

Source:

Wigoder, Geoffrey, ed. / Encyclopedia of Judaism, 1989, pp. 732-734.

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of the German-speaking world in the 19th century. With the arrival of EMANCIPATION, the Jews began to make themselves at home in secular studies. Until then the Jewish past had been known only through the uncritical exegesis of sacred texts. The scientific study of the Jewish past, it was then felt, would bring Jewish culture on a par with that of the German environment, intensive scholarship would reveal the richness of the Jewish past which would restore the Jews' pride in their heritage and raise their standing in the eyes of the Gentile world. The *Wissenschaft* scholars sought to devote themselves to pure scholarship, detached from the subjective feelings aroused by the contents. Their goal was to understand Judaism in its widest context and determine its place in human cultural evolution. This involved a liberation from theological preconceptions, both Jewish and Christian. The Church had negated Jewish post-biblical creativity which the *Wissenschaft* sought to rehabilitate. Its determination to achieve total objectivity led to an open break with the past. The rationalistic bias of the *Wissenschaft* scholars restricted them to the study of rationalistic currents and led to a disregard for or bias against other trends, notably MYSTICISM in all its forms down to and including HASIDISM.

The most prominent founding figure in the movement was Leopold ZUNZ. It had been the hope of Zunz and others that their work would receive official recognition through the establishment of a department of Jewish studies at a Prussian university, but this was refused. Instead, such studies were cultivated through seminaries for the training of rabbis (see RABBINICAL SEMINARIES). Another outcome of the movement was the establishment of scholarly journals. The *Monatsschrift für Geschichte und Wissenschaft des Judentums* ("Monthly Journal for Jewish History and Science") appeared in 1851. It was established by Zacharias FRANKEL and continued to appear until suppressed by the Nazis in 1939. The *Révue des Études Juives* dates from 1880 and the *Jewish Quarterly Review* from 1888. Learned societies also came into being and they supported the scholarly journals.

The situation of the large Jewish communities of Eastern Europe did not produce the concern for *Wissenschaft* which spread in Central Europe; *Wissenschaft* did not attain the status there that it enjoyed in Central Europe, while in the rabbinic world it was tainted with heresy.

Wissenschaft was criticized for its apologetic tendencies — its determination to demonstrate that Jews were not culturally inferior; its wish to show that Judaism had evolved in various forms in its history and therefore degrees of reform were in keeping with a long Jewish tradition; its stress on archival research at the expense of tendencies and meaning; its benign 19th-century pseudo-universalism; and for its indifference to nationalistic, particularly Zionist, currents.

However, it made a lasting impact and in the 20th century merged into what came to be called "Jewish Studies." Certain outgrowths of the European scholarship tradition developed in the early 20th century. US scholarship, initially

based on European-trained scholars, began to make contributions (such as the *Jewish Encyclopedia*) at the beginning of the century. The Jerusalem school of scholars emerged with the founding of the Hebrew University in 1925, although here, too, the first generation consisted of scholars from Europe. After the European centers were destroyed in the Holocaust, these two outgrowths of the European school found themselves on their own, with no more external resources, but succeeded in advancing to independent maturity, each producing native-born Jewish scholars and centers for Jewish scholarship and academic teaching.

Until the 19th century, Jewish subjects were taught in universities only within Christian contexts. The 20th century has seen a proliferation of academic Jewish teaching programs so that not only Bible, but Rabbinics, Jewish mysticism, Jewish thought, etc., are subjects of scientific research and teaching in many universities, offering for the first time an alternative to the traditional institutions of Jewish learning. Outside Israel and ultra-Orthodox circles, a training in scientific scholarship is now basic to rabbinical education.

WITCHCRAFT Several categories of witchcraft and sorcery are described in the Bible. In Exodus 22:17 it is commanded that "You shall not let a witch live." Diviners and soothsayers are forbidden in Leviticus 19:26 and Deuteronomy 18:10; turning to ghosts and spirits in Leviticus 9:31 and 20:27, Deuteronomy 18:11; being an augur or sorcerer in Deut. 18:10. The Bible calls for the individual's wholehearted allegiance to God and therefore all contact with various forms of witchcraft and sorcery is prohibited (Deut. 18:13). Furthermore, the crime of witchcraft is equated with the crime of human sacrifice (Deut. 18:10) with the same punishment designated for both (Lev. 20:27). Despite the prohibitions, witchcraft was obviously used, as shown most graphically by King Saul's visit to the "witch of En-dor" to consult the spirit of the prophet Samuel (1 Sam. 28).

