Daughters of The Vale of Tears: Ethnographic Approach with Socio-Historical and Religious Emphasis to Family Welfare in the Messianic Jewish Movement in Ukraine

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"Return our people from exile, Adonai, as streams fill vadis in the Negev. Those who sow in tears will reap with cries of joy. He who goes out weeping as he carries his sack of seed will come home with cries of joy as he carries his sheaves of grain." (Psalm 126:4-6)

Abstract

This ethnographic approach with socio-historical and religious emphasis focuses on the Mission view of Messianic Jewish women in Ukraine circa 2000. The approach highlights especially the meaning of socio-historical and religious factors in the emergence of the Mission view of Messianic Jewish women. Ukraine, the location of this study case, is an ex-Soviet country of about 48 million citizens with 100 ethnic nationalities. Members of the Jewish faith form one of those ethnic groups. Following the Russian revolution in 1989 and then the establishing of an independent Ukraine in 1991, the country descended into economic disaster with many consequent social problems. Women, children and families were the most vulnerable groups in society and it was within these, and additionally in answer to an emotional vacuum and failure of female activism that an interest and commitment to Religion returned after about 70 years exile. Messianic Judaism emerged in Ukraine during the late 1980s. The purpose of this study is to describe the content of the Mission view: family welfare. This study addresses the following questions concerning the Messianic Jewish Movement: 1) What is the Mission view of Messianic Jewish women? 2) Why and how did it emerge? 3) How do women produce family welfare according to this Mission view? 4) What are the ideal types of Messianic Jewish women for contributing welfare to society? Under Soviet Communist rule Ukrainian Jewry lost their religion, culture and lifestyle. In order to survive they assimilated. Jewish women became part of the work force and the institution of the Jewish family as a centre of Jewish community life collapsed. Religious Jewish women became secular Soviet citizens. This study describes Jewish women in the midst of past and present evolving suffering. The Mission view presents an ideal model within the context of welfare for the role of Jewish women and Jewish family life for the future. This study is theoretical. However, it also uses empirical material, which consists of discussions with 47 persons and questionnaires completed by 33 members. Theoretical sources consist of written literature such as academic studies and articles (mainly representing Jewish tradition), documents, statistics, and ten memoirs. The ethnographic approach includes the use of the theoretical frame, the OOM (the Organization Onion Model), which has been developed by sociologist of religion and cultural anthropologist Muukkonen (2000). The results of this ethnographic analysis show that the Mission view focuses on three tasks of family welfare: to create integrity at home and in the family, to rear children in order for them to grow into persistent, resilient human beings, and to continue and maintain Jewish lifestyle in the family. The generated Mission view includes the ideal of authentic Jewish women who want to produce welfare for the Jewish family. This analysis opens up new perspectives concerning family welfare in Jewish families. [This an edited excerpt from Ikonen’s Ph.D. Thesis of the same title, submitted to the University of Tampere, Finland, 2013. The full text of the thesis can be found by clicking on the following link http://tampub.uta.fi/bitstream/handle/10024/67982/978-951-44-9060-6.pdf?sequence=1]

The Concept of Family in Ancient Judaism

Jewish life traditionally focuses on family. Rabbinic Judaism interprets the term “family” based on kinship, and family ties are created through both blood (ethnicity) and marriage. In order to understand clearly the raison d’être of ‘family’ in a later historical period such as in the twenty-
first century, certain knowledge is required of the point in time when the institution of family was founded. Dvora E. Weisberg, a scholar of Rabbinic literature, defines family in the following terms: ‘the father’s house’ (Hebr. beit av), ‘family’ (Hebr. mishpaha), ‘the household’ and ‘the Israelite householder’ (Hebr. ba’al ha’bayit). ‘The father’s house’ refers to a man with his sons, who would reside with their own wives and children on their ancestral land, while daughters left their families to live in the beit av of their husbands. The beit av was patrilocal and as well as patrilineal meaning that land was passed from a man to his son. Mishpaha means family also in the modern context but in the Bible its meaning is much broader and generally denotes a subdivision of a tribe (Hebr. mateh or shevet) or entire nations. Thus, mishpaha refers to lineage, heirs and descendants. According to Weisberg, in Rabbinic literature, the nuclear family (husband, wife and children) is the primary unit, not the extended family or clan, which is nonetheless important from an overall perspective. The householder is the father of an extended family with joint residence including his sons and their wives and children, his servant, his slaves, and the craftsmen.

As can be understood in the text above, a family is constantly changing through births and deaths. From this point of view, the patriarchal system has protected family for generations, from one millennium to another. Jewish identity is shaped in the family through different status and multiple roles which are reciprocal. Weisberg explains that ‘one person’s status as father presumes another person’s status as son and daughter.’ A woman can have multiple roles as daughter and sister in the nuclear family; in the extended family as granddaughter, niece, and cousin; and upon marriage as wife and spouse, daughter-in-law, and sister-in-law. Thus, the purpose of a woman’s life is naturally constructed on many more or less visible levels around family so that family has really become a source of happiness and life-satisfaction for many women.

Generally, the father along with the mother, are those who create integrity and give coherence to family life. In Judaism, the Fifth Commandment, ‘honour your father and mother’, maintains the continuity of Jewish family system:

“Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.”

A Jew from a Shtetl (small Eastern European Jewish villages) told Rafael Patai:

“You cannot imagine the respect I felt for my parents...There is a Jewish expression for it which explains it so well, derekh erets (way of the land, but meaning respectful demeanor)...It is not fear. If it were fear, then respect would be asked of the child, and my parents never asked for anything.”
As shown above, the family system and marriage are linked to each other with strong heritage ties. The family system was like a citadel in society against any violating and destructive powers threatening the stability of society. So, women’s status and tasks were seen to be as equally important as those of men. Women mostly operated indoors and men outside the home; however, all were pro home and family. A study of levirate marriage reveals though, that sometimes there was a clash between ideals and reality.

Scholars of Biblical studies K. C. Hanson and Douglas E. Oakman describe the misery of women as ‘social banditry’ in ancient times. There were peasants who were forced by the elites to sell their land. The reasons might be that they could not pay their taxes or had broken the law. In order to survive, they organized themselves into bandit groups who stole. Some women belonged to them too. They represented the lowest social strata, like slaves, because they did not have family who supported them and were underprivileged. Sociologist Rodney Stark shows how, in ancient Palestine during the first century CE in the struggle against poverty, disease, and insecurity, there arose problems of morality in society, like prostitution (male and female; homo- and bisexuality). Abortion might be carried out by poison, hooks and knives, and this was a major cause of death among women. Some evidence has even been found that baby girls were killed because of their gender. Other evidence shows that women were identified with a term pertaining to female infanticide in some cases and classified as children. Members of the early Messianic Jewish Movement in the first century CE recruited such women who urgently needed some kind of support and some of them started to follow the first century’s Messianics. They wanted to construct their new life with new values, desires, hopes and ideals.

**Women’s Activism and the Lost of Glory of the Family in Former Russia**

The role and function of women in Russian/Soviet society have their own significance especially because women were involved in radical political activism. This was also the case with Jewish women. Historians Paula E. Hyman, Barbara Alpern Engel, Rosalind Marsh, Solomea Pavlychko and Natalia Pushkareva have described how women transferred from the private sphere (home) into the public and political sphere. In the Jewish world, different women lived different lives. Hyman categorizes Eastern European Jewish women into five types: 1) Traditional women (of both Hasidic and non-Hasidic families), 2) secularized Jewish women, 3) women living in small country towns, villages and cities in the Pale of Settlement, 4) working-class women, and 5) prosperous women of the middle and upper classes. Women’s activism
occurred from the late 1800s and during this transition, traditional Jewish culture ceased from almost the beginning of 20th century. In polarization, a Jewish elite emerged and women of the lower classes became workers.

Jewish women worked in Shtetls and in cities, inside and outside the home while losing traditional Jewish structural support. The ethnic basis of Jewish identity with its characteristics of shared language, culture and history continued. However, if they abandoned a traditional religious basis, they often adopted a political one instead of it. This meant that Jews had become secularized and were ready to take the next step: join the Russian Social Democratic Workers Party.

This was one way of rejecting Jewishness and escaping discrimination against Jews. The Party involved “the suppression of ethnic particularism in the name of transforming Russian society and solving the ‘Jewish Problem’ through a socialist revolution.”

In Pavlychko’s opinion Feminism emerged in Ukraine in the 1880s, as an ideology, an organized women’s movement, and a mature feminist cultural tradition. Feminist theory became an integral part of the progressive democratic movement’s programme. We can now speak of the voice of the woman (Hebr. ‘kol isha’) in a new way. The Jewish Women’s Association’s monthly publication stated:

“In the creation of new ways of life, the woman must everywhere take the same part as the man.” “...to awaken...the Jewish woman to take her fate in her own hands, herself to demand and defend her rights. For those of us who can speak...our journal offers the opportunity for their voices to be heard.”

