



Faculty for Jewish Studies

The Fanya Gottesfeld Heller Center for the Study of Women in Judaism

Newsletter no. 18, July 2019, Tamuz 5779

Statement by Head of the Center, Prof. Yael Shemesh



I am pleased to present you with a description of the past year's main activities at the Fanya Gottesfeld Heller Center for the Study of Women in Judaism, immediately following a short *Dvar Torah*, which is closely related to our subject.

The portion of the week, Parashat Mas'ei, invites us to another encounter with the five daughters of Tzelofchad. These sisters worked shoulder to shoulder and succeeded in changing the laws of inheritance in a way that

benefits certain women. The daughters of Tzelofchad and their model sisterhood were respected and appreciated by the Bible and by the *midrashim*, both of our Sages and of our generation – including the creative feminine *midrash*. In a feminine *midrash* by Rivka Lubitsch, in a booklet published by the Center for the Study of Women in Judaism, there are three *midrashim* about the daughters of Tzelofchad. Here is one of them:

"Why were they first called 'the daughters of Tzelofchad' and later mentioned by their individual names? Because of the shadow (*tzel*) and the fear (*pachad*) that they felt at first, since in the beginning they were in the shadow of their father and were afraid to raise their heads. Once the sisters came together, they became empowered, thus...

their names appear" (Rivka Lubitsch, "*Vatelech Lidrosh*"). The main point in this lovely *midrash* is the recognition that women's friendship and cooperation contribute to their empowerment.

In the spirit of sisterhood and cooperation that characterized the daughters of Tzelofchad, in the past year the Center for the Study of Women in Judaism took part in conferences and other events that stemmed from cooperation with various departments of the Faculty of Jewish Studies, and intends to continue and deepen such cooperation in the future. In addition, the Center became a partner in the publication of the unique quality journal on women in Judaism – *Massekhet*, which is published by the Faculty of Jewish Studies at Bar-Ilan University.

I wish to express my deep gratitude as always to Mrs. Fanya Gottesfeld Heller. It is thanks to her vision and generous contribution that the Center's activities can take place. May her memory be blessed and may all the Center's activities be a tribute to her memory.

Thanks to Dr. Jackie Heller-Kahane, Fanya's daughter, who cherishes her mother's heritage, for her exciting greetings to the scholarship recipients this year, which was read at the award ceremony.

I extend out thanks to the Faculty of Jewish Studies under the auspices of which the Center operates, and to the Dean of the Faculty, Prof. Yaron Harel. I also wish to thank Prof. Judy Baumel-Schwartz, my predecessor in the job, who continues to willingly offer assistance in every way. I also wish to thank the members of the Board of Directors, Prof. Lilach Rosenberg, Prof. Zohar Livnat and Prof. Rela Koshlevsky, for their full cooperation. Special thanks to my right hand, the Center's dedicated coordinator, Mr. Yitzhak Pass, for his caring, efficiency, professionalism and positive spirit with which he performs the job.

I wish you all a healthy, happy and productive summer.

Yael

Prof. Yael Shemesh, Department of Bible

Head of the Fanya Gottesfeld Heller Center for the Study of Women in Judaism

Scholarships and Prizes

The Center has distributed 12 scholarships and encouragement awards to students this year. They were granted to students who study issues related to women in Judaism:



1. Yael Friedman-Hoch, Department of Sociology and Anthropology, M.A. thesis under the supervision of Prof. Orna Sasson-Levy on **"Ezrat Gvarim: The Dilemmas of Religious and Gender-Conscious Men upon Encountering Feminist Discourse and Practice"**.

In recent years many changes have taken hold in the field of women's status, which have not escaped the religious-national community in Israel: the

phenomenon of egalitarian synagogues is growing, Torah study for women in seminaries has become acceptable and commonplace, and there's an increase in the number of women integrating into positions of power and influence – such as rabbinic advocates and *halacha* instructors (Elor, 1998; Kirsch, 2002; Shamir, Shtari & Elias, 1997). In addition, religious couples have created new models for egalitarian intimacy (Hahnemann, 2008). Men participate in these broad changes, whether fully and actively or indirectly and implicitly. Thus, this study focuses on the perspective of men who identify as possessing a feminist consciousness. The study's central questions are: What are the processes that religious men undergo when formalizing gender consciousness? How do religious men with feminist consciousness perceive the changes occurring in religious society and in general with regard to women's status and to relations between the sexes? What were their dilemmas when interfacing with critical gender thinking? The study examines the challenges they face with themselves, as well as with religion, *halacha*, and their surroundings, employing qualitative methodology based on interviews with 12 religious males who define themselves as having feminist consciousness.

Study findings:

Three interviewees described their feminist consciousness as having developed in their parents' homes, which were described as liberal and enlightened. For them

feminism was associated with egalitarian education for boys and girls and with strong grandmothers and mothers. However, these egalitarian values were not expressed in the religious sphere – in the rituals and religious practices in the homes in which they grew up. The difference between the interviewees' generation in comparison with their parents' generation is that the younger generation implements the egalitarian values that they absorbed at home in the religious sphere as well. These interviewees had less conflicts with their surroundings, and certainly with their families. On the other hand, the other interviewees described their feminism as a developing awareness that began during their adult years, usually with the influence of their spouse, and they described more difficult conflicts with their surroundings. The study teaches that the changes in the home – that is, equality as couples and in child rearing – are easier for them, and are usually seen as positive and desirable. On the other hand, the changes in the public sphere – in rituals and religious practices – are difficult, complex and more conflictual, both in terms of *halacha*, and primarily in the social context. In order to understand the challenge of coping socially with gendered changes in the public religious sphere, I rely upon the argument of Admiel Kosman (2002), according to which the male Jew adopts characteristics of control and strength, though he does so religiously – through fulfilling Torah and its dictates. Following Kosman, I argue that men's significant opposition to changes in the public sphere stems from a situation where the ritualistic religious space is one where the male executes the gender performance as related to social and spiritual capital and strength. The “concession” of male exclusivity in the public religious sphere is perceived as threatening to male strength. Therefore, religious males are prepared to participate equally in home and family life, though they are very challenged with regard to women's equal participation in community religious life.



