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ABSTRACTS

Shneior Lifson and the Founding
of the Open University, 1970-1976

Uri Cohen

The idea of an Open University in Israel gained traction in 1970 and in 1976 it opened its doors for classes. This article examines the academic and political processes that led to its establishment. Much of the credit goes to Professor Shneior Lifson, a distinguished faculty member of the Weizmann Institute of Science, and the founder of the Open University. However his involvement with the university ended in 1976 when he was recalled to the Weizmann Institute to resume research. The main focus of the Open University was to create a secure and significant path to the creation of a Mizrahi middle-class that would integrate into the leading groups in Israeli society. Academic training, it was hoped, would close the gaps between Ashkenazi Jews and second generation Mizrachi Jews. The author looks at the academic, political and social parties who promoted the university and those who opposed it.

Moral Panic and the Consumption of Pornographic
Literature in Israel in the 1960s

Oded Heilbronner

During the 1960s the reading material and reading habits of young Israelis came under the scrutiny of censors, police, committees and courts. The proliferation of book markets was of great concern to the authorities because of the political and social consequences of young people who were exposed to the wrong kind of reading. In this cultural history of the pornographic book market, the author

analyzes the shifting discourse in different social contexts on what made the texts obscene. In the early years of Israel, as in many other Western countries, the perception of the obscene was embedded in contemporary notions of the governance of reason, emotions, and sex. Moral panic was the predominant attitude of parents to pornography.

The article focuses on the pornographic book market, the Committee to Combat the Dissemination of Obscene Literature in the early 1960s, and the emergence of a genre of pulp porn novels. Among others porn novels, the article studies a unique genre, set in Nazi POW (Stammlager) camps, called *Stalags*, where Allied soldiers – never Jews – were tortured and sexually assaulted by female SS guards. These works were extremely popular among teenagers and created a veritable state of moral panic among their parents who were represented, inter alia, by the committee.

The *Chizbatron* and the Transformation of the *Palmach*'s Pioneering Ethos, 1948-1950

Danny Gutwein

In my article 'The Dialectic between the Pioneering Ethos and Socialist Ideology in the Israeli Labor Movement' [*Iyunnim* 20 (2010)] I argued that in contrast to the socialist ideology the pioneering ethos encouraged dissociation from society at large and assumed that the ideals of the Labor Movement could only be established outside of it. In the absence of sovereignty in the pre-state period, the pioneering ethos helped achieve numerous national goals, after 1948 however, it was transformed into the ethos of the emerging Israeli middle class and was used to justify its distributive privileges.

The *Palmach*, a combination youth movement-combat unit, was the most striking expression of the pioneering ethos. The article uses the lyrics of the *Chizbatron* songs, the *Palmach*'s entertainment band, to examine the shift from the pioneering ethos of brotherhood and Zionist-Socialist sacrifice to an individualistic bourgeois ethos.

A Calculated Risk
Israel's Intervention in Jordan's Civil War, September 1970

Yogev Elbaz

In September 1970, after three years of intermittent clashes between Jordanian security forces and Palestinian Fadayeen organizations, Jordan erupted in a fierce civil war. King Hussein witnessed his country's sovereignty being constantly challenged and finally decided to terminate the Fadayeen presence. In the middle of September 1970, he declared martial law and ordered the army to crush the insurgents.

During the fighting a significant Syrian armored force invaded from north in a maneuver that was designed to save the Palestinians from slaughter and at the same time to pose an existential threat to the Hashemite regime. Frightened by the possibility of defeat, Hussein sent an urgent message to Israel, still Jordan's de jure the enemy, requesting immediate military intervention. Israel's decision-makers were divided over the answer but in the end agreed to the request.

This article contends that a historical convergence of circumstances – Prime Minister Golda Meir's absence from the country, her stand-in, deputy prime minister Yigal Allon that had an activist worldview, and Israel's cautious ambassador to Washington, Yitzhak Rabin, had a joint impact on the nature and extent of Israeli involvement in the 'Black September' crisis.

The Etzion Bloc Settlements and the *Yishuv*'s Institutions in the War of Independence

Nadav Fraenkel

This article discusses the relationship of the *Yishuv*'s institutions to the Etzion Bloc communities during the War of Independence. The aim of the study is to understand the relationship of the institutions to these communities which were located in the Hebron Mountains, in an area designated by the United Nations to be part of the future Arab state.

The author reviews the strategy and tactics of the Jewish leadership, the declarations and protocol of their institutions, the allocation of civil and military resources, and the response to of the communities to these plans.

The main conclusion is that the *Yishuv*'s civil and military institutions did not consider the communities in the Etzion Bloc to be part of the future State of Israel. The fact that the Etzion Bloc communities were established only in 1943, after years in which the Zionist organizations refrained from land acquisition in this area, and were thus not included in the foundational ethos of the *Yishuv*, may have been the reason for the low priority given to these communities.

