ABSTRACTS

The Invention of Hebrew Modernism:
Reading Y.H. Brenner's *In Winter*

Michael Gluzman

This article offers an 'economic' reading of Y.H. Brenner's *In Winter* and interprets it as a revolutionary modernist text. By describing Brenner's articulations of the socio-psychological divide, the author suggests that Brenner's changing perception of poverty is a hermeneutical key for understanding his literary work in the early 20th century. Material poverty permeates Brenner's early collection of short stories *Out of a Gloomy Valley* (1900), which seems to underscore the social and material basis of Jewish suffering. But in 1903, when *In Winter* was published, Brenner's view of poverty's significance had changed. Poverty becomes not only a material reality, but a tenet of the textual fabric itself, signifying the disheveled style of Feuerman's writing. Moreover, as *In Winter* approaches its conclusion, poverty gains yet another meaning as a key psychological concept that transcends its social foundation, elucidating the empty, inexplicable void Feuerman experiences. The figuration of poverty sheds light on Brenner's gradual modification of the socio-psychological binary in *In Winter*, thereby distancing the first-person narrator from the Hebrew writer's role as a 'watchman unto the house of Israel'.

Uri Zvi Greenberg's Brenner:
Thrownness, Orphanhood and 'Mission-oriented' Literature

Avi-ram Tzoreff

Uri Zvi Greenberg depicted the Zionist author Yosef Haim Brenner as the archetype of a literary model that he termed 'Mission-oriented Literature', especially in

his writings that were published through the years 1925-1928. The model was described by Greenberg as a literary attempt to express the pain that derived from the gap between reality and the ideals that literature aspired to fulfill. This article examines Greenberg and Brenner's poetic and theological-political perspectives, their understanding of the term 'literature' and the existential place that thrownness holds in their writing. While Brenner expressed thrownness as standing in front of an unanswered question and the meaninglessness of life, Greenberg saw it in terms of orphanhood which, in the Jewish context, was reflected in the absence of a homeland and divine indifference, and, as such, in the often violent struggle involved in gaining a homeland. Greenberg identified Jewish and Christian theological symbolism as raw material in his literary expressions of thrownness as orphanhood.

The Political 'Love-affairs' of *Yedioth Ahronoth* and *Ma'ariv* in the First Decade of the State of Israel

Amos Blobstein-Nevo, Yehiel Limor

This article looks at a little known phenomenon: the relationship between Israel's political parties and the two leading, privately-owned evening newspapers, *Ma'ariv* and *Yedioth Ahronoth*. Both were ready to forgo their independence, at least to some degree, and cooperate with the parties and government to gain exclusive information and economic benefits.

Based on archival documentation, most of it appearing in research literature for the first time, the article illustrates this phenomenon through four deals: *Yedioth Ahronoth* with the leftist party Mapam; *Yedioth* with Mapai (Labor); *Ma'ariv* with Mapai; and *Ma'ariv* with the Progressive Party.

The findings show that the seeds of the capital-government-press relationship, which in recent years has led to wide media coverage of police investigations, were sown shortly after the establishment of the state. The authors conclude that the distinction between a party-oriented press and an independent one, which is common in Israeli media studies, is an elusive, volatile phenomenon.

David Ben-Gurion and Yitzhak Ben-Zvi:
A Comparative Study of Leadership Styles

Aviva Halamish

David Ben-Gurion and Yitzhak Ben-Zvi first met Palestine in 1907, in the first stages of their joint political activity. Ben-Zvi was commonly recognized as the senior of the two. Fifty-six years later, when Ben-Zvi passed away, he was the president of Israel, a prestigious but mostly symbolic office, while Ben-Gurion was the undisputed leader of the State of Israel, serving as prime minister and defense minister.

The article presents a comparative survey of the political biography of the two men, and asks when, how and why the change in the leadership hierarchy took place.

The article examines where each of them emerged as a leader – abroad or in Palestine; the nature and power of the institutions that each headed (World Zionist organs or Yishuv institutions); places of residence (Tel Aviv or Jerusalem); areas of interest and activity; and character and personality differences. The article concludes with a discussion on historiography and commemoration.

The lives of the two leaders are viewed against the background of events in the Yishuv. The author claims that some of the insights and definitions derived from the analysis are relevant for other phenomena in the Yishuv and the fledgling state, particularly the modes of leadership that emerged in the first half of the twentieth century.