2. Aviva Kaplan, Department of Sociology and Anthropology, M.A. thesis under the supervision of Dr. Shira Ofer on " **Aging in Place: The Social Meaning Women Attach to Aging in Community Settlements**".

This study examines the social significance of "Aging in Place" as perceived by women aged 60-80, who belong to the founding generation of community settlements and live in their own homes.

"Aging in Place" is defined in the professional literature as the elderly's wish to continue living in his/her home and to maintain his/her social surroundings. Previous studies focused mainly on urban communities, which offer services adapted to the elderly and contribute to their welfare. Those studies did not investigate this issue in small communities in the Galilee, which are usually intended for young families with children and do not offer essential services for the elderly. The unique contribution of this study is its examination of the issue of "Aging in Place" in communities with a communal ideology. This research aims to expand and enrich existing knowledge on the subject.

The study demonstrates the perception of social significance in old age among a minority group with a marginal position in a society undergoing change. The interviews illustrate the marginalization of these women in the community: they refrain from being involved in the community and experience a feeling of loneliness and lack of belonging. Despite this, they choose to "Age in Place", with people of their age from the community, due to their long-standing acquaintance. These connections were found to be more meaningful to them than proximity to cultural and commercial centers.



3. Hadas Gabay, Department of Jewish History and Contemporary Judaism and the Department of Jewish Art, M.A. thesis under the supervision of Dr. Mor Presiado: **"It Was Only From Nature that I Knew How to Draw' – The Art of Esther Lurie"**.

This study is dedicated to the Art of Esther Lurie (1913–1998). She was active in Israel and Lithuania mainly over three periods: in Palestine before the Holocaust, in the Kovno Ghetto and Camps during the Holocaust, and then back in Palestine/Israel until her death.

Although Lurie was a prolific artist and exhibition organizer in her time, leaving behind a rich artistic corpus, her work has been mostly ignored by art historians, and, when mentioned, she is pigeonholed as a Holocaust artist only.

This study argues for a reexamination of Lurie's work in the annals of art history. It focuses on her life story and work, analyzed from artistic and historical perspectives. Which subjects did she paint in each period? What artistic topics did she address, and which techniques did she employ? Did her work develop over the years and between periods, and if so, how? Did her prewar topics and methods influence her creations during the Holocaust? How was her postwar art after her return to Israel influenced by her experiences during the Holocaust? Preliminary research indicates that Lurie remained loyal to her highly realistic style over the course of all three periods. This is evidenced by her depictions of vistas, people, and historical events. The research reveals that Lurie was one of the most prominent female Jewish artists of the 20th century.

Esther Lurie was born in 1913 in Liepāja, Latvia. In 1924 her family moved to Riga, where she studied with Isaac Friedland and Romans Suta. After completing secondary school studies at the Gymnasium, she moved to Belgium and studied in tandem at both the Institute for Decorative Arts in Brussels and at the Royal Academy of Fine Arts in Antwerp. In 1934 she immigrated to Israel, joining her family who had arrived several months earlier. In Palestine she designed costumes and painted Land of Israel landscapes and historical events. In 1938 she was awarded the Dizengoff Prize for her painting of the Palestine Symphony Orchestra. In 1939 Lurie returned to Belgium to complete her study of Fine Arts in Antwerp and proceeded to Kaunas, Lithuania, to visit her sister. In 1941, during her stay, the city was occupied by the Nazi regime and Lurie was forced into the Ghetto, along with all of the Jewish residents. She continued painting, portraying daily life in the Ghetto and its prisoners. In 1944 the Ghetto was liquidated; Lurie was sent to the Stutthof Concentration Camp and then on to the Auschwitz Concentration Camp. She continued her artistic work even in the camps, where she painted prisoners. In 1945, the Camp was liberated; Lurie was transferred to a Displaced Persons' Camp in Italy, where she met Menachem Shemi, who helped her organize an exhibition of her Ghetto and Concentration Camp art and publish her book: "Jewesses in Slavery". In July of 1945, Lurie returned to Palestine. She continued sketching Land of Israel landscape scenes and historical events, family

members and flowers. Lurie recorded history visually throughout those periods: as an artist in Palestine she sketched walled settlements and towers during the 1936-1939 events, through the Holocaust, and back in Palestine/Israel after the Holocaust, where she sketched the unified city of Jerusalem, the Altalena Affair, Knesset elections, the Eichmann Trial, and other important events. Esther Lurie passed away in 1998.



4. Sagit Fastman, Department of Sociology and Anthropology, PhD under the supervision of Dr. Galit Eilon on **"A Market of Their Own: Gender and Popular Financial Trading in Israel"**.

Public interest in the financial world has risen during the last decades, and we are witnessing its taking root in everyday life in Israel as well.

Thus, my paper will focus on independent (as opposed to institutional) financial trading, as an arena of financial activity for the general public, men and women alike.

Most studies in this field so far have stated that markets are not gender-neutral, and pointed out phenomena such as stereotypical representation, discrimination, exclusion of women and glorification of masculine qualities.

My study is an initial attempt to demonstrate gendering phenomena and practices in the popular space of the Israeli capital market, and will examine assumptions, practices and gender experiences, as well as the gender power relations that are designed and replicated through them, in addition to the discourse mechanisms that shape them.

This paper will also aim to contribute to the research concerning Neo-liberal discourse and culture, and particularly the study of the Neo-liberal construction of the female subject. It also aims to expand existing knowledge on the effect of Neo-liberal discourse consumption on women in Israel, and on the construction of female financial subjectivity in the local arena. By so doing it wishes to expand the scope of

Feminist studies relating to Neo-liberalization in Israel, which has so far focused on gendering processes that characterize non-financial economic spaces.



