

ABSTRACTS

The Attitude Toward Female Prophecy in Jewish Traditional Sources

Julia Schwartzmann

Judaism has always tended to exclude women from the public sphere. An exception in this respect is prophecy, a distinctly public phenomenon. Although the commentators accept the existence of prophets, some of them are reluctant to accept female spiritual leadership which makes them use interpretive ways that belittle these women's stature. The article deals with the attitude of biblical commentators towards female prophecy from the days of the sages to medieval philosophical and non-philosophical commentaries, and to the early modern and modern commentaries. The examined material shows that there is no uniformity in the opinions and alongside critical, and even disparaging opinions, one can find words of admiration and praise towards these outstanding women.

Analysis of the activity of the Russian Orthodox schools in Palestine and Syria (Lebanon) in the early 90s of the 18th centuries: social and gender aspects.

Rina waserman

In the 19th century, the international status of the Ottoman Empire deteriorated. As a result, the capitulation agreements between the Ottoman Empire and Western powers were re-signed, improving the previous agreements. Russian Empire has always felt a deep spiritual connection with the Holy Land. With the reaffirmation of the capitulation laws improved by the Ottoman Empire in the middle of the 19th century, the Russian Empire invested much effort in establishing its representations in Jerusalem to facilitate the hosting of many Christian pilgrims who came from Russia to the Holy Land. On the one hand, the Russians set themselves the goal of refuting the anti-Orthodox and anti-Russian influence of European powers in the Middle East.

On the other hand, Tsarist Russia had to prove to the Ottoman authorities, both in words and deeds, that it was free from imperialist ambitions in the Middle East. The Russians established their presence in Jerusalem by constructing an enclave still called the Russian lot today. In 1882, the authorities of Tsarist Russia decided to found the Imperial Orthodox Palestine Society (IOPS). Humanitarian cooperation of IOPS with the local Arab population in the Land of Israel and Syria is primarily reflected in establishing of a network of elementary schools in a wide distribution for the children of the local population. The educational institutions established by IOPS in the land of Israel (Palestine) and Syria-Lebanon were famous. They were intended to promote elementary education among the local population, among the weaker strata, and education in them was free for students. The popular elementary education in the Russian Empire had a clear goal: to strengthen Orthodox Christian education among the lower social classes, to accelerate the assimilation of other peoples by spreading the Russian language as the titular language of the Empire, and to promote the Orthodox Christian tradition and the Russian culture arising from it as a spiritual value. According to the reports kept in the state archives, IOPS financed the activities of elementary folk schools in many localities with concentrations of the Orthodox Christian population in Palestine and Lebanon. The proposed article focuses on analyzing the Russian Empire's reports on the numbers of students in Russian-funded schools for children, according to the various regions in the Land of Israel. Emphasis can be placed on highlighting the numbers on girls' education in that period.

Examining body image among persons with lymphedema

Dvora Dadi Lerner

Purpose: Lymphedema is a serious illness with significant consequences, such as a, unaesthetic physical appearance. The way persons- specific women cope with these. consequences might be associated with the way they perceive body image.

The main aims were: 1) To describe body image perceptions in adults with lymphedema. with various background. 2) To examine the associations between body image perceptions and background variables in adults with lymphedema.

Methods: A cross-sectional study was conducted among a convenience sample that included 201 adults with lymphedema, Hebrew speakers, above age 50 were interviewed face-to-face. using a structured questionnaire about body image (BIRS).

Results: Participants' - mostly women assessment of their body image was moderately negative. Factor analysis of body image found that: appearance, control, health resilience. and sexuality explained 55% of the variance in body image dimensions.

Druze women widows

Janan Faraj Falah

The Druze religion encouraged marriage without coercion, which means that both partners must give full consent, and on the other hand, if the girl wants to marry a guy and the parents are against it, she can turn to the kadi (religious Judge) and ask him to marry her to the guy that she want . In addition, the Druze religion forbade nuns among men and women. Druze society is a traditional conservative society that is based on a rigid Eastern mentality, at the center of which is the importance of preserving the dignity of women, and in the case of a widowed woman, her family and her husband's family are faced with many dilemmas: a. Who will provide for her and her children? B. Who will watch over and take care of and accompany her in her daily life? her parents or her husband's parents? third. Is she allowed to leave the house, what will the people say, because she has become the object of the greed of some men who are many years older than her. For these reasons and others, the Druze family is pressing to marry the widow. In my articles I will discuss the status of the Druze widow in the past and her status in the modern era, the reference will be to the widows' story of the problems they encountered whether it is from society, from the family or in general.