# Abstracts

## The Rise and Fall of the
## "Trask Guys" in Little Tel Aviv in the 20s and 30s

### Ilan Shchori

Despite the bleak times in Tel Aviv after WWI, a group of partygoers emerged whose aim was to liven up the still recovering city .The group's symbol was the fig, and the members called themselves the "Trask Guys". They organized Tel Aviv's best parties and parades, the trendiest balls, and the most popular cultural events.

The founder of the group, Avraham Aldema, was a teacher from the Herzliya Gymnasium. Along with the poets Avraham Shlonski and Alexander Penn, the group moved to the Sheikh Abreik Hills in the Lower Galilee, where they tried, unsuccessfully, to join Alexander Zeid's Shepherd's Organization.

In the late 1920s a rival appeared in Tel Aviv, Baruch Agadati, who launched an alternative channel to parties, Purim balls, and artistic events and whose posh style ran counter to the Trask Group. The two groups challenged one another in a famous court case.

Be that as it may, both groups may be seen as the founders of Tel Aviv's bohemia and coffee shop klatches, and the celebrity crowd that soon became the city's culture elite. Although the Trask Group's operations ended when the bloody events broke out in 1936, it bequeathed a legacy of cultural revival and had an enduring impact on Israel's art scene.

# The Israel Prize:
## State and Intellectuals in the 1950s

### Shaul Marmari

Since the Israel Prize was established in 1953, the scandal surrounding it has become almost an Israeli tradition, with the State, public, judges, or award recipients themselves expressing disapproval of its outcomes. This is no surprise, considering the Prize is a national award given by the State to independent scientists, scholars, and artists, and therefore embodies inherent conflict. This work seeks to analyze said conflict by examining the first years of the Israel Prize, from the time of its initiation by then-Minister of Education Ben-Zion Dinur in 1952, until the end of Dinur's term in 1955.

This article discusses the Israel Prize as a product of its initiator's ideology, and will therefore focus on Dinur's philosophy, specifically his views on the relationship between State and culture and his vision for the role of intellectuals within it. Dinur's ideology corresponded with a socio-political reality in which the State and its intellectuals closely collaborated toward a unified Israeli culture, with the Israel Prize functioning as a direct instrument of this common goal. The destabilization of this cultural consensus over the years could therefore illuminate the underlying cause of disputation surrounding the Israel Prize today.

# The Adventure of the Disrupted Detached in Vienna:

## The Collapse of the Detached Character in David Vogel's Recently Uncovered Roman

Tamar Setter

In this article, I examine the ways in which David Vogel creates a unique version of the detached character in Viennese Romance out of the crucial intersection in which his work is situated. On the one hand, the novel is part of 1920s and 1930s modernist Hebrew literature, as it is written in Hebrew and grapples with the condition of the Jewish man in Europe. Furthermore, Vogel was an active participant in the Jewish Republic of Letters at the time. On the other hand, Vogel's work deals with the European sphere "as if the Land of Israel never existed", in the words of Gershon Shaked, when in fact a Hebrew literary center had already been established in Palestine at the time. This literary dualism allows Vogel to create a new version of the "detached" character, stemming from complex dialogue with works of literature in this sphere.

# The Struggle over Collective Memory between Mapai and Mapam in the first decade of the state of Israel

## Assaf Farhadian

Collective memory lies at the heart of national struggles. It sets the foundation for the national identity while defining its borders. It is a dynamic field in which competitive groups ask to assimilate their symbols and memories into the nation's metanarrative. In Israel's early years, different groups struggled to shape Israel's metanarrative – a narrative that Ben-Gurion shaped and advocated for as part of his republican civic-political ideology. One of these symbols, which lay at the heart of the struggle, was the Palmach, most of whose members were part of Mapam, an opposing left-labor party to Mapai. By comparing the Palmach and Mapam's narrative to new nation's metanarrative, the writer examines the struggle over Israel's collective memory between Mapam and Mapai. The analysis clearly shows that by commemorating Palmach's activity during Israel's War of Independence and by criticizing Ben-Gurion's decisions, Mapam actively sought to undermine different aspects of the metanarrative and assimilate new symbols into it.

# Postmemory in Canadian Jewish Memoirs:
## The Holocaust & Notions of a Jewish Homeland

### Lizy Mostowski

Marianne Hirsch defines postmemory as a form of memory that "characterizes the experience of those who grow up dominated by narratives that preceded their birth", such as the Holocaust, explaining that those occupied by postmemory often find their "own belated stories are evacuated by the stories of the previous generation [and] shaped by traumatic events that can be neither understood nor recreated". My paper examines the transmission of Holocaust trauma, not from survivor to child as has been the predominant focus in literary and psychological studies, but as it is represented through postmemory in Canadian Jewish memoirs of second- and third-post-Holocaust generations and the ways in which this particular form of inheritance influences the authors' notions of a Jewish Homeland. I focus on two compelling works: Bernice Eisenstein's memoir *I was a Child of Holocaust Survivors* (2006), and Jonathan Garfinkel's memoir *Ambivalence: Adventures in Israel and Palestine* (2008). Though Eisenstein's family was displaced from Poland by the Holocaust and Garfinkel's was displaced from Poland by pogroms that foreshadowed the horrific event, both authors are representative of how Holocaust trauma has been passed down not only through familial lineage, but through ancestral lineage as well. In each memoir, it is evident that the Holocaust is a central pillar of Canadian Jewish identity. Each author contemplates notions of homeland, particularly notions of a Jewish Homeland, in their respective memoirs through their own unique perspective. Drawing on work done previously on Canadian Jewry by historians such as Richard Menkis and Gerald Tulchinsky, writing by Marianne Hirsh on postmemory and tropes of Holocaust representation, and by Shoshana Felman on post-Holocaust writing, I attempt to answer the following question: How can the inheritance of Holocaust trauma and acts of postmemory rewrite diasporic identity narratives and influence diasporic notions of a Jewish Homeland?

# Partners and Adversaries:
## Jewish and British Relations in the Palestine Police Force, 1936-1945

### Lior Yohanani

This article concerns the ambivalence of Zionism toward British presence in Palestine. It focuses on the Palestine Police Force of the British Mandate as a major empirical resource for the exploration of both everyday interactions between Jewish and British servicemen, and the diverse institutional strategies undertaken by Zionist institutions regarding security cooperation with the colonial institutions. The paper presents a multifaceted view of the British-Zionist security response to the 1936-1939 Arab Revolt, as reflected by the activities of the Supernumerary Police and the Jewish Settlement Police. First, the article explores the force as a site of collaboration and interdependence between two culturally related groups with common interests. Second, it presents a locus that illustrates Jewish ambivalence toward British colonial power: on one hand, great admiration toward British civil service, state apparatus, and security skills, accompanied by the wish to learn and imitate British methods; on the other hand, a desire to manipulate British resources for Jewish national goals, coupled with suspicion toward lower-class British personnel and efforts to undermine the legitimacy of British rule by tarnishing the idealized image claimed by the British. These efforts were also part of Zionists' ambition to reconstitute themselves as full-fledged Europeans.