

**Name:** Prof. Hanna Soker-Schwager

**Date:** September 2020

## CURRICULUM VITAE AND LIST OF PUBLICATIONS

### **Personal Details**

Name: Hanna Soker-Schwager

Place of birth: Kibbutz Mishmar Hanegev, Israel.

Regular military service: 1974-1976

Address and telephone number at work: Department of Hebrew Literature, Ben Gurion University of the Negev, POB 653, Beer Sheva 84105; Tel: 972-8-6477045

Address and telephone number at home: Kehilat Pozna 5, Tel Aviv 69989, Israel.

Tel: 972-3-6473033

### **Education**

B.A.: 1977–1980 - Tel Aviv University - Hebrew Literature Department and Philosophy Department (with distinction).

M.A.: 1990–1994 - Tel Aviv University - Department of Poetics and Comparative Literature (with special distinction).

Name of advisor: Prof. Hanan Hever.

Title of thesis: “Past Continuous by Yaakov Shabtai – Interpretation/ Problematization of Representation”.

Ph.D.: 1997–2004 - Tel Aviv University - Department of Poetics and Comparative Literature.

Name of Ph.D. advisor: Prof. Hannan Hever

Title of Ph.D. Thesis: “Between Text and Context - Yaakov Shabtai in Israeli Culture”.

### **Employment History**

2019 – present: Associate Prof., the Department of Hebrew Literature, Ben Gurion University.

2011-present: Senior Lecturer, the Department of Hebrew Literature, Ben Gurion University.

2005-2011: Lecturer (tenure track position), the Department of Hebrew Literature, Ben Gurion University.

2005-2010: Teaching a seminar in the excellent student’s program *Ofakim – Judaism as Culture* –Tel Aviv University.

2005: Adjunct Professor at School of Media Studies, College of Management (Tel-Aviv).

2004-2005: Adjunct Professor at Tel Aviv University, Department of Poetics and Comparative Literature and the Department of Israeli Cultural Studies;

1999-2003: Instructor at Tel Aviv University, Department of Poetics and Comparative Literature.

1995-1997: Teaching Assistant at Tel Aviv University, Department of Poetics and Comparative Literature, Introduction to Prose.

### **Professional activities**

#### (a) Positions in academic administration

2017-present: Head of a new program - Judeo-Arabic Cultural Studies in collaboration between Tel Aviv University and Ben Gurion University, with supported of Yad Hanadiv Foundation. The plan was awarded 2 million NIS as a grant for 5 years.

2015-2016: Member of the M.A. committee at the Dept. of Hebrew Literature, Ben Gurion University.

2012-2014: Head of the Department of Hebrew Literature, Ben Gurion University.

2012-2016: Member of the inter-university steering committee for MA Yiddish Studies, supported by Yad Hanadiv (this program is run jointly by Tel Aviv University, the Hebrew University, and Ben Gurion University). Participant in submission of extension program which was awarded further funding.

- 2011-2013: Member of steering committee of the Faculty of Humanities and Social Sciences, Ben Gurion University of the Negev.
- 2010-2011: Member of Committee: Self Evaluation Report 2010 – Department of Hebrew Literature, Ben Gurion University of the Negev.
- 2010-2013: Joint head of the program of Modern Judaism Studies, with Dr. Haim Weiss.
- 2008-2010: Chair, Fellowships Committee, Dept. of Hebrew Literature, Ben Gurion University of the Negev.
- 2007-2010: Chair, Curriculum Committee, Dept. of Hebrew Literature, Ben Gurion University of the Negev.

(b) Professional functions outside universities/institutions

- 2016: Member, board of judges in literature, *Emet Prize*
- 2007: Member on *Mordechai Bernstein Prize* for Hebrew Literature Panel of Judges.

(c) Significant professional consulting

(d) Editor or member of editorial board of scientific or professional journal

- 2009-2016: Member on Advisory Board of Academic Publications, *Massa Kritit*, Ben Gurion University.
- 2011-present: Editor of *Mi-kan*, literary journal published by the Department of Literature, Ben Gurion University, devising four thematic volumes:

- 1.\* Hanna Soker-Schwager (ed.), *A Weak Messianic Power – Political Theology, Religion and Secularism in Hebrew Literature. Mikan* - Journal for Hebrew and Israeli Literature and Culture Studies, Vol. 14, March 2014. (457 Pages). [Hebrew].  
[חנה סוקר-שווגר (עורכת), כוח משיחי חלש – תיאולוגיה פוליטית, דת וחילוניות בספרות העברית. *מכאן*, כתב-עת לחקר הספרות והתרבות היהודית והישראלית, גליון י"ד, מרץ 2014. (457 עמ').]
- 2.\* Hanna Soker-Schwager (ed.) *Autobiography as De-facement, Mikan* - Journal for Hebrew and Israeli Literature and Culture Studies, Vol. 16, March 2016 (598 pages). [Hebrew].  
[חנה סוקר-שווגר (עורכת), אוטוביוגרפיה כהשחתת פנים. *מכאן*, כתב-עת לחקר הספרות והתרבות, היהודית והישראלית, גליון ט"ז, מרץ 2016. (598 עמודים)].
- 3.\* Hanna Soker-Schwager (ed.), *Deconstructing Identity Politics, Mikan* - Journal for Hebrew and Israeli Literature and Culture Studies, Vol. 17, September 2017 (524 pages). [Hebrew].  
[חנה סוקר-שווגר (עורכת), לפרק את פוליטיקת הזהויות, *מכאן*, כתב-עת לחקר הספרות והתרבות, היהודית והישראלית, גליון י"ז, אוניברסיטת בן גוריון (524 עמודים)].
- 4.\* Hanna Soker-Schwager (ed.), *Elegy and Melancholia, Mikan* - Journal for Hebrew and Israeli Literature and Culture Studies, Vol. 19, January 2019 (580 Pages). (Co-editor of the section on Melancholia). [Hebrew].  
[חנה סוקר-שווגר (עורכת), קינה ומלנכוליה, *מכאן*, כתב-עת לחקר הספרות והתרבות, היהודית והישראלית, גליון י"ט, ינואר 2019 (580 עמודים). (חטיבת המלנכוליה – עריכה משותפת)].