5. Rina Strick, Department of Jewish History and Contemporary Judaism, PhD under the supervision of Dr. Aryeh Gimani and Prof. Rachel Sharabi, on **"The Role of Jewish Women in the Family and the Community in Yemen and Their Influence as Agents of Change in the Modern Era"**.

The families in Yemen had a patriarchal structure, with men operating in the public sphere. The women managed the private sphere. The Jewish tradition established social and familial norms that created a clear distinction between what was permitted and what forbidden. The community leaders condemned unusual behavior in order to prevent negative influences. Expressions of initiative, independence or rebelliousness by women were rare.

The Jews' status in Yemen was derived from Islamic law, the *Shari'a*, according to which they were defined as '*Dhimmis*' (protégés). Jews were able to freely manage religious life and their property was protected. They, in return, had to recognize the superiority of the Muslims. The enforcement of the discriminatory law was not always complete, especially in the villages, where there were close ties between Jews and Muslims, due to their similar lifestyle.

The study examines the extent to which a woman could act as a social agent in her community. The discussion includes a comparative analysis of Muslim and Jewish women's daily activity, rural versus urban, from different socioeconomic backgrounds all over Yemen.

There is added value to women's research conducted by a woman, who can observe overt and covert messages. It is difficult to reach a conclusion about the whole society when the information is drawn mainly from men while the women's voice is almost

unheard. A woman can indirectly gain power and become a mediator with the broader environment.

The study is based on primary and secondary sources such as responsa, letters, biographies, poetry, lamentations and personal interviews with women living in Israel who have lived a significant part of their lives in Yemen.



6. Rachel Levy-Hertz, Gender Studies Program, PhD under the supervision of Dr. Miri Rosemarine on **"The Courtship Attack Practice – The Subjectivity and Actions of Girls and Young Women in a Space of Sexual Vulnerability"**.

The practice of "attack" includes young men's initiated touching of young women's bodies, very often anonymously, for the purpose of initiating sexual interaction. There are very

clear and accepted rules of behavior and performance for this practice. The research objective is to analyze the meaning of this practice in order to understand contemporary courtship behavior and young women's sexuality. In addition, the research looks into the lingual usage of the verb "attack", which both young men and women use to describe the practice. The originality of this research lies in its expansion of our understanding of contemporary courtship behavior in areas that are usually difficult to enter. In Addition, the theoretical contribution of the research is its explanation of the connection between sexual agency and sexual subjectivity under conditions of vulnerability.

The research assumptions are that the practice takes place in relation to two significant discourses: a neo-liberal discourse and a post-feminist discourse of sexual empowerment. These discourses construct subjective locations that create concepts of choice and autonomy, but exist in spaces of sexual vulnerability. The research examines how subjectivity and agency are constructed in relation to the practice termed "attack". In addition, the research examines which discursive structures the

practice fits into and which dimensions of vulnerability are created by these structures.

As a feminist qualitative research, this study is based on two epistemic assumptions: first, knowledge is situated; second, knowledge is based on a specific constellation of discourse and practice. Within the framework of sociological-ethnographic research, data was collected through 40 half-structured in-depth interviews with young women, aged 18-22, and through observations in clubs and parties. Data is analyzed using interpretive thematic analysis and feminist critical discourse analysis, both in the conceptual space that emerges from the interviews and in the actual space that is described in the observations.



7. Rachel Haviv, Department of Social Psychology, PhD under the supervision of Prof. Meni Kozlovsky on **"Examining Differences in the Perception of Feedback from the Environment, in Accordance with Gender Identification in Fluencing Self-Promoting Behavior in the Work World"**.

Self-advocacy career behaviors refer to active behavior of the employee aimed at achieving promotion in salary or rank, in terms of initiative and pay expectations. This kind of behavior was found to have direct impact on career success. Receiving feedback in organizations shapes employees' behavior in many contexts, including their sense of entitlement and self-competence, which has been associated with self-advocacy behaviors. This study will test the role of feedback processes in shaping self-advocacy career behaviors, by exploring how it is perceived, and the possibility of moderating this connection according to gender identity. The research presents a moderated mediator model facilitating the examination of the possibility that the way feedback is perceived mediates the connection between its content and self-advocacy career behaviors. In addition, the study will also examine the possibility that gender identification influences the way one perceives feedback and moderates this connection.

For the first time, this study will test the direct impact of environmental assessments in shaping self-advocacy career behavior, and emphasize how perceived feedback functions as variable that mediates this behavior. Moreover, the study will suggest the feedback process as an additional explanation to differences between women and men in career promotion behaviors, which have been found to be one of the causes of the gender gap in salary and rank. Research hypotheses will be examined by means of two different methods: the first will use the scenario procedure. The study will demonstrate performance evaluation feedback given to an employee, and will test how it was perceived (the extent of positivity and acceptance), and the changes in career self-advocacy that followed. The second method will consist of an additional experiment, where evaluation feedback will be manipulated in a subject's group, which thereafter will examine the differences in self-advocacy behaviors according to the types of feedback and their perception.



8. Roni Eyal-Lubling, Department of Sociology and Anthropology, PhD under the supervision of Prof. Orly Binyamin: **"The Contribution of Mother-Daughter Relations to the Employment Experiences of Marginalized Young Women in the South of Israel"**.

The sociological literature focusing on young adulthood has shown that changes occurring within labor markets in western countries have had a tremendous impact on the employment experiences of young adults and on their transition from adolescence to adulthood. The "new" labor market has produced new kinds of high quality jobs on the one hand, and at the same time – new kinds of precarious jobs which are being done by the most marginalized groups in society, including young women, on the other hand.

Extensive research has been carried out on intersectionality and on women's employment experiences. In addition, Girlhood Studies discourse has explored the impact of mother-daughter relations on girls' (under 18 years of age) educational success and future aspirations. However, researchers have not yet focused on the

contribution of mother-daughter relations to the employment experiences of young women (over 18 yrs.) belonging to marginal social groups in Israeli society. The absence of research on these nuclear social networks in the context of labor market experiences has prevented the theoretical examination of their potential to map the situations where mothers may be sources of support for their daughters' integration into the labor market, as opposed to situations where they might unintentionally expose their daughters to negative experiences in the labor market.

