

Executive Summary

Although the Bible is one of the most influential books in modern history, our knowledge of this book is often second-hand. During the Middle Ages, common people were not allowed to read the Bible first-hand. This oral tradition often ended in the distortion of Biblical stories. Although some people today have read the Bible first-hand, many in our culture continue to hear Biblical stories from a priest or teacher. Movies, art, and literature have also retold Biblical stories. In these cultural reenactments, we can trace the transformation of Biblical stories throughout time. Of all of the stories in the Bible, the ones that have been most often retold by film, art, and literature are the scandalous love affairs, such as Samson and Delilah. In these love stories there is a love-death connection, also known as *liebestod* – forbidden love as seduction to death. Out of the *liebestod* stories, a *femme fatale* figure is often remembered as the destructor of man.

Although women have made significant progress in the fight for equality, men have oppressed women in almost every time and culture throughout history. As the most influential book since the death of Christ, [MORE INFLUENTIAL THAN THAT, ACTUALLY, SINCE THE OLD TESTAMENT IS ONE OF THE MOST INFLUENTIAL BOOKS IN JUDAISM ALONGSIDE THE TALMUD, AND JEWS DON'T BELIEVE IN A CHRIST] the Bible was often used as justification for a patriarchal society. As our society moves on to a more enlightened age of equality, many may be tempted to throw out the Bible, which, because of certain interpretations, seems to be a sexist manifesto. In this project, however, I will show that the justification for inequality is not in the words of the Bible; rather it is in the interpretations of the Bible by a sexist society.

I will first study secondary sources on women in the Bible in order to gain an understanding of the existing literature in the field. I will then conduct a thorough investigation into the discrepancies between cultural depictions of and a close reading of the following Biblical stories: Adam and Eve, Jezebel and Ahab, Salome and Herod, and Samson and Delilah. I will find cultural retellings of these stories in art, literature, and film. Then, while reading these Biblical stories in both the New Revised Standard Version and the King James Version, I will be asking this question: Are these stories as sexist as they are remembered to be? [EXCELLENT EXECUTIVE SUMMARY THAT

MANAGES TO BE BOTH PROVOCATIVE AND INTERESTING AT THE SAME TIME IT'S ALSO A VERY EFFICIENT PRECIS OF WHAT YOU INTEND TO DO IN YOUR STUDY, SPECIFYING A RESEARCH QUESTION, METHODS, SOURCES. SUPERB.]

Statement of Need

Although some people today have read the Bible first-hand, many in our culture continue to hear Biblical stories from a priest or teacher. Movies, art, and literature have also retold Biblical stories. Even when we do read the actual stories of the Bible first-hand, they are often distorted by what we have been taught to see. The purpose of this study, therefore, is to slow us down in our reading of Biblical stories in order to find the [THIS WORD SEEMS TO HAVE ESCAPED YOUR EDITING] their true meanings. A prime example of the problem I am addressing can be found in popular interpretations of Genesis chapter three. Despite the widespread knowledge of this creation myth, a large percentage of the population probably retains a memory of the story that has been tainted by a teacher, by art, by movies, or by literature. One of the first documented examples of a sexist misinterpretation of the Adam and Eve story can be found in the Bible itself. Paul wrote, "I permit no woman to teach or to have authority over a man, she is to keep silent. For...Adam was not deceived, but the woman was deceived and became a transgressor..."(1 Timothy 2:12-14, NRSV). In writing this, Paul was retelling a story in a way that suited his purposes. [GREAT WAY OF ILLUSTRATING YOUR MAIN CONTENTION WITH A CASE FROM THE BIBLE ITSELF, DRAWN FROM THE NEW TESTAMENT.]

In Genesis chapter three, the serpent tricks Eve into eating fruit from the forbidden tree of knowledge. Eve then gives the fruit to her husband, Adam. If we note that in the Bible, “know” often means to have sexual intercourse, we can see that eating of the tree of knowledge is a metaphor for sexual love. Therefore, the story of Adam and Eve is the first example of a love-death connection in the Bible. [GREAT WAY OF MARSHALLING THIS FORMERLY VERY INTERESTING BUT SLIGHTLY PERIPHERAL POINT SO THAT IT NOW INTRODUCES YOUR PRIMARY THEME] Cultural retellings of this story would tell us that it is not only love, but more specifically Eve, who brought about the death of mankind. In many paintings, for example, Eve plays a dominant role in the scene as she reaches for the fruit; meanwhile Adam sleeps innocently away from the tree.