(e) Ad-hoc reviewer for journals

- 2019: Magnes – Manuscript
- 2014: *Mechkarey Yerushalayim*
- 2013: *Iyunim Betkumat Yisrael*

(f) Membership in professional/scientific societies

- 2018: Member of research group at Van Leer Institute, Forum on World Literature.

2011: Member of a group headed by Prof. Ron Margolin which submitted a proposal to Israeli Centers of Research Excellence (I CORE), the Israel Science Foundation (ISF): "The Center for the Study of Modern Jewish Textual Cultures" (Submitted: 30 November 2011).

2008: Member of research group at Van Leer Institute, Forum on Social and Cultural Studies in Israel.

### **Educational activities**

#### **(a) Courses taught**

##### At Tel-Aviv University (Level: B.A.)

"Tel-Aviv - City of Men?"

"Fathers, Mothers and Sons in Kafka, Proust and Shabtai"

"Torn Texts - Readings in Israeli Culture"

"Immigrants and Natives - Representations of Exile"

"Yaakov Shabtai: Writer and Cultural Hero"

"The 'Secular Pilgrim' – Questions about a Secular Identity"

"Borderlands: Language, Identity, Space"

"Urban Poetry, from Baudelaire to Avot Yeshurun"

"Tel Aviv – A Godless City"

##### School of Media Studies, College of Management (Level: B.A.)

"Tel Aviv as a Communications Crossroads"

##### Excellent students program *Ofakim – Judaism as Culture* –Tel Aviv University (BA):

"Judaism as a Culture – Integrative Seminar" (taught together with Dr Yishay Rosen Zvi).

##### At Ben Gurion University (Level: B.A.)

Mandatory introduction for second year students: "Literary theory – Part 2"

Editor of the lecture series "Milestones in World Literature"

Editor of the lecture series "Milestones in Jewish Culture"

Supervisor of the courses "Reading Research Texts"

"Borderlands in the Literary Space – Between Center and Periphery"

Seminar: "Kafka and Hebrew Literature – Interpretation and Anti-interpretation"

"Kafka – Modernism, Judaism, and Interpretation"

Historical Introduction – Hebrew Literature in the Twentieth Century

##### At Ben Gurion University (Level: M.A.)

Seminar: "Borderlands in the Literary Space - Between Center and Periphery"

Seminar: "'City without Concept' – Israeli Urban Literature"

Seminar: "Cultural Criticism and Psychoanalytic Discourse"

Seminar: "The Abject and the Sublime in Literature and in Theory"

Seminar: "Esthetic, Ethic, and the Political in Theory and Literature"

Seminar: "Superfluous Thoughts – On Surplus in Literature and Theory"

Seminar: "Periodical Theory & Practice"

Seminar: "Scientific Criticism and Judgment"

Seminar: "Theoretical Approaches and Methodological Issues in the Study of Hebrew Literature".

Seminar: The Abyss at the Bottom of the Abyss - Reflections on the Question of Representation in Benjamin, Derrida and Others.

#### **(b) Research students**

##### MA

2006 - Hadas Shabat – M.A thesis – (Jointly supervised with Dr. Ilana Rosen) - Ben Gurion University

2008 - Gilad Bodenheimer - M.A. thesis - Ben Gurion University

2011 - Nirit Kurman – M.A. thesis - Ben Gurion University

2013 - Yael Rubin - M.A. thesis - Ben Gurion University

2014 - Irit Ronen - M.A. thesis - Ben Gurion University

2014 - Maayan Gelbard - M.A. thesis - Ben Gurion University

#### Ph.D

2012 - Yuval Ben Atia –Ph.D., Ben Gurion University

2012 - Nirit Kurman - –Ph.D., (Jointly supervised with Prof. Yigal Schwartz), Ben Gurion University

2012 - Yoav Ronel - Ph.D. - Ben Gurion University

2012 - Yaara Keren - Ph.D. - Ben Gurion University

2013 - Hadas Shabat-Nadir - Ph.D. (Jointly supervised with Prof. Yigal Schwartz) Ben Gurion University.

2013 - Rachel Mizrachi – Ph.D. - (Jointly supervised with Prof. Yigal Schwartz), Ben Gurion University.

2013 - Yonit Naaman - Ph.D. - Ben Gurion University

2014 - Yotam Popliker - Ph.D. - Ben Gurion University

2014 - Lea Azari - Ph.D. - Ben Gurion University

2015 - Maayan Gelbard - Ph.D. - Ben Gurion University

2016 - Irit Ronen - Ph.D. - Ben Gurion University

2018 - Yoni Livne - Ph.D. - Ben Gurion University

#### • Awards, Citations, Honors, Fellowships

##### (a) Honors, Citation Awards

2005: The Dov Sadan award for published research (Tel Aviv University)

1998: The Dov Sadan award for research (Tel Aviv University).

