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Young Israeli Russian-Speakers: Harbingers of Ethnic Protest

Anna Prashizky and Larissa Remennick

The article examines the emerging signs of a social protest movement among the so-called '1.5 Generation' of Russian-speakers, Israeli citizens who immigrated as older children or adolescents and came of age in the country, and focuses on the generational, gender, class and ethnic aspects of the Russian protest.

The authors analyze their ethnographic fieldwork in various organizations that the young immigrants established in the last decade, especially the Tel Aviv based 'Fishka' association and the internet-based '1.5 Generation' group by employing theories on cultural activism, immigrant/minority protest activities, and the ethnic protest of Israel's North Africa immigrants.

Also under discussion are some of the '1.5 Generations' cultural events such as Russian-Hebrew poetry reading, song festivals, and so forth.

Debate in the Knesset on an Amendment Proposal to the Income Tax Ordinance, 1949

Naama Teitlbaum-Karrie

In 1949 an amendment to the tax law was published and a special reference was made to women and their status in order to calculate a family unit's income tax. It was an important amendment, not because of the financial and legal implications for women, but because of the legislative process that had created it. The issue revolved around women's status in Israeli society. Should women be considered a separate factor in tax calculation or merely an appendix of their partner?

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The Knesset debate was over essential social and gender issues. The female Knesset members who objected to the proposal placed the issue of women's image on the agenda of the fledgling state. Their reservations over the law on women's taxation status reflected their view of women as active participants in all areas of nation building. Women's partnership in income tax payment was not to be considered an annoyance, but rather a civil duty that strengthened the nation. Women demanded an equal role in sharing the burden and recognition as having national duties as well as national liberties. This claim had been voiced by female pioneers since the Second Aliya, a claim for equal duties as well as rights.

Poetry in the Aftermath of the Gaza Strip Disengagement

Tamar Wolf-Monzon

This article investigates a corpus of poems written in response to the 2005 Disengagement Plan from the time of its public announcement to its actual execution that entailed the destruction of settlements in Gush Katif (Gaza) and Northern Samaria and the evacuation of their residents. The works of several poets are discussed, most of whom were linked to the *Mashiv Haruach* journal and its cultural-sociological milieu. The author looks at the evacuees' poetry collection 'On the Disengagement'; the album *Orange Dawn*; Eliaz Cohen's anthology *Invitation to Cry: Six Poems about the Disengagement*; the poetic cycle 'Ten Journeys' by Sivan Har-Shefi; poems by Nahum Pachnik and Elhanan Nir; and the Land of Israel prayer book *Tzir Kissufim*.

The article seeks an answer to the question: Were these poems, written under particular political circumstances, intended to motivate political action, and if so, what was the nature and degree of effectiveness of the action? The author examines the political actualization of these poems according to three types of readers: those who opposed the disengagement, those who were indifferent to it, and those who supported it.

Heterophonies: Musical Textures and Historiographies in Israeli Art Music

Assaf Shelleg

This article situates early Israeli art music against historiographical canonizations of exoticist paradigms and euphonic formulations that complemented the Zionist allegory. Using the textural notion of heterophony, namely, the simultaneous unfolding of variants of a given melodic line, the author traces the heterophony of compositional attitudes that upended nationalist paradigms. In the process, two types of linearity resulted: the linearity of a nationalist historiography that duplicated Zionist redemptive narratives and rhetorical negations of diasporic Jewish cultures; and linear musical syntaxes that sought to break away from Eurocentric formulations that confirmed and preserved Zionism's socioethnic hierarchy. Gradually, what began as experiments in monophonies developed into melodic planes that incorporated non-Western Jewish musical imports and in turn rendered exoticization inoperative. Combining cultural-historical and historiographical accounts, the author suggests that composers' turn to the properties of non-Western Jewish musical traditions gave rise to an undisciplined and non-differential network of aesthetic approaches (ranging from compositional narratives caught in the nationalist discourse to aesthetic precursors anticipating the muting of the national soundboard) that were absorbed in elastic historiographical textures capable of containing such simultaneities.

The National Rhetoric of the Israel Museum: Between Zionism and Israeliness

Hilda Nissimi

As major symbols of national sovereignty, museums are instrumental in molding national consciousness. This paper looks at the permanent exhibitions in the Israel Museum after the 2010 renovation as expressions of the national narrative. The different wings in the museum display various versions of the Zionist narrative. The Shrine of the Book and the scale model of Jerusalem during the Late Second Temple transform the museum into a secular temple of Jewish national identity.

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The archaeological wing presents the Land of Israel as the origin and national home of the Jewish people. The Jewish culture wing reflects Israel's civil religion and Zionism's 'Negation of the Exile' ideology, albeit in a tempered version. The Israeli modern art wing portrays the state as the final destination of Jewish history, while embracing a universal worldview. Although the Arab-Palestinian minority is excluded from the museum narrative, the Israeli art wing exhibits a number of Palestinian artists and works that criticize post-1967 Israel. In short, the museum challenges the Zionist concept of Israeli national identity by displaying a territorial view of nationhood and a nationalism that strives towards universalism.