If we take a closer look at Genesis 3, we will see that Eve does not bear sole responsibility for this event, although our memories may tell us that she does. It is Adam, Eve, and the serpent who are punished for the sin. The words of the Bible also tell us that Eve gave the fruit to her husband “who was with her.” We can clearly see that Adam, although silent, was an active member in the fall of man.

The potential for sexist misinterpretations of the Bible is nowhere more prevalent than in stories containing a love-death connection, such as Genesis chapter three. These stories are among the most popular and most remembered stories in the Bible. This fact alone, [EITHER TWO COMMAS OR NONE BETWEEN SUBJECT AND VERB; YOU’D NEED TO SET “ALONE” OFF OR USE NO COMMAS HERE] is very telling about what our society values. The popularity of love-death stories is also significant

because cultural retellings of these stories often create a *femme fatale* character out of the women in these stories.

While many studies have been undertaken on women in the Bible, few have addressed the love-death connection and even fewer still have studied this connection from a purely literary perspective. Other studies have examined the difference between popular conceptions of Biblical stories and the actual words of the Bible, but have not examined the impact of this discrepancy on the position of women in society. [THIS LAST POINT, ONE OF YOUR MOST IMPORTANT, IS UNDERDEVELOPED HERE: YOU POINT OUT ST. PAUL'S JUSTIFICATION FOR THE TREATMENT OF WOMEN FROM HIS INTERPRETATION OF GENESIS 3, BUT YOU MAKE NO OTHER MENTION OF SIMILIAR MISINTERPRETATIONS OR JUSTIFICATIONS THAT OWE THEIR SOURCES TO THE TWISTING OF BIBLICAL STORIES ABOUT WOMEN.]

Project Description

My primary objective in this project is to locate Biblical love stories in art, literature, and film throughout history. My second objective is to determine the message that individuals have remembered about women in Biblical love stories that contain a love-death connection. My final objective is to find contradictions between cultural interpretations of Biblical women and the results of a close reading of the same stories.

I will be using a close reading to analyze characters and relationships and to pinpoint the occurrence and significance of the love-death connection in Biblical love stories. For this project I will look at the following stories: Adam and Eve, Samson and Delilah,

Jezebel and Ahab, and Salome and Herod. In all of these stories, forbidden love leads to death and the woman has been remembered as a *femme fatale* character.

I will rely on my previous experiences with the *liebestod* connection in literature, specifically in the novels of Thomas Mann. I will also be relying on secondary sources, including Death and Dysimetry and Lethal Love by Mieke Bal, which discuss cultural readings of Biblical love stories. Women, Seduction, and Betrayal in Biblical Narrative by Alice Bach is an examination of several “wicked” ladies of the Bible. After a close reading of the Biblical love stories in both the New Revised Standard Version and the King James Version, I will compare this information with interpretations and depictions of biblical women throughout history.

Conclusion

St. Tertullian lived from around 155 to 225 CE. He wrote,

Do you not know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the Devil's gateway: You are the unsealer of the forbidden tree: You are the first deserter of the divine law: You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert even the Son of God had to die.

This sentiment can still be seen today in jokes about “dangerous women,” in movies such as “Fatal Attraction,” in political commentaries by the Christian Coalition, and even more unconsciously in the minds of everyday people who think they know what the Bible says.

As our society moves on to a more enlightened age of equality, many may be tempted to throw out the Bible, which, because of misinterpretations, seems to be a sexist manifesto.

In this project, however, I will show that the justification for inequality is not in the words of the Bible, rather it is in the interpretations of the Bible by a sexist society.

Bibliography

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MARISA:

WOULD I FUND THIS? MOST DEFINITELY—CLEAR, COMPELLING, AND WELL ORGANIZED. ARGUABLY, YOU COULD USE A BIT MORE SUBSTANTIATION OF THE BIBLICAL FEMMES FATALES AND THE JUSTIFICATION FOR SEXISM THROUGHOUT HISTORY—EVIDENT IN QUOTES FROM ST. PAUL AND TERTULLIAN, WHICH NEED TO BE BROUGHT MORE CENTRALLY INTO YOUR ARGUMENT. ALSO, THE AUBREY BEARDSLEY CONNECTION SEEMS TO HAVE BEEN REMOVED IN THIS DRAFT, BUT AUBREY SURVIVES IN THE BIBLIOGRAPHY—WHAT HAPPENED THERE? DID YOU DECIDE TO REMOVE THE PAINTINGS/ART/FILM ANGLE? YOU PROMISE THIS IN YOUR SUMMARY, BUT THEN REMAIN MUTE ABOUT THIS

IN YOUR ACTUAL PROJECT DESCRIPTION, WHICH ALSO SEEMS A BIT
PUZZLING.