##### (b) Fellowships

2008: Research grant, Van Leer Institute study group on literature and society.

1998-2001: Research and study grant, Tel Aviv University.

1996-1997: The Porter Fellowship, Tel Aviv University.

#### **Scientific Publications:**

##### (a) Authored books

1. Hanna Soker-Schwager, *The Conjurer of the Tribe from the Worker's Quarters – Yaakov Shabtai in Israeli Culture*, The Porter Institute of Tel Aviv University (in their series "Sifrut/ Mashmout/ Tarbut"), with Hakibutz Hameuchad Publishing House, (389 pages), 2007. [Hebrew] [חנה סוקר-שווגר. *מכשף השבט ממעונות עובדים – יעקב שבתאי בתרבות הישראלית*, הוצאת מכון פורטר, אוניברסיטת תל-אביב והקיבוץ המאוחד, תל-אביב, 2007 (389 עמודים)].

##### Reviews:

- a. Shay Ginzburg, "Culture Hero" (on Hanna Soker-Schwager's book, *The Conjurer of the Tribe from the Workers Quarters*), (Hebrew) *Ha'aretz Weekly Book Review*, 22.8.2007.
- b. David Witztum, "From today to tomorrow", *evening news broadcast, Channel 1, Israel TV* (august 2007).
- c. Avidov Lipsker, "A Phenomenology of Critical Reading", *Mechkarey Yerushalayim*, Vol 23 (2009): 329-334.

- 2.\* Hanna Soker-Schwager, *Superfluity as a Poetic and Hermeneutic Principle - Modern Hebrew Literature 1907-2017*, Ofkey Mechkar, Bar Ilan University Press. (Accepted) (271 pages). [Hebrew]

[חנה סוקר-שווגר, *מחשבות מיותרות: על העודפות כעיקרון פואטי ופרשני, הספרות העברית המודרנית 1907-2017*, סדרת אופקי מחקר, הוצאת אוניברסיטת בר-אילן – התקבל לפרסום בהוצאה (271 עמודים)].

(b) Editorship of collective volumes

1. Iris Parush, Hamutal Tsamir and Hanna Soker-Schwager (eds.), *Poetics and Ideology in Modern Hebrew Literature – Festschrift in honor of Menachem Brinker*, Carmel Publications, Heksherim Institute and Posen Foundation; all articles in this collection underwent academic review (2011). (640 pages). [Hebrew]

[איריס פרוש, חמוטל צמיר, חנה סוקר-שווגר (עורכות). "הספרות והחיים": פואטיקה ואידיאולוגיה בספרות העברית החדשה- למנחם ברינגר, ביובלו. הוצאת כרמל, מכון הקשרים באוניברסיטת בן גוריון וקרן פוזן (2011), (640 עמודים). (כל המאמרים בספר עברו שיפוט מדעי)].

- 2.\* Hanna Soker-Schwager and Haim Weiss, *Research on Haim Beer's Work* - Festschrift in honor of Haim Beer, Am Oved and Heksherim Institution, 2014 (481 pages). [Hebrew]

[חנה סוקר-שווגר וחיים וייס (עורכים), מלאכת החיים – עיונים ביצירתו של חיים באר, הוצאת עם עובד ומכון הקשרים (2014) (481 עמודים). (כל המאמרים בספר עברו שיפוט מדעי)].

(c) Chapters in collective volumes - Conference proceedings, Festschrifte, etc. -

1. Hanna Soker-Schwager, "Interpretation/Problematics of Representation," *Mechkarey Machon Porter* 2, Ed. Hannan Hever (1996): 144-193. [Hebrew]

[חנה סוקר-שווגר, "זכרון דברים – אינטרפרטציה/ פרובלמטיקה של ייצוג", מחקרי מכון פורטר 2 בעריכת חנן הבר, (1996): 144-193].

2. Hanna Soker-Schwager, "Fredric Jameson – Marxist Interpretation in the Postmodern Era", in: *The Political Unconscious*, by Fredric Jameson, Scientific trans. Hanna Soker-Schwager + an article. Resling Publishers, Tel Aviv (2004): 103-133. [Hebrew]

[חנה סוקר-שווגר, "פרדריק ג'יימסון – פרשנות מרקסיסטית בעידן פוסט מודרני", בתוך: פרדריק ג'יימסון - הלא-מודע הפוליטי. תרגום מדעי: חנה סוקר-שווגר + מאמר מצורף. עריכה מדעית: דרור ק. לוי, הוצאת רסלינג, תל-אביב (2004): 103-133].

3. Hanna Soker-Schwager, "The Construction of the 'Sabra' and its deconstruction in Kaniuk's Work", *Comparing Three Generations of Israeli Writers*. Eds. Yigal Schwartz & Gabriella Moscati Steindler. University of Napoli, L'Orientale; Heksherim, The Research Center for Jewish and Israeli Literature and Culture. Ben Gurion University of the Negev (2009): 217-236. [Italian]

[Hanna Soker-Schwager, "La costruzione del 'sabra' e la sua decostruzione nell'opera di Yoram Kaniuk", *Tre Generazioni Di Scrittori A Confronto - Saggi sulla letteratura Israeliana*, a cura di Yigal Schwartz, Gabriella Moscati Steindler. Editoriale Scienifica Napoli, Università degli studi di Napoli "L'orientale"; Heksherim The Research Center for Jewish and Israeli Literature and Culture. Ben Gurion University of the Negev (2009): 217-236].

