



Feminist Theory and Jewish Studies

Deborah Glanzberg-Krainin* and Laura Levitt

Temple University

Abstract

This article examines the history of the relationship between feminist theory and Jewish studies; it considers feminist theory's role as a transformational force in Jewish studies. Feminist theory is an approach to Jewish studies that problematizes subjectivity and posits that identities are multiple, shifting, and frequently constructed through social discourses and practices. Feminist theory pays special attention to the complicated intersections between masculinist privilege and the institution of heterosexuality as the normative social relation defining family, community, and national identifications as well as designations of Jews, Jewishness, and Judaism even as it pays attention to other forms of social power including race, ethnicity, and class.

Jewish Studies and Feminist Theory

Feminist Theory has been a transformational force in Jewish Studies, profoundly influencing notions of Jews, Jewishness, and Judaism. This article examines the history of the relationship between feminist theory and Jewish studies, assesses the current status of that relationship, and considers the possibilities both modes of inquiry offer each other moving into the future. In thinking about the relationship between feminist theory and Jewish studies, we note that both of these endeavors are complex and dynamic. They are methodologies and fields of study with porous borders and wide-ranging analytic possibilities. Feminist theory is a multivalenced, fluid, and occasionally contested term. In this article, we think about feminist theory as an analytical tool heavily influenced by post-structuralism and feminist identity politics (De Lauretis 1986); it is an approach to Jewish studies that problematizes subjectivity and posits that identities are multiple and shifting and, for the most part, constructed through social discourses and practices (De Lauretis 1986). 'Feminist' here signifies a strong commitment to challenging the historical asymmetries of power between men and women as they relate to issues of race, class, and sexuality. It also means paying special attention to the complicated intersections between masculinist privilege and the institution of heterosexuality as the normative social relation defining family, community and national identifications as well as, in this case, designations of Jew, Jewishness, and

Judaism. This discussion of the relationship between Jewish Studies and feminist theory will also demonstrate that feminist theory is not simply a post-structuralist methodology. Rather, it will argue that feminist theory is an evolving amalgam of theories and stances that address the historical and ongoing relations of power at the nexus of gender and sexuality. Given all of this, the following discussion will focus on some of the key interactions between feminist theory and Jewish studies, primarily tracing and exploring the influences of feminist theorizing on Jewish studies and Jewish communal practice.

1. SOME HISTORICAL BACKGROUND

In Jewish Studies – as in many other fields – feminist theory was preceded by feminist movements. Jewish feminist activists and scholars were part of the broader feminist movement not only in the so-called second wave of American feminist activism but even earlier efforts in the late nineteenth and early twentieth centuries (Kuzmack 1990; Hyman and Moore 1997; Kaplan 1979). By the 1970s these second-wave activists were demanding that Jewish women be included in all aspects of Jewish communal life as equals (Heschel 1983; Pogrebrin 1991).

As feminist scholars have argued (Hyman and Moore 1997; Kaplan 1991; Levitt 1997), this call for inclusion had its origins in the legacy of Jewish emancipation in the West where individual middle-class Jewish men were granted rights as citizens of liberal nation states. They were not emancipated as Jews. By giving up various forms of Jewish communal authority, they came to see themselves reflected in the universal democratic vision of the French and American revolutions. Although these revolutions excluded many, their universal vision offered the promise of emancipation to many who remained disenfranchised within Western culture including middle-class women. Jewish women whose husbands, brothers, uncles, and fathers had become citizens, began to ask questions about their own status.

Using the logic of these liberal revolutions, by the late nineteenth century, Jewish feminists became active in larger women's movements. With other women they fought for the right to own property and the right to vote (Kaplan 1979; Kuzmack 1990; Hyman 1995), but these struggles also inspired them to challenge various inequities within Jewish communal life as well. As a result of these efforts, there was, for example, a dramatic increase in the number of Jewish women attending synagogues for public worship and the opening up of once gender-segregated seating (Goldman 2000). By the 1970s Jewish women used notions of liberal justice and equality to demand their inclusion in all aspects of communal worship. By arguing that specific Jewish communal practices either excluded women or treated them as inferior to men, Jewish feminists demanded their rightful place on the pulpit, reading Torah, and leading prayer services. In these ways, they were able to critique the masculinist

bias of traditional worship. This liberal critique has expanded to include Jewish social and communal practices from religious observance to the various fields of Jewish studies scholarship.

