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The Fantastic in Ya'akov Cahan's Play *David King of Israel*: Psychical Dialectic in the Spirit of Zionism

Ofir Maman

Ya'akov Cahan's play, 'David King of Israel', was one of the main productions of the Bamatenu (Our Stage) children's theater in 1947-1948. It tells the story of Uri's marvelous journey from the diaspora to the fatherland in the quest of a cave where King David sleeps on golden panels with a water-filled vessel at his side, and whenever the water spills into his palms he awakes to save his people. Cahan's drama, based on legends in Jewish tradition and European culture, contains an array of fantastic characters. This article discusses Uri's coming of age and its parallel with the fulfillment of the Zionist dream. In other words, it examines the connection between ideology and fantasy and shows how the play illuminates the manner in which a psychic process is woven into the Zionist worldview. It also looks at the play's age appropriateness for young audiences.

The Substance of Man and the World in the Mystical Union Experience of Rabbi Kook

Elchanan Shilo

The aim of this paper is to describe the mental state during the mystical union experience according to Rabbi Kook's philosophy and compare it to Chabad's. In Hassidism, when man unites with God he annuls himself. By contrast, according to Rabbi Kook, when man unites with God he empowers being and reality. Some scholars have noted Rabbi Kook's innovation but none has attempted to explain its Kabbalistic-philosophical base.

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The first part of the article presents the development of the *tzimzum* (contraction) concept from Lurianic Kabbalah to Chabad and explains how *tzimzum* shaped the mystical union experience. The second part describes Rabbi Kook's philosophical principles, such as the multiple unity concept. The article also discusses the modern existential context that brought Rabbi Kook to devise a new mystical union model that empowers the human self and the world.

Nachman Syrkin's Approach to Jewish Tradition

Eilon Shamir

Although Syrkin's approach to Judaism plays a central role in his philosophy, until now it has been a neglected area of research. Scholars of Zionism have overlooked the developments that took place between the first and second periods of Syrkin's thought (1888 to approximately 1907; 1907 until his death in 1924).

In the first period Syrkin held that nationality had no intrinsic value. Nationalities were important only as a dialectical phase and would eventually be assimilated in the future socialist culture. His approach to Judaism was ambivalent. In the past it played an important role but in the present it was sickly, ugly, and primitive, therefore it had to be replaced by the progressive culture of social Zionism, and at a later stage by universal socialism.

After Syrkin immigrated to the United States in 1907, nationalism became the foundation of his philosophy. Under the influence of Moses Hess, Judaism increasingly served as the key element in his thought, its importance derived from its proto-socialist ethos, that is, the belief in equality, universal brotherhood, and man created in the image of God. Syrkin's socialist interpretation of Judaism inspired him to begin the ambitious project of writing the history of Judaism. This effort strengthened his belief in socialist cooperation in the Land of Israel and drew him closer to tradition. This was not an ordinary religious revival but a prophetic movement that merged old and new, religion and secularism into an integrated organic philosophy.

Arab Minority Leadership in Lod at the Turn of the 21st Century: Macropolitics, Micropolitics, and Political Biographies

Yitzhak Dahan

Ethnically mixed cities are a fascinating arena where interests, political attitudes, and identities are shaped and reshaped. Scholars who analyze such cities in Israel emphasize the macro-systemic structural conditions that exist behind the political identities and strategies of local minority leaders. This research takes a different approach: it integrates macro-systemic and micro-systemic conditions at the neighborhood, family, and local social level and views it as a semi-independent system. The study also introduces the leaders' biographies as a key factor: It examines the construction of the local Arab leaders' (the minority) political orientation in the mixed Arab-Jewish city of Lod. The empirical analysis indicates that the source of the Arab leaders' political orientation is unquestionably their biographies which in turn led to the reorganization and reconstruction of social and political institutions at the local level.

Hashomer Member Eliezer Krol and Jewish-Yemenite Immigrants in Kiryat Shmona, 1949-1950

Amir Goldstein

Eliezer Krol, a member of Kibbutz Kfar Giladi and veteran of the *Hashomer* defense organization, was the state-appointed administrator of the newly established settlement of Kfar Halsa (Kiryat Shmona) in July 1949 whose first residents were mainly immigrants from Yemen. The article's sources, Krol's diary and letters written by the first settlers, describe the complex relationship between Israel's veteran population and the newcomers, that eventually forced Krol to leave the settlement that he labored so hard to establish. The affair shows that Krol and his generation who applied their time and energy to revolutionizing Jewish consciousness lacked the ability to respect and be attuned to the Yemenite immigrants' devotion to their traditional culture and belief in religious redemption. The immigrant group was strong, united, stubborn, and loyal to its cultural agenda. The Yemenite founders of Kiryat Semona refused to cave in to the intense pressure to abandon their own form of Jewish culture.

