ABSTRACTS

Employment of Palestinians from the Occupied Territories in the Israeli Economy, 1967-1969

Omri Shefer Raviv

The article traces Israel's shaping of its labor policies towards the Palestinians of the Occupied Territories in the aftermath of the Six Day War and shows how these policies were interconnected to issues of national-security, political-economy, and demography. Following the Six Day War, Israel attempted to balance two conflicting goals: stabilizing its new military regime in the Territories and promoting Arab emigration. While the first goal required a reduction of unemployment levels among Palestinians, the second was based on high unemployment rates. One year into Israeli rule in the Territories, Minister of Defense, Moshe Dayan proposed the formation of a new and effective means of control over the Palestinians: admitting them into Israel as workers and developing a relationship of dependency with them. While many in the government supported Dayan's proposal, based mostly on economic considerations, opponents pointed to its inconsistencies with other national interests. The government debate on the subject led to a compromise: Israel would develop the Territories and increase employment opportunities there, while at the same time admitting Palestinian laborers into Israel. The policy was substantially more aligned to the demands of Dayan and his partners than to his opponents in the government. Nonetheless, it included important features suggested by Dayan's opponents: protecting Jewish workers from Arab competition and insuring Israel's demographic interests. The analysis of this process in the Israeli government sheds light on how its system of effective and stable control over the Palestinians was forged.

Keywords: emigration, Gaza Strip, Moshe Dayan, Palestinians, territories, West Bank, work force

Marginal Groups in Israel: Seen but Not All Heard

Yael Yishai

Marginal groups are made up of individuals who are excluded, discriminated, stigmatized and relegated to the fringes of the social and political scene. The article deals with four such groups: Ethiopian Jews, the LGBT community, the disabled and the homeless. Two research questions guide my study: To what extent are these groups afforded parliamentary attention; and what factors generate differential attention. The three factors I consider in this regard are: resources available for mobilization; political opportunities in terms of parliamentary representation; and framing, vis-à-vis proximity to core values. The disabled attract the greatest amount of legislative attention, owing to the multiple resources at their disposal, *Knesset* representation and framing structured to be congruent with universal justice and contribution to national security. Next in line is the Ethiopian community which has *Knesset* representation but lacks organizational resources. They attract attention due to their high rank on the scale of national values – ingathering the exiles. The LGBT group possesses abundant resources, has secured some representation, but their framing is challenged by core values imbued with religious-national themes. The homeless attract hardly any attention due to a lack of the three factors. A combination of all three seems necessary to attracts the attention of the *Knesset*.

Keywords: marginal groups, opportunities, parliamentary agenda, resources

The Mediating Leadership of Rabbi Azizi Di'i in Hatzor, 1951-1965

Simcha Gweta-Bukobza

The historiography of immigrant towns in the early days of the State of Israel did little to address the question of local leadership – especially the role of religious-local leadership vis-à-vis the absorption of immigrants. The article focuses on Rabbi Di'i, a religious leader in the development town of Hatzor, who immigrated to Israel from Djerba, and became a founding father of the community there.

Based on a wealth of sources, I shall examine the role of Rabbi Di'i as a mediator between the residents – immigrants mainly from Islamic countries, sent to the northern periphery – and the absorption authorities.

My findings highlight the important roles played by religious leadership in the process of social and political constructionism as well as the inhabitants' active participation and drive in shaping community services in accordance with their religious identity. Unlike more mainstream research on development towns with a focus on 'top-down' structuring, the present study identifies a complex and interesting socio-political axis between the establishment and the 'bottom-up' influence of the local leader and the community.

Keywords: center, Hapoel Hamizrachi, Hatzor Haglilit, immigration, Mapai, migration, periphery, Rabbi Azizi Di'i, religious continuum, religious leadership

The Image of Immigrants from Islamic Countries in the Stories of Eliezer Smoli

David Guedj

The article analyzes short stories by Eliezer Smoli (1901-1985), a recipient of the Israel Prize for children's literature. The works discussed here, dating from the early years of the state to the 1980s, feature immigrants from Islamic countries as their main protagonists. After my initial review of the ways in which *Mizrahim* are depicted in historical and literary studies, I delineate my own methodology for exploring their characterization both as individuals and as a group. Smoli's portrayal of immigrants from Islamic countries is complex and largely free of the negative stereotypes that prevailed during the early decades of the state. In his stories, *Mizrahim* are featured as Zionist pioneers with a culture of their own. Smoli portrays their family life and the Jewish cultural capital they brought to Israel in a positive light, conveying their perspective to his young readership while exposing the failure of the establishment to assimilate them. The article contributes to the scholarship of image and representation in general, and in particular, and to study of the depiction of immigrants from Islamic countries in Israeli children's literature.

Keywords: children's literature, Eliezer Smoli, images, Jews from Islamic countries, literature, representations

Ethnicity and Literature in the Work of Orly Castel-Bloom

Smadar Shiffman

The article explores the writing of Orly-Castel Bloom and the question of ethnicity in Israeli society. Castel-Bloom unravels the tangle of identity in class and inter-ethnic relations and reveals the blindness of the privileged ruling class in dealing with those who are disadvantaged on a symbolic as well as economic level. By putting into play the Israeli financial system and positioning its subjects in society, Castel-Bloom breaks up well-established dichotomies of identity without denying their repression. In her dealings with this as with other key issues she consistently debunks the existence of social stratification. Not only does she lay bare the myth of ethnic dominance, she does it by means of an absurd mock-definition of social privilege which shows it for what it is, a complete fiction.