On this backdrop, the study seeks to examine the employment experiences of young women (18-28) of marginalized groups in Israeli society and to explore how mother-daughter relationships existing within marginal social circles are manifested in the daughters' working lives.

This study will espouse a feminist qualitative methodology and is based on 20 mother-daughter dyads (40 participants). The study will enrich the theoretical discussion on marginalized young women in the work market, which is currently at its initial stages, and will shed light on mothers' contribution to their daughters' employment development.



9. Ilana Kwartin, The Gender Studies Program,
PhD under the supervision of Dr. Ronit Ir-Shai
and Dr. Orit Kamir on **"Honor-Based
Confinement": Extreme Domineering Toward
Married Women in Israel"**.

This dissertation identifies and maps a gender-related phenomenon constituting a harmful marital relationship that does not include physical violence. It examines this phenomenon under a new lens, combining four theoretical arenas: gender studies and domestic violence; law and its view regarding women in marital relationships; Orit Kamir's Honor Theory; and Conflict Resolution studies.

The research was aimed at identifying, naming, framing, and defining this phenomenon and its components. It explored where and toward whom the phenomenon occurs and how to situate it in academic, activist, and legal-feminist discourse. Finally, the research pointed toward a legal solution that would address the phenomenon in its entirety.

For over five years, extensive research on married Jewish women in Israel was conducted using a qualitative, feminist methodology of in-depth, half-structured interviews. Interviewees included women of all ages; some mothers and some not; some living in rural settings and others in urban areas; and covering the geographical width and breadth of Israel. From the transcribed interviews, themes were extracted using a process known as Grounded Theory (Givton, 2001).

The analysis revealed a marital-family system which is destructive toward the female partner. I call this phenomenon “Honor-Based Confinement.” The term “confinement” denotes that the women are bound invisibly to a framework of gender roles that confine them. The term “honor” (Hebrew *hadrat-kavod*) draws from the typology created by Orit Kamir (2004) and signifies the base-value for the behaviors and practices used by husbands toward their wives.

The findings of this research identified six areas of life in which the phenomenon occurs. A proposed "Prevention of Domestic Domineering Practices" bill states that the accumulation of recurring and high-intensity incidents justifies a protection order, and monetary compensation as determined by a judge.

In addition to the proposed bill, the research presented a theoretical, schematic model to observe the phenomenon of Honor-Based Confinement and to assess its severity. The model was developed based on Honor Theory (Kamir, 2004) and inspired by the NRR model created by Azar (1978) to analyze Social Protracted Conflicts.



10. Yitzhak Malka, Department of Jewish History and Contemporary Judaism, PhD under the supervision of Prof. David Malkiel on **"The Biblical-Philosophical Doctrine of Rabbi Ovadia Sforno."**

When examining the intellectual profile of Rabbi Ovadia Sforno (1468-1550), we discover his complex attitude to the status of women. Rabbi Ovadia's perception of this subject shows that he sees no conflict between

the woman's purpose as being her husband's servant and the administrator of the household, and her ability to act wisely and effectively in the public sphere.

The woman is not permitted to choose her newborn's name without her husband's consent, and the freedom to act in the public domain requires her husband's approval; from a cognitive point of view, her discretion is not as keen as her husband's, because as a woman she is more easily influenced. The wife's role is to fulfill her husband's worldly needs and thus to free him from excessive chores.

On the other hand, Rabbi Ovadia Sforno saw Tamar as the archetypal woman. He chose to emphasize Tamar's strength and enhance her dominance. According to him, Tamar acted sensibly, kept a cool head and chose correct tactics, stemming from holy sources from above. On the contrary, he presents Yehuda as weak, one who is threatened by feminine beauty and acts by lust. Rabbi Ovadia Sforno placed Yehuda in the shade of Tamar and from his words it seems that "*Tzadka mimeni*" – "she was right (and I was wrong)" – means that Tamar's path is the correct one. Rabbi Ovadia's expression of this complex relationship to women's status reflects in no small measure his personal relationship with his two wives as evidenced by his will.



11. Tehila Perl, Department of Jewish History and Contemporary Judaism, PhD under the supervision of Prof. Adam Preziger and Dr. Rivka Neria Ben-Shahar on the subject of **"Integration and Inclusion Challenges – Perceptions of Haredi Institution Principals"**.

The aim of this research is to understand the challenges of integration and inclusion of pupils with special needs in Haredi elementary schools, as part of the integration and inclusion process transpiring in Israeli schools. This work focuses on perceptions of Haredi school principals, who operate in a unique conservative religious environment, due to their central role in leading changes. The research analyzes the conflicts and complexities arising from this unique reality and characterizes the perceptions of the principals dealing with them. In addition, the study proposes that the assimilation process of integration and inclusion be regarded as a case study, which will facilitate additional insights about recent developments and changes in the Haredi community. In order to facilitate broad conceptualization of processes occurring in the Haredi community, the population selected for the study was varied: both men and women from different geographical areas. This is a qualitative research applying the constructivist-interpretive approach, which focuses on understanding the principals' world and experiences as a whole. This approach enables us to study people in their natural environment and regular life routines. Therefore, data collection is performed in the principal's work field, i.e. in his/her school. The study uses several methods to validate the findings: semi-structured interviews, observations, document analysis, and a research diary. The data will be analyzed using the "grounded theory" approach, by means of categorization and discovery of central themes.



12. Shlomi Sheetrit, Department of Israeli Studies, PhD under the supervision of Dr. Gad Kroizer. The award was given for an article on **"Border Guardians, Breaking Through Barriers: Integrating Border Guard Women 1995-98"**, published in the *Marine Corps University Journal*.