2. THE LOGIC OF THE SUPPLEMENT

Attention to gender moved beyond the realms of social and communal practice and religious observance and into the Jewish Studies classroom. Initially, courses on 'Women and Judaism' and 'Women in the Bible' reflected the liberal stance of the kind of second wave American feminism that informed many of the early practitioners of Jewish feminist scholarship (Peskovitz and Levitt 1997). Adding women to the mix was an exciting and important development in Jewish Studies scholarship, but one that ultimately led to a more complex and thorough re-casting of these entire fields. The questions feminist theorists brought to their engagement with Jewish studies and its attendant fields have become more transformative. Many scholars found that it was not easy to simply 'add women and stir'; bringing women's stories to the study of Jewish history and Jewish texts raised both profound and subtle questions, blurring boundaries and reconfiguring the field of Jewish studies as well as the standard modes of academic inquiry.

This process reflects what feminist historian Joan Scott calls 'the logic of the supplement'. Building on Virginia Woolf's suggestion that we add a supplement to history as a way of remedying the inequities between men and women, Scott calls attention to the ambiguities and complexities inherent to this process. As Scott explains, 'women are both added to history and they occasion its rewriting; they provide something extra and they are necessary for completion, they are superfluous and indispensable' (Scott 1993, p. 241). This contradictory logic is at the heart of what it means to think about gender, Jews, Jewishness, and Judaism in the twenty-first century. A consideration of women, much less the larger category of gender, in the context of Jewish communal, secular, religious, and/or scholarly life, has resulted in a radical rethinking of the basic assumptions that have defined all dimensions of contemporary Jewish life. On the one hand, the inclusion of women within Jewish life constitutes a simple expansion of existing narratives. On the other hand, it has made clear that any overview of Jewish life without a consideration of gender would be both inaccurate and incomplete.

Here, feminist theory has made a particularly significant impact on Jewish Studies. With its roots in literary criticism, cultural studies and philosophy, feminist theory offered Jewish Studies scholars tools for identifying and analyzing narratives – cultural, textual, or both. Feminist literary scholars like Nancy K. Miller looked for the traces of production in texts by women, moments in nineteenth century French novels where women were depicted making things, sewing, writing, etc, and read these

moments for what they tell us about cultural production. These traces of production echo the very labors of the women who wrote these texts (Miller 1986). In the case of *Women's History*, Scott's own work, and her moves from a kind of logic of addition to a more radical rethinking of the grand narratives of history mark this radical feminist scholarly labor. In Jewish studies, this kind of work is seen in efforts by Esther Fuchs to read for gender and notice the profoundly masculinist perspective of so much of the canon of twentieth century Hebrew and, more explicitly, Israeli literature (Fuchs 1987). Paula Hyman et al. did some of the first work, presenting stories about Jewish women in American and European History. Hyman's more recent work also marks a shift. She too is no longer interested in simply adding women's stories to the broader narratives of Jewish history. In her work on modernity, she challenges the very notion of Jewish modernity in terms of gender (Hyman 1995). In a different vein, German literary scholar Barbara Hahn's vivid readings of the intimate intellectual legacies of German Jewish women ask the feminist question in its very title. Is not 'this too a theory of Modernity' (Hahn 2002)?

Scott's notion of the logic of the supplement continues to offer a way of appreciating and understanding the ongoing logic of these interventions and enactments, as scholarly efforts that began in the late 1970s grow and evolve into the early twenty-first century. In these ways, feminist scholars in Jewish Studies continue to use feminist theory to tease out new ways of appreciating the roles of Jewish men and women in creating Jewish communities, texts, and practices at various temporal and geographical locations. More recently the dimensions of these challenges have become more visible and important. Some of the most exciting recent Jewish feminist works urge us to challenge even the notion that feminist politics be necessarily tied to the legacy of European liberalism. Work by Arab and Mizrahi Jewish scholars like Ella Shohat (Shohat 2006 and 1994) and Pnina Motzafi-Haller (Motzafi-Haller 2001), for example, engage the logic of the supplement at the nexus of gender, race, ethnicity, language, and class, especially in Israel. In so doing they interrogate the experiences of Jewish women and men from the East as they have intersected most profoundly with European Jewish culture and its commitments to a kind of orientalist orientation towards not only non-Jewish peoples from the east but Arab and Mizrahi Jews. These scholars reveal and challenge some of feminist theory and Jewish studies' own blind spots around issues of difference including the ways much of even recent Jewish feminist theory remains bound to certain Western and European epistemological and theoretical assumptions.