Dating and Matchmaking in the First and Second *Aliyah* Settlements

Reut Green

This article examines the changes in the way the young generation in the First and Second *Aliyah* settlements met and wooed their spouses. Many young people in the settlements chose their future partners according to modern criteria, such as love and romance, which reflected the values developing in Eretz Israel and were of great importance to them.

The changes were due to several factors, such as the gender integrated society that the youth grew up in. Boys and girls studied, played, and worked together. Thus the need for a matchmaker was largely superfluous (unlike in their parents' generation). Modern dating was also influenced by the national mood. An increasing number of young men and women selected their spouses by the standard of their dedication to Zionist ideas and ideals. Emotions, such as love and eroticism, appear explicitly in these relationships.

The Microhistory of Israeli Holocaust Research: Dov Levin and the Kovno Partisans Write Their Own Stories

Boaz Cohen

This paper traces the entry of partisan commemoration into academic research and the development of a young partisan, Dov Levin, into one of the foremost Israeli historians of the Holocaust and Jewish Resistance in the Baltic States.

During the 1948 War of Independence, Levin urged his partisan comrades to commemorate their activity in the partisans. This paper employs the microhistoric approach in discussing Levin's historical research on the Kovna partisans. It describes the development of research on Jewish resistance from the early politically biased works to the academic approach and finally to the birth of an academic field with methodological tools. It analyzes the way the partisans' documentation promoted the development of oral history in Israel, and focuses on the case of Levin and the Kovna partisans as an example of how Holocaust research and commemoration stemmed from the grass roots. The paper explains

the openness in Israeli society and academia in the 1950s and 60s to the survivors as the bearers of the burden of commemoration. In this sense microhistory is linked to the direction of Holocaust research the early years of the state.

Yitzhak Ben-Zvi and Zalman Shazar and Their Research on Sabbateanism

Jacob Barnai

This paper surveys the scholarly work on Sabbateanism by two of Israel's presidents: Yitzhak Ben-Zvi (1884-1963; president 1952-1963), and Zalman Shazar (1889-1972; president 1963-1972).

Sabbateanism and the cult's leader, Shabtai Zvi, emerged in 1665. The aftershocks of the movement affected Judaism for centuries and developed a negative profile in Jewish historical consciousness, especially regarding the Sabbatean sects that converted to Islam and Christianity.

Unlike earlier Jewish movements, such as Rabbinical Judaism and the Jewish Enlightenment, Zionism took a different approach toward Sabbateanism even though the negative sentiments lingered. Zionism perceived it as a bold attempt to bring salvation and unity to the Jewish people through messianic leadership.

Ben-Zvi and Shazar, leaders in the early and mid-20th century Zionist Labor Movement, adopted a positive attitude toward the Sabbateanism and became historians of the cult. Ben-Zvi was particularly interested in Sabbateans who converted to Islam – the Dönme sect – in Thessaloniki, Turkey, and the Balkans. His fluency in Turkish helped him discover many hidden historical documents by making contact with the sect's members and offspring. Later, as president of Israel, he instructed Israeli diplomats to maintain contact with the sect.

Shazar was more interested in Sabbateanism in Europe. He studied Jewish history with some of the greatest figures in the field, such as Shimon Dubnov and Salo Baron. Both presidents were in professional contact with Gershom Scholem, the greatest scholar of Sabbateanism in Jerusalem.

The Psychiatric Hospital in Akko as an Allegory of Psychiatry in Israel

Yifat Rosenman, Jacob Margolin, Eliezer Witztum

This article describes the rise and fall of the psychiatric hospital in the Akko Fortress in northern Israel that opened shortly after Israel gained independence. The hospital is emblematic of the way psychiatric hospitals began in the early years of the state, and as such can serve as an example of the image that psychiatric illnesses and psychiatric patients had in the burgeoning society and even among some of its authorities. These issues are exemplified in Knesset (Israeli Parliament) discussions on the hospitalization of mentally ill patients in the Akko Fortress where several members of the Jewish underground were executed near the end of the British rule in Palestine. The authors argue that the poor image of the mental health profession and psychiatric patients in Israel unfortunately still exists.

Treason and Betrayal in the Experience of Israel's ex-POWs

Zahava Solomon, Moshe Ben-Simon, Dan Sharon

Betrayal is conceived as an extreme and unexpected violation of the basic social contract that challenges and often undermines a person's world view. Betrayal is an integral part of man-made traumatic events. This study assesses the betrayal perpetuated and experienced by former Israeli prisoners of war (POWs).