THESE MISGIVINGS ASIDE, YOUR PROPOSAL READS COMPELINGLY AND
WELL—ESEPCIALY YOUR EXECUTIVE SUMMARY.

GRADE: A-

JANE

Executive Summary

Although the Bible is one of the most influential books in modern history, our knowledge of this book is often second-hand. During the Middle Ages, common people were not allowed to read the Bible first-hand. [Why were they not allowed? If you explain more thoroughly, it will make the statement a little stronger] This oral tradition often ended in the distortion of Biblical stories. Although [Try using even though, just to add some variety in your word usage]some people today have read the Bible first-hand, many in our[on first reference to culture, explain what is “our”, e.g. western culture] culture continue to hear Biblical stories from a priest or teacher. Movies, art, and literature ~~have also~~ retold [retell, use present tense] Biblical stories. In these cultural reenactments, we can trace the transformation of Biblical stories throughout time. Of all of the stories in the Bible, the ones ~~that have been~~ most often retold by film, art, and literature are ~~the~~ scandalous love affairs, such as Samson and Delilah. In these love stories there is a love-death connection, ~~also~~ known as liebestod – forbidden love as seduction to death. Out of the liebestod stories, a femme fatale figure is often remembered as the destructor of man [you may want to introduce the femme fatale before explaining what she is known for, for lay readers who may not be familiar].

Although women have made significant progress in the fight for equality, men have oppressed women in almost every time and culture throughout history.

[This sentence stands out a bit, I see the connection with femme fatale, but it doesn't run together smoothly.] As the most influential book since the death of Christ, the Bible was often used as justification for a patriarchal society. [I think this sentence is really your main idea and should be the first sentence. You could follow by stating how although women have made progression..., the Bible serves as an example] As our society moves on to a more enlightened age of equality, many may be tempted to throw out the Bible, ~~which,~~ [you don't need both] because of certain interpretations, [no comma, use that] seems [to be] a sexist manifesto. In this project, however, I will show that the justification for inequality is not in the words of the Bible; rather it is in the interpretations of the Bible by a sexist society [nice conclusion to the paragraph].

I will first study secondary sources on women in the Bible in order to gain an understanding of the existing literature in the field. I will then conduct a thorough investigation into the discrepancies between cultural depictions of and a close reading of the following Biblical stories: Adam and Eve, Jezebel and Ahab, Salome and Herod, and Samson and Delilah. [This sentence is a bit confusing, you may want to reword] I will find cultural retellings of these stories in art, literature, and film. Then, while reading these Biblical stories in both the New Revised Standard Version and the King James Version, I will be asking this question: Are these stories as sexist as they are remembered to be? [I think it would be better to say answering the question.. or searching for the answer]

I would end your summary with a reason why this research is important, tying in everything you stated through out the summary.

Statement of Need

Although some people today have read the Bible first-hand, many in our culture continue to hear Biblical stories from a priest or teacher. Movies, art, and literature ~~have also~~ retold [\[retell\]](#) Biblical stories. Even when we do read the actual stories of the Bible first-hand, they are often distorted by what we ~~have been~~ [\[use are-avoid passive voice\]](#) taught to see. [\[I like therefore at the beginning of this sentence\]](#) The purpose of this study, ~~therefore~~, is to slow us down in ~~our~~ [\["us" and "our" really aren't needed here, use we when talking about "we-the researches, but its gramatically weak when used otherwise-use the\]](#) reading of Biblical stories in order to find ~~the~~ their true meanings.