3. JEWISH STUDIES AND FEMINIST THEORY TODAY

The influence of feminist theory on Jewish Studies has been enormous, and has occasioned the re-writing of Jewish history, the re-reading of

classical Jewish texts, and the re-thinking of Jewish cultural and theological thinking, writing, and communal practices. As scholars have brought feminist theory to bear on classical Jewish texts including Hebrew Bible and rabbinic literature, they have changed not only how these works are understood, but actually how they are read (Kamionkowski 2003; Pardes 1992; Hauptman 1998; Fonrobert 2000; Boyarin 1993; Baker 2002). Feminist scholars have not only looked at how Jewish women figure in these texts, they are increasingly raising questions about how gender (both masculinity and femininity) is produced in these texts and how these visions of gender become normative. Here reading practices are crucial. As Miriam Peskowitz notes, such normative texts can and should be read as legal fantasies following the lead of scholars in critical legal theory (Peskowitz 1997). As Peskowitz argues, these texts tell us about the desires of those who produced them.

Jewish feminist scholars have also taken on the traditions of Jewish theology, ethics, and philosophy to offer new approaches to these various fields of Jewish religious studies scholarship. In philosophy, feminist scholars have interrogated conventional assumptions and methodologies of philosophical discourse: they have challenged the mind–body dualisms that undergird much of Jewish philosophy – from the medieval period to the modern era, and they have exposed the implications these dualities hold for Jewish women. Jewish feminist philosophers have also questioned the assumptions of moral philosophy, pushing the reader to think about the gender of the person making moral choices, and the standpoint from which moral issues are being addressed. (Tirosh-Samuels 2004; Shapiro 1997; Alpert 1997).

Contemporary Jewish theology has been profoundly affected by feminist theory, this is reflected both in Jewish feminist religious thought and in the development of Jewish feminist liturgy and ritual. In these areas, extensive work has been done in the creation of Jewishly informed rituals marking heretofore unrecognized moments in the cycle of women's lives – for example, menarche, menopause, divorce, or illness (Ochs 2007; Orenstein 1994; Umansky and Ashton 1992). Since Hebrew is a gendered language, feminist scholars and liturgists have rewritten prayers to reflect a feminine God (Falk 1996), and undertaken reclamation projects to link that God with historical Jewish interpretations of the feminine aspect of the divine. Contemporary Jewish feminist theologians bring this work into conversation with that of some of the philosophers described above, at once both integrating and interrogating various strands of postmodern Jewish thought (Plaskow 1990; Adler 1998).

In Jewish history, feminist scholars have used the addition of women to their readings of the Jewish past to rethink some of the grand narratives of Jewish historical study. By demonstrating the role women played in emancipation and enlightenments, for example, modern Jewish historians have shown us how vital Jewish women were to these transformations in

Jewish life (Hyman 1995; Kaplan 1979 and 1991; Kuzmack 1990). Here, too, attention to the joint projects of enlightenment and colonization is increasingly complicating how Jewish feminist historians, anthropologists, and others are thinking about the experiences of Jewish men and women in North Africa (Bahloul 1996), in Latin America, and the Caribbean (Davis 1995, 2007), and even in Eastern Europe (Seidman, unpub.). In addition, American Jewish feminist historians are addressing the role of Jewish women in assimilation as well as cultural resistance in North America (Ashton 1997; Stahl Weinberg 1988; Glenn 1990; Prell 1999). Increasingly these scholars are calling attention to everyday life, food and furniture, leisure and childrearing, as well as the voices of American Jewish girls (Klapper 2005) as ways of getting at the complex historical legacies that shape Jewish experiences worldwide.