The Mishnah deals with the various forms of punishment for witchcraft (*Sanh.* 7.4). The Talmud suggests that witchcraft was mostly prevalent among women, citing the story of SIMEON BEN SHETAH ordering the execution of 80 witches on the same day (*Sanh.* 6.4). The Talmud lists other forms of witchcraft, all punishable by whipping, namely *nihush*, reading things into certain occurrences; *kesem*, telling fortunes from sands and stones; *onanut*, astrological forecasts and *hever*, reciting formulas to promote healing (*Sanh.* 65b). (See MAGIC; SUPERSTITION)

WOMEN The role of women in Judaism has been bound and influenced by its patriarchal nature. *Halakhab* (Jewish law) has also shaped the Jewish attitude toward women. The rabbis displayed a certain ambivalence between appreciation and the retention of stereotyped notions. In the contemporary period, women have challenged the traditional attitudes, especially within non-Orthodox frameworks.

In the biblical world. There are two biblical accounts of the creation of woman. In the first (Gen. 1:27), woman was placed on a par with man, both being created in the image of God. Together they were given domination over the animal world and the task of procreation. In the second (Gen. 2:21-25), woman was created from man's rib to be his helper; man is told to leave his parents and cling to his wife. These two accounts are understood as prescribing MARRIAGE between man and woman, both for reproduction and for mutual interdependence and happiness. Later, in the Garden of Eden (Gen. 3:16), woman was told that for her disobedience, she would be subservient to man.

In ancient times, Judaism was clearly a patriarchal religion, within the context of the general patriarchal society of the Middle East. Social roles were usually prescribed according to one's sex. Following biblical prescription, the leadership class in Israelite society, such as the priesthood and (with exceptions) the monarchy, were male. A woman's primary role and means of self-expression were childbearing and homemaking. As Israelite society became more institutionalized, women were increasingly excluded from the public sphere and the power positions. On the other hand, women play prominent roles such as the MATRIARCHS, Miriam, Deborah the judge, and Huldah the prophetess; Ruth, Jael and Esther; while Salome Alexandra ruled the country in the Maccabean period.

At the same time, Israelite women in some ways fared better under biblical law than women in surrounding cultures. Many of their rights were safeguarded and their freedom preserved. For example, a woman had to be properly provided for by her husband. However, she was, in some sense, her husband's property, and although MONOGAMY was the ideal, biblical law sanctioned polygamy.

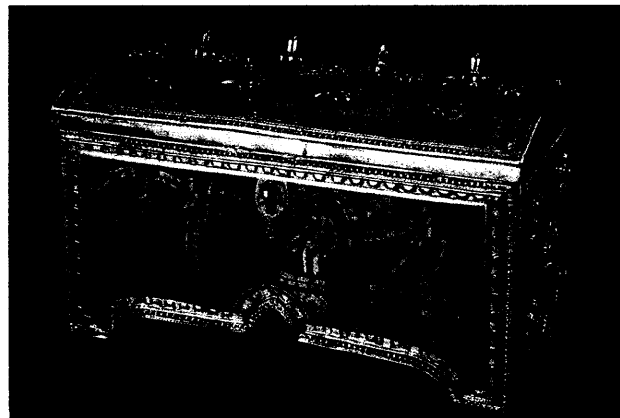
The prevailing sentiment was that she belonged in the home. Women bore children, and were responsible for family life. The panegyric to the "woman of valor" in Proverbs (31:10-31) refers to "buying and selling" as part of the woman's role. However, she was not considered morally or emotionally mature enough to occupy power positions in Israelite society.

Rabbinic attitudes. During the rabbinic period, although women were often appreciated and even protected by rabbinic law, negative statements were made about women. On the one hand, the Talmud states that man is incomplete without woman. A man without a wife lives without joy and blessing; and a man should love his wife as himself, and respect her more than himself. The rabbis also claimed that each generation would be redeemed because of the righteous women of that generation. On the other hand, various rabbinic statements refer to women as being frivolous, greedy, and gossipers, and a source of temptation.

Comparable to the biblical period, Jewish women fared better under Jewish law than their non-Jewish counterparts. The Jewish woman could not be married without her con-

sent. The KETUBBAH (Jewish marriage contract) was a legally binding document that provided for her and guaranteed her a monetary settlement in the event of a divorce. A woman's husband was not allowed to deny her sex for long periods of time.

According to *halakhab*, womanhood is considered a separate juristic status with its own specific sets of rights, obligations, and restrictions. In terms of religious obligation, women were classed with slaves and children, disqualified as witnesses, excluded from the study of Torah, and possibly segregated in Temple and synagogue. For biological reasons, they were regarded as ritually impure for long periods (see NIDDAH). On the other hand, within the family and home, they enjoyed respect, admiration, and considerable authority. Three positive commandments are specifically assigned to women. They must separate a piece of dough from the kneading bowl to give to the priests as HALLAH. They must light the Sabbath CANDLES. And they must uphold the laws of FAMILY PURITY. As a general principle, the *halakhab* exempts women from positive time-bound commandments.