4. Hanna Soker-Schwager, "The 'Dirty Family' in Brenner's Writings", in: *Poetics and Ideology in Modern Hebrew Literature – Festschrift in honor of Menachem Brinker*, eds. Iris Parush, Hamutal Tsamir and Hanna Soker-Schwager, Carmel Publications, Heksherim Institute and Posen Foundation (2011): 546-574. (All articles in this collection underwent academic review). [Hebrew].

[חנה סוקר-שווגר, "משפחת המזוהמים", או: "עצבים ואבזריהם" אצל ברנר: הבזוי והנשגב", בתוך: הספרות והחיים: פואטיקה ואידיאולוגיה בספרות העברית החדשה- למנחם ברינגר, ביובלו, עורכות: איריס פרוש, חמוטל צמיר, חנה סוקר-שווגר. ירושלים: הוצאת כרמל, מכון הקשרים וקרן פוזן: (2011): 546-574. (כל המאמרים בספר עברו שיפוט מדעי)].

- 5.\* Hanna Soker-Schwager and Haim Weiss, "Preface" in: *Research on Haim Beer's Work* - Festschrift in honor of Haim Beer, Hanna Soker-Schwager and Haim Weiss (eds.), Am Oved and Heksherim Institution, (2014): 7-20. [Hebrew]

[חנה סוקר-שווגר וחיים וייס, "דברי פתיחה", בתוך: **מלאכת החיים – עיונים ביצירתו של חיים באר**, חנה סוקר-שווגר וחיים וייס (עורכים), הוצאת עם עובד ומכון הקשרים (2014): 7-20].

- 6.\* Hanna Soker-Schwager, "The Missing Heart", in: **Research on Haim Beer's Writings**, Festschrift in honor of Haim Beer, eds. Hanna Soker-Schwager and Haim Weiss, Am Oved and Heksherim Institute (2014): 83-115. (All articles in this collection underwent academic review) [Hebrew].

[חנה סוקר-שווגר, "הליבה החסרה: יצירת באר על פי תהום הספרות העברית", בתוך: **מלאכת החיים – עיונים ביצירתו של חיים באר**, עריכה והקדמה: חנה סוקר-שווגר וחיים וייס, הוצאת עם עובד ומכון הקשרים (2014): 83-115. (כל המאמרים עברו שיפוט מדעי)].

- 7.\* Hanna Soker-Schwager, "'What's the tragedy and what's the farce'? - On Literature, Nationalism, and Class in Emil Habibi's *The Secret Life of Saeed the Pessoptimist*" – in: **Literature and Class: Towards a Political Historiography of Modern Hebrew Literature**. Eds. Amir Banbaji and Hannan Hever, Van Leer Institute (2014): 232-271. (All articles in this collection underwent academic review). [Hebrew].

[חנה סוקר-שווגר, "איזוהי הטרגדיה ואיזוהי הפארסה?" – על ספרות, לאומיות ומעמד ב'אופטימיסט' לאמיל חביבי", בתוך: **ספרות ומעמד – לקראת היסטוריוגרפיה פוליטית של הספרות העברית החדשה**, בעריכת אמיר בנבג'י וחנן חבר, הוצאת ון-ליר (2014): 232-271].

- 8.\* Hanna Soker-Schwager, "Golem-God - The Birth of Tragedy from the Music of the Talmudic *Sugya* in Gnessin", **Reflection on Book Lore - a Book in Honor of Prof. Avidov Lipsker** (All articles in this collection underwent academic review) (2020): 385-426 [Hebrew].

[חנה סוקר-שווגר, "גולם אלוהים: הולדת הטרגדיה אצל גנסין מתוך מוזיקת הסוגיה התלמודית", **מחשבת הספר**, ספר לכבוד פרופ' אבידב ליפסקר (כל המאמרים עברו שיפוט מדעי), הוצאת בר אילן (2020): 385-426].

- 9.\* Hanna Soker-Schwager, "Yuval Simony – To Fly through a Crack in the Real", **Research on Yuval Simony**. Eds. Yaron Peleg, Yigal Schwartz, and Moria Dayan, Am Oved and Cambridge. (Accepted). (2020): 13-52 [Hebrew].

[חנה סוקר-שווגר, "יובל שמעוני – לעוף דרך סדק בממשי", **מחקרים ביצירת יובל שמעוני**, בעריכת ירון פלג, יגאל שוורץ ומוריה דיון, הוצאת עם עובד וקיימברידג'. (התקבל). (כל המאמרים עברו שיפוט מדעי) (2020): 13-52].

(d) Refereed articles and refereed letters in scientific journals

1. Hanna Soker-Schwager, "The Bible Isn't a Parcellation Program – the Social and the Political in 'Zichron Dvarim,'" **Teoria U-Bikoret** 8 (1996): 181-202. [Hebrew]

[חנה סוקר-שווגר, "התנ"ך הוא לא תכנית פרצלציה: החברתי והפוליטי ב'זכרון דברים'", **תיאוריה וביקורת** 8 (1996): 181-202].