Broader works on European as well as Zionist and Israeli history have all begun to be rethought with attention to gender. Included in this scholarship are powerful accounts of Zionism as a masculinist national movement (Berkowitz 1993; Boyarin 1997; D. Biale 1992) as well as a growing body of literature about the role of women in the devastation of the Holocaust (Ofer and Weitzman 1998; Rittner and Roth 1993). These scholars examine how this Jewish experience of genocide was gendered. They point to how and in what ways pregnancy, menarche, menstruation, and motherhood marked Jewish women in the Holocaust (Horowitz 1997). They also address the particular devastation of sexual assault in this context.

Finally, women's historians have called attention to the various roles of Jewish women in the ancient past. Not only were they wives, daughter, and mothers, they were also workers. They were dyers and weavers, spinners, and crafts-people alongside men (Baker 2002; Fonrobert 2000; Peskowitz 1997; Meyer 1988) and, in some instances, they were also communal leaders (Kraemer 1992; Brooten 1982). The work of feminist scholars has offered us new evidence of the lives of Jewish women in the distant past. In the fields of both history and the social sciences, feminist scholars have called our attention to the role of Jewish women in Jewish communal and political life including their role in the process of Jewish assimilation. Feminist scholars have paid particular attention to quotidian details of daily life: How did Jewish men and women dress themselves and their families? How did Jewish women decorate their homes? What did they serve their families for dinner? These are all crucial questions for feminist ethnographers who are re-examining American Jewish assimilation and ongoing and transformed religious practice (Prell 2007, 1999; Barack Fishman 1993; Davidman and Tenenbaum 1994).

The work in Jewish literature is massive and complex. Feminist scholars have not only discovered heretofore forgotten or unknown texts by Jewish women in various languages including Hebrew, Ladino, Yiddish, and English (Alcalay 1996; Khazzoom 2003), they have also offered new

accounts of more well-known texts (Fuchs 1987; Seidman 1997). Scholars like Naomi Seidman have also asked us to reconsider the relationship between Jewish languages and how gender is used to naturalize the privileging of Hebrew over Yiddish. As she explains, like the relationship between husband and wife, Yiddish, the language of daily life was subservient to Hebrew, the masculine language of prayer and traditional Jewish study.

4. FEMINIST THEORY AND JEWISH STUDIES MOVING FORWARD

As the twentieth century moved into the twenty-first, the intersection between Jewish Studies and feminist theory may have reached a kind of high point. The late 1980s and early 1990s saw a proliferation of new works, anthologies, conferences special issues of journal, and the advent of new Jewish feminist scholarly journals (Nashim and Bridges). Perhaps reflecting the growth and vitality of feminist work in Jewish Studies at that time, *Commentary* – a journal of conservative Jewish thought – reacted against the influence of feminist theory on Jewish Studies. The magazine ran two separate articles accusing this new generation of scholars of ‘feminizing’ the field and this was not meant as a compliment but rather a threat to established scholarly norms and practices (Halkin 1998; Schoenfeld 1998).

The 1990s also marked a high point in specifically gay, lesbian, and queer theoretical, textual, and ethnographic engagement in Jewish studies. Here work in Jewish Studies echoed the broader cultural landscape of scholarship in the Humanities and the social sciences. Building on feminist work, queer theory further questioned the heteronormative assumptions of so much of Jewish life and scholarship. This is evident in the work of scholars such as Ann Pellegrini (1997) and Marla Brettschneider (2006). Moreover, since the 1990s many scholars in Jewish studies have build on the work of Judith Butler and her notion of gender as performative, constructed through the repetition of quotidian acts that come to appear normal or natural through these iterations. Even Butler herself has ventured into Jewish studies looking at the legacy of Jewish philosophy for her own projects (Butler 2004).

The work that has followed this high point of the 1990s is both less speculative and less citational. It is more fully realized. It is also coming out more slowly in the form of sustained arguments (Jakobsen and Pellegrini 2003; Seidman 2006) and single-authored texts. These transformations are taking place within a more conservative political climate where Jewish and other feminist scholars have experiences some backlash directed at their enormous successes. The result has been that in the first years of the twenty-first century we are seeing both a kind of lull, as well as the fruits of the amazing labors described above. There is both promise and retreat. This ambivalence within Jewish studies is part of a broader cultural shift in feminist theorizing and scholarly work on gender and sexuality.