Secularization, Feminism and political activism were readily received in Jewish women’s minds as they wanted to achieve status, but not by being pro home and family like their mothers, rather pro-equality with men in working life. Barbara Alpern Engel refers to the Jewish socialist, Yelena Gelfand, who says: “The woman question is not a separate issue, but part of the great socialist question.” Gelfand points out that Jewish socialist women were in the mainstream of Marxist revolutionary tradition.

As late as the 1880s, Jewish women met with strong opposition in their struggle with widespread anti-Semitism and pogroms against Jewry.

Access to education and employment was severely circumscribed for Jewish women causing them to become more and more politically active. It does appear that as a result of these legal difficulties and social prejudice Jewish women participated in the intellectual and Social Movements with either Jewish or Feminist orientation in the late 19th century. It is estimated that Jewish women comprised nearly 8% of the female membership of the pre-Revolutionary
Bolshevik party. It is also worth mentioning that a Jewish socialist organization, the Bund founded in 1897, helped both working-class and educated middle-class Jewish women especially in the Pale of the Settlement. In 1897 about 2.67 million Jews were living in the Russian Empire and in 1910 900,000 in Austria, Galicia and Hungary. The Pale was related to the Zionist movement and through this connection Jewish women rediscovered Israel, the land of their ancestors.

Historian Lynne Attwood points out that sex/gender can be used as a way of humiliating women, of putting women in their place. In this case, Jewish women wanted to transit from their place in the home into the work place, although the work according to Attwood had a male face. Pushkareva suggests that women found it easier to give up family and children than to give up their work outside the home. Pushkareva adds that this trend was the result not only of economic complexities, but also of the high level of education attained by women. This was the fruit of manipulation, since already in the middle of 19th century, Russian economist Maria Vernadskajaia remarked severely to women: “…only work outside the family could liberate women from servitude and make women free individuals in fact as well as in name.” If so, ‘authentic Ukrainian Jewish womanhood’ and ‘the myth of a great Jewish Ukrainian mama’ were willingly exchanged for the place as a female Soviet citizen.

It seems that motherhood, children, home and family lost their glory and purpose in Jewish women’s lives because these things had been experienced as burdens. The myth of a Jewish mother including ‘Jewish mind and personality’ was diminished. ‘The Jewish mama’, or in Yiddish ‘Die Yiddische Mama,’ is a concept well-known all over the world based largely on the Jewish mother stereotype created by anthropologist Margaret Mead as a result of her research on European Shtetls. ‘Mamas’ belong to families which include mothers, children, fathers and homes. So, Patai refers to family and home as basic elements that have constructed the Jewish mind and personality. Referring to the above text, we see that Jewish women lost not only their religion (Judaism) in a process of secularization, Feminism and political activism, but also a traditional concept of Jewish motherhood and womanhood as a basis for family life.

Mental Models of Women to Produce Welfare

The first wave of Feminism started in the 19th century, when women fought for political, economical, social and religious rights. In Ukraine, Nataliia Ozarkeyyech Kobrynkska is considered as the founder of the women’s movement. However, according to Bohachevsky-
Chomiak her conjunction of Feminism and Socialism was unpalatable to Ukrainian men and rejected by most Ukrainian women. Although Kobrynska confronted women’s issues, and was familiar with knew such theorists like Marx and Engels, it is seen that Ukrainian women overlooked much of Kobrynska’s socialist analysis.50 Modelled after British ladies’ clubs, the most important new organization was the Ruthenian Women’s Club founded in Lviv in 1893. It however did not share Kobrynska’s feminist issues and it consisted of members of a small circle of women.51

From the point of view of religious women the second wave of Feminism started in the USA in the 1960s and 1970s, when women felt that they have the right to interpret the Bible from the point of view of women.52 The second wave continues, or we can also speak of the third wave starting in 1980s, and it runs without an all-encompassing single idea. Here I deal with social movements of women starting with ancient Eve in Paradise and ending up at Ukrainian secular Jewish women who have a dream to return to God in the Messianic Jewish Movement.

In the Biblical sense, women’s history can be said to begin or stem from Eve in Paradise thus the history of women’s social movement is extensive and I must limit the span of women's Social Movements in general. I mention only the mental models, which in my opinion are important to the perspective of the task of this study. True, this approach does not give full weight and exposure for women who through the millennia have put the priority on social issues, and affected other women for millennia and centuries in different cultures and especially where Jews have lived. However, from the point of view of religion and welfare (the task of this study) I prioritize over others the following areas of female social activities.

We may remember the story of the Hebrew midwives Shifrah and Puah, who led a small rebel movement in Egypt, when they refused to kill the male children because the midwives feared JHWH.53 Due to their brave behaviour Shifrah and Puah, who struggled not pro-themselves but pro their own people, are often regarded in female literature as the forerunners of what today are labelled the first women's movements in the world.54 Thus, we can say with complete certainty that biblical women are the first recorded form of the first women's movements in the world.

Another example of religious Jewish women’s movement on the biblical platform would be those women who over many centuries have shown their fear to JHWH with prayers55 and reading from the Torah at the Western Wall (often known as the Wailing Wall in Jerusalem). This Western Wall Prayer Movement including its mental model is shown in touching faces like Abraham Moses Luncz describes in the late of 19th century.56
Every Sabbath eve, when masses of Jewish men, women, and children from all of the various community
groups hasten to the Wailing Wall from noontime onwards… One hears the noise of hurried preparations
emanating from every home in the city as people ready themselves to go the Wall. Dressed in their best clothing
and clutching holy texts, they rush through the streets from all directions. Old men and women leaning on their
canes, little children holding their parents’ hands, all with a common destination…This scene so amazes anyone
who sees it that foreigner visiting the country try to be present at these times; they write endless descriptions of
the event in their diaries so as to etch it in their minds forever.57

Similarly, in the latter half of the 20th and in the 21st century, women have taken their
permanent place at the ‘Wailing Wall.’58 When residing in Jerusalem I visited Ha Kotel every
Sabbath eve. Sabbath eve’s peace intertwined with the silent voice of crowds of female pilgrims
surrounded me with an exotic atmosphere; however, part of me made conscious observations. I
saw how women put their small handwritten prayer labels into the cracks of the Wall (the wall of
the Second Temple). Those cracks were so full that at times a range of prayer requests were
taken up by the wind which from time to time refreshingly blew in the dark summer, lit by stars.
Some women hastily put their piece of paper in a crack; some stayed near the Wailing Wall for a
long time often many hours and still seemed to pray. It is plausible to consider that Diaspora
women experienced there what Jana Evans Braziel expresses, “I think, they had arrived from
their yearning the ‘Next Year in Jerusalem?’ at their destination, home.” Women in Ha Kotel are
spiritual women who fight by prayers not only for their life, but for ‘everything’ including family
members, other people, and everyday practical, concrete things.

The secularization’s meaning to leave the traditional religious home atmospheres is the
background of such movement as Jewish Haskalah, the Jewish Enlightenment in the 18th–19th
centuries, which provided new mental models and patterns of behaviour within the European
Jewish community. Jewische Frauenbund in Germany and National Council of Jewish Women in
America showed reformist needs to women who started to reveal cultural, environmental and
social problems, which had connection with social welfare and well-being, i.e. Jewish women
struggled for women’s rights in society (e.g. the right to study, and become an educated person)
and were motivated rather by social than spiritual elements although they could co-exist. True,
knowledge and understanding in a new way is always the starting point in a social movement:
deficiencies become identified, their causes and consequences.

These social welfare organizations had an important status and role for the Jewish community
because they gave new tools for Jewish women to define themselves. The role of Jewish women
in society came to be considered if not religious then at least in general to be promoting moral
values, not just in homes, but also extensively across society, like participating in chewra/charity
work. Thus, it is seen the *Haskalah* movement secularized Jewish women, so women’s role as spiritual guardian of morality, if not stopped, did significantly diminish.

The history of women has taken the name ‘Feminism’ while trying to break the discriminating *mechitzan* (wall, partition) between males and females. I only mention two early Jewish Feminist pioneers, *par excellence*, Bertha Pappenheim and Alice Salomon whose writings and social work had a great impact on Jewish women’s thinking in the 19th century, and beyond. They wanted to break traditional mental model and patterns of traditional Jewish behaviour; in this spirit, they organized aid and services to poor Jewish women living in misery. Pappenheim’s and Salomon’s ideology did not arise in the first place only from Judaism, but rather from the secular world where women’s movement had become visible and active, for example in Catholic and Protestant denominations. They encouraged women to be educated so that they could cope with living properly, even without male support. Pappenheim is convinced that ‘men’ always and in every situation follow their private interests. So, we see that since these activists, Jewish theorists, Jewish women in the Feminist Movements have taken allegorically ‘*mechitza*’ into the core of debate. With the non-spiritual activism, Pappenheim and Salomon directed women’s thinking against the male authority/precedency.