2. Hanna Soker-Schwager, "On Spatiality in Yaakov Shabtai's Writings," **Mikan** Journal for Hebrew and Israeli Literature and Culture Studies, Vol. 2 (ed. Michael Gluzman) (2001): 33-64. [Hebrew]

[חנה סוקר-שווגר, "'זה המקום': על המרחב ביצירת יעקב שבתאי", **מכאן** - כתב-עת לחקר הספרות והתרבות, היהודית והישראלית, גיליון 2, (בעריכת מיכאל גלוזמן) (2001): 33-64].

3. Hanna Soker-Schwager, "A Godless City - Shabtai's Tel Aviv and the Secular-Zionist Project", **Prooftexts- A Journal of Jewish Literary History**, Vol. 26 (1+2) (2006): 240-281. [English]

4. Hanna Soker-Schwager, "'Transparent Camouflage' – the Tactic of a 'Different' Revolt; on *Kacha ani medaberet im ha-ruach* by Sammy Berdugo" **Mechkarey Yerushalayim**, Vol. 22 (2008): 153-175. [Hebrew].

[חנה סוקר-שווגר, "הסוואה שקופה" – טקטיקות של מרד 'אחר': על ככה, אני מדברת עם הרוח מאת סמי ברדוגו", *מחקרי ירושלים*, (קובץ "ספרות ומרד"), כרך כ"ב (2008): 175-153].

5. Hanna Soker-Schwager, "An Anti-Oedipal Reading of Kaniuk's Writings", *Ot, A Journal of Literary Criticism and Theory*, Vol. 1, Tel Aviv University with Hakibutz Hameuchad (2010): 65-100. [Hebrew].  
[חנה סוקר-שווגר, "קריאה אנטי-אדיפלית ביצירת קניוק", כתב העת *אות - לספרות ולתיאוריה*, גיליון 1, מרכז קיפ לאוניברסיטת תל-אביב והקיבוץ המאוחד, תל-אביב, סתיו (2010): 65-100].
  - 6.\* Hanna Soker-Schwager, "Brenner and the 'Nerves' Genre: Between the Oedipal Narrative, the Jewish Joke, and the National Sublime", *Prooftexts - Journal of Jewish Literary History*, Vol. 31, No. 1-2 (Winter-Spring 2011): 60-94 [English].
  - 7.\* Hanna Soker-Schwager, "Preface: A Weak Messianic Power – Political Theology, Religion and Secularism in Hebrew Literature", *Mikan - Journal for Hebrew and Israeli Literature and Culture Studies*, Vol. 14 (March 2014): 5-12 [Hebrew].  
[חנה סוקר-שווגר, "הקדמה - כוח משיחי חלש: תיאולוגיה פוליטית, דת וחילוניות בספרות העברית", *מכאן*, כתב-עת לחקר הספרות והתרבות היהודית והישראלית, גיליון י"ד, (2014): 5-12].
  - 8.\* Hanna Soker-Schwager, "A Cut at High Seas – The Poetry of Hedva Harechavi", *Mikan - Journal for Hebrew and Israeli Literature and Culture Studies*, Vol. 16, (March 2016): 577-590. [Hebrew].  
[חנה סוקר-שווגר, "חתך בלב האוקיינוס – על שירתה של חדוה הרכבי", *מכאן* כתב-עת לחקר הספרות והתרבות היהודית והישראלית, גיליון ט"ז (מרץ 2016): 577-590].
  - 9.\* Hanna Soker-Schwager, "The Birth of Poetry from the Music of Catastrophe: Divine Violence in Meir Wieseltier's Poetry", *Journal of Modern Jewish Studies* Vol. 18, No. 1 (2019): 108-124. [English].
  - 10.\* Hanna Soker-Schwager, "The Discipline of Literature as Superfluity", *Poetics Today, International Journal for Theory and Analysis of Literature and Communication*, Vol. 40, No. 1, (March 2019): 81-103.
  11. "In the Beginning Was the Word' - Its Hebrew Translation and its Role in Hebrew Literature: The Case of Meir Wieseltier": *The Place of Christianity in Modern Hebrew and Japanese Literature – The 10th CISMOR Annual Conference on Jewish Studies*. Kyoto: The Center for Interdisciplinary Study of the Monotheistic Religions, Doshisha University. (September 2020)
- (f) Unrefereed professional articles and publications
1. Hanna Soker-Schwager, "And a sprinkling of white houses in the dunes – isn't that a cheat?" in the programme booklet of the Habima Theater production (2006) of Shabtai's *Namer Khavarburot*. [Hebrew]  
[חנה סוקר-שווגר, "וקצת בתים לבנים על החולות זה לא אחיזת עיניים?", תוכנית ההצגה "נמר חברבורות", תיאטרון הבימה, (2006)].
  2. Hanna Soker-Schwager, *In the Name of the Land: Nationalism, Subjectivity and Gender in the Israeli Poetry of the 1950s-1960s*. – Critical review of Hamutal Tsamir's book *In the Name of the Land*, Ha'aretz Book Review, 09.01.08. [Hebrew]  
[חנה סוקר-שווגר, "בלי לשאול עוד בתחינה: 'התשמע קולי?' - ביקורת על ספרה של חמוטל צמיר: בשם הנוף, לאומיות, סובייקטיביות ומגדר בשירת שנות החמישים והששים, *מוסף ספרים, הארץ*: 9.1.08].
  3. Hanna Soker-Schwager, "A Place in History: Modernism, Tel Aviv, and the Creation of Jewish Urban Space", by Barbara H. Mann. Stanford University Press, 2006". (Review) *Hebrew Studies* 49 (2008): 376-379. [English]

4. Entries in the *Heksherim Lexicon for Hebrew Authors* (edited by Yigal Schwartz and Zissi Stavi), published by Kinneret Zmora-Bitan Dvir (2014): Entry on Yaacov Shabtai; Entry on Israel Eliraz.

