

ABSTRACT

Sanctifying the Land and Negating the State – Religion and Politics in the Testimony of J.L. Magnes before the Anglo-American Committee of Inquiry.

David Barak-Gorodetsky

The Anglo American Committee of Inquiry, convened in 1946, was tasked with proposing a solution for the Displaced Persons in Europe and the rapidly deteriorating political situation in Palestine. The long list of witnesses who testified before the committee presented a cross-section of the worldviews that shaped the Jewish-Arab conflict from its inception. Such was the case in the testimony of Martin Buber and Judah Leib Magnes on behalf of “Ihud”, which epitomized the cause of moralistic-prophetic Zionism in promoting a bi-national solution for Palestine.

In this paper I explore whether the political standpoint of Magnes, as presented before the committee, was actually derived from his religious worldview. Furthermore, I suggest that, notwithstanding the geopolitical and pragmatic consideration that shaped the Committee’s outcome, Magnes’ distinct theopolitical worldview and formulas might actually have influenced the final report of the committee.

Our Hirbeh Representations of Arab Ruins in the Israeli Culture

Daphna Levine

This paper presents a critical history of the perception of Arab ruins in poetry, literature, and art in Israel, and to propose an alternate perception through two contemporary Arab-Israeli art works dealing with the image of the Arab ruins – one by Dor Guez (an artist of mixed Jewish-Palestinian origin), and the other by Hanna Farah Kufr Birim (an artist, builder, and architect of Palestinian origin). This paper aims to show that representation of the Hirbeh in Israeli culture tends mostly towards Orientalism and Romanticism, thus creating and presenting it to satisfy political, national, and economic interests. In contrast, the works of Dor Guez and Hanna Farah Kufr Birim make use of the ruins to critically emphasize the political aspect of the representation.

The Effect of the Major Immigration Waves on Beauty Pageants in Israel

Hadas Lachman

The article deals with the effect of three major immigration waves on Israeli beauty pageants during the years they took place. Beauty pageants reflect much of the society in which they occur, its characteristics and values. Immigration in Israel had a major effect in shaping the Israeli state and its society, then and now. This article examines how and why these events affected and were expressed in beauty pageants in Israel.

The article examines three major immigration waves, the number of immigrants, and their composition: the immigration wave between 1948 and 1956, the one in the 1960s, and the immigration wave from the former Soviet Union in the 1990s. Relevant issues of *LaIsha*, a popular Israeli women's magazine that covered the beauty pageants, its contestants, and the winners, were analyzed to understand the effect of this immigration on the pageants.

The analysis found that although immigration was represented in the pageants via the contestants, this was true mainly for European immigration. Immigrants from Arabic countries had very little representation and there were few contestants from these countries in the 1950s and '60s, for diverse reasons: the immigrants resided in geographically peripheral areas and *LaIsha*, which contained information relating to the pageants, was not readily available; the traditional character of the immigrants conflicted with the pageant values; the negative image of the immigrants in the eyes of the resident population and the dominant hegemony in Israel's early years that promoted a European perception of beauty.

The analysis of beauty pageants in the 1990s shows that immigrants from the former Soviet Union were well-represented in the pageant winners and that ethnic representation had diversified as well. During these years contestants came from various cities and towns in Israel, including from peripheral areas. Furthermore, women from eastern communities, the daughters and granddaughters of the immigrants from Arabic countries in the 1950s and '60s, were better represented. This change is a possible reflection of changes in Israeli society and changes within the Jewish communities of eastern origin.

'Food, Honor, and Love' – Changes in the culture of food following the Ethiopian immigration to Israel

Maia Koiller

Changes in the culture of food following the Ethiopian immigration to Israel reveal different aspects of family and community life of Ethiopian Jews along the historical timeline.

Ethiopian Jews, "Beta Israel", lived as a minority ethnic and religious group with special and unique features, among other neighbor groups. Nowadays, Ethiopian Jews evoke great interest in the Jewish world and Israel, as well as in literature research dealing with this subject, due to the importance of the cultural insights that arise on group life in Ethiopia and Israel's new cultural context.

In this article, I propose an additional point of view that combines historical with anthropological aspects of this subject.

Food culture containing norms, values, tastes, and odors, such as food sources and work division around cooking, may highlight issues related to gender and femininity, and teach us about the way of life in the village and the social rules and religious meanings that have been associated with the food culture of Ethiopian Jewry. Besides, the story of immigration and absorption of Ethiopian Jews to Israel, and the Beta Israel in particular, reveals processes and transformations related to food culture. Therefore, this article may reflect the “culinary negotiations” taking place in the Ethiopian Jewish community generations in Israel, between the desire to preserve cultural values and patterns from their country of origin, along with the adoption and adaptation of new values and norms of society, an issue that may affect social, cultural, and gender consequences.

The state’s interest in recognizing the right of conscientious objection – the Israeli case

Itai Reggev

This article discusses the issue of conscientious objectors and the way the state deals with this phenomenon. As a rule, the state sanctifies the principle of rule of law, and seeks to punish violators of the law. When it comes to conscientious objectors, and when it comes to violation of the law in relation to national security matters, it can be expected that the state will punish the violators even more strongly. In practice, however, it appears that the state attitude reveals a certain ambivalence to the situation in which people who are seemingly positive and conscientious citizens perform a negative action – i.e., alleged violations of the law. As I will show, I believe that one can find state interests, other than punishment of those who violate the law, bring the state to a situation where it avoids bringing justice to conscientious objectors, and I hope to point out some of them. Briefly, I will note only that the practical arrangements formulated achieve other social purposes (e.g., ‘industrial peace’), and therefore the answer must be sought within a broad systemic point of view, with due considerations of governance and government, and not only a limited legal prism.