Referring to the 1960s-1970s in the USA, the second wave started with questions like ‘What about women?’ and ‘Why is women’s situation as it is?’ Women were seen really oppressed, unequal and subordinated. The substantial differences between female and male positions in society and of the female experience in general with the male determined strongly that liberation of women was central to feminist theories and the priority aim. In the 1980s the second wave continued and became like a new, third wave of Feminism in USA: It included an interactive theory wherein relations of ruling, local actualities of lived experiences with texts, along lines of race, gender, class and age are taken into account. Thus the post-modern theory challenges feminist theory with the central question ‘and what about women’? Post-modernism provides an oppositional epistemology questioning the claim to truth advanced by any given theory.

Scholar of religious studies, Judith Plaskow, in her book *Standing Again at Sinai: Judaism from a Feminist Perspective*, points out that “the need for a Feminist Judaism starts with hearing silence...Confronting this silence raises disturbing questions...What in this tradition is ours?”

However, some women in the Jewish Zionist movement between the early Jewish Nationalist Movement and radical Feminism at the turn of the 19th and 20th centuries in Europe thought differently without the great conflict between Judaism and *Zionism* to which Plascow...
refers in her work. Zionism fascinated and took hold of the imagination and aspirations of especially European Jews. Many young Jewish women were willing to move to Palestine and fight for an egalitarian society. Young women had a fantastic vision of creating a future in a Jewish homeland. With their personal growth and family life in focus it can in many ways be claimed they succeeded.66

Over time Zionism spread along with the Kibbutzim, including the religious settlements whose mental model is based on the Hebrew Bible.67 In the Kibbutz Movement Jewish women were accepted as capable to work side by side with and make decisions alongside men.68 In an independent country, democratic Israel, Jewish women participate in national defence and the peace movement has taken its own place in the Jewish world. Zionist Jewish women have often adopted a mental model of pro Jewishness which combines spiritual, religious elements with socially and politically fruitful interaction in the Jewish community.

The third wave of Feminism includes biblical Feminism69 although its beginnings can be found much earlier but still continue to this day. Biblical Feminism is a religious movement which has recently become more visible in Gender studies among Christians alongside the articles of the scholar of religion, Susanne Scholz.

Complementarianism according to Scholz is one dimension of biblical Feminism solidly anchored in the evangelical belief of biblical inerrancy (no error in scripture, i.e. infallibility). The core of biblical Complementarianism underlines that men lead and protect women whereas women support and submit to male leadership. The often-used notion in this connection is ‘equal but different,’ especially in that women do not serve as ecclesiastical leaders,70 but are equal with men before God. Complementarianism takes for granted the essentialist heterosexual duality of female and male gender.71 In Ukraine, Messianic Jewish women fought for a mental model pro the complement relationship between women and men.

A Few Observations on Nationalism

Although Ukraine’s history is extensive, Kremlinologists (or Sovietologists) brought Nationalism into the country as if Ukraine had no existence beyond its being ‘Ukrainian.’72 New Ukraine tries to urgently and self-consciously construct a national identity with national goals, although within the borderland are many segregating divisions starting from different faith and ethnic groups (e.g. Ukrainian-Russians) with their own languages and ending with different faith and belief systems (such as Ukrainian Orthodox Christianity-Russian Orthodox Christianity).
There are also Jews, who might originally be born in Ukraine or in Russia and they may speak Ukrainian or Russian with many mixed family attributes. Hence, nationalism is still largely an open question.73

According to historian Bohachevsky-Chomiak, Ukraine has a tradition of community self-help organizations74 because it had neither state nor significant philanthropic75 support for its citizens. So, women in Ukraine did not have traditional female status and tasks, but in political and social transition the old pattern of behaviour no longer functioned. On the other hand, the Soviet Marxist experience in the former USSR and the erosion of Soviet Totalitarianism prevented activities such as the emergence of an independent women’s movement.76 Also historian Karin Offen points out that this sort of activity was not articulated.77

In 1987, Gorbachev authorized the formation of Women’s Councils of the Union, but the Council of Women of Ukraine did not support Gorbachev; and other efforts to work together with women’s organizations failed, as did the Christian Women’s Democratic Party. A plethora of Women’s groups sprang up with the Women’s Society in Support of Rukh (Movement for Reconstruction) as the umbrella reform movement, including smaller organizations, e.g. the ‘Committee of Mothers of Soldiers’, and ‘Great Family’, ‘Mother -86’, Union of Ukrainian Women etc.78 However, they have proven to be weak because without an ideological empowerment of women efficient action is almost impossible.

One reason for the weakness of grassroots organizations in Ukraine is seen to be that women outside women’s groups view women’s organization and Feminism itself as selfish. In general, the ideology of Nationalism (women in their Ukrainian communities) attracts women more than specific movements to assert the rights of females.

From the stand-point of the weakness of the women’s secular feminist movement it offers one explanation as to why the Messianic Jewish Movement in Ukraine has succeeded in attracting the traditionally ‘non-Feminist’ woman. First, she rejected the ‘traditional women’s movement’ as Feminist, in much the same fashion as early Marxists rejected Nationalism as egotism.79 Nevertheless, she did adopt an unselfish Messianic Gospel, became a member of the movement and experienced feelings that she is able to become free and help other people in safety in the Jewish community in Ukraine,80 whilst being respected just as a woman. These types of experiences she did not have during the Soviet rule.

Additionally, as Bohachevsky-Chomiak informs, women's activity and experience at the grassroots level was not as bad in western Ukraine than elsewhere in the country. This might
imply that the Messianic Jewish Movement was strongest in the western Ukraine in 2000. The vivid Messianic Movement slowly changed the passive attitudes of many women and attracted them into cooperative actions.

Ukraine’s case shows us that without a proper ideology, the emergence of the women’s movement and its mission view (vision, fantasy, and utopia) is not possible. Women are able to influence society if they have/share a common ideology to which they are committed and through which identity work is possible. Messianic Judaism provides them with just such a solid ideological foundation, the Bible, to which they want to adapt and walk alongside its teaching.

**Ideal Typology of Women**

Ideal typology is the practical way to present concretely the main goals of Jewish women according to their vision in Ukraine, 2000. In social policy studies ideals of family and mothers are quite rare, but not totally exceptional. Messianic Jewish women serve as a good example to the work of Nel Noddings, the scholar of social policy and education. His book *Starting at Home: Caring and Social Policy* focuses on the ideal of the mother’s invaluable position in the family from the point of view of children. From Noddings’ studies, as well as Messianic Jewish women’s thinking, we could classify them as relating to the new social movements, more specifically, to biblical Feminism and Complementarianism. Biblical Feminism and Complementarianism highlight that religion is a part of our culture and therefore we should teach religion to our offspring.

Additionally, this empirical case of Ukraine shows that religiosity of Jews correlates strongly with voluntarism. Basically ‘everything’ was done by volunteering, which activates western society - borrowing Noddings’ terminology – to take care of their children ‘naturally’ and ‘ethically,’ so that children could feel, *I am here,* a mutual presence and reciprocity. Noddings refers to the role of social policy and according to her we should know what part of life in *ideal* homes can be transferred to the wider world and how what has been learned there may guide social policy.

Philosopher Sara Ruddick is another Feminist scientist who specialized in ‘*maternal thinking,*’ and who emphasizes that women have different tasks which target children. They are foremost: 1) preserving the life of the child, 2) promoting her or his growth, and 3) shaping an acceptable child. Also Ruddick offers a view of religion as a cultural and supernatural order in society.
In table I show the ideal typology including models of women. The types are generated from empirical case material from Ukraine and also from theoretical literature. Thus, the typology describes a deep transformation process which relates to the development of society as a whole. The typology consists of seven ideal types of Jewish women as authentic women. We could also use the word the counter-models referring to urgent needs and pressure for changing family life in Ukraine, but it is perhaps too close to political terminology like a political protest which does not describe the tender, gentle and supportive atmosphere in the Messianic Jewish Movement. So, from the point of faith in this connection the counter movement or the counter-models were misleading concepts in this connection.

Table. The Ideal Types of Authentic Jewish Women.

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<td>A Trainer</td>
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<td>A Wife</td>
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<td>7. A Builder of the Society</td>
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The results of this socio-historical analysis show that Messianic Judaism and welfare are interlaced in society, though this is at times only indirectly visible. The types (a Heart, a Trainer, a Maintainer, a Pearl, and a Co-operator, a Pillar and a Builder) represent both an ancient traditional and modern Jewish comprehension, what kind of status, position and tasks women should have in order to generate welfare to their families.

In order to progress, Jewish women need their visions and myths in present day Ukraine, so that they could update their traditional image of women in Judaism where one woman’s precious value has been seen especially in motherhood. Although historical concepts such as ‘the Jewish mother’ and the ‘Yiddishe mama’ are stereotypes, they however reflect in the course of time some concrete factors (characteristics) of Jewish women in reality and hopeful vision. Also, the concept of Sara Ruddick ‘maternal thinking,’ is accurately applicable to these stereotypes because at the ideal level it describes aptly Jewish women’s devotion to the family as self-sacrificing mother.