### **Lectures and Presentations at Meetings and Invited Seminars not Followed by Published Proceedings.**

(a) Invited plenary lectures at conferences/meetings

(b) Presentation of papers at conferences

- 1998: "Behind the Masculine Myth" – presentation at the Annual Feminist Conference, Tel Aviv University, April 1998.
- 2001: "Between Space and Language" – lecture at the Yossef Haefrati Conference, Tel Aviv University, June.
- 2002: "Language, Identity and Space" – presentation at the Yaakov Shabtai award ceremony, Beit Ariela, Tel Aviv, March.
- 2003: "Shabtai's Oeuvre as a Proposal toward a Secular Culture", conference in honor of Prof. Tsiporah Kagan, Haifa University, May 2003.
- 2003: Postcolonial Discourse, response lecture at inter-university doctoral candidates conference, Tel Aviv University, May.
- 2003: "Yaakov Shabtai: 'The Conjuror of the Tribe' from the Workers Quarters? Conference at the Seminar Hakibbutzim College, May.
- 2004: "The Reverse Side of the Landscape – Between Center and Periphery in Hebrew Literature", lecture at the Academic Conference for Hebrew Literature, Haifa University, April.
- 2004: "A Cautious Stroll in the Urban Space", at the *Dionysus at the Center Conference – Theatre, History and Urban Space*, Tel Aviv University, October.
- 2005: "'Stains on a Camouflage Net' in Sami Berdugo and Shimon Adaf's work", Lecture at Neve Shalom conference of the Department of Hebrew Literature, Ben Gurion University, March.
- 2005: "Just a Yobbo from Ashkelon Pretending He's an Intellectual", Synopsis 7 Conference, Literature and Culture in an Age of Historical Change, Tel Aviv University, March.
- 2005: "Avishag the Sunnamite's Claim versus Antigone's Claim", the Feminist Conference, Tel Aviv University, April.
- 2005: "Baudelaire and Hebrew Poetry", lecture at the Yosef Haefrati Conference, Department of Poetics and Comparative Literature, Tel Aviv University, May.
- 2005: "'Brenner and the Neurotic Genre", from Enlightenment to National Revival: Poetic and Ideological Developments" – a conference in honor of Prof. Menachem Brinker, Neveh Shalom, November.
- 2006: "From Ahavat Zion to Shlomzion", The World and Works of Yoram Kaniuk, International Conference, Magdalene College, Cambridge University, UK, March.
- 2006: "She's Joseph, he – Avishag: Nurit Zarchi's Double Life", Double Writing, inter-universities conference on Hebrew literature, Tel Aviv University, May.
- 2006: "Nativeness as Hysterical Sublime in Yoram Kaniuk's Work" - invited lecture at the Conference on Locality and Nativeness in Israeli Literature – Study day marking the 25<sup>th</sup> anniversary of Esther Raab's death, at the Hebrew University of Jerusalem, December.
- 2007: "Josefina the Singer and the Dynasty of Canonical Israeli Poets". Lecture on an evening in honor of Hamutal Tsamir's book *In the Name of the Land: Nationalism, Subjectivity and Gender in the Israeli Poetry of the 1950s-1960s*, at Alma College, Tel Aviv, January.
- 2007: "Tel Aviv and the Secular-Zionist Project" - invited lecture at the conference "Jewish Culture in a Secular Era", by the Spinoza Institute, Jerusalem, held at Bet Ariella, Tel Aviv, May.
- 2007: "The Missing Core", talk at an evening in honor of Haim Beer's new book, *Lifney HaMakom*, held at Ben Gurion University, November.
- 2008: "The 'Eloquent Phantom' and Post-colonialism", invited lecture at an interdisciplinary research workshop on *"Spirits and Hallucinations – Western Positions"*, Ben Gurion University, July.



- 2008: "The Ideology of Form in Fredric Jameson" – invited lecture for a research workshop *On Ideology after Poststructuralism*, Van Leer Institute, Jerusalem, September.
- 2009: "The Destructive Power of the Citation – *Lifney haMakom* of Haim Be'er" – International Conference on Hebrew Language, Literature and Culture, University College London, London, July.
- 2009: "Modes of Citation from Jewish Sources in Contemporary Israeli Literature", The Fifteenth World Congress of Jewish Studies, The Hebrew University, Jerusalem, August.
- 2010: "Mouth to Mouth" - Transmission, Tradition and Trust in Haim Beer's *Havalim*, a conference in honor of Haim Be'er, Ben Gurion University, March.
- 2010: "*Bolitika*": Translation and Farce" - Conference, *Translating Culture, Translating Literature*. The Hebrew University, Jerusalem June.
- 2010: "Rereading Gnessin: Tradition, Revelation and Excess". International Conference on Hebrew Language, Literature and Culture. Stern College for Women, Yeshiva University, New York, July.
- \*2011: "The Divine Blacksmith", Lecture on an evening in honor of AvidOv Lipsker's book, *Red Poem Blue Poem*, Ben Gurion University, May.
- \*2011: "The Pharmacy of Oz and Schwartz" - Lecture on an evening in honor of Yigal Schwartz's book, *The Cult of the Author and the State Religion*, Ben Gurion University, December.
- \*2012: "Ethnicity, Secularization and Nationalism in Hebrew Culture", Israeli Literature Workshop, Duke University, April.
- \*2013: "God-Golem' – Between the Collapse of Representation and a Performative Poetics in U.N. Gnessin's 'Prior to'", on a joint conference of Tel Aviv University and Warsaw University, *Uri Nissan Gnessin – On the Centennial Anniversary of his Death*, March.
- \*2014: "'And Then an Exceptional Verb Will Come and Judge' - On Political Theology in the Poetry of Meir Wieseltier", Naph, International Conference on Hebrew Language, Literature and Culture, Ben Gurion University, June.
- \*2015: "Everything Here is Welded and Cuts" – The Caesura in Hedva Harechavi's Poetry", Memphis University, June.
- \*2017: "Superfluous Thoughts – On Surplus in Literature and Theory", Naph, International Conference on Hebrew Language, Literature and Culture, NYU University, June.
- \*2018: "Yuval Simony – To Fly through a Crack in the Real", Research on Yuval Simony, University of Cambridge, May.
- \*2019: "In the Beginning was the Word' - Its Hebrew Translation and its Role in Hebrew Literature, Doshisha University, Kyoto, May.