Institutionalization of the High School Diploma in *Eretz Israel*, 1928-1935

Kfir Gold

Matriculation exams and high school diplomas have been matters of public interest since the early 20th century. The process of issuing such diplomas in Mandatory Palestine began in 1928 and culminated in 1934 with their official recognition by the Hebrew University. The interplay between the Hebrew Academy and the educational system of the Jewish community under British rule reflects the difficulties of conceptual training wherever internal conflict and struggles between power centers prevail. The article discusses the Hebrew University's recognition of the high school diploma and examines the first three mainstream high schools in Israel to provide a

'Hebrew' secondary education: the Herzliya Gymnasium in Tel Aviv-Jaffa (founded in 1905); the Hebrew Gymnasium (Rehavia) founded in Jerusalem (1909); and the Hebrew Reali School in Haifa (1913). I describe here the relationship between the directorship of the schools and that of the Hebrew University. The High School Supervisory Committee differentiated between vocational education, deemed incompatible with university studies and theoretical education indicative of broader more general knowledge which enables students to enroll in higher education in Israel and abroad. In the space of a single decade the uniform standards established for issuing high school diplomas doubled the number of graduates.

Keywords: administration of education, *Eretz Israel*, The Hebrew Gymnasium in Jerusalem, The Hebrew University, Herzliya Gymnasium in Tel Aviv, high school diploma, higher education, institutionalization of certificates, matriculation exams, The Reali School in Haifa

From the Green Line to the Green Golan:
Ideological Education as a Political Tool

Anat Kidron

The article examines the changes implemented by the Golan Heights regional education system to shape 'place awareness' among the children of the area. The strategy was adopted in turn by the leaders of the region in order to change the standing of the Golan Heights in Israeli society at a time of political uncertainty when Israel's possible withdrawal from the Golan was being considered with the partial support of the residents themselves and the Israeli public at large.

The educational system thus faced a conflict: should it stress the uniqueness of the Golan or its status as a 'normal' sector of the state? Internally, the educational system aimed at establishing a hegemonic policy that would oppose the evacuation of the Golan Heights in the event of political negotiations. But was such a political stance appropriate? A decision was reached to sidestep direct discussion of the issue through ideological education that would change the branding of the Heights from 'Green Line' to 'Green Golan.' A new curriculum would be introduced, highlighting global and glocal messages of ecology, sustainability, and quality of life, while disregarding the complexities of the region and its political realities. It would also

create a new 'regional language' in order to generate a sense of belonging and prevent possible divisions between the various communities of the region.

The Fear from Judaism in Israeli Culture

Gideon Katz

The article deals with the deep sense of anxiety expressed by many secular Israelis that Judaism is liable to efface their identity. This anxiety is an inherent element of Israeli secularism – entailing manifold constructs of Judaism and secularism, an awareness of their strengths and weaknesses and peculiarities. To better understand this, I shall explore writings by various Israeli intellectuals (dystopias, essays and critical commentaries) and their efforts to convey the phenomenology of their experience as such. One aspect of the anxiety which I shall examine is the psychological representation of Judaism as a volcanic force deep within the collective unconscious which has threatened the seemingly stable secular identity of Israeli Jews. Such imagery appeared in Gershom Scholem's famous letter to Franz Rosenzweig about the new Hebrew and continued to evolve in various ways over the century. This is discussed in Section II of the article. The final section deals with the role of psychological symbolism, the impetus behind its use, and what I see as a remedy for the persistent anxiety described here.

Localism and Exoticism in the Music
of Shalom Hanoch, 1968-1976

Arnon Palty, Ari Katorza

The present article explores the first eight years of Shalom Hanoch's career, the impact of 60's rock music and culture on his songs, and his melodic and harmonic sensibilities: from his earliest work with Arik Einstein on the children's album

Mazal Gedi (1968), his contributions to the vocal group 'haShlosharim' (1969), to his later collaborations with Einstein on *Shablul* (1970) and *Plastelina* (1971), the first and only album recorded by the rock band Tammuz, *Sof Onat haTapuzim* (1976) and the many songs he wrote for other performers at the time. The article focuses on tonal and modal elements in Hanoch's music, and the influence of blues scales, harmonic blurring, inter-scale correlations, cadenzas and so forth. Hanoch's social circles and close affiliation with top Israeli performers, tunesmiths, lyricists and poets of the day helped bolster his reputation, as did his musical settings of poems by Leah Goldberg and Miriam Yalan-Shteklis. Hanoch's music is given a Gestalt analysis here in which the multifaceted aesthetics of the Beautiful, conceived of as exotic in this case, engender a mechanism of conscious preference for completion, continuity and the integration of melody and harmony into a unified whole.

Keywords: anti-culture, Arik Einstein, Blues, exoticism, Israeli rock music, localism, *Mazal Gdi*, musical analysis, neo-modality, *Plastelina*, *Shablul*, Shalom Hanoch, haShlosharim, the 60's

Shulchan Aruch for Children by AZAR (A. Z. Rabinovitz)

Yeruham Aviad Goldman

The article discusses a children's *Shulchan Aruch*, one of three Halakhic works especially for the young, compiled during the Hebrew language revival by Alexander Ziskind Rabinovitz (AZAR), and printed in Vilna, 1910-1911. The *Shulchan Aruch* for Children is revolutionary in its linguistic adaptation and simplification of Halakhic language to better suit a young readership.

My argument here is that Rabinovitz's choice of texts and his humanistic-socialist interpretations were intended to appeal to a new generation and thereby bridge the worlds of Halakha and Zionism.

Keywords: *Aggada*, AZAR (A. Z. Rabinovitz), H. N. Bialik, Y. H. Brenner, education, *Eretz Israel*, Halakha, literature, *Knesset Yisrael*, *Shulchan Aruch*, socialism, Rabbi Kook, Zionism