The ‘Jewish mother’, or the ‘Yiddishe mama’ has become greatly mythologized; in general culture it is eulogized that they have raised Israeli and Jewish ‘sisu’-sons and daughters able to
struggle and survive in the Diaspora ever since ancient times.\textsuperscript{87} One could say: They are builders of \textit{l'art de vivre}.

In 2000, still, Jewish women apparently need this kind of “\textit{Yiddishe Mama}” heroes who put self-sacrifice on behalf of children and family as the centre of their life\textsuperscript{88} and although perhaps idealizing their tasks and status in society they look for ancient role models from the Bible, like the matriarchs Sarah, Rebecca and Rachel as well as Mary (the mother of Yeashua) and Queen Esther who are seen as great givers of love.\textsuperscript{89}

\textbf{The First Ideal Type as a Mother: A Heart}

Next, from the empirical case material I shall present factors, which refer to women as the Heart type. These factors describe unambiguously the meaning of motherhood.

\textit{I am here} – mothers have qualifications and power to communicate with their \textit{I am here} – children. The relationship is not only physical and emotional, but practical too because mothers with great love have responsibility to rear children to meet the often hostile world. Very similar to the ancient Jewish ‘caring-and-sharing’ community and in the Ghetto - where it displayed and utilised such properties as ‘sameness’ and the absence of ‘Others’\textsuperscript{90} – Jewish mothers can be admired and revered because their families took care not only of their own, but also of the children of other Jewish families. The empirical material speaks loudly:

Jewish mothers are warm, kind; they can listen carefully and deeply understanding; mothers enjoy mothering; they are supportive, merciful to others, strong, unique, self-sacrificing; mothers are wise, and they have inner insight; mothers are source of love; they are humble, but smiling persons giving hugs; mothers are comforting people; they are intuitive, flexible, gentle, concerned, patient, skilled in raising children; mothers have power in the heart; they give everything for the good of her children; mothers are just and fair; they can cope with everything; a Jewish mother trustworthy; Jewish mothers make good food, they bake good cakes; mothers’ home is in good order and clean; they have forgiving faithful to JHWH; they bring the wisdom of JHWH to her family, a mother is the centre of the home.\textsuperscript{91}

Being a mother as a Heart includes tasks of natural caring - a sort of caring in intimate circles - that according to Nel Noddings is ‘a form of caring that rises more or less spontaneously out of affection or inclination.’ It concerns both everyday activities as well as paying attention to the cosmic, spiritual dimension.

As a matter of fact, there is no sharp line between traditional and Messianic Judaism when we only consider Jewish traditions and culture. The ‘following’ of JHWH is much the same. For example, usually both Jewish women in traditional and Messianic Judaism highlight JHWH (God, Jahve, Abba, Father, Lord) not only as the Creator and the Leader of humans, but also as the Source of intuition. For example, many informants claimed that every Jew has a strong sense
of inner insight (intuition\textsuperscript{92}) as a gift from JHWH.\textsuperscript{93} This gift they believe without question leads and helps women, so that they have better opportunities to serve the family and bring up children. They also think that Jewish women bring the wisdom of JHWH to the family,\textsuperscript{94} thus it is thought to help all family members.

To understand how natural the role of a Heart mother is for a Jewish woman, it is necessary to understand what is unnatural for a woman. In traditional Jewish culture, it is natural that a woman fulfils her highest calling which is to participate in marriage and to take care of her children and her husband. In general, single, unmarried females are seen to have a very difficult life and within the community and were considered pitiful.\textsuperscript{95} Historian Anna R. Igra shows how deserted women can occupy a limited category ‘wives without husbands,’ because marriage is regarded as the foundation of a successful society.\textsuperscript{96} On the other hand, poor mothers without husbands (widowed, unwed, deserted) who work to support themselves and their children are regarded as heroic, respectable and worthy.\textsuperscript{97}

This study demonstrates that today at least in Ukraine some Jewish women are still enchanted with their task as a mother because a child is seen as a gift and a creation from JHWH. The first ideal type as a mother, a Heart is rooted in narrations of biblical archetypes\textsuperscript{98} presented in Judaic literature, Jewish folklore, poems and songs.

Biblical feminists like Noddings underline, as do informants of this study, that Jewish women are often identified as homemakers.\textsuperscript{99} They are like Queens of the home.\textsuperscript{100} In the Western world where women are educated and have high positions in the workplace, they go through a painful, inner struggle: How much attention they want to pay to their home, family and children and how much they want to invest in their freedom and self-fulfilment outside their home and family. Secular western Feminism has rather supported women to choose working life as an alternative to family life. This model of a Jewish mother, a Heart, however unambiguously presents an alternative for what historian Hasia Diner and author Beryl Lieff Benderly expound:

Education increases rather than decreases the number of children Jewish women hope to bear, unlike more educated Christian women who want fewer off-spring. Among Jews, the long-sacred tasks of motherhood and homemaking –the sense of creating and raising a family, though not necessarily of cleaning and maintaining the house they inhabit – remain integral to many people’s conception of fulfilling womanhood –even among those who have shed Shabbat, kashrut,\textsuperscript{101} niddah,\textsuperscript{102} and nearly everything else that marks the traditional faith. The more strongly a modern woman feels her Jewishness, the more intensely she wants to make a Jewish home.\textsuperscript{103} The home symbolized not only transmission of class and ethnic identity, but the constancy of gender roles and tasks as well.\textsuperscript{104} In principle, the home would be also for Jewish Heart women a place to fulfil their personal and societal visions and bearing children would be one of them.
According to traditional Judaic scriptures, growing and developing as a partner refers to a woman’s noble mission in giving birth to children. This depiction has a love-filled mellifluous frame, inspired by Shir-HaShirim (Hebr.)\(^{105}\). A woman is like a beautiful vessel or a house. A woman as a vessel should be filled with her husband’s seed, for wives who bear children are respected and capable wives are jewels in their husband’s crown.\(^{106}\)

Conceptually, I refer here to the extensive/extended home in which Jewish women took care of children who are not their own and not only children, but any of those who were considered in need of help/support. This kind of work can fulfill their life’s purpose. The mystic Leah Sharabi was such a woman; a person, a role model of Jewish women, although at least in Ukraine they presumably did not know her story. Leah was a homemaker residing in Jerusalem with not only her closest family members, but also offering care to the needy and the poor in the Jewish community. She fed the elderly, mopping their floors, did laundry and arranged caring parcels of clothes to poor young mothers, teaching, and administering to the immigrants who had moved there from all over the Middle East. In this way, Leah restored people’s dignity, and she elevated thousands of lives. Leah taught Jewish women to place emphasis especially on a person’s emotional soul which according to her should be nourished through human relationships, love and belonging. Leah’s story is only one example of female wisdom, which is surrounded in oral and written stories since ancient times and influenced a world view on values and social patterns.\(^{107}\) She encapsulated the essence of the Heart mother.

**The Second Ideal Type as a Mother: A Trainer**

The second ideal type as a mother is to become a good trainer of her children.\(^{108}\) As mentioned above, traditionally Judaism places great stress upon education and training. Judaic sources state clearly that this does not only mean formal knowledge, but also refers to a person’s inner upbringing which needs a special home atmosphere. It is not a surprise that the informants underline that usually Jewish mothers bring the holiness and peace of JHWH (Yeshua), sometimes with prophetic gifts to their homes.\(^{109}\) Niditch points out that prophecy is a form of wisdom.\(^{110}\) Metaphorically, we can see the ideal of the home as a temple, a castle, a asylum, bird's nest, everything that represents security and is considered to be free, safe, and happy. In such homes trainer mothers are able to transfer their unique patterns of Jewish heritage like *Haggadah* to younger generations, for in Jewish homes learning is highly valued. Home-centric life style is proven in some studies which have compared the average non-Jewish and the
average Jewish home. The quality of the home environment including atmosphere differs positively from the non-Jewish family even if both belong to the same socio-economic stratum.\textsuperscript{111}

In Ukraine, I heard that the aim would be to grow into Shalom.\textsuperscript{112} The word Shalom has a very wide-ranging meaning: completeness, wholeness, health, peace, welfare, safety soundness, tranquillity, prosperity, perfection, fullness, rest, harmony, and the absence of agitation or discord. Perhaps it is best to assume that these are attained in most homes and even so they are usually judged to be thoroughly positive within a home.