Key casket with scenes showing traditional duties of a Jewish woman: lighting the Sabbath lamp, mikveh, baking bread.

Consequently, they are not obliged to perform those that must be performed at a specific time such as SHOFAR (blowing the ram's horn), sitting in the SUKKAH, wearing a fringed garment (TALLIT or TSITSIT) and fixed PRAYER, although there were exceptions to this principle, e.g., HANUKKAH lights and the PURIM *megillah* which were obligatory for women. The purpose of this seems to have been to exempt women from those commandments that might require them to forgo their household responsibilities in favor of performing a *mitsvah*. There developed an ambivalence between their generally inferior role in ritual and other matters to an idealization stretching from the feminine personification of Wisdom in late Bible times to the projection of the feminine into the Godhead in medieval Kabbalah.

The contemporary period. The exemption of women

from time-related commandments presents a problem in the contemporary period as women seek equal access to the observance of Judaism. In general, the *halakhab* seems to suggest that a woman may voluntarily choose to perform a *mitsvah* even if not so obliged.

In the contemporary period, a growing number of women have called for equal consideration in Judaism. The traditional principles are no longer being accepted by many Jewish women today, especially in non-Orthodox circles. Contemporary Western society is increasingly granting equality to women and recognizing that even the "separate but equal" principle is inherently unequal. Hence, many Jewish men and women are calling upon the Jewish community to reexamine its attitudes regarding women.

Due to its halakhic framework, Orthodoxy has been unwilling or unable to make basic changes. As stated by one authority, Rabbi J. David Bleich, *halakhab* is a self-contained system which follows its own internal logic. It has created its own ideal values for women and the values of the non-Jewish world constitute no cause for change. Certain Orthodox circles have increased women's involvement in worship and study and have restructured the synagogue partition (*mehitsah*) so that women are no longer confined to the back of the hall. Several modern Orthodox synagogues in the U.S. have even welcomed women's prayer quorums (*MINYANIM*) in which women act as readers and are called to the Torah. However, such changes remain within the traditional male-female roles, with no major alteration in *halakhab* or ritual. There is no suggestion of calling women to the Reading of the Law or being counted in a prayer quorum at a regular service, and certainly not of ordaining women as rabbis. In Israel, women have been selected to boards responsible for the appointment of rabbis, despite strong objections in many Orthodox quarters.

Non-Orthodox movements have been more responsive to the new demands and to the influence of feminism. Women have gained increasing status in Jewish ritual in Reform, Conservative, and Reconstructionist congregations. The Hebrew Union College (Reform) ordained the first American woman rabbi in 1972. The Reconstructionist Rabbinical College has accepted women to its rabbinical program since

its opening in 1967. In 1983, the Jewish Theological Seminary (Conservative) voted to admit women to its rabbinical program (although its Cantors' Assembly declined to admit women cantors). In all three groups women are counted in a *minyan* (although among Conservatives, this is left to the decision of the individual congregation). Under the impact of feminism, some liturgies have been altered in non-Orthodox trends (e.g., by defining God in neutral rather than masculine terms and by mentioning the Matriarchs along with the PATRIARCHS). The BAT MITZVAH ceremony has taken its place alongside the BAR MITZVAH (also in Orthodox circles but not as part of the regular synagogue service) and new rituals have been developed to welcome baby girls into Judaism.

WORLD TO COME See AFTERLIFE

WRITTEN LAW (*Torah she-bi-khetav*). The PENTATEUCH, traditionally dictated by God to MOSES; by extension, the entire BIBLE. Rabbinic tradition distinguishes between the Written Law and the ORAL LAW that, taken together, form the source of all basic Jewish legislation. On Leviticus 26:46, "These are the statutes and ordinances and *torahs*, which the Lord made between Him and the children of Israel on Mount Sinai by the hand of Moses," the *Sifra* (54.11) comments: "The use of *torah* in the plural shows that two *Torahs* were given [by God to Moses], one written and one oral." The Oral Law consisted of verbal explanations of the Written Law, traditionally transmitted together with it by God to Moses. Formally, only the Pentateuch may be considered Written Law, since the rest of the Bible, the PROPHETS and the HAGIOGRAPHA, are considered to have been written under a less intense level of inspiration. Moreover, the legal material in the Prophets and Hagiographa were called by the rabbis "tradition" (*divré kabbalah*). Nevertheless, the term Written Law is sometimes used for the entire Bible.

In rabbinic tradition, the Written Law was never meant to stand alone and could be understood only through the authoritative interpretation of the Oral Law (*Shab.* 31a); MAIMONIDES (*Introduction to the Mishnah* 1) wrote: "Every commandment was given with its explanation."