A prime example of the problem I am addressing can be found in popular interpretations of Genesis chapter three. Despite the widespread knowledge of this creation myth, a large percentage of the population probably retains a memory of the story that has been tainted by a teacher, ~~by~~ art, ~~by~~ movies, or ~~by~~ literature [\[use research to back this statement\]](#). One of the first documented examples of a sexist misinterpretation of the Adam and Eve story can be found in the Bible itself. Paul wrote, "I permit no woman to teach or to have authority over a man, she is to keep silent. For...Adam was not deceived, but the woman was deceived and became a transgressor..."(1 Timothy 2:12-14, NRSV). In writing this, Paul was retelling a story in a way that suited his purposes. In Genesis chapter three, the serpent tricks Eve into eating fruit from the forbidden tree of knowledge. Eve then gives the fruit to her husband, Adam. If we note that in the

Bible, “know” often means to have sexual intercourse, we can see that eating of the tree of knowledge is a metaphor for sexual love. Therefore, the story of Adam and Eve is the first example of a love-death connection in the Bible. Cultural retellings of this story would tell us that it is not only love, but more specifically Eve, who brought about the death of mankind. In many paintings, for example, Eve plays [\[portrays would be better\]](#) a dominant role in the scene as she reaches for the fruit; meanwhile Adam sleeps innocently away from the tree.

If we take a closer look at Genesis 3, we will see that Eve does not bear sole responsibility for this event, although our memories may tell us that she does. It is Adam, Eve, and the serpent who are punished for the sin. The words of the Bible also tell us that Eve gave the fruit to her husband “who was with her.” We can clearly see that Adam, although silent, was an active member in the fall of man. The potential for sexist misinterpretations of the Bible is [\[are\]](#) nowhere more prevalent than in stories containing a love-death connection, such as Genesis chapter three. These stories are among the most popular and most remembered stories in the Bible. This fact alone,[\[no comma- it is dependent clause\]](#) is very telling about what our society values. The popularity of love-death stories is also significant because cultural retellings of these stories often create a femme fatale character out of the women in these stories.

While many studies have been undertaken on women in the Bible, few have addressed the love-death connection and even fewer still have studied this connection from a purely literary perspective. Other studies have examined the difference between popular conceptions of Biblical stories and the actual words

of the Bible, but have not examined the impact of this discrepancy on the position of women in society. [This is a great paragraph and should be higher up in the statement of need. It really emphasizes what you want to do. I think it should come before the Genesis example.]

The Adam and Eve story is a little lengthy in your statement of need. I think a shorter summary would be better. It somewhat distracts from the overall picture of your research by too narrowly defining that particular example. The paragraphs could use a little re-ordering. Make your strongest statements first, and then follow with examples.

Project Description

[You may want to begin with an overall goal, and then become more specific by stating the objectives.]

My primary objective in this project is to locate Biblical love stories in art, literature, [no comma needed in a series that end with "and"] and film throughout history. My second objective is to determine the message that individuals have remembered about women in Biblical love stories that contain a love-death connection. My final objective is to find [asses, analyze may be better] contradictions between cultural interpretations of Biblical women and the results of a close reading of the same stories.

I will ~~be using~~ [use] a close reading to analyze characters and relationships and to pinpoint the occurrence and significance of the [biblical] love-

death connection in ~~Biblical love stories~~. [no need to say love stories and love connection in the same sentence] For this project I will look [analyze- seems more comprehensive than "look"] at the following stories: Adam and Eve, Samson and Delilah, Jezebel and Ahab, and Salome and Herod. In all of these stories, forbidden love leads to death and the woman ~~has been~~ [is] remembered as a femme fatale character. I will rely on my previous experiences with the liebestod connection in literature, specifically in the novels of Thomas Mann [a further explanation of what the main ideas Mann conveys would make this sentence a little clearer]. I will also be relying on secondary sources, including *Death and Dysimetry* and *Lethal Love* by Mieke Bal, which discuss cultural readings of Biblical love stories. *Women, Seduction, and Betrayal in Biblical Narrative* [titles are italicized] by Alice Bach is an examination of several "wicked" ladies of the Bible. After a close reading of the Biblical love stories in both the New Revised Standard Version and the King James Version, I will compare this information with interpretations and depictions of biblical women throughout history.

Conclusion

St. Tertullian lived from around 155 to 225 CE. He wrote, " Do you not know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the Devil's gateway: You are the unsealer of the forbidden tree: You are the first deserter of the divine law: You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert

even the Son of God had to die.” This sentiment can still be seen today in jokes about “dangerous women,” in movies such as “Fatal Attraction,” in political commentaries by the Christian Coalition, and even more unconsciously in the minds of everyday people who think they know what the Bible says. [The items in this series are not parallel, namely the last one. You should probably site what commentaries from the Christian Coalition you are referring to. The use of a passage that is almost a paragraph in length may not be as effective as one or two lines from the passage.]