The article's qualitative analysis of the texts that were written by former POWs (autobiographies, interviews and blogs) reveals that they experienced the salience of betrayal in four distinct chronological phases: (1) before and during capture they felt that the IDF was complacent, had neglected its soldiers, and forfeited its responsibility to protect them; (2) during captivity when the POWs divulged military information in violation of orders and against their own expectations; (3) at home coming when the former POWs felt that they were being blamed for their plight; and (4) years after their release when the defense ministry overlooked and dismissed their psychological suffering.

In light of these findings, we suggest expanding the current concept of trauma-induced, fear-based psychopathology to include betrayal-related manifestations.

Lack of Education and Delinquency in Children's Journals in Israel's First Decade

Talia Diskin

Israel's first decade was a time of considerable regulatory activity, much of which was aimed at defining the state's character. One way was through legislation that formalized compulsory education for young children and state-run pedagogical activities for older children through the 'Gadna' youth corps. During the 1950s education also served as an important junction for legal and political thought.

This article examines how children's journals fulfilled the state's educational commitment by emphasizing, for example, education as means of crime prevention. The journals are analyzed in the context of the social climate. The article focuses on the supreme importance the authors placed on their own role in the socialization of their readers by pointing to the link between illiteracy, truancy and delinquency, and the origin of truant children and their parents from Islamic countries.

Zalman Aran and Reforming the Educational Structure: The Breakthrough in the mid-1960s

Yitzhak Greenberg

In July 1968 the Knesset approved school structure reform in Israel's education system. The structural reform entailed changing the eight years of primary school and four years of secondary school to six years of primary school and six years of secondary school. In addition, it promoted integration at the secondary-school level by bringing together pupils from different socio-economic levels, backgrounds, and residential areas. The reform began in late October 1963 with the appointment of a public committee headed by Professor Joshua Prawer that examined the need and options for extending the Compulsory Education Law. In late January 1965 the committee submitted its conclusions to the Minister of Education, Zalman Aran. It recommended expanding the Compulsory Education Law to include an additional year and changing the structure of the education system. Thus it brought the issue of the education system's structure to public awareness and its conclusions served

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the education minister as a springboard for launching a process that ended with the Knesset passing a resolution on reform. This paper explores the evolution of the idea of educational reform, traces Aran's considerations and efforts, examines the work of the Praver Committee, and identifies Aran's role in the consolidation of its conclusions.

'Ahuzat Bayit' in Gaza's Sands? Plans to Build a Hebrew-National Garden Suburb

Zvi Shilony

In the 1880s, a new Jewish congregation began to develop in a few crowded buildings in the southern Ez-Zitun quarter of Gaza. Traditional Moslem culture demanded that women remain indoors and when in public wear long garments and a scarf. The Jews felt insecure among their Moslem and Christian neighbors and suffered from the wretched hygienic conditions in the streets.

In 1905 the Turkish government planned a garden city named Er-Rimal (The Sands) on the sands between Gaza and the Mediterranean. Beginning in 1909 Gaza's Jews demanded that the Zionist Organization help them establish a small, separate, modern Jewish suburb in the Er-Rimal area near the coast, just as the founders of the Ahuzat Bayit suburb, north of Jaffa, and the Herzlyia suburb, on Mount Carmel in Haifa, had done. Under pressure from Gaza's Jews, the Zionist Organization approved the plan, and the Jewish National Fund (JNF) allotted 30,000 francs to the project.

When it became clear that the Turkish government would never appropriate state land for a separate Jewish suburb in Gaza, the JNF backed out of the project, though the Anglo-Palestine Company (APC) Bank continued negotiations with the authorities. Considerable progress was being made when WWI broke out, and negotiations came to an abrupt halt. At the same time, Gaza's Jews and the APC tried to buy tracts of land from private owners on and near the Ali Muntar hill, east of Gaza, but these efforts, too, were cut short by the outbreak of war.

The Attempt to Establish an Umbrella Municipality in the Tel Aviv Metropolitan Area in the 1960s and 1970s

Eran Eldar

This article deals with the relationship between the national government and Tel Aviv and its surrounding cities (the Dan Bloc). It focuses on the aspirations in the early 1960s to establish an umbrella municipality, a legal body responsible for the overall management of the city cluster. This effort was part of the international discourse on urban development that had been inspired by municipal reforms in several countries. By the 1960s and 1970s the Dan Bloc had reached the point where it needed overall management. This entailed changing the cities' legal status and creating an umbrella municipality or, under the existing law, the cooperative management of the different cities for the common good. To this day, an umbrella municipality has yet to be established. The article explores why the launching of this arrangement failed and how the Israeli government and one or more of the cities in the bloc thwarted the effort.