This study examines the early beginnings of women's integration into Israeli Border Guard operational units and roles during 1995-1998. This was a revolutionary step, as women were previously barred from serving in combat roles. The success of the Border Guard's initiative led to a broader integration of women in other police and military units, and catalyzed gender equality within the most traditionally-minded and masculine organizations in Israel. The present research focuses on the first three years of women's integration into the Border Police, including the historical background and rationale leading to it, the selection of the first women troopers, their training and deployment, and their various challenges.

Scholarships and prizes were distributed in a moving ceremony held on 17.6.19, attended by the winners, their families and other guests.





Conferences and activities

In 2019 the Center initiated, supported and participated in a number of conferences and events in cooperation with other entities within and outside the University:

1. "Women recounting the Holocaust" conference in memory of Mrs. Fanya

Gottesfeld Heller and to mark the 80th anniversary of "Kristallnacht": The conference was held in cooperation with the Arnold and Leona Finkler Institute for Holocaust Research; The Burg Chair for Values, Tolerance and Peace, and the UNESCO chair. The conference took place on December 12th, 2018, in the Beck Auditorium. The lectures presented at the conference will be published in a special issue of the *Yalkut Moreshet* Journal (Hebrew and English), which will also be dedicated to the memory of Mrs. Fanya Gottesfeld Heller.



נשים מספרות שואה: כנס לציון 80 שנה ל"ליל הבדולח"
ולחבר הגב' פניה גוטספלד הלר (14.10.1924 – 31.10.2017)

אוניברסיטת בר-אילן, יום שני 12.11.18 בנכסלו תשע"ט, אולם בק

התכנסות אולם	12:50 – 13:20
מילות הכנס: פרופ' ברוך באומל-שוורץ, ראש מכון דוידסון לחקר המלחמה העולמית השנייה והשואה	12:50
פסקה, אינטרסטיט בג-אין	
דברי ברכה	13:20 – 13:30
פרופ' מרים פאוסט, רקסול האוניברסיטה	13:30
פרופ' ירון הרצל, דן ופקולטה למדעי החברה	13:10
מושב ראשון	
יזהר ד"ר ברוך שורמן, עמות מחקר בתוכן חוקר השואה על איחוד השואה הקלה, אוניברסיטת בר-אילן	13:40 – 13:50
פרופ' ברוך באומל-שוורץ, דלתה בגלל לעסוק ב"נשים בשואה" כמאמר נפרד	13:55 – 14:00
הקדמת הסרט "אנו באנו ארצה"	14:05 – 14:15
פרופ' אביבה חלמיש, האוניברסיטה הפתוחה, דמות הנשי בעיניה מגדולי החינוך בשנות ה-90	14:25 – 14:35
הפסקה	14:35 – 14:45
מושב שני	
יזהר פרופ' יעל שמש, ראש מכון דוידסון לחקר המלחמה העולמית השנייה והשואה	14:55 – 15:05
הקדמת הסרט "נשות החופה" והשואה	15:05 – 15:15
פרופ' דולה עומר, אוניברסיטת תל אביב, מנכ"ל קיבוץ חשין בגבעות ובמחנות	15:20 – 15:30
הקדמת הסרט "נשות החופה" והשואה	15:35 – 15:45
יזהר פרופ' שמואל, המכללה האקדמית תל אביב, חשין בקיבוץ שמואל הפלשתי	15:50 – 16:00
פרופ' ברוך באומל-שוורץ, דברי סיום	17:00 – 18:00



2. What do biblical women think about? A tribute to the books of Prof. Hananel Mack

– *In Her Heart and Again in Her*

Heart. The event was held in cooperation with the Department of Literature of the Jewish People, the Department of Talmud and the Department of Bible. Among the speakers at the conference was the head of the Center, Prof. Yael Shemesh. The event took place on January 6th, 2019, in the Beck Auditorium.



3. Book launch of Prof. Judy Baumel-Schwartz's book *My name is Freida Sima*. The

book is part of the Institute's project "Immigrant Women's Stories" and is the first to be published in the framework of this project. The book was published in English by Peter Lang Publishing in 2017. It has now been translated into Hebrew and launched at an exciting event that was attended by many researchers from various academic institutions in Israel.



4. "Women's Voice in Judaism" Conference: This annual conference of the School for Basic Studies was held in cooperation with the Center. Among the speakers at the

conference was the head of the Center, Prof. Yael Shemesh, who spoke about the reader's responsibility, Hava and the snake in the light of feminist Bible research. The conference took place on May 5th, 2019, in the Beck Auditorium.

הפקולטה למדעי היהדות
ביה"ס ללימודי יהדות
מחברים לדורות
לכנס השנתי של בית הספר ללימודי יהדות
והמרכז לחקר האישה ביהדות ע"ש פניה גוטספלד הלר
בחסות לשכת הנשיא

הקול הנשי ביהדות
ביום ראשון, ל' בניסן תשע"ט, 5 במאי 2019, באולם בק (בניין 410), אוניברסיטת בר-אילן