Professional Identity in the Oral History of Moroccan-born
Women Social Workers from Beer Sheva

Yael Zilberman

This article examines the professional narratives of two women of a group that has received little scholarly attention, namely, educated women who immigrated to Israel from Morocco in the 1950s and who were employed as social workers in the southern city of Beer Sheva in its first decades. The narratives reveal that their background and knowledge of Moroccan and French contributed much to their professional success. Both women began working in welfare before acquiring professional training thus gaining experience in the profession on the job. Eventually they founded a number of welfare institutions in Beer Sheva and throughout the south.

The author analyzes two sub-genres (dialogues of confrontation and stories of work incidents) that appear frequently in the women's oral-history and shows how they added to self-justification and glorification of their careers and outlooks. In retrospect, the values that they stressed in their stories can be seen as the roots of today's feminist approaches to the social work profession, approaches that challenge earlier concepts of objectivity and distance between social workers and the communities they work with. The stories of conflict and work-incidents reflect the women's empathy and acceptance of the people they served and rebuff the distinction between the private individual and the professional social worker.

Jewish-Arab Relations in the Rural Area of Rosh Pina and Ja'una, 1918-1948

Uri Biran, Assaf Selzer

The subject of this article is the relations between two villages in the Eastern Upper Galilee: the Arab village Ja'una and the Jewish settlement Rosh Pina.

Previous studies have focused primarily on mixed (Arab-Jewish) cities during the British Mandate, yet very little has been written on relations between Arab villages and Jewish settlements (moshavot, moshavim and kibbutzim). The article discusses agriculture as the key area of cooperation between the two villages and looks at other areas, such as education, customs, and festivities sharing. Also treated are the impact of British rule and Jewish and Arab national politics on the two villages, and how they ultimately affected the communities' security issues.

The authors draw the conclusion that the seventy years of relations and common interests between the villages delayed separation and duality in daily life. Mutual dependency and the realization that violence would ultimately prove disastrous to both sides found expression during times of security tension as well as in the fateful year of 1948.

The Historical Narrative of the Israeli Right-wing in Children and Youth Literature, 1965-1980

Rima Shikhmanter

Israeli children's and young adults' literature responded to the ideological and political transformations in Israel in the 1950s and 1960s. The article focuses on the shift in historical fiction for the young people from the literary margins to the center. Beginning in the mid-1960s, this literature branched onto two paths: the first was led by Uriel Ofek, a key figure in children's literature scene in the 1960s and 1970s, who, although sharing the left movements' views, followed a pedagogical, apolitical agenda. The second was led by people from inside the right-wing establishment, the main figure being Galila Ron-Fedder-Amit who, with the blessing of Israel's first right-wing Prime Minister, Menachem Begin, started churning out books on the prestate's right-wing paramilitary organizations (Etzel and Lechi).

Canaanite and Ancestral Roots in the Dance of Yardena Cohen

Liora Malka Yellin

Yardena Cohen was a leading pioneer in Israeli modern dance. During the 1930s and 1940s she developed original choreography and performance by creating a locally-rooted dance form that integrated body and land as an expression of the emerging national identity. The article traces Cohen's personal narrative as reflected in her writing and the interrelationship between her artistic endeavors and national ideology.

In Cohen's search for a local dance expression, she took the East as her model and turned to the Bible as a source of ancestral traditions in the spirit of the country's youth. Artistically, the younger generation identified with Canaanite art, co-opting it through the lens of their national ethos and embodied practices of realizing the natural bond with land. Cohen sprang from this generation, and while her work aimed to create new forms of locally-rooted bodily practices, the author claims that she designed her dances in a Canaanite style.

Exploring Digital Heritage: Designing Local Archives in the 'Israel Revealed' Project

Ronit Hemyan ,Tamar Yogev

The democratization of heritage through digital access is a well-documented aspiration. Its goal is to facilitate greater public participation and access to heritage collections. This paper presents the results of ethnographic research that explored the initiative for documentation and digitization of family photo albums. The project, entitled 'Israel Revealed to the Eye', is under the auspices of the Yad Ben-Zvi Institute. Its purpose is to record and scan visual representations in order to create a depository of family photo albums. The work is carried out by dedicated volunteers.

The article explores to what extent the project allowed the local communities to take part in the decision-making behind the meaning of heritage and the content of the digitization. The argument is made that the communities' participation in the decisions that shaped the archive, and its values and visual representations, was channeled to a predefined framework in the national heritage discourse.

The authors pose a theoretical framework based on heritage studies and actor-network theory to unpack the digital heritage archive and examine the interaction between the people involved and the technologies and methods employed.