

UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For The Following Qualification:–

B.A.

Hebrew & Jew. Studs. B121: Women in Jewish Tradition

COURSE CODE : HEBRB121

UNIT VALUE : 1.00

DATE : 06–MAY–05

TIME : 10.00

TIME ALLOWED : 3 Hours

HEBR 121: Women in the Jewish Tradition

Attempt four questions. All questions carry equal marks.

1. How Jewish is Lilith?
2. Why is magic in the Jewish tradition so often connected with women?
3. "The development of the study of women in the humanities and social studies follows a logical progression from 'widening the canon,' to 'Women's Studies,' to 'Gender Studies.'" Discuss this contention, with special reference to Jewish Studies.
4. The main role of biblical women is the preservation of male genealogy. Comment on this statement and illustrate with examples from biblical narratives of your choice.
5. Proverbs 31 sets the norms for the Good Woman. Comment on the portrayal of Woman in the chapter, with special reference to its political implications.
6. In the classical rabbinic sources, how does the construction of the female body differ from that of the male?
7. Why does rabbinic tradition condemn the ascetic woman as a "destroyer of the world?"
8. What implications, if any, does the kabbalistic discernment of a female aspect in the godhead have for the position of women in traditional Jewish society?
9. Explore the possibility that the kabbalistic concept of the female aspect of the godhead may have emerged in response to the cult of the Virgin Mary in medieval Christianity.
10. With reference to both Christian and Muslim Europe, demonstrate the impact of the host society upon the position of women in medieval Jewish society.
11. Why did women figure so prominently among the victims of the Spanish Inquisition?

TURN OVER

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12. What do the memoirs of Glikl of Hameln reveal about the position of women in early modern Ashkenazic society?
13. Account for the emphasis in the memoirs of Glikl of Hameln on business and money.
14. Consider the position of women in 18th-19th century Hasidism.
15. Explain the prominence of women in the heretical Sabbatean movement.
16. Why could a woman only be a *balebuste* (housewife) and not a *maskilah* (Enlightened Woman)?
17. Discuss the tension between self-expression and the orthodox way of life as manifested in the writing of orthodox women.
18. "Orthodox women writers subvert the law within its own terms." Comment on this statement and illustrate your answer with examples.
19. "The 20th century brought revolutionary changes to the orthodox Jewish woman." Discuss.
20. How might Jewish Orthodox women today justify their study of Torah despite the explicit talmudic warnings against it?

END OF PAPER