Renovations in a Five-Story Building: Three Different Readings of Leah Goldberg's 'A Flat for Rent'

Yael Darr

This article examines Leah Goldberg's story *A Flat for Rent* as a case study in the rapid transformation of canonical children's literature when Israel went from nation in the making to a stable national culture. Goldberg's work was printed three times, each in a different version: during the 1948 War of Independence it appeared in Mapam's children's weekly, *Mishmar LiYeladim* with illustrations by Ruth Schloss; it was reprinted in 1959, also with Hyman's illustrations, as part of *Sifriyat Poalim's* series of children's booklets; and in 1970, after Goldberg's demise, it came out in hardcover with the illustrations by the painter and caricaturist Shmuel Katz. The last version was quickly declared a children's classic in Israel, and as such has remained unaltered.

The principal differences between the three versions – the publishing contexts and visual designs – raise questions about how the readership was perceived during Israel's transformation from a nation in the making to a stabilized national culture.

The JNF and Israel Land Authority's Attitude Towards Leasing JNF Land to Non-Jews: Practical Implementation

Yossi Katz

The Jewish National Fund's (JNF) 'Articles of Association' of 1907 state that Zionist owned lands should not be leased to non-Jews. However, when Israel attained statehood the JNF amended its discriminatory regulations. The difference between the historical and amended regulations illustrate the JNF's effort to find a creative solution to maintain its former policy with a few exceptions. In 1961 it signed a treaty with the Israel Land Administration (ILA) that allowed the state to manage JNF lands through the ILA.

As a state body, the ILA could not administer JNF lands in a discriminatory way therefore it adopted a policy of land exchange whenever it allocated JNF lands. But the ILA ceased this procedure at the turn of the millennium. This was a decision that should be seen in the spirit of the times when transparency and individual rights take precedence over other values, which is why the ILA was frequently criticized. Its officials claimed that land exchange and discrimination against non-Jews could be concealed. They preferred individual rights and transparency, and were aware that the fundamental question of non-Jews' rights on JNF lands would be referred to the High Court of Justice. Indeed, because of the ILA's policy change, in 2004 the Court ruled that the method of State-JNF land exchange was a temporary solution. Thus a fundamental arrangement still awaits the Court's decision.

Israel Eldad and the Kastner Assassination

Itzhak Pass

In March 1957 Dr. Israel Kastner was shot in Tel Aviv. The assassination was the climax of a witch hunt by members of the Hungarian Jewish community who accused Kastner of cooperation with the Nazis. The trial against his detractors brought various revelations to light that cast a dark shadow on the conduct of Israel's leadership. the trial was also the highpoint of Jewish terrorism in the country. The terrorist acts carried out by Lehi were inspired by Israel Eldad, the organization's chief ideologue. Eldad advocated the idea of a 'Jewish Kingdom' and refused to see the establishment

of the State of Israel as the achievement of a Jewish goal. In his mouthpiece *Sulam* he preached a radical ideology and criticized the laws of the state.

Galvanized by his call for action, Eldad's followers violated laws and committed acts of terror. The Shin Bet (Israel's security service) planted undercover agents in the group, some of whom turned out to be provocateurs. One of them, who obviously switched sides, was Kastner's assassin. When this became known, it gave rise to a number of conspiracy theories.

A Match that Lit the Six-Day War: The April 7, 1967 Incident

Avichai Cohen

The April 7, 1967 incident was the last border operation initiated by Israel in the decade between the 1956 Sinai War and 1967 Six-Day War. In this article, the author describes the tenuous relations between Israel and Syria's militant Neo-Ba'ath regime with its popular war of independence ideology and the impact of Soviet-American relations on Israeli-Syrian relations.

Background to the April 7 incident:

- Soviet support encouraged the Syrians to stay their course and countered Israeli deterrence, while Washington displayed leniency toward Israel's responses.
- On the one hand, the IDF (Israel Defense Forces) urged Prime Minister Eshkol to face off against Syria and either topple the regime or force it to change its policy; on the other hand, the US and other Western countries were pressing Israel, in camera, to move against Syria, Moscow's main ally in the region.
- Israel was in the throes of an economic recession and Eshkol's popularity was waning.

On April 7, Israeli warplanes attacked Syrian outposts. The operation became a symbol of the IDF's success in its second decade, but strategically the attack was a mistake that brought Israel to the edge of war. Following the incident, Israel's intelligence directorate wrongly assumed that Egypt and the Soviets would avoid direct involvement as in the past. The government and the army were duly informed, and Israel began threatening Syria directly. Damascus interpreted the beating of war drums as preparation for an offensive to bring down the Ba'ath regime.

Thus, the April 7 incident can be seen as one of factors that ignited the Six-Day War two months later, though this had not been Israel's intention.

The Qibya Operation in Israeli Public Memory, 1953-1985

Efrat Zakbach

On the night of October 14-15, 1953, Israeli soldiers, under orders of Ariel Sharon, raided the West Bank villages of Qibya, Nalin, and Shuqaba and blew up about 40 houses in Qibya in retaliation for the murder of a Jewish woman and two children in Israel. The action, in which sixty-nine Jordanian soldiers and civilians were killed, set off a storm of controversy over the raid's moral, operational, and political aspects.

This article discusses the changes in the Israeli discourse on Qibya between 1953 and the mid-1980s. In the wake of the attack, public consensus was overwhelmingly in favor of the raid, at least as the media depicted it. But in 1965 as the political struggle between David Ben-Gurion and Pinchas Lavon intensified, cracks began to appear in the consensus. While the operation still enjoyed general support, an ethical stain of premeditated murder was cast on it. After the 1973 Yom Kippur War and especially during the 1982 Lebanon War, this trend grew stronger. The change in the discourse over Qibya is explained by changes in the public's attitude toward Ariel Sharon and shifts in Israeli values and identity.