Much of the most recent works to emerge do not, for example, necessarily have 'women' or 'gender' or 'sexuality' in its titles. Rather, the arguments of these studies build on these insights to offer new takes on all kinds of things: translation (Seidman 2006), memory and loss (Epstein and Lefkowitz 2001; Levitt 2007), New Jews (Aviv and Shneer 2005), as well as the historical relationship between Jews and Christians and their notions of Martyrdom (Boyarin 1999 and 2006). Or as Barbara Kirshenblatt-Gimblett explains, the over all impact of feminist work in Jewish studies can be understood in terms of a 'corporeal turn' in the field as a whole (Kirshenblatt-Gimblett 2005).

In addition to the content of this work, feminist theory has had a profound effect on the style and genre of academic writing in Jewish studies. Building on the work of Feminist theorists such as Jane Tompkins, Nancy K. Miller, Adrienne Rich and Minnie Bruce Pratt, some more recent works in Jewish studies have argued for the use of the personal voice in the production of academic texts. Increasingly the first person 'I' is a part of the work of Jewish Studies scholars (Levitt 1997 and 2007; Glanzberg-Krainin 2007; Rubin-Dorsky and Fishkin 1996; Nashim Spring 2004). While again, these works may or may not deal with explicitly gendered texts, the voice and the style of critical engagement and the insistence on not dissociating this individual voice from the larger social structures that mark her or his identities, the ways she or he are interpolated by these structures including issues of race and class, and sexuality make clear that these are most certainly works of Jewish feminist theory. This approach is particularly powerful in Holocaust studies where the first person voices of scholarly engagement and survivor testimony are intertwined and central aspect of this work. (Kaplan 2007; Stier 2003; Friedlander 1998).

Finally Jewish studies and feminist theory intersect in the work of many contemporary artists. The work of Helene Aylon, for example, highlights the absence of Jewish women from certain forms of religious or cultural production as well as sacred texts (Kleeblatt 1996). Michelle Citron uses the web to create a multi-layered and interactive series of images that interrogate assumptions about immigration, Jewish identity, and sexual orientation (Scholar and Feminist Online 2003). Other feminist Jewish artists include Siona Benjamin's beautiful works that speak to the legacy of Indian Jewish women or the haunting projections of Melissa Schiff and Hana Iverson (Nashim Fall 2007) or the photographic and installations pieces by Lori Novak and Muriel Hasbun or the collages of Joanne Leonard (Scholar and Feminist Online 2003).

In concluding this essay, we return to the logic of the supplement, acknowledging the complexity and the promise of both adding and transforming any and all aspects of Jewish life and especially Jewish studies. These processes continue and there is still much work to be done. While we have shown the many tools feminist theory has offered scholars, artists,

and practitioners within Jewish studies and Jewish communal life, in all of these venues great inequities and asymmetries of power persist demanding critical intervention and transformation. And, lest we neglect to acknowledge the limited focus of this essay, if one were to look at feminist theory and Jewish studies from a different angle, there is a whole other essay to be written on the ways Jewish studies scholarship has begun to challenge some of the assumptions of feminist scholarship and there too there remains a great deal of work yet to be done.

Short Biographies

Laura Levitt is the author of *American Jewish Loss after the Holocaust* (2007) and *Jews and Feminism: the Ambivalent Search for Home* (1997). She is co-editor with Miriam Peskowitz of *Judaism since Gender* (1997); and with Shelley Hornstein and Laurence Silberstein an editor of *Impossible Images: Contemporary Art after the Holocaust* (2003). She edited 'Changing Focus: Family Photography and American Jewish Identity,' *The Scholar & Feminist Online*, 1.3 (Winter 2003) www.barnard.edu/sfonline. She coordinates the Greater Philadelphia Women's Studies Consortium. She is director the Jewish Studies Program at Temple University where she teaches in the Religion department and the Women's Studies program. In 2010 she will become co-director of Temple University's Women's Studies program.