Again the empirical case material is presented through the voice of informants:

Jewish mothers are teaching persons, asking questions\textsuperscript{113} and giving answers in the same sentence; mothers ask using the word \textit{why}; they are skilled in raising children, speaking with articulation; a mother transmits to her children the truth of life, culture, traditions and laws; mothers teach them \textit{how to live and how to survive}; mother’s word is the law, she is severe and tough if necessary, but still smooth, sensitive; a Jewish mother has strong human nature and strong opinions, but is tolerant; children respect and honour mothers; Jewish mothers can bring out the best characteristics of their children, so that they grow up cultivated, eminent and useful persons in society.\textsuperscript{114}

The great sense of coherence in the family takes over and lasts beyond physical separation between family members. For example, the memoir about Lilli Jahn recounts, how her wise trainer mother, while living as a prisoner in a concentration camp, taught her children firmly and lovingly through letters about the skills of everyday life and also how to withstand difficulties and how to maintain health.\textsuperscript{115} Sociologist Aaron Antonovsky underlines the sense of coherence as a source of health.\textsuperscript{116} Additionally, the sense of coherence is in studies with a family context from the viewpoint of three dimensions: comprehensibility, manageability and meaningfulness by family experts.\textsuperscript{117}

On the practical level, these concepts fit well with my personal experiences from long ago in Jerusalem. I met a ‘child’ (at that time she was over 70 years old), who went to meet her mother in Tel Aviv (the mother was well over 90 years old). The meeting was sensitively instructive as I noted that this ‘child’ spoke to her ‘mama’ as if they really lived in a deep mother and child relationship under the sense of coherence. The relationship included tenderness and as I realized continued into the next generation for this 70-year-old ‘child’s’ own child whom I had also met; so the coherence repeated itself. In fact, through 4 generations for the great granddaughter aged 14 had also been raised-nurtured in the identical emotionally supportive manner. This was a delightful experience for me and a reminder that motherhood \textit{per se} never ends in some respects.
Thus, the sense of coherence is an important element which is able to create mutual understanding and inner health.

Resilience from the point of view of family has also been studied by contemporary scientist and social work scholar Maha N. Younes. According to Younes, family and cultural resilience is a mere derivative of commitment to family and Jewish traditions, faith, communication styles and a strong recuperative energy that unites all groups. High-risk life situations and challenging life circumstances that Jews had often experienced are demanding and therefore it is understandable that a Jewish mother wants to train her children in all skills, one of them is resilience.

The voice of the informants provides the empirical case material:

Jewish mothers are history and tradition tellers; they transmit to their children culture and traditions; they teach their children how to live and survive. As educators, Jewish mothers tell instructive stories, which are often based on the Holy Scriptures. Usually, such stories reveal some facts concerning threats or other problems in their lives, underscoring the fact that, although Jewish life is demanding, it can be eminently successful and happy. Jewish mothers teach their children how to be thankful.

In this connection I return to gratitude as a virtue of Jewish women and presumably one of the strengths by which women are able to support the resilience of their children. Jewish mothers give much emphasis to this gratitude aspect in the ideal type role of a Trainer. It shapes the whole personality and attitude towards family/home, community and society. Referring again to Schimmel, he linked gratitude to human flourishing. Psychologists Nathaniel M. Lambert, Steven M. Graham, Frank D. Fincham and Tyler S. Stillman summarize: Gratitude is one part of social welfare related to mental well-being producing positive life outcomes.

Psychologists C. Nathan DeWall, Nathaniel M. Lambert and Richard S. Pond Jr., Todd B. Kashdan and Frank D. Fincham also show that ‘a grateful heart is a nonviolent heart’. In Ukraine among Jews I was often touched by how grateful they were despite having almost nothing to show for it: They were still alive. This attitude has been a precious gift over centuries and is an attitude Jewish mothers want to transfer to the new generations.

The Third Ideal Type as a Mother: A Maintainer

Jewish theologians Lynn Davidman and Shelly Tenenbaum claim that historical, anthropological, sociological, and literary studies show that Jewish women have developed rituals that imbue domestic activities with holiness and that they often define moral and religious behaviour in terms of interpersonal relations. Rituals support social well-being and the quality
of life at home in the Jewish community. As said before, many ‘ritual works’ of the home have belonged to Jewish women since the times of the ancient *mishpaha* (family, clan, tribe).127

According to analysis the third ideal type as a mother is a maintainer, but without doubt in the case of Ukraine in 2000, tasks of Messianic Jewish women concern more of re-construction and bringing back Jewish traditions and Jewish lifestyle. During the Soviet era everything Jewish was forbidden and in the mind of many returning/re-rooted Jews those sanctions were still alive. Thus if a Jew saw me wearing a Star of David necklace they called upon me to hide it. Jewish symbols were destroyed as a social phenomenon and surely it takes time before the Jewish lifestyle could return to Ukraine on a larger scale, or perhaps may never be back in any significant role.

Elderly Jews live in their memories like the informant Ina who related that during the 70 year reign of Communism, her family lost everything Jewish and in 2000 she is saddened that she did not have anything Jewish in her home. She still recalled with love the old days and especially her ‘mama’ who maintained the Jewish traditions. Miriam is now 87 years old.128 Another informant Vali found his Jewish roots in Ukraine and said that he had been totally changed after this ethnic discovery. He has a feeling that, finally, every piece of the puzzle had been set in its place.129

Although similar transformations had happened for many descendants of Jewish families it cannot come about in one inner/internal moment of Jewish recognition - or this is quite rare, but not impossible - although they could identify that they were Jewish. Those who went to Messianic Jewish congregations have however the opportunity to learn slowly and gradually about Jewishness. As already pointed out, the beginning of exploration of ancient roots often starts via women. Mothers and wives might start to change their life at home and to adopt some elements of a Jewish lifestyle such as attending to Jewish feasts, and introducing some aspects of Jewishness/habits within their family and friends in the Messianic congregations, in a sense digest the Jewish atmosphere. It is noteworthy that in some cases it may be a painful and distressing slow process.130

This kind of situation may also exist elsewhere. Author Esther M. Broner poses a serious question: How do Jewish women bring light/s back into the home?131 She admits that almost everything Jewish has been taken away. She refers to the Sabbath candles, and to many other female rituals, which have traditionally been the province of mothers at home.

**The Fourth Ideal Type as a Wife: A Pearl**
The fourth ideal type as a wife is a Pearl meaning that women should be just women, wives and mothers, not for example like ‘bosses’ in their family. This gives a neutral platform where men could respect their wives as parturient of their children; or even as Queens of homes points out, meaning that men were proud that they have found great women with whom to establish their version of family. The empirical case material speaks with the voice of informants referring to the ideal type of a pearl:

Jewish wives are not spoiled persons, not dirty; wives are like a pearl; they have honour; they are protecting with their love; wives’ behaviour is wise to their husband.

The ideal type a Pearl is allegorical to Judaic teaching and the Bible. In his studies, scholar of Jewish history Avraham Grossman explains that a woman is seen as a reflection of the Shekinah (Divine Presence) and therefore a man is privileged to be attached to the Shekinah by virtue of his connections to his wife. Sefer ha-Zohar underlines that the relations between God and the Shekinah are similar to those between husband and wife.

It is unsurprising that the ideal type of a Pearl with its different characteristics refers especially to purity. Men, it is claimed, respect pure women. Sex is traditionally a respectful thing in Jewish culture and in marriage. According to informant Tamara such words as modesty, coyness, and bashfulness, are attributes that belong to Jewishness. This means that there are limits set in society concerning behaviour which from its perspective keep that society in good standing and morally healthy. All societies have developed moral codes and each considers morality to be important because it helps people to behave in supportive and persevering ways within the society including during different and stressful situations.

Tamara, like any mother burdened with responsibility, argues that the roots of morality grow during the child’s upbringing. As a mother, she does not appear naked or undressed when her sons are present, for example, in a bathroom. She believes her sons will not only grow to respect their mother, but women in general and woman’s body, the virginity of a woman and its inviolability. Tamara refers to Jewish sculptures which never designates naked persons because in general Jews respect the body of human beings as a creation of JHWH. She insists that this is the reason the body of human beings is not seen in a Jewish community in such a shameful and insulting way as in western countries.

The purity of women is an aspiration, but on the other hand women have paid a heavy price for pureness. ‘Tears are common among women,’ as a teacher of Judaic women, Leah Horowitz, reported in the 18th century. Leah Horowitz’s fascinating idea is that women have a special power to bring redemption to the family - partly because of the redemptive power of tears - by
using a lovely, emotive prayer, a *tkhine*. Like the genuine pearls reflect light beautifully, so does the ideal type of a Pearl. But not only the *Shekinah* beautifully reflects light flowing from the relationship with JWHW, but also from wives’ subordination to their husbands. Women’s obedience to their husbands is traditionally seen to be a great virtue in the Jewish community and like Horowitz argues, ‘a worthy woman does the will of her husband.’

It can be observed that in reality wives’ subordination to their husbands is, under most circumstances, a fact of life. This does not mean ‘women’s subordination to men’ in society. The same opinion is also dominant in Biblical, *Messianic Feminism* including Complementarianism and also Messianic Judaism, although the tone, however, might be much softer because of love. Love is the key motivation for such a hierarchy between a man and woman. Many Messianics (in the literature and discussions) refer to Proverbs 31, a passage concerning the ideal type of wife:

Value a worthy woman when found. For her price is far above rubies. The heart of her husband trusteth in her, And he shall have no lack of gain. She doeth him good and not evil All the days of her life.

Perhaps, in the secular western world where erotic love, to fulfil sexual needs, is a trade we do not understand that another kind of love with commitments and care is also a dynamic power in society.