Yitzhak Breuer and the Question of Sovereignty in the Land of Israel

Ada Gebel

This article discusses Rabbi Dr. Yitzhak Breuer, one of the leaders of Agudat Yisrael in the Land of Israel in the 1930s and 1940s.

The author analyzes a test case in which Breuer's views clashed with the political reality. Breuer's perception of modern nationhood in general, and Jewish nationhood in particular, brought him to an extremely unpopular position regarding the political-philosophical terms: 'sovereignty,' 'state,' and 'nation'. These were the philosophical foundations that shaped his approach toward the Arab-Jewish conflict. The author compares his thinking to that of other players in the Jewish discourse, such as Brit Shalom, Jabotinsky and so forth.

The argument is made that Breuer found himself in a complex reality in which he had to decide if and how his views could be implemented in the given political reality. As a leader, he often chose pragmatism over ideology.

The Hughes Land Affair in Transjordan

Dotan Goren

At the Cairo Conference in March 1921, the East Bank of the Jordan (Transjordan) was separated from the territory administered by the British under the Mandate for Palestine and an emirate, ruled by Abdullah I bin Al Hussein of the Hashemite dynasty, was instated under British protection. In the 1920s the Zionist institutions in Palestine had hopes of minimizing the damage by settling Jews east of the Jordan

River. In the early 1930s an opportunity arose: struggling economically, the local inhabitants resorted to selling their land. Beginning in the summer of 1933, the Palestine Land Development Company (Hachsharat Hayishuv) negotiated with a British citizen named Richard Hughes for the purchase of 17,000 dunams in Transjordan's al-Salt district. On January 18, 1934, the parties signed a contract finalizing the deal. In practice however, land ownership rights were never formally transferred. This was due to restrictions imposed by the Transjordan government on the acquisition of land by foreigners and the opposition of the British authorities in Palestine to Jewish settlement in the region. The article traces the history of the Hughes land affair and its consequences before and after the establishment of the State of Israel. In the 1970s, the land in question was nationalized by the Jordanian government.

Choreo-trauma: The Poetics of Loss in the Dance Works of Judith Arnon and of Rami Beer

Liora Bing-Heidecker

The author argues that the works of Rami Beer, the artistic director of the Kibbutz Contemporary Dance Company are infused with the legacy of the company's founder, Holocaust survivor Judith Arnon. The article frames the choreographic heritage of the KCDC within the context of 'choreo-trauma' – a concept designed to study the link between trauma and choreography. By combining theoretical literary methodologies, psychoanalysis, trauma studies and dance analysis, the works of Arnon and Beer are interpreted as representing the 'poetics of loss.' In this light, they exemplify metaphoric and metonymic modes of choreographic testimony, reflecting respectively the experience of first and second generation Holocaust survivors.

The Façade of Building: Exposed Building Envelope Technologies in Modern Israeli Architecture

Or Aleksandrowicz

Exposed building technologies can be defined as the fusion of performative and aesthetic aspects of a building envelope in a single, homogenous building part. Such

technologies reflect a design approach that rejects the more conventional modern division between the structural elements of a building facade and the external finishes that conceal them. The integration of the structural, technical and aesthetic functions of the building envelope in a single element calls for higher level of precision and sophistication in architectural detailing and construction craftsmanship.

This article examines the history of three exposed building technologies in Israel: exposed silicate brickwork, exposed concrete ('architectural concrete'), and glazed curtain walls. Although an argument can be made that exposed building technologies receive special interest from designers mainly because they may reflect a higher level of technical skill and expertise (of the architect and the builder), a historical analysis of the Israeli cases leads to a different conclusion. As the article demonstrates, the three technologies were embraced and promoted by Israeli architects not because of their technical properties or tectonic complexity, but because of their capacity to evoke cultural, political, social, and economic values through their visual appearance.

David Grossman's Writing of Bereavement

Michael Gluzman

Following his son's death in the last hours of the Second Lebanon War in 2006, David Grossman immersed himself in completing a novel he started writing three years earlier. Published in 2008, *To the End of the Land* spans nearly four decades, from the Six-Day War to the eve of a military operation in the West Bank in the early 2000s. Its main protagonist, Ora, flees her Jerusalem home hoping that her absence would forestall the news that her son had died in combat. The novel, which focuses on a mother's anxiety from a potentially imminent event, was widely celebrated as capturing the essence of the Israeli experience. However, in his following book, *Falling Out of Time*, which appeared in 2011, Grossman engages in a radical rewrite of his previous book. *Falling Out of Time* abandons the realist mode that characterizes *To the End of the Land*. More importantly, it describes bereavement not as a future possibility but as a catastrophe that has already befallen the characters, all of whom are parents who have lost their children. By creating a community of bereaved parents who never overcome the loss, Grossman undermines the logic of sacrifice featured in *To the End of the Land*, describing instead an exclusive community whose members are deeply cognizant of the ineffability of their mourning.