Deborah Glanzberg-Krainin is on the staff of the Reconstructionist Rabbinical College and teaches in the department of Religion at Temple University. Her work focuses on questions of memory, textuality, and experience in contemporary Jewish feminist thought. She is currently working on a book about contemporary Jewish American women's memoirs. Her recent publications include 'What Rabbis Read' in *Sh'ma*, (April 2003); 'Noam's Bris' in *The Covenant of Circumcision: New Perspectives on an Ancient Jewish Rite*, Elizabeth Wyner Mark ed., (2003); 'Between Redemption and the Kitchen Sink' in *The Women's Seder Sourcebook*, Sharon Cohen-Anisfeld, Tara Mohr, and Catherine Spector, eds., (2003); 'Judaism' in *Encyclopedia of Religion and American Culture*, Gary Laderman and Luis Leon, eds., (2002).

Note

* Correspondence address: Dr. Deborah Glanzberg-Krainin, 1114 Berks St., Andersen Hall 022-28, Temple University, Philadelphia, Pennsylvania, United States, 19122-6090. E-mail: deborahgk@aol.com, dglanzberg@rrc.edu.

Works Cited

- Adler, R., 1998, *Engendering Judaism: An Inclusive Theology and Ethics*, Jewish Publication Society, Philadelphia, PA.
 Alcalay, A (ed.), 1996, *Keys to the Garden: New Israeli Writing*, City Lights, San Francisco, CA.

- Alpert, R, 1997, *Like Bread on the Seder Plate: Jewish Lesbians and the Transformation of Tradition*, Columbia University Press, New York.
- Ashton, D, 1997, *Rebecca Gratz: Women and Judaism in Antebellum America*, Wayne State University Press, Detroit, MI.
- Aviv, A & Shneer, D, 2005, *New Jews: The End of the Jewish Diaspora*, New York University Press, London and New York.
- Bahloul, J, 1996, *The Architecture of Memory: A Jewish-Muslim Household in Colonial Algeria, 1937–1962*, Cambridge University Press, Cambridge, UK, and New York.
- Baker, CM, 2002, *Rebuilding the House of Israel: Architectures of Gender in Jewish Antiquity*, Stanford University Press, Stanford, CA.
- Barack Fishman, S, 1993, *A Breath of Life: Feminism in the American Jewish Community*, Free Press, New York.
- Berkowitz, M, 1993, *Zionist Culture and West European Jewry Before the First World War*. Cambridge University Press, Cambridge, UK.
- Biale, D, 1992, *Eros and the Jews: From Biblical Israel to Contemporary America*, Basic Books, New York.
- Boyarin, D, 1993, *Carnal Israel: Reading Sex in Talmudic Culture*, University of California Press, Berkeley, CA.
- , 1997, *Unheroic Conduct: The Rise of Heterosexuality and the Invention of the Jewish Man*, University of California Press, Berkeley, CA.
- , 2006, *Borderlines: The Partition of Judaeo-Christianity*, University of Pennsylvania Press, Philadelphia, PA.
- Brettschneider, M, 2006, *The Family Flamboyant: Race, Politics, Queer Families, Jewish Lives*, State University of New York Press, Albany, NY.
- Brooton, BJ, 1982, *Women Leaders in the Ancient Synagogue: Inscriptional Evidence and Background Issues*, Scholars Press, Chico, CA.
- Butler, J, 2004, *Undoing Gender*, Routledge Press, New York.
- Davidman L & Tenenbaum, S, (eds.) 1994, *Feminist Perspectives on Jewish Studies*, Yale University Press, New Haven, CT.
- Davis, NZ, 2007, *Trickster Travels: A Sixteenth Century Muslim Between Worlds*, Hill and Wang, New York.
- , 1995, *Women on the Margins: Three Seventeenth Century Lives*, Harvard University Press, Cambridge, MA.
- De Lauretis, T, (ed.) 1986, *Feminist Studies/Critical Studies*, Indiana University Press, Bloomington.
- Epstein, J & Lefkowitz, L, (eds.) 2001, *Shaping Losses: Cultural Memory and the Holocaust*, University of Illinois Press, Urbana and Chicago, IL.
- Falk, M, 1996, *The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival*, Harper Collins, San Francisco.
- Fonrobert, C, 2000, *Menstrual Purity: Rabbinic and Christian Reconstructions of Biblical Gender*, Stanford University Press, Palo Alto, CA.
- Friedlander, S, 1998, 2008, *Nazi Germany and the Jews Volume I, The Years of Persecution 1933–1939*, Harper Collins, San Francisco.
- Fuchs, E, 1987, *Israeli Mythogynies: Women in Contemporary Hebrew Fiction*, State University of New York Press, Albany, NY.
- Glanzberg-Krainin, D, 2007, *The Hysterical Archive: Inscripting Jewish Memory in Two Contemporary Jewish American Women's Memoirs*. Unpublished Ph.D. thesis, Temple University, Pennsylvania, PA.
- Glenn, SA. 1990, *Daughters of the Shtetl: Life and Labor in the Immigrant Generation*, Cornell University Press, Ithaca, NY.
- Goldman, K. 2000, *Beyond the Synagogue Gallery: Finding a Place for Women in American Judaism*, Harvard University Press, Cambridge, MA.
- Hahn, B. 2002, *The Jewess Pallas Athena: This Too a Theory of Modernity*, Princeton University Press, Princeton and Oxford.
- Halkin, H, 1998, 'Feminizing Jewish Studies', *Commentary*, vol. 105, issue 2, February, pp. 39–45.
- Hauptman, J. 1998, *Rereading the Rabbis: A Woman's Voice*, Westview Press, Boulder, CO.