(c) Presentations at informal international seminars and workshops

(d) Seminar presentations at universities and institutions

- 1996: The Canonization of Yaakov Shabtai – lecture at Camera Obscura Art School, Tel Aviv, Winter.
- 1999: Authorship and Foucault's Authorial Function – colloquium, Bar Ilan University. Spring.
- 2001: From Location to Position – colloquium, Department of Hebrew Literature, Ben Gurion University, Winter.
- 2004: What Sort of *Past Continuous* Will Come out of Shderot? Lecture delivered at a social-academic forum, Sapir College, December, 2004.
- \*2014: "Literary Criticism as Excess Cargo". Workshop: "But who will criticize the critics: reflections on the critic in Hebrew literature", Hebrew University. April.
- \*2018: On Jean Luc Marion and his book *In Excess – Studies of Saturated Phenomena*, Workshop: "Risky Literature", Tulane University, New Orleans February.

**Research Grants**

- 2005-2007: Research grant from the *Caesarea Foundation, Heksherim Institute*, Ben Gurion University: "Israeli Literature – Between Center and Periphery". 4,000\$.

\*2018-present: ISF, "Excess as a Poetic and Hermeneutic Principle - Modern Hebrew Literature 1907-2017". 82,000\$ in total –28,000\$ annually. 3 years.

### Present Academic Activities

#### Articles to be published

1. "'Eloquent Phantom' and Postcolonialism in 'Heart of Darkness' and in 'The Optimist'" (in preparation)
2. The correspondence between Walter Benjamin and Gershom Scholem –Their debate on Kafka and the disagreements about Judaism, messianism and negative theology (in preparation).
3. "White City and Grey City at Shlonsky's 'Avney Bohu'" (in preparation).
4. Introductory essay to a new edition of Y.H..Brenner's, *The Eretz Israel Genre* (in preparation).

### Synopsis of research, including reference to publications and grants in above lists

My research in recent years offers a critical interpretive reading of a choice of Hebrew literary texts written over the past century. Many of my articles have focused on the study of this literature in the light of a fundamental tension in the Zionist project, which identifies itself as a secular project while using a religious language of redemption. Thus I have written articles on divine violence in the poetics of Meir Wieseltier; on the link between Nietzschean somatic language and Midrashic language of the body in the work of Uri Nissan Gnessin; on Jewish religious language in the works of Haim Beer, which turn on the "missing core" of Jewish experience in Israeli culture, and on Anton Shammas's translation of Emile Habibi's *The Secret Life of Saeed the Pessoptimist* (1984) into Mishnaic Hebrew by way of a farcical reflection of the complex power relations between oppressor and oppressed. My study of a novel originally written in Arabic, which reached the Hebrew reading public by way of the uncanny mediation of Shammas's Hebrew translation, prompts an investigation of the limits of Hebrew literature's ability to define and contain.

Similar issues regarding the relations between Hebrew and Arabic also occur in another recent project which I headed - the new Program for Judeo-Arabic Studies at Ben Gurion University (with Tel Aviv University, supported by Yad-Hanadiv): This program seeks to fill a lacuna in the academy: It questions dominantly western modes of thinking by exposure to eastern approaches. The program puts center stage over a thousand years of writing in Judeo-Arabic, in order to tell the continuous history of, and the intertextual dialogue produced by, the Jewish communities in the Arabic-speaking world. At the same time the program examines how this output necessarily affects the relations between Jews and Palestinians in Israel.

To return to my research on the unresolved tension accompanying the literature of the Hebrew Revival and the Zionist project from its outset – the tension created by the secularization of Hebrew, this, in spite of its "renewal", is replete with religious-apocalyptic meaning. The entire Zionist project oscillates between its aspiration to inaugurate a "secular" modern nationalism, and its reliance on a narrative of redemption whose terms are messianic. The result is an ambiguous discourse which does its utmost to disconnect from religion while at the same time dangerously embracing its messianic language. My work has examined various literary texts, and the options they generate for retaining the language of Jewish sources, and the religious discourse, in the frame of a new and modern literature. I have read these options as responses against the "strong Messianic force" that marks the Hebrew and Israeli discourse, and hence as a possible poetics underwritten by a "weak Messianic force".

