Baruch atah Adonai, nosayn ha-torah. Blessed are You, O Lord our God, king of all existence, Who chose us from among all nations and who gave us your Torah. Blessed are You, O Lord, who gives the Torah. The concluding benediction The portion of the Torah is then read. If a more skilled person is doing the recitation, the oleh will follow the reading using the scroll or a printed book in a subdued voice, as will the members of the congregation. When the portion is finished, the oleh then says the concluding benediction: Asher nosan-lanu Toras emes. Baruch ata Adonai, nosayn ha-torah. Blessed are You, O Lord our God, king of all existence, Who has given us the Torah of the truth, and life everlasting within us. At this point, if the oleh has recently been in danger of death such as serious sickness or surgery or an airplane flight or captivity , he will add the Birkhat HaGomel – a blessing of thanks to God "who has dealt kindly with me". The oleh will kiss the scroll again, and may shake hands with the oleh of the previous portion, who now returns to his seat, and if there is another portion to be read, the oleh steps aside for the next oleh, stands

beside the desk while the next *oleh* reads his portion, shakes his hand and offers felicitation, thanks the officiant and the actual scroll reader for the honor he has received, and then returns to his seat *â€* but slowly, as if reluctant to leave the scroll, and probably will pause on the way to accept the felicitations of various members of the congregation. Refusing an *aliyah* is regarded as an insult to the Torah itself. This honor is sometimes given to a child under Bar Mitzvah age. *Maftir*[edit] On days when a *haftarah* is read see *Haftarah* below , there is a final *aliyah* after the *kaddish* , called *maftir*. The person called to that *aliyah*, as well, is known as "the *maftir*. In progressive synagogues alternative readings are read. On Saturday, the *maftir* is a repetition of the last few verses of the *parsha*. When the Torah is read on the afternoon of a fast day and on Yom Kippur , the third *aliyah* is considered the *maftir*, and is followed immediately by the *haftarah*. *Haftarah* On Saturday and holiday mornings, as well as on the afternoons of fast days and Yom Kippur, the Torah reading concludes with the *haftarah* *â€* a reading from one of the Books of Prophets. The *haftarah* usually relates in some way to either the Torah reading of that day, a theme of the holiday, or the time of year. Returning the Torah[edit] The Torah scroll is then put back in its ark to the accompaniment of specific prayers. The *Chazzan* takes the Torah scroll in his right arm and recites "Let them praise the name of HaShem, for his name alone will have been exalted. What is read[edit] The cycle of weekly readings is fixed. Because the Hebrew calendar varies from year to year, two readings are sometimes combined so that the entire Pentateuch is read over the course of a year.

Chapter 5 : Reading Jewish Women : Iris Parush :

The Hardcover of the Reading Jewish Women: Marginality and Modernization in Nineteenth-Century Eastern European Jewish Society by Iris Parush at Barnes.

Chapter 6 : Why Don't Women Read From the Torah in Orthodox Synagogues? | Jew in the City

Hadassah Levy has been participating in a women's Megillah reading for years and has a lot of encouraging and supportive insights to share with us. Let's get to know Hadassah and learn from her.

Chapter 7 : Torah reading - Wikipedia

Reading Jewish Women has 8 ratings and 0 reviews. In this volume, Iris Parush opens up the hitherto unexamined world of literate Jewish women, their read.

Chapter 8 : Women reading Torah: Empowerment in Photos | Jewish Women's Archive

In Reading Jewish Women, Iris Parush seeks "to describe the role played by women readers in widening the fissures within traditional [Eastern European Jewish] society, and [to draw] attention to the unique contributions women made to the dissemination of the new ways of thought in the society of their time" (Parush, 3).

Chapter 9 : The Holocaust Reading Comprehension

When I think of a strong Jewish woman in my life, my grandmother, Lorraine Basson, immediately comes to mind. I admire my grandmother for so many of her traits: her passion, her love for her family, her intelligence, her sense of style, her chicken noodle soup recipe, her sophistication, her honesty, her boldness, her fearlessness, but one trait stands out in particular: her love of travel.