- Heschel, S (ed.). 1983, *On Being a Jewish Feminist*, Schocken Books, New York.
- Horowitz, S. 1997, 'Mengele, the Gynecologist, and Other Stories of Women's Survival', in M Peskowitz and L Levitt (eds.), *Judaism Since Gender*, Routledge, New York, pp. 200–212.
- Hyman, PE, 1995, *Gender and Assimilation in Modern Jewish History: The Roles and Representations of Women*, University of Washington Press, Seattle, WA.
- Hyman PE & Moore DD (eds.), 1997 *Jewish Women in America: An Historical Encyclopedia*, 2 Vols. Routledge, New York.
- Jakobsen, J & Pellegrini, A, 2003, *Love the Sin: Sexual Regulation and the Limits of Religious Tolerance*, New York University Press, New York.
- Kamionkowski, ST, 2003, *Gender Reversal and Cosmic Chaos: A Study on the Book of Ezekiel*, Sheffield Academic Press, London.
- Kaplan, B, 2007, *Unwanted Beauty: Aesthetic Pleasure in Holocaust Representation*, University of Illinois Press, Urbana, IL.
- Kaplan, MA, 1979, *The Jewish Feminist Movement in Germany: The Campaign of the Judisher Frauenbund, 1904–1938*, Greenwood Press, Westport, CT.
- , 1991, *The Making of the Jewish Middle Class: Women, Family, and Identity in Imperial Germany*, Oxford University Press, New York.
- Khazzoom, L (ed.), 2003, *The Flying Camel: Essays on Identity by Women of North African and Middle Eastern Jewish Heritage*, Seal Press, New York.
- Kirshenblatt-Gimblett, B, 2005, 'The Corporeal Turn', *Jewish Quarterly Review*, vol. 95, no. 3, pp. 447–461.
- Klapper, M, 2005, *Jewish Girls Coming of Age in America, 1860–1920*, New York University Press, New York and London.
- Kleeblatt, NL, 1996, *Too Jewish? Challenging Traditional Identities*, Rutgers University Press, New Brunswick.
- Kraemer, RS, 1992, *Her Share of the Blessings: Women's Religions Among Pagans, Jews, and Christians in the Greco-Roman World*, Oxford University Press, New York.
- Kuzmack, LG, 1990, *Woman's Cause: The Jewish Woman's Movement in England and the United States 1881–1933*, Ohio State University Press, Columbus, OH.
- Levitt, L, 1997, *Jews and Feminism: The Ambivalent Search for Home*, Routledge, New York.
- , 2007, *American Jewish Loss After the Holocaust*, New York University Press, New York and London.
- Meyer, CL, 1988, *Discovering Eve: Ancient Israelite Women in Context*, Oxford University Press, New York.
- Miller, NK, 1986, *The Poetics of Gender*, Columbia University Press, New York.
- Motzafi-Haller, P, 2001, 'Scholarship, Identity, and Power: Mizrahi Women in Israel', *Signs*, vol. 26 no. 3, pp. 697–734.
- Nashim 2004, # 7, 'Autobiography and Memoir', University of Indiana Press, Bloomington, Indiana.
- Nashim 2007, #14, 'Women in the Visual Arts', University of Indiana Press, Bloomington, Indiana.
- Ochs, V, 2007, *Inventing Jewish Ritual*, Jewish Publication Society, Philadelphia, PA.
- Ofer D & eitzman LJ, (eds.) 1998, *Women in the Holocaust*, Yale University Press, New Haven, CT.
- Orenstein, D (ed.), 1994, *Lifecycles: Jewish Women on Life Passages and Personal Milestones*, Jewish Lights Publishing, Woodstock, VT.
- Pardes, I, 1992, *Countertendencies in the Bible: A Feminist Approach*, Harvard University Press, Cambridge, MA.
- Pellegrini, A, 1997, *Performance Anxieties: Staging Psychoanalysis, Staging Race*, Routledge, New York.
- Peskowitz, M, 1997, *Spinning Fantasies: Rabbis, Gender, and History*, University of California Press, Berkeley, CA.
- Peskowitz M & Levitt, L (eds.), 1997, *Judaism Since Gender*, Routledge, New York.
- Plaskow, J, 1990, *Standing Again at Sinai: Judaism from a Feminist Perspective*, Harper Collins, San Francisco, CA.
- Pogrebin, LC, 1991, *Deborah, Golda and Me: Being Female and Jewish in America*, Crown Publishers, New York.
- Prell, R-E, 1999, *Fighting to Become Americans: Jews, Gender and the Anxiety of Assimilation*, Beacon, Boston.