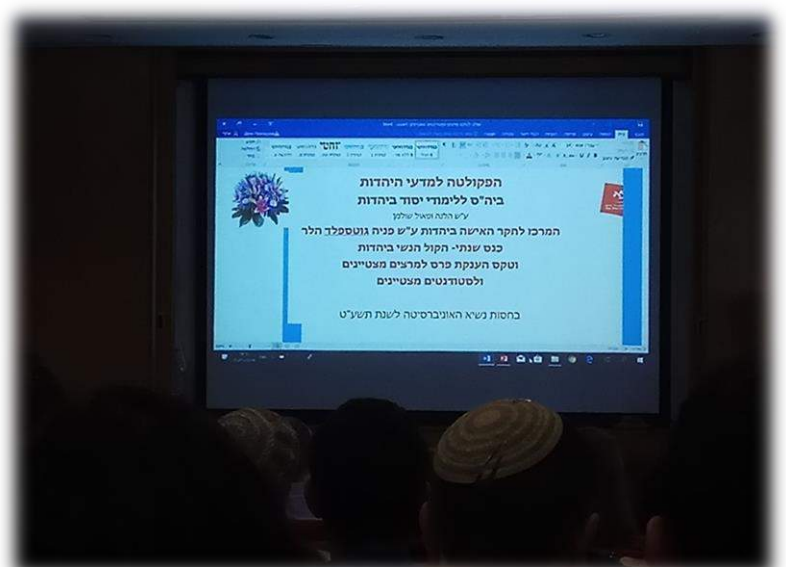
13:30
המנוחות וזכור קל

15:30-14:00
מושב ראשון: הענקת פרסים למרצות מצטיינות וסטודנטים מצטיינים
י"ד: ד"ר דגנית בוגי-חיד, סגנית מנהלת מרכז פת הספר ללימודי יהדות ביהדות
ברכות:
פרופ' איל רובג, ראש בית הספר ללימודי יהדות ביהדות
פרופ' מרים פאוסט, רמט"ב
פרופ' ירון הראל, דיקן הפקולטה למדעי היהדות
הרכאות מפי המרצות המצטיינות:
ד"ר שרה שורקי: "אשה משקלת" - לדמותה של אביביל
ד"ר איילת סגל: תפיסת מוסד הנשיא - בין אשכנז לספרד
הענקת מלגות לסטודנטים מצטיינים
המסקה וזכור קל

16:00-15:30
מושב שני: המקרא, התלמוד והשתקפותם בתרבות
י"ד: ד"ר איילת סגל
פרופ' יעל שמש, חוקר, הוגש ועד - טעימות מחקר פמיניסטי במקרא
ד"ר יעל ולסטר: מה בין גר לבית בתורתם של הכזי ארץ-ישראל
ד"ר זן יפה: הקול הפמיני של האישה בתורת גברים - סיפורי נשים בתלמוד
המסקה וזכור קל

18:00-17:30
מושב שלישי: מורשת יהדות, כאן ועכשיו
י"ד: פרופ' איל רובג
ד"ר חנה פנחס, מכן הרמקס "הרי את מקדשת לי, מולדת, פת משה וישראל"
(איר שטרן) מהי ציונות פמיניסטית?
ד"ר ציפי קויפמן: "קדושה אל נפשי באלה" - הבעש"ט ושפית ימיה
ד"ר יוסף פראל: דמותה של רחל אמנו במדרג העברי

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+972 | biu.ac.il



5. "Bakesh Torah" Conference: An international conference on biblical research and interpretation, honoring Prof. Uriel Simon at the age of 90. The conference was initiated by the Bible Department and was conducted in cooperation with the Center for Women's Studies in Judaism, the Dahan Center and the Rabbi Nurock Bible chair.

בִּקְשׁ תּוֹרָה:
כנס בין-לאומי
בחקר המקרא ובפרשנותו
לכבוד פרופ' אוריאל סימון

ט"ז בסיוון התשע"ט, 12-13 ביוני 2019
הכנס יתקיים באוניברסיטת בר-אילן

יום רביעי | ט' בסיוון | 12.06.19 | אולם בלדמן (בניין 301)

19:15-17:30 מושב פתיחה: סיפור מקראי
ידי: שמעון אחיון, מנהל מרכז דהאן

דברי פתיחה
ירון הראל, דקן הפקולטה למדעי היהדות

הרצאות
Karolien Vermeulen
Keeping the Story on Track: The Place of God in the Jonah Narrative

יאירה אמית
מקומו של ישמעאל במחזור סיפורי אברהם

איוב ג'ידו
האם מחקרו של קויפמן "תולדות האמונה הישראלית" הוא מפעל יהודי?

19:15 תכנית אמונתית

להקת מיתרי דוד
פיוטים וחפילות ווקאליות
סוחפים שנאספו
ממנון תפוצות ישראל

בִּקְשׁ תּוֹרָה:
כנס בין-לאומי
בחקר המקרא ובפרשנותו
לכבוד פרופ' אוריאל סימון

ט"ז בסיוון התשע"ט, 12-13 ביוני 2019
הכנס יתקיים באוניברסיטת בר-אילן

יום חמישי | י' בסיוון | 13.06.19 | אולם מינץ (בניין 404)

09:30-09:00 התכנסות וביבוד קל

11:45-09:30 מושב ראשון: סיפור מקראי
ידי: יהונתן יעקבס, אוניברסיטת בר-אילן

הרצאות
אמנון אלכס, סגן הרקטור
סיכאל אבינועז, ראש החולקה לתנ"ך
שמעון אחיון, מנהל מרכז דהאן

הרצאות
עמנון פריש, סיועה של מנילה רוח
ינתן גורשמן, סיום חגיגות וחקר משה בנבואה
משה גורשמן, הפקעתו של האשה החזונה ותקופתו לפני דוד המלך: המסחר והגולה בסיפור
אמנון שפירא, הספר המקראי - מבט לדינארי וממערב של נסיבת אלחיים מן ההיסטוריה - לטובת האדם

12:00-11:45 הפסקה

13:30-12:00 מושב שני: נשים במקרא ופרשנות ממיניסטית למקרא
ידי: טובה פורטי, אוניברסיטת בן-גוריון בנגב

14:30-13:30 מושב שלישי: פרשנות המקרא (א)
ידי: דוד גלעד, אוניברסיטת בן-גוריון בנגב

16:00-14:30 אירוס לוח, בקורת על ר' אלעזר אשכנזי על כירוש ר"י לתורה ומקובץ של הביטויים במרחב התנכיוני
חישל לוח, *Rabbinic's Literary Approach to the Poetic Efficacy of Biblical Metaphor and Simile*
אליעזר שולמברג, פרשנות קראית במדעי היהדות