When, in 2011, I accepted the editorship of *Mikan*, an academic Journal for Hebrew and Israeli Literature and Culture Studies, I decided to dedicate my first issue to this topic. Some of the most prominent Israeli literary scholars were invited to contribute, among others: Dan

Miron, Hannan Hever, Sidra Dekoven Haezrahi, Galili Shahar, Hamutal Tsamir, and Menahem Brinker. Issue 14 appeared in 2014, entitled “A Weak Messianic Power – Political Theology, Religion and Secularism in Hebrew Literature”. Also included was a translation from the French, together with an essay, by the distinguished scholar and translator Michal Ben-Naftali, of Jacques Derrida’s article on Gershom Scholem’s famous letter to Franz Rosenzweig. Together with the young board of editors I conducted an interview on political theology with the poet Meir Wieseltier. Wieseltier was one of the first Israeli intellectuals to warn about this phenomenon. The production of this issue of the journal was completed when the sculptor Yigal Tumarkin agreed for a drawing of his referring to Walter Benjamin and the Angelus Novus to appear on the coverpage. The issue opens with a short article I wrote, in which I point out a hitherto unnoticed difference between two published Hebrew translations of Scholem’s letter to Rosenzweig (both of these were also included in the *Mikan* issue). While one translation introduces the letter as a “Statement of Faith in our Language”, suggesting the letter reflected Scholem’s great confidence in the revival of the Hebrew language, the other calls it a “Confession about our Language”, and refers to Scholem’s serious misgivings about turning Hebrew into the everyday language in which the Zionist project was being realized.

In the course of my work on the poetics of various Hebrew writers, and their link to the theological and the political, I evolved the elaboration of a concept that appeared crucial to any literary discussion: *excess* or *superfluity*. I worked on the theoretical discussion of this concept and its deployment as a literary critical principle which can be seen at work in various Modern Hebrew literary texts. Under the title “Excess as a Poetic and Hermeneutic Principle – Modern Hebrew Literature 1907-2017”, this research has received ISF funding. My ISF grant proposal referred to the conclusions of a number of articles I wrote, including a theoretical study, “The Discipline of Literature as Superfluity”, which was accepted for publication in *Poetics Today*. This article was submitted in response to a call for papers on the subject: “Rethinking Literature”, and in it I present my approach to the poetic text as being situated between two powerful superfluities – of language and of the real. I then argue that following linguistic excess and the excess of the real offers a challenge to the discipline of literature today, suggesting a way out of reductive readings. Literature, beyond any profit-and-loss economy, is “wasteful” and “profligate”, yet it is precisely this that makes it indispensable. Engaging a mode of attention to and experience of nonunderstanding and excess, it has a vital role in the humanities and thinking processes in general.

Though my research on the notion of superfluity is in progress, some of its conclusions are now due to appear in my new book, to be published in Bar Ilan University’s *Ofkey Mechkar* series (editor, Prof. Avidov Lipsker), and entitled “Superfluity as a Poetic and Hermeneutic Principle – Modern Hebrew Literature 1907-2017”.

This book proposes that the point about literature is its excessiveness, whatever eludes ready-made categorization – political, esthetic, or otherwise. Between two powerful superfluities – of language and of the real – the book situates the poetic text in the space made by a pincer movement. First I discuss linguistic excess - the realization that there is nothing outside text, that reality is always linguistically mediated. Next, I argue that the notion of excess must also be studied the other way round: by looking into the excessiveness of the “real“. This amounts to an effort to cross the uncrossable between words and things in order to find out where literature “cuts” the real, creates affects, sense vibrations: where it nevertheless “approaches” the real. This reading is the outcome of my encounter with *In Excess* by Jean Luc Marion whose thought also comes “from the opposite direction” – when he considers how we nevertheless perceive something of the real as “saturated phenomenon”.

The focus of this book is two-fold: It comes to offer a new theoretical prism, “the concept of superfluity/excess”, as a vital approach to literature and its interpretation. It also applies this thesis concerning superfluity to the corpus of Modern Hebrew literature, 1907-2017 – starting from Brenner and Gnessin, through Yoram Kaniuk, Meir Wieseltier, Nurit Zarchi and Haim Beer, up to the work of Emil Habibi, in Anton Shammas’s translation, Sami Bardugo, and the poetry of Hedva Harecavi.

As said, with the support of the ISF, I continue exploring different directions of study on this subject. Thus, for instance, a paper was accepted for publication in a collection of articles on the work of the novelist Yuval Shimony, whose recent *The Salt Line* has been called “monumental” and was awarded the Brenner Prize. My article “Yuval Shimony – To Fly Through a Crack in the Real” is part of a collection of articles to be jointly published by Cambridge University and Am Oved, and it continues the investigation of the relations between the concept of excess and the concept of the real (as in Lacan and others). In recent years I have been presenting papers on the concept of excess at a research seminar in New Orleans, and at an international conference on New York.

In the near future I plan to study more works of Modern Hebrew literature of the last century with reference to the language of the Jewish sources. The new Hebrew literature, I believe, is produced under singular conditions, from the perspective of excess: On the one hand, due to its relations with the language of the ancient sources, modern Hebrew literature entails an exceptional multi-layered linguistic excess, while on the other hand it operates against the unusual background of the Zionist project’s “return to reality” – a return to God and to messianism for the sake of forging a link with the actual, physical place. Thus Modern Hebrew literature situates itself in the fragile space between the excess of language and the excess of reality.