- (ed.), 2007, *Women Remaking American Judaism*, Wayne State University Press, Detroit, MI.
- Rittner C, Roth JK (eds.), 1993, *Different Voices: Women and the Holocaust*, Paragon House, New York.
- Rubin-Dorsky, J & Fishkin, S, 1996, *People of the Book: Thirty Scholars Reflect on Their Jewish Identity*, University of Wisconsin Press, Madison, WI.
- Schoenfeld, G, 1998, 'Auschwitz and the Professors', *Commentary*, vol. 105, issue 6, pp. 42–47.
- Scholar and Feminist Online, 2003, 'Changing Focus: Family Photography and American Jewish Identity', vol. 1, no. 3, Winter 2003. Accessed at www.barnard.edu/sfonline/.
- Scott, J, 1993, 'Women's History', in LS Kauffman (ed.) *American Feminist Thought at Century's End: A Reader*, Blackwell, Cambridge, UK, pp. 234–57.
- Seidman, N, 1997, *A Marriage Made in Heaven: The Sexual Politics of Hebrew and Yiddish*, University of California Press, Berkeley, CA.
- , 2006, *Faithful Renderings: Jewish Christian Difference and the Politics of Translations*, University of Chicago Press, Chicago, IL.
- Shapiro, S, 1997, 'A Matter of Discipline: Reading for Gender in Jewish Philosophy,' in M Peskowitz & L Levitt (eds.) *Judaism Since Gender*, Routledge, New York, pp. 158–173.
- Shohat, E, 1994, *Unthinking Eurocentricism: Multiculturalism and the Media*, Routledge, New York.
- . 2006, *Taboo Memories, Diasporic Voices*, Duke University Press, Durham, NC.
- Stahl Weinberg, S, 1988, *The World of Our Mothers: The Lies of Immigrant Women*. Schocken, New York.
- Stier, O, 2003, *Committed to Memory: Cultural Mediations of the Holocaust*, University of Massachusetts Press, Amherst, MA.
- Tirosh-Samuels, H, (ed.) 2004, *Women and Gender in Jewish Philosophy*, Indiana University Press, Bloomington, IN.
- Umansky, EM & Ashton D (eds.), 1992, *Four Centuries of Jewish Women's Spirituality: A Sourcebook*, Beacon, Boston.