17:45-16:15 מושב רביעי: פרשנות המקרא (ב)
ידי: שפאל ורמן, אוניברסיטת בר-אילן

18:30-17:45 מושב חמישי: מחווה לפרופ' סימון
ידי: סיכאל אבינועז, ראש החולקה לתנ"ך

Since Prof. Simon has written quite a few articles on women in the Bible, including founding articles on women's status in the Bible, the Center for the Study of Women in Judaism initiated a special session dealing with women in the Bible and feminist interpretation of the Bible. The lecturers at this session were Prof. Ed Greenstein of the Bible Department at Bar-Ilan University, who lectured on "Feminist Interpretation of the Bible – *Pashat* or *Drash*?"; Prof. Yael Shemesh of the Bible Department at Bar-Ilan University and Head of the Center for the Study of Women in Judaism, Who lectured on "The Story of the Messenger-Savior Esther"; And Dr. Adi Merili, head of the Bible Studies Department at the David Yellin College, who lectured on "The Communication Between Women and the Divine and the Uniqueness of Hannah's story" (Samuel 1:1). The session was chaired by Prof. Tova Forti of the Department of Bible, Archeology and Ancient Near East at the Ben-Gurion University of the Negev.

The conference took place on June 12th-13th in the Feldman Auditorium and in the Mintz Auditorium and was attended by a large audience as well as Prof. Uriel Simon and his family.



Publications

1. ***Women recount the Holocaust:*** Upon the death of Mrs. Fanya Gottesfeld Heller, the founder of the Center, and after consulting with the Heller family, the Center has approved several projects in her memory, one of which is the publication of a book in her memory, in cooperation with the Center for the study of women in Judaism and the Institute for Holocaust Research. The book is titled *Women Recount the Holocaust* and it will be published by Peter Lang Publishing in Bern. This is a collection of essays edited by Prof. Judy Baumel-Schwartz and Prof. Dalia Ofer, which includes articles written by thirty prominent researchers from Israel and the world over, dealing with the study of women in the Holocaust. Mrs. Gottesfeld Heller's youngest daughter, Dr. Jacqueline Kahane-Heller, will write the introduction to the book. The book's infrastructure is an international "academic community" in the field of the Holocaust, created by Prof. Baumel-Schwartz and Prof. Ofer for the purpose of writing the book. The project is currently underway. Mr. Yitzhak Pass is coordinating the project on behalf of the Center for the Study of Women in Judaism.

2. ***The Massekhet Journal:*** The Center resumed cooperation with the journal

Massekhet, which for several years has been published through the Faculty of Jewish Studies. *Massekhet* is a unique and high quality journal dealing with various aspects of women in Judaism. This year, volume 14 of *Masechet* had been published and the next one will be published in the coming year.



3. *Meineket Rivka*: The Center initiated translation and publication of the book



Meineket Rivka ('Rivka's wet nurse'), the first book

written by a Jewish woman – Rivka Bat Meir Tiktiner. This book is an ethics book dedicated to women, published in the 16th century and written in Yiddish. The book is now being translated and will be published within a year. The Center views the publication of this unique book as a flagship project.

Book support

This year, the Center supported the publication of the book *Tamar Wife of Er: Poetics, Mysticism and Politics of Biblical Theme in Hebrew Literature* by Dr. Rona Tausinger from the Department of Literature of the Jewish People.

The book reviews more than one hundred and fifty versions of Tamar's story, including those from the Bible, Midrash, Mussar literature, Kabbalah, Hassidism and Modern Hebrew literature, and its central theme is that of Tamar, appearing in Genesis 38, the mother of the kingdom of David.

Infrastructure development

This year, as part of our "visibility" process, we worked on establishing a website that would serve as a "showcase" for the Center. After many processes, approvals, and significant assistance accompanied by the good will of the faculty management team, and especially its head, Mrs. Maya Yonati, we have established the website. The site will present detailed information about the Center, its activities, research and publications dealing with the study of women in Judaism. Considerable financial

resources and time have been invested in the site, which is currently in its development and trial stage.

The site is located at <https://jewish-faculty.biu.ac.il/node/1221>

Along with the development of the site, we have created a Facebook page for the Center, which is constantly being updated with announcements, publications, short Torah teachings and more regarding the Center's activities. This Facebook page is named *HaMercaz Lekheher HaIsha Bayahadut – Universitat Bar-Ilan* ("The Center for the Study of Women in Judaism – Bar-Ilan University") – המרכז לחקר האישה ביהדות – "אוניברסיטת בר-אילן" and we invite all those interested to follow it and stay informed about what is happening at the Center.

Administrative staff

Mr. Yitzhak Pass continues his excellent work as the academic and administrative coordinator of the Center for the Study of Women in Judaism and as Logistics



Officer. He is responsible for the administrative management of the Center, connections with the University's institutions and external entities, and with the community of researchers and students who refer to the Center.

In addition, he serves as the contact person on behalf of the Center with the editorial board members of the *Massekhet* Journal.

In this position he is responsible for the technical management of the journal's

publication which includes contact with the

writers, publication, distribution and printing press.

In addition, Mr. Pass serves as the system coordinator for the book being published by the Center, in cooperation with the Holocaust Research Institute, titled *Women Recount the Holocaust*. He is responsible for communicating with the writers, editors, and publishing house.

Among his duties is the management of the Institute's website, responsibility for maintaining contact with professionals within and outside of the university who are involved in creating the website, responsibility for the contents and Facebook page of the Center, and for publishing the newsletter.