**The Fifth Ideal Type as a Wife: A Husband’s Co-operator**

The fifth ideal type as a wife is a husband’s co-operator, which means from the point of Complementarianism, that a man and a woman complement each other. Co-operation in traditionally Jewish families was self-evident in patriarchal, reciprocal community. The reciprocal relation according to sociologist Zygmunt Bauman is not generally based on the fight or power and rights between spouses, but on a contribution. He points out that a reciprocal relationship means trust, giving meaning, respecting individual significance and societal aspects.

The voice of informants provides the empirical case material that refers to the ideal type of a co-operator:

Jewish wives honour their husband; she is at the side of her husband; they are advisers to their husband; a Jewish wife is an invisible rudder which is important for direction and motion of the boat, without which the boat cannot exist; wives are man’s co-operators, they are their man’s helpers in the family and society; they are able to provide support if possible.

Avraham Grossman states that the Jewish husband is traditionally required to make his wife happy. In medieval Europe during the 14th century, Christians recognized a husband’s right to hit his wife in order to educate her and to force her to accept his authority. A Jew, Rabbi Meir of...
Rothenburg responded by saying that, ‘such is the way of the Gentiles’ (non-Jewish Goyim), meaning that it could not happen among Jews. There is still an extraordinary exception to this which reflects the influence of the norms of non-Jewish society.

One Babylonian sage says:

And women are required to honour their husbands…And she is not permitted to raise her voice to him, and even if he strikes her she should be silent in the manner of modest women.” In the same document, the wife is required to stand when her husband enters the house, as if he were a ruler or a king, and to feed him with her own hands as one would a small child.

“Believe it or not, Jewish husbands are the best husbands in the world because of their skills to manage family life and life in general.” We cannot be sure if this is a question of Jewish tradition aimed at ‘producing’ good parents in society. A female informant Nadeszhda describes: “Jewish men can survive, they know how to live, and they know how to be flexible.” However, in Ukraine mix-marriages became possible under the ex-Soviet era and traditional Jewish roles of men and women mixed in many families.

Messianic Judaism includes teaching that a marriage can give special blessings to a husband and a wife. New and old teachings may emphasize that love between man and woman is an outpouring from an Infinite God (JHWH) meaning that love between man and woman is a metaphor for the mystical union with the Divine. If the house (home) is properly established and two partners perform their marital relations with love and affection, JHWH rests His Spirit upon them; their perfect union, to the point of their becoming one body and soul, is a condition of their receiving holiness and of the Shekinah dwelling upon them.

Also, informant Hannah maintains that women and men can feel better when they find their original, essential, designated functions in the family and in life in general as it gives a feeling of success and fulfilment. Hannah’s personal experience supports Grossman’s studies, according to which a man and wife are traditionally seen as full partners. Historians Emily Taitz, Sondra Henry and Cheryl Tallan also emphasize that during the early modern period most Jewish wives worked alongside their husbands as shopkeepers or in small businesses.

Leah Sharabi’s concept the Third is thought-provoking as she presents an ideal of the shared Third between couples/spouses. According to her the partnership between a husband and wife must be built on some ideal that is greater than either of its partners. She says that ‘a shared sense of devotion to a mutually meaningful third element is necessary to feed a couple spiritually.’ The shared purpose, the Third goes beyond simply caring for each other.
this study’s viewpoint, the shared Third could be when parents develop the mutual task of re-
construction and then maintaining a Jewish lifestyle in the family.

**The Sixth Ideal Type as a Citizen: A Pillar**

The issue of an ideal citizen labelled a Pillar does not only concern individuals, but the whole
society in which Jews live. Theoretically Jewish community locates in Ukrainian non-Jewish
society. Jewish women influence more or less the Jewish community in Ukraine; however
because of mix-marriages and working life, and by other social premises they also influence
Ukrainian society as a whole. This influence was more tenuous as the border between the Jewish
community (‘us’) and general society (‘others’) became blurred when Jews compulsorily had to
become secularized.

In the new Ukraine the situation is changing. Messianic congregations are made up of Jewish
women whose life-religion continually shapes their attitudes and behaviour patterns through
spiritual and emotional connections in their everyday life at home, at work and with new Jewish
friends. Somehow, the *identity work* in society is seen as ‘opposition’ to the ‘past’ attitudes and
behaviour and in the minds of Jewish women the ‘present’ and ‘future’ are moving in directions
that entirely negate the past. The present religious life in Messianic Jewish congregations takes a
form that protests against the ‘old, secularized past,’ and against any idea that it should be the
norm system of society. However, we must keep in mind that this ‘oppositional’ perspective
within the Messianic Jewish Movement is not a political movement; on the contrary, its tools are
religious and spiritual.

Some informants thought that Jewish women would have some authority over many
people. ¹⁶¹ Perhaps they had authority; for example in Russian and German history some Jewish
women were known as social activists, but the situation in present day Ukraine is not the same.
Older Jewish women neither have power nor authority. Younger Jews are aware that their
ethnicity can make the price of advancement in society and career very high as they start looking
for their new destination. For example, informant Alexander was told that to become a scientist
was not possible for a practicing Jew; however, if he was willing to make some changes it might
be achievable, e.g. a person should start by changing their Jewish family name and dissolve their
Jewish background. Cases like this happened frequently during the Communist era, but also
occur today as the reported case of one doctor in 2000 reveals. ¹⁶²
The empirical case material contains the voice of informants referring to the ideal type of a Pillar:

Jewish women as citizens are like pillars; they submit to society; they do charity work; they are hardworking; they are wise; they are experts among colleagues in society; in society Jewish women behave unpretentiously and modestly; Jewish women influence society by supporting and helping their husbands’ work; Jewish women can cope with everything; they are persistent, resilient.  

The characteristics show that to be a Pillar in Ukraine would mean that Jewish women could bring inner stability to Jewish community, but could not act like their great progenitors in the Bible. Jewish women should wherever possible be out of the eyes and minds of their ethnic majorities, non-Jewish Ukrainians and Russians. Their active role is as members of Messianic Judaism.

According to informant Olga, Jewish women and Jews in general can live only if they do not argue or protest against political authority or, as a matter of fact, against anything. In Ukraine this means that Jewish women have to understand their benefit: do not cause any harm. This Diasporic situation is not new; rather it has been the general rule. An informant quoted a proverb:

“If a person tries to construct a boat, there must be someone on the boat who knows how to steer it in the right direction.”

One direction would be to stay as ethnic minority in this large country which means to keep a low profile and to be a secret Pillar for the benefit of the Jewish community. Informant Jura points out that Jews have usually looked for helpers and some hundreds of years ago it was Polish nobles, but in 2000 they are almost certainly Messianic Jewish congregations with their Rabbis/pastors and congregation members.

In this way the ideal type of a Pillar becomes involved with the concept of Shalom. Informant Rina said that she can live in Ukraine because she wishes peace and harmony for everyone and because she has peace in her heart and because she is in balance. Jewish women are the backbones of Jewish heritage and from the point of view of religion they can keep the Jewish community afloat in the Messianic Jewish Movement.

**The Seventh Ideal Type as a Citizen: A Builder of Society**

Herein for this study I present some observations referring to Jewish women as citizens, as an ideal type of a builder of society. According to informants, Jewish women generally have a positive influence in society:

The voice of informants refers to the ideal type of a builder of society:
Jewish women are flexible for achieving their goals in society; they are strongly influencing society; in society they have power; they are persistent, and they can achieve goals; they are able to take care of responsible tasks in society at any time; they have a positive influence on society; they have important status and tasks/posts in society: they have been doctors, teachers, professors; they have strong opinions; they are critical, accurate, independent; they can communicate; they are expressive, not afraid of anything; Jewish women are respectful to other persons; they have talent; they like to act in public. 169

Informant Svetlan points out that Jewish women can also be very critical and judgmental and they have their own way of thinking and according to her it is founded on the experiences of previous generations. Svetlan claims that Jewish women are usually clever and argumentative persons. 170

This role model can reflect primarily the ancient social need for acting as crisis worker, as in two examples mentioned in a previous chapter, i.e. Abraham’s wife, Sarah, or Queen Esther. More concretely, an ideal type of a builder of society refers also to those epochs when Jewishness blossomed and in turn to epochs when Jews confronted suffering. As described in previous chapters, the 19th century Jewish social feminists Bertha Pappenheim and Alice Salomon - although they are not seen directly as role models of Messianic Jewish women - functioned in a transition epoch when women’s position was very weak. These pioneer social workers tried to break historical and socio political ties that had condemned Jewish women to miserable circumstances within Judaic heritage. Pappenheim and Salomon were experts in using social power in contrast to Messianic Jewish women who try to use the power of faith in every individual case.