Argentinean *Aliyah* (1962-1963) in the Shadow of the Eichmann Affair

Sebastián Klor

The tremors that were felt in Argentina during the Eichmann case presented new challenges to the organizations dealing with immigration to Israel. Israeli policymakers saw this as a unique opportunity to arrange a special voyage of immigrants, a kind of 'organized rescue operation'. It even won, as did similar operations in the past, the grandiose epithet of 'Operation Flame'.

Based on primary sources, the article evaluates the Eichmann case's impact on Israel's immigration policy in Argentina and the manifestations of anti-Semitism there following Eichmann's abduction, as a push factor in Jewish emigration.

The article traces the stories of 4,500 immigrants from Argentina who arrived in Israel in 1963. By cross-referencing and integrating quantitative and qualitative data along with personal accounts, a detailed panoramic picture emerges of immigration in all its complexity. The article discusses mainly the implementation

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and institutional-organizational aspects of Israel's immigration policy in Argentina and confronts it with the composition of the immigrants who settled in the state.

Bourgeois Arab Society in Jerusalem under British Colonial Rule

Itamar Radai

The Palestinian-Arab middle class in Jerusalem during the British Mandate may be characterized as bourgeois and educated, similar to its counterpart in the West. Members of the Arab middle class, mostly Christians, but also Muslims, adopted modern habits, ideas, and customs in their daily lives that distinguished them from other classes, similar to the middle class in the West and elsewhere in the Middle East.

Jerusalem's Arab middle class, however, differed from that in other towns because it was a white-collar bourgeoisie. Certain bourgeois social and cultural features, as well as its members' dependence on the British, prevented them from being fully incorporated into the Palestinian-Arab National Movement, and even alienated them from the national leadership and the lower social strata, particularly in the villages. The action taken by villagers against the Jerusalem middle class during the Mandate, most notably during the 1936-1939 Arab Riots, were motivated by social, cultural, economic, and class factors, and the Jerusalem middle class's reluctance to take part in violent resistance, especially during the revolt, stemmed from these reasons.

Beit She'an during the British Mandate

Mustafa Abbasi

This article discusses an eighty year period of the rise and fall of Beit She'an (Beisan), especially during the British Mandate (1918-1948), and arrives at a number of conclusions.

Beisan's population tripled from 1,941 (1922) to 6,009 (1948) because of two main factors: land ownership reform and the construction of the Hejaz railway that linked Beisan to the Port of Haifa on the Mediterranean. The land reform transferred large tracts to the private property of the Turkish Sultan Abdul al-

Hamid, who exploited the abundance of water, fertile soil, and ideal climate to develop agriculture. Beisan sat on the crossroads between Palestine, Jordan, and Syria, which also led to the influx of new families.

Beisan's social structure differed from that of other cities: it lacked the typical urban 'notables' class. Most of the population worked in agriculture rather than commerce.

The population was not particularly politically active. The dominant political movement in the city identified with the Palestinian opposition, which explains the considerable influence that Amir Abdullah of Transjordan wielded over the city. Beisan's leaders mainly focused on internal issues.

Beisan was relatively quiet during the 1948 War, partly because of its geographical distance from the center of national activity. Although the city signed a surrender treaty, the majority of its residents were forced to leave their homes and seek safety in Jordan where they and their descendents still dwell. Only a few hundred live in Nazareth today and only a few isolated buildings remain of this once prosperous Arab city.

The Irgun's Great Textile Robbery: Government Control, Black Economy, and National Struggle

Hadas Fischer

On October 6th, 1944, in broad daylight, dozens of Irgun fighters broke into the British Controller of Light Industries offices in the heart of Tel Aviv, seized large amounts of valuable textiles, and temporarily occupied colonial territory. This article analyzes the incident and its aftermath that currently lie at the margins of historical memory. I argue that from a social-economic perspective, the robbery offers a glimpse into the complex nature of government and civil society relations in Palestine. Against the background of wartime economic controls - and the inevitable rise of a black market - the robbery reveals overlapping areas of contact between the locals and the colonial government that the Irgun exploited for its purposes. The article also draws attention to the importance of the underground's economy in shaping its public image: namely, the robbery and similar acts of confiscation were denounced by the Yishuv's political mainstream as criminal behavior that reflected the Irgun's transgressive nature.