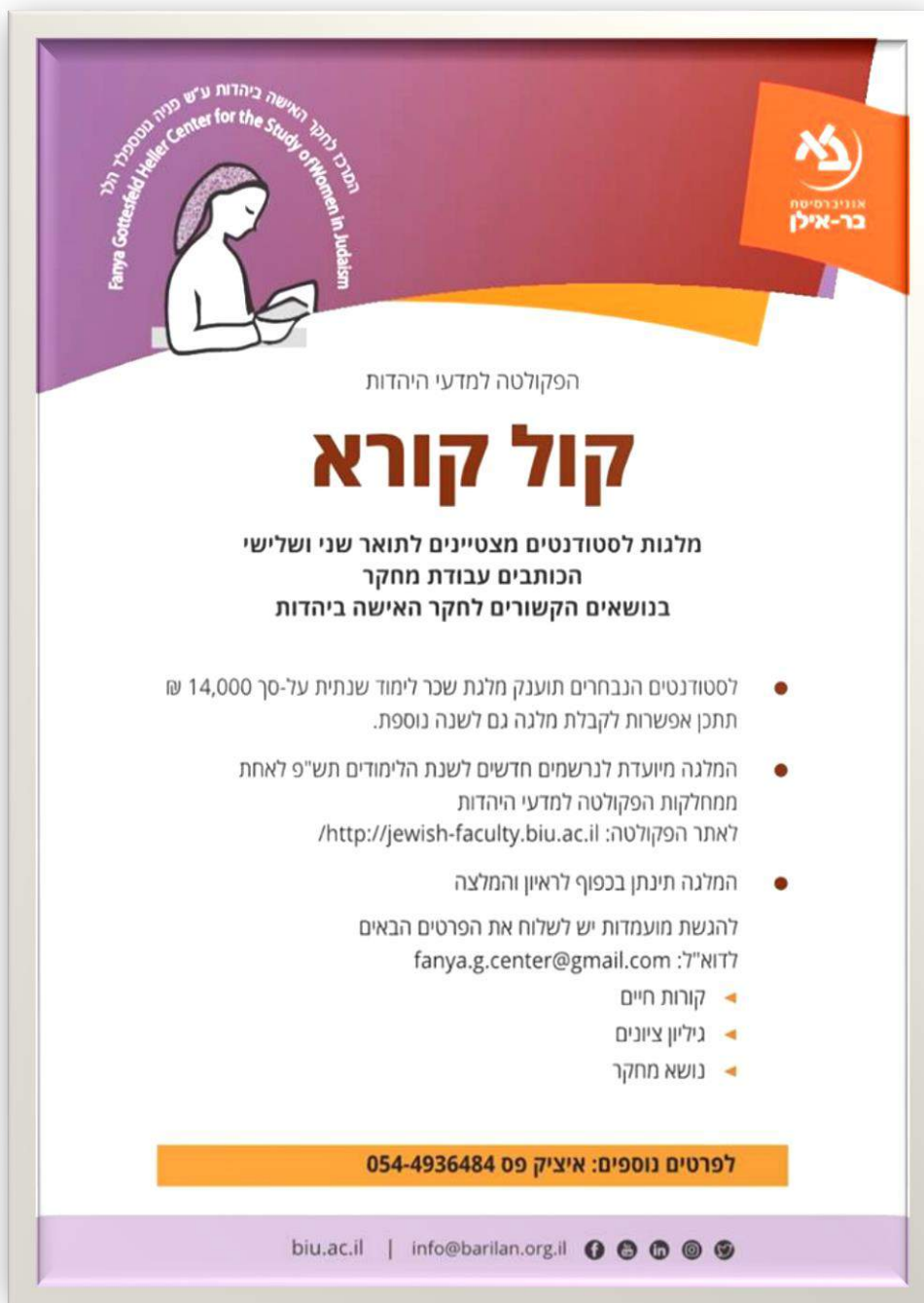
Programs for the academic year 2019-2020

1. International Conference on "Depicting Violated Jewish Women During the Holocaust", in cooperation with the Holocaust Research Institute, the Sal van Gelder Center for the Study of Holocaust Education, the Department of Jewish History and Contemporary Jewry, and the "Remember the Women" Institute of New York. The conference will take place on the 7th-8th of January 2020.
2. Conference initiated by the Center for Women's Studies in Judaism on "Women in the Underground" in cooperation with the Jabotinsky Institute and the Institute for Underground Research.
3. Conference to mark the 100th anniversary of women's struggle to achieve equal rights in the Land of Israel. The conference is an initiative of the Department of Land of Israel Studies and will be held in cooperation with the Center for the Study of Women in Judaism, the Faculty of Law and the Rackman Center. Prof. Lilach Rosenberg-Friedman, member of the executive committee, is one of the organizers of the conference which will be held on December 11th 2019.
4. Event in honor of the publication of the next issue of the *Massekhet* Journal: The Center collaborates with the *Massekhet* journal which is a journal dedicated to the study of women in Judaism. Upon the publication of the next issue of *Massekhet*, we will launch an event to promote the journal.
5. ***Meineket Rivka*** ("Rivka's wet nurse"): Evening launch of the book *Meineket Rivkah* which is a flagship project of the Center.
6. ***A Very Special Life***: An evening book launch in honor of the publication of the book *A Very Special Life* by Prof. Judy Baumel-Schwartz. The book was published in

English in 2017 and its Hebrew edition is due to be published this year. This is the second book in the series "Immigrant Women", a flagship project of the Center.

Prizes and Scholarships

Every year, scholarships and excellence prizes are awarded to graduate students who write studies on issues related to women in Judaism. The Center, in cooperation with the Faculty of Jewish Studies, is also initiating scholarships for outstanding new students who will enroll in one of the departments of the Faculty for the academic year of 5780 – 2019-2020.



הפקולטה למדעי היהדות

קול קורא

מלגות לסטודנטים מצטיינים לתואר שני ושלישי
הכותבים עבודת מחקר
בנושאים הקשורים לחקר האישה ביהדות

- לסטודנטים הנבחרים תוענק מלגת שכר לימוד שנתי על-סך 14,000 ₪ תתכן אפשרות לקבלת מלגה גם לשנה נוספת.
- המלגה מיועדת לנרשמים חדשים לשנת הלימודים תש"פ לאחת ממחלקות הפקולטה למדעי היהדות
לאתר הפקולטה: <http://jewish-faculty.biu.ac.il>
- המלגה תינתן בכפוף לראיון והמלצה
להגשת מועמדות יש לשלוח את הפרטים הבאים
לדוא"ל: fanya.g.center@gmail.com

קורות חיים
גיליון ציונים
נושא מחקר

לפרטים נוספים: איציק פס 054-4936484

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