In 2000, Messianic Jewish women were attempting to break secular historical ties that had led women into a miserable family life within the Soviet heritage. I believe, in the future, Messianic Jewish women may adapt and become more like ‘spiritual’ crisis workers or social workers, however not openly in society, but under the umbrella of the Messianic Jewish Movement. Because the Messianic Jewish Movement includes also non-Jewish members from the point of view of Jewish ethnicity their position was viewed differently. Non-Jewish members could and should accept and respect ‘others’ also in the role of a builder of society in their otherness. Political theorist Hannah Arendt says that ‘individuals are more than instrumental, but less than intimate.’ 171 Arendt’s philosophy leads us to the concept of responsibility for other people, although they are different.

On the other hand, like in the first century CE, the abandonment of socio-economic ties by Yeshua and his followers ‘meant participation in the fate of poorest...and thus dependency on support.’ 172 In 2000, as a builder of society Messianic Jewish women may perhaps carry the
burden of all the needy in Ukraine. Considering the concepts of private and public spheres broadens the realm of this aspect: The Bible says that JHWH created every man to live and every man is valuable per se. Jewish women may act as builders of the Jewish community in the private realm, which consists of family and home, places where individual and collective understanding of Jewishness is created. Jewish women may also act in the public realm where all Ukrainians with 100 ethnic groups are able to construct life sustaining, prosperous mental and realistic, practical world. Basically, it is a question of Universalism. In applying philosopher Isidore Epstein’s theory, we can see how Jews and other nations possess the knowledge of human reasoning derived from their general experiences and observations of life. Jews’ wisdom thus transcends all that is local and temporary.

Summarizing the seven ‘ideals’: Messianic Jewish women want to begin the re-construction of family and their relationships with men as husbands and fathers. The informants’ voices reveal that there are several key ways for Messianic women to contribute. However, the most important view may well be the first step in the re-construction of a Jewish lifestyle in the Diasporic Ukraine.

Conclusions

We can see from the next figure that the concept family welfare could be seen as the practical tool, which brings us not only the scientific opportunity to analyse welfare as a whole and most especially how citizens feel concerning the state of their welfare and well-being, but also the tool for adjusting practical social policy. For example, in recognizing how citizens personally and subjectively react to the condition of poverty (poverty gives rise to multiples of social and moral problems), we could discover and develop new tools to improve a citizen’s general living conditions, not only with methods of social security policy (although important, they are not enough), but by seeking to directly improve family welfare. Family welfare is dependent mostly on the lifestyle, values, coping methods and goals in life, plus a worldview. Unlike material entities, the above attributes are not found on a shelf or through social service institutions, but must be a part of an individual citizen’s overall personal strategy (coping mechanism).

In respect to loving kindness, I am referring to Jewish women’s individual social work: loving care, with eminent deity manifest at their home will increase as an important educative instrument which aims to provide guidance and helps children and other family members to
internalize such wisdom. It is more a question of the continuity of traditional Jewish family life and of women’s tasks to adopt the ideal types of Jewish women.

From the point of view of women’s aspirations ‘the Bible also does not defend the status quo for the idea of social revolution is integral to Biblical thoughts.’ This implies that biblical women have biblical revolutionary power. Family welfare includes different revolutionary goals in Ukraine: 1) To create integrity in the home and family life, 2) To bring up children into persistent, resilient human beings and Jewish citizens, and, 3) To continue and maintain a Jewish lifestyle in the family. I combine these goals with the concept of authenticity, one of widely adopted concepts in Jewish literature. The aim is for women to find the ideal model of Jewish women with full authenticity as the promoter of family welfare.
The empirical case study material from Ukraine in 2000 (supplement 2003). The case study material consisted of observations, photos, videos, documents, discussions with informants and a questionnaire, etc.

The theoretical material gathered during 2000-2012: Academic studies, scientific articles and other writings, official statistics, documents and biographies. Topics include e.g. history, religion and traditions of Jews, the Messianic Jewish Movement, Ukraine as a transition society, etc.

### THE MISSION VIEW OF MESSIANIC JEWISH WOMEN: TO PRODUCE FAMILY WELFARE

1. To create integrity in home and family life.
2. To bring up children to grow into tenacious, persistent and resilient human beings and Jewish citizens.
3. To continue and maintain a Jewish life style in family.

### THE BROADER VIEW: THE PEOPLE OF JHWH

#### RELIGION OF JEWS:
1. Judaism
2. Messianic Judaism

#### THE JEWISH CULTURE AND TRADITIONS:
1. The Jewish mind (different characteristics).
2. The status and tasks of Jews and Jewish women in community.

#### THE GLOBAL BELONGINGNESS TO THE JEWISH PEOPLE:
1. Social memory: collective experiences of the past and the present (social conditions, generations)
2. Jewish women’s global devotion to family.

### THE IDEAL TYPES OF AUTHENTIC JEWISH WOMEN AS A PROMOTOR

#### A MOTHER:
1. A Heart
2. A Trainer
3. A Maintainer of Jewish life style at home and in family.

#### A WIFE:
4. A Pearl
5. A Husband’s co-operator

#### A CITIZEN:
6. A Pillar
7. A Builder of Society


There is a comprehension of how Messianic Jewish women should take part in family life and society in order to contribute welfare to home and family.

Figure. The Model of Jewish Women’s Goals in Ukraine in 2000.
ENDNOTES


4 *Raison d’être*: Reason or justification for existence.

5 Dvora, E. Weisberg 2009, 48.

6 The emphasis on tribes refers to the 12 sons of Jacob the patriarch, who according to the Bible blessed these sons and their tribes: “All these are the twelve tribes of Israel: and this is it that their father spake unto them and blessed them; every one according to his blessing he blessed them” (Genesis 49: 28, American Standard Version). E.g. history scholar Zvi Ben-Dor Benite (2009), rabbi Jaakov Kleiman (2004, 174f), and Messianic Judaism intellectual, Arnold Fruchtenbaum (2003, 437f, see also: 1977, 1989, 1998, see also: 2001, 2003/2004) point out that, based on the Hebrew Bible, the 12 tribes of Israel will return once again to Israel, and some day Judah (the Southern Kingdom) and Joseph (the Northern Kingdom) will be reunited into one nation. Generally Messianic Jews share this view with these scholars. Dr. Zvi Ben-Dor Benite describes historical theories and wandering routes of the ten lost tribes from ancient Assyria.

7 Dvora, E. Weisberg 2009, 195.

8 Dvora, E. Weisberg 2009, 52.

9 Dvora, E. Weisberg 2009, 52.

10 Dvora, E. Weisberg 2009, 47.

11 Rafael Patai 2007, 483-509.

12 Rafael Patai 2007, 484. This Commandment includes the promise of the land.

13 Rafael Patai 2007, 488.


15 There are several forms of marriages in Judaism. Levirate marriage is described in the Hebrew Bible: “When brothers dwell together and one of them dies and leaves no son, the wife of the deceased shall not be married to a stranger, outside the family…” (in: Dvora, E. Weisberg 2009, xvii).


23 Rosalind Marsh (ed.).1996.

24 Salomea Pavlychko 1996.


26 Russian Jewish intellectuals called it ‘our own kind of dark continent.’ Nathaniel Deutsch 2011.


29 *Shtetl*: a Jewish community, like a small Jewish village.