As our society moves on to a more enlightened age of equality, many may be tempted to throw out the Bible, which, because of misinterpretations, seems to be a sexist manifesto. [I tried to change this sentence before, I think it's a little awkward] In this project, however, I will show that the justification for inequality is not in the words of the Bible, rather it is in the interpretations of the Bible by a sexist society.

Bibliography

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[you have several sources here, but none are cited in the text. It would strengthen your position by referring to these texts.]

Overall, I thought this paper had good organization, besides what was noted. You clearly explained what you wanted to do, and how you are going to do it. I would fund your project if I was actually making that decision. There were some grammatical errors, which I noted and some structural problems, but nothing that dramatically inhibited the flow of the paper. Some of the suggestions I made may be more stylistic than anything else.

Grade- B+

Executive Summary

Although the Bible is one of the most influential books in modern history, our knowledge of this book is often second-hand. During the Middle Ages, common people were not allowed to read the Bible first-hand (So they depended on priests to interpret the Bible? You need a transition sentence to qualify your next statement about an “oral tradition”). This oral tradition often ended in the distortion of Biblical stories.

WhileAlthough (repetitive) some people today have read the Bible first-hand, many in our culture continue to hear Biblical stories from a priest or teacher. Movies, art, and literature have also retold Biblical stories. In these cultural reenactments, we can trace the transformation of Biblical stories throughout time. Of all of the stories in the Bible, those the ones that have been most often retold by film, art, and literature are the scandalous love affairs, such as Samson and Delilah. In these love stories there is a love-death

connection, also known as liebestod – forbidden love as seduction to death. Out of the liebestod stories, a femme fatale figure is often remembered as the destructor of man.

Although women have made Despite the significant progress women have made (repetitive of “although) in the fight for equality, men have oppressed women in almost every time and culture throughout history. As the most influential book since the death of Christ, the Bible was often used as justification for a patriarchal society (interesting!!).

As our society moves on to a more enlightened age of equality, many may be tempted to throw out the Bible, which, because of certain interpretations, seems to be a sexist manifesto. In this project, however (unnecessary), I will show that the justification for inequality is not in the words of the Bible; rather it is in the interpretations of the Bible by a sexist society.(Good!) I will first study secondary sources on women in the Bible in order to gain an

understanding of the existing literature in the field. I will then conduct a thorough investigation into the discrepancies between cultural depictions of and a close reading of (awkward construction; “Through the technique of close reading, I will investigate the discrepancies between the cultural depictions of...”) the following Biblical stories: Adam and Eve, Jezebel and Ahab, Salome and Herod, and (stet; spacing my fault)

Samson and Delilah. I will find cultural retellings of these stories in art, literature, and film. Then, while reading these Biblical stories in both the New Revised Standard Version and the King James Version, I will be asking this question: Are these stories as sexist as they are remembered to be?

You explain your topic very well. The summary is a clear and concise sketch of the proposal. In the last paragraph, maybe you could simply move the idea of a “close reading” to the last sentence in which you specifically discuss reading the versions of the Bible. It would get rid of the awkward construction in the second sentence but I also suggested a rewording of that sentence above. Otherwise, the summary is well-organized and interesting.

Statement of Need

Although some people today have read the Bible first-hand, many in our culture continue to hear Biblical stories from a priest or teacher. Movies, art, and literature have

also retold Biblical stories. Even when we do read the actual stories of the Bible first-hand,

they are often distorted by what we have been taught to see. (Good!) The purpose of this study, therefore, is to slow us down in our reading of Biblical stories in order to find their true meanings. A prime example of the problem I am addressing can be found in popular interpretations of Genesis chapter three. Despite the widespread knowledge of this creation myth, a large percentage of the population probably retains a memory of the story that has been tainted by a teacher, by art, by movies, or by literature. One of the first documented examples of a sexist misinterpretation of the Adam and Eve story can be found in the Bible itself. Paul wrote, "I permit no woman to teach or to have authority over a man, she is to keep silent. For...Adam was not deceived, but the woman was deceived and became a transgressor..." (1 Timothy 2:12-14, NRSV). In writing this, Paul was retelling a story in a way that suited his purposes. (Very interesting observation.)