31 Paula E. Hyman 1998, 278.


33 Salomea Pavlychko 1996.

34 Salomea Pavlychko 1996.
41 Lynne Atwood 1996, 261.
42 Lynne Atwood 1996, 255.
43 Natalia Pushkareva 1997, 265.
47 Cf. Mark Zborowski (Author), Elizabeth Herzog (Author), Margaret Mead (Foreword) (1953). ‘Life Is With People - Jewish Little-town Of Eastern Europe’.
48 Rafael Patai 2007, 482. The other elements of a Jewish mind are education and charity.
49 Kobrinska was born in 1851 to a family of Ukrainian Catholic priests.
50 Martha Bohachevsky-Chomiak 1988, 71,73.
52 Joan Kelly 1979.
53 Ex. 1:16.
54 Ex. 1:17. “But the midwives feared God and did not as the king of Egypt commanded them, but kept the male children alive.” The American King James Bible Version.
56 According to historian Stuart L. Charmé, Abraham Moses Luncz wrote a comprehensive article on the Wailing Wall pointing out the Jewish right to the Wall.
58 See: The Western Wall (Ha Kotel). After the Six Day War in 1967, when Jews could return back to the Western Wall, women have again prayed there.
59 Nathaniel Deutsch refers to different sources which show a tendency for secularization: ‘Wealthy families often hired private tutors to teach their daughters languages such as Russian and French,’ (Nathaniel Deutsch, 2011, 189); one man brought maskilim books and ‘he also had an issue of monthly Hashahar edited by Peretz Smolenskin; and so, drop by drop, the Haskalah penetrated my town,’ (Nathaniel Deutsch, N. 2011, 183). Some women were able to write also in English, (Nathaniel Deutsch, N. 2011, 183).
62 In general, the era of Modernism started in the beginning of 20th century, and the era of post-modernism in the 1960s.
64 Judith Plaskow 1990.
65 Dan Cohn-Sherbok 2012.
66 Mark A. Raider (1932, 2002).
67 Yossi Katz 2010.
69 See for example, biblical manhood and womanhood, in: John Piper et al. (eds.). (2006).
70 Ecclesia (Greek ἐκκλησία), the body of Christ/Messiah, Church.
71 Susanne Scholz 2005.
72 Martha Bohachevsky-Chomiac 1994.
73 Nationalism is a concept that is faced with many misunderstandings. Paul Robert Magocsi 2002.
74 Martha Bohachevsky-Chomiac 1988.
75 Traditionally, philanthropic activity has belonged to Jewish life in society e.g. inside synagogues. In 2000 in Ukraine an awakening of philanthropic support of citizens in Jewish and Christian organizations was seen. This social welfare started because of lack of government resources.
78 Martha Bohachevsky-Chomiac 1994, 20f.
79 Martha Bohachevsky-Chomiac 1994, 18-25.
80 See: The Jewish Community in Ukraine.
81 Martha Bohachevsky-Chomiac 1994, 23.
82 Nel Noddings 2002. See also, Montgomery Haltford 1998/1999. The expression I am here is practical in two meanings, from the side of a mother and a child. A child would feel, that she or he is at the stage I am here, if she or he is respected, heard, and seen. Also a child could feel that her or his mother is at the stage I am here, if her or his mother is devoted to her or him as a child.
84 Sara Ruddick 1980; Sara Ruddick 1989, 78.
85 Authenticity is a priority concept in Messianic Jewish literature. David H. Stern used the concept of an ‘authentic Jew’ (David H. Stern 2007).
86 A Finnish man with his characteristic ‘sisu’ (in Finnish meaning tenacity, persistence, resilience - a certain steadfastness that are admired characteristics) is known even outside the country. The ‘sisu’ has become mythologized and refers to the victory against the Russians during the Second World War (the Winter War), but also in ancient historical times and in Finland’s national saga-epic, the Kalevala in which a great hero, Väinämöinen (Finnish) is still celebrated today. It seems that our survival has needed these ‘sisu’-sons of their fathers. Martin Buber edited Kalevala into German in 1914. Elias Lönnrot 2009.
89 Cf. Zygmunt Bauman 2001, 111. Additionally, ‘mothering’, taking exceptional care of their children and husband, or to be real ‘Jewish mothers’, or great ‘Yiddishe mamas’ may sound verbiage for those, who are unacquainted with Judaic historical sources, like the Bible, which elevates motherhood to its own significance place. Cf. The scholar of philosophy and Women Studies Sara Ruddick (1995) and scholar of education Nel Noddings (2002) pay much attention to the role of mother.
90 In the archive of the author, in 2000. FSR/NO1-4.
91 In spiritual literature ‘intuition’ is described to be linked with the guidance of the Ruach Ha Kodesh.
92 In the archive of the author, in 2000. FSR/NO1/4.
93 In the archive of the author, in 2000. FSR/NO3/14.
95 Note: Although Igra’s study context does not concern Ukraine, but the USA and New York (in the beginning of the 20th century), many of its findings are universal.
96 Anna R. Igra 2007, 2.
97 Anna R. Igra 2007, 100.
101 ‘Kashrut’ means Jewish dietary laws. ‘Kosher food’ means food made in Jewish way.
102 ‘Niddah’ refers to the rules of Jewish law concerning ritual purity/menstruation. In common usage, it is said that a women is a niddah, when she is menstruating.
103 Hasia Diner and Beryl Benderly 2003, 422.
105 In the Bible: Song of Songs, Song of Solomon.
106 Susan Niditch 1998, 29. Also 1. Gen. 29: 20. refers to the great love: “And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.” American Standard Version.
of the Finnish way. It was a hard time for him. He said that the most difficult was at the beginning when he did not
actively try to change his pattern of mind (his mental model), thinking and behaving according to his assessment
himself that ‘I am Jewish’, ‘I am Jewish’... and ‘I must know this book’. Sometimes he used to walk at home with the
Bible on his head. It helped him somehow. At the same time suddenly he decided he wanted to be and live as the Finns.

Finnish

said that he became as a Finn and a Jew because
and
know how the Finns think: what is ‘inside a Finnish head’. Over time he adapted new Finnish thinking models and he

Shalom

means peace, but also health, when every piece in me and in my life is in the right position and place, complete, full and in harmony.

‘The Jew answers every question with another question’ according to Edmond Jabès.

In the archive of the author, in 2000. FSR/NO1-4.

Martin Doerry 2003.

Aaron Antonovsky 1979.


Robert A. Greene 2010. ‘A Study in Resilience’ by the scholar of social work, Roberta R. Greene.

An old female informant told me that Messianic Jewish women focus on education, and the need to grow as a
human being. Today many elderly are socially well informed and follow time like this elderly informant who used to
read newspapers, go to the theatre, concerts and synagogue, where she met other people. Like many others in Ukraine,
she is however very poor. Poverty has not prevented her from being socially active. In the archive of the author, in
2000. FSR/NO1/11.

In the archive of the author, in 2000. FSR/NO1-4.

Dan. 2:23: “I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom...” Jewish women
need wisdom, however, fathers have a great role in upbringing of children, but both parents have own responsibilities


According to the authors gratitude has two main forms: gratitude as an affective trait (‘grateful people’), and gratitude
as a mood (describes the tendency to experience fluctuations in felt gratitude within and across days).

Lynn Davidman and Shelly Tenenbaum (eds.), 1994, 12.

Carol Meyers (1997) describe families in ancient Israel.

In the archive of the author, in 2000. FSR/NO4/7.

In the archive of the author, in 2000. FSR/NO3/10.

Adopting a new identity can be a lengthy mental process. I tell a small, nice story about a man, who was very funny,
but also earnest in everything. I met him some years ago, his roots are Jewish. He moved to Finland. First according to
him he was like a

Soviet citizen

is a 13th century book written mostly in Aramaic and the greatest classic of Jewish mysticism. It is a
mystical commentary on the Torah. The

Shekinah
does not rest upon a person and the multitude of blessings is not
drawn down from above except through the joining together of male and female; if one does not marry, his soul does
not merit being included within the realm of Divine holiness (Hebr. Kadosh) in the life of the World to come. Avraham

Similarly: The Talmud teaches (Tractate Sotah 17a): "Rabbi Akiva expounded: If a husband (‘Ish’) and wife (‘Isha’) are
worthy the Divine Presence dwells between them; if they are not fire consumes them. Rashi explains that the Divine
Presence rests between them because God apportions the letters of His own name such that they ‘dwell among’ the
letters of the words husband and wife: The letter ‘Yod’ is taken from God’s name and placed in the word ‘Ish’; the letter


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‘Heh’ from God’s name and placed in the word ‘Isha’. If, though, they do not merit such ‘fire consumes them’, for God removes his name from their midst and all that remains is fire (when these same letters are removed from the words ‘Ish’ and ‘Isha’ one ends up with ‘Esh’ and ‘Esh’ - fire and fire’). See in: Rabbi Avraham HaLevi Kilav, Kitov 1984.

In the archive of the author, in 2000. FSR/NO2/18.

Like in a Finnish sauna.

In the archive of the author, in 2000. FSR/NO1/16.


American Standard Version.


Dvora, E. Weisberg 2009, 52.

Zugmunt Bauman 2007, 112-134.


In the archive of the author, in 2000. FSR/NO1-4.


I have heard this idealization figure at least in Ukraine and Israel.

During many years I have heard this opinion many times among Jewish women.


In the archive of the author, in 2000. FSR/NO3/5.

In the archive of the author, in 2000. FSR/NO1/10.

Christopher Lowney 2005, 185.

Avraham Grossman 2004, 29

In the archive of the author, 2000.FSR/1/10.


Emily Taitz & Sondra Henry & Cheryl Tallan 2003, 223.

Leah Sharabi 2004, 176-212.

In the archive of the author, in 2000. FSR/NO1/26.

In the archive of the author, in 2000. FSR/NO4/21.

In the archive of the author, in 2000. FSR/NO1-4.

In the archive of the author, in 2000. FSR/NO1/30.

In the archive of the author, in 2000. FSR/NO1/14.

In the archive of the author, in 2000. FSR/NO1/15.

In the archive of the author, in 2000. FSR/NO1/14.

In the archive of the author, in 2000. FSR/NO1/26.

In the archive of the author, in 2000. FSR/NO1/4.

In the archive of the author, in 2000.FSR/NO1/21.


Read: Gen. 1:27. “And God created man in his own image, in the image of God created he him; male and female created he them.” (American Standard Version)

Isidore Epstein does not speak of Messianic Jewish women. His work is titled ‘Judaism’. Isidore Epstein 1968, 77f.

The analysis of the study includes three aspects of the Jewish people: 1) Religion of Jews, and Messianic Judaism as one branch of religion, 2) The Jewish Culture and Tradition including the so-called Jewish mind, the status and tasks of Jews and Jewish women in the community, and 3) The ‘Global Belongingness’ to the Jewish People which is based on social memory, collective experiences of the past generations and of present social conditions, and finally Jewish women’s devotion to family and home.
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