In Genesis chapter three, the serpent tricks Eve into eating fruit from the forbidden tree of knowledge. Eve then gives the fruit to her husband, Adam. If we note that in the Bible, "know" often means to have sexual intercourse, we can see that eating of the tree of knowledge is a metaphor for sexual love. (Good explanation) Therefore, the story of Adam and (stet; spacing my fault)

Eve is the first example of a love-death connection in the Bible. Cultural retellings of this story would tell us (reword) that it is not only love, but more specifically Eve, who brought about the death of mankind. (I don't understand how it brought about the "death of mankind." Weren't they simply cast out of Eden? "Fall of mankind" instead? Also, "sexual knowledge" seems more appropriate here than "love." In many paintings, for example, Eve plays a dominant role in the scene as she reaches for the fruit; meanwhile Adam sleeps innocently away from the tree.

If we take a closer look at Genesis 3, we will see that Eve does not bear sole responsibility for this event, although our memories ("memories" makes it seem like we were there when it happened but this is only a story) may tell us that she does. It is Adam, Eve, and the serpent who are punished for the sin. The words of the Bible also tell us that Eve gave the fruit to her husband "who was with her." We can clearly see that Adam, although silent, was an active member in the fall of man.

The potential for sexist misinterpretations of the Bible is nowhere more prevalent than in stories containing a love-death connection, such as Genesis chapter three. These stories are among the most popular and most remembered stories in the Bible. This fact alone, is very telling about what our society values. The popularity of love-death stories is also significant because cultural retellings of these stories often create a femme fatale character out of the women. in these stories.

While many studies have been undertaken on regarding women in the Bible, few have addressed the love-death connection and even fewer still have studied this connection from a purely literary perspective. Other studies have examined the difference between popular conceptions of Biblical stories and the actual words of the Bible, but have not examined the impact of this discrepancy on the position of women in society.

So why is this particular study important? This section is well-written but you stop at the

crux of your argument. You do a good job of explaining how these stories have been misinterpreted but you leave me wondering why this is an important issue altogether. Expand on the idea you laid out in the 2nd paragraph of the “Executive Summary” in which you discuss how the Bible has been used as a justification for a patriarchal society. Qualify that statement in your “Statement of Need.”

Project Description

My primary objective in this project is to locate Biblical love stories in art, literature, and film throughout history. My second objective is to determine the message that individuals (**who? more specific**) have remembered about women in Biblical love

stories that contain a love-death connection. My final objective is to find contradictions between cultural interpretations of Biblical women and the results of a close reading of the same stories. (**Good summary statement**)

I will be using a close reading to analyze characters and relationships and to pinpoint the occurrence and significance of the love-death connection in Biblical love stories. (**What about the language used to tell these stories?**) For this project I will look at the following stories: Adam and Eve, Samson and Delilah, Jezebel and Ahab, and Salome and Herod. In all of these stories, forbidden love leads to death and the woman has been remembered as a femme fatale character.

I will rely on my previous experiences with the love-death connection in literature, specifically in the novels of Thomas Mann. I will also be relying on secondary sources, including *Death and Dissymmetry* and *Lethal Love* by Mieke Bal, which discuss cultural readings of Biblical love stories. *Women, Seduction, and Betrayal in Biblical Narrative* by Alice Bach is an examination of several “wicked” ladies of the Bible. After a close reading of the Biblical love stories in both the New Revised Standard Version and the King James Version, I will compare this information with interpretations and depictions of Biblical women throughout history.

Good “Project Description.” I only wonder if an examination of the language used to tell the stories would be useful to your research. Just a suggestion. Also, in the last paragraph, use a more specific action verb than “rely” to add confidence to your statement. Finally, in other sections you mentioned examining art pieces and film but you don’t refer to them here, which is where they definitely need to be mentioned as part of your methods/materials.

Conclusion

St. Tertullian lived from around 155 to 225 CE. He wrote,

Do you not know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the Devil's gateway: You are the unsealer of the forbidden tree: You are the first deserter of the divine law: You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert even the Son of God had to die.

This sentiment can still be seen today in jokes about “dangerous women,” in movies such as “Fatal Attraction,” in political commentaries by the Christian Coalition, and even more unconsciously in the minds of everyday people who think they know what the Bible says.

As our society moves on to a more enlightened age of equality, many may be tempted to throw out the Bible, which, because of misinterpretations, seems to be a sexist manifesto. In this project, however, I will show that the justification for inequality is not in the words of the Bible, rather it is in the interpretations of the Bible by a sexist society.

Your proposal is clear and well-written. I found no grammatical errors and only a few stylistic problems. The weakest section is the "Statement of Need" but you only need to expand on an idea you already laid out in the "Executive Summary" with a few sentences in the "SofN." I am impressed by the quality of the organization and how well you have thought out your topic. You presented the information very well. I would definitely fund this research.

A

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