

ISRAEL

STUDIES IN ZIONISM AND THE STATE OF ISRAEL
HISTORY, SOCIETY, CULTURE

The Chaim Weizmann Institute for the Study of Zionism and Israel was set up in 1962 at Tel Aviv University through the initiative and with the assistance of the Executive of the World Zionist Organization, with the aim of furthering the research and the teaching of the history of the Zionist idea, the Zionist movement and the Land of Israel in modern times.

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CONTENTS

ARTICLES

- A Century of Childhood, Parenting, and Family Life in the Kibbutz**
Amia Lieblich 1
- A Funeral at the Edge of the Cliff: Israel Parts from David Ben-Gurion**
David Ohana and Michael Feige..... 25
- Diversity within a Show of Unity: Commemorating the Balfour Declaration's Golden Jubilee (1967)**
Elie Podeh 59
- The White House's Role in Undermining the Partial Agreement between Israel and Egypt in 1971**
Boaz Vanetik and Zaki Shalom..... 91
- The Change in Ben-Gurion's Attitude toward the Herut Movement during the 1960s**
Yechiam Weitz 131
- Nowiny – Hadaszot: The Absorption of Polish Jews in Israel***
Elżbieta Kossewska 167
- Pinhas Sadeh's Judaism**
Gideon Katz 191
- The Religious Great Tradition of the Iraqis Jews in Israel: Sources and Impact**
Nissim Leon..... 211
- The "New Jew" in the Perception of Religious Zionism**
Yosef Salmon 239

REVIEW ESSAY

- Forsaken Children: The Backyard of Mandate Tel Aviv, by Tammy Razi***
Orit Rozin..... 259

REVIEWS

<i>Land and Desire in Early Zionism</i> by Boaz Neumann; <i>Home</i> , by Assaf Inbari Motti Golani.....	271
<i>The Defeated Zionist: Abba Hillel Silver and the Attempt to Transcend Jewish Nationalism</i> , by Ofer Shiff Zohar Segev	277
<i>Gentle Ultra-Orthodoxy: Religious Renewal in Oriental Jewry in Israel</i> , by Nissim Leon Nurit Stadler.....	283
List of Contributors	290
English Summaries	VII

Summaries

Amia Lieblich

A Century of Childhood, Parenting, and Family Life in the Kibbutz

A vast amount of diverse works in various genres have described, analyzed, and interpreted the experience of childhood, parenting, and family life in the kibbutz's hundred years of existence: quantitative and qualitative studies, real-time or retrospective accounts, both factual and fictional, and in a variety of art forms. This article presents a brief history of the kibbutz's system of communal child rearing and education, and then examines the multi-angled perspectives of the body of work about it. The main results of the objective studies are that only negligible differences exist between children raised on kibbutz and those from a more traditional upbringing. The qualitative studies, however, indicate that children raised in the kibbutz's communal living system, especially females, carry significant scars into adulthood. Kibbutz mothers, too, express regrets regarding their past parental behavior. This is most apparent in case studies from therapeutic settings. While memoirs present kibbutz childhood in a heroic and entertaining vein, most works of fiction exude pain and criticism. Because all these works are serious and significant portrayals of kibbutz experiences, we can infer that a comprehensive image of childhood and parenthood in the kibbutz is multicolored, and that this image is indicative of a complex social and psychological reality.

David Ohana and Michael Feige

A Funeral at the Edge of the Cliff: Israel Parts from David Ben-Gurion

The death and funeral of Israel's first Prime Minister, David Ben-Gurion, was a significant moment in Israel's history, when the state parted from its founding father. The funeral, which took place in December 1973, a few weeks after the end of the Yom Kippur War, was shaped by a variety of considerations, including the wishes of the deceased, the concerns of the state bureaucracy and the attempts by contemporary leaders, some of them intense rivals of Ben-Gurion in the past, to leave their imprint on the event. Ben-Gurion had expressed his firm wish to be buried near his Kibbutz Sede Boker in the Negev, with minimal ceremony and no eulogies at the graveside. The article examines this historical event from a comparative and theoretical perspective, analyzing the different forces involved in organizing the funeral and arguing that this was Ben-Gurion's final attempt to convey, implement and exemplify his message of pioneering.

Elie Podeh

Diversity within a Show of Unity: Commemorating the Balfour Declaration's Golden Jubilee (1967)

In November 1967, the Israeli government commemorated the Golden Jubilee of the Balfour Declaration. The decision to observe the occasion was somewhat surprising, as the Balfour Declaration Day, which had been celebrated during the Mandate period (1920-1948), had disappeared from the Israeli national calendar during the years 1948-1967. Following the Golden Jubilee, the day once more disappeared from the calendar. This article analyzes the reasons for its renewed commemoration following the 1967 war and its subsequent relapse into oblivion. An analysis of the celebrations, and particularly the commemorative event at the Israeli Knesset, demonstrates that there was no unified narrative of the Balfour Declaration among the various political parties, thus shedding doubt on the thesis of the hegemony of the secular-labor historical narrative in Israeli discourse. Even though the day disappeared from the Israeli Jewish national calendar, the Balfour Declaration nonetheless remained an important element in the historical narrative of school textbooks.

Boaz Vanetik and Zaki Shalom

The White House's Role in Undermining the Partial Agreement between Israel and Egypt in 1971

This article deals with US attempts to push forward the peace process between Israel and Egypt in 1971, especially the attempts to forge a partial agreement on the Suez Canal area as a first move toward a full peace settlement between the two countries. We focus in particular on the role played by the White House, i.e. by President Richard Nixon and his National Security Advisor Henry Kissinger, in the failure of State Department efforts to promote such an agreement. Recently declassified US and Israeli documents show that the State Department's failure was due not only to differences between the Israeli and Egyptian positions but also to the approach adopted by Kissinger, who deliberately undermined initiatives by his rival, Secretary of State William Rogers, with President Nixon's knowledge and at times even encouragement.

Yechiam Weitz

The Change in Ben-Gurion's Attitude toward the Herut Movement during the 1960s

In July 1965, a few months before the elections to the 6th Knesset, David Ben-Gurion left his original political party, Mapai (Labor Party), and established a new party, Rafi (Israel Workers List). This move was largely the result of the

bitter disagreement between Ben-Gurion and Prime Minister Levi Eshkol over the "Lavon Affair." Although Rafi's attitude toward the main right-wing party Gahal (Herut-Liberals Bloc) was not defined during the election campaign, it subsequently became clearer when contacts emerged between the leadership of both parties concerning a future coalition in several cities. Considering Ben-Gurion's previous attitude toward Menachem Begin and his famous saying, when prime minister, "Without Herut and without Maki [the Communist Party]," this cooperation was surprising. The most significant coalition between Rafi and Gahal was in the Jerusalem municipality where Teddy Kollek from Rafi became mayor and one of his deputies was a member of Gahal. The new coalition and cooperation between these two opposition parties in the new Knesset broke Ben-Gurion's old taboo.

Elzbieta Kossewska

Nowiny - Hadaszot: The Absorption of Polish Jews in Israel

The article examines the establishment and functioning of the foreign-language press in Israel as part of the cultural absorption of the new immigrants, on the basis of the example of the Polish-language daily newspaper *Nowiny*. An analysis of the content presented in *Nowiny* sheds light both on the problem of the linguistic absorption of Polish Jews and on their position in Israeli society. The article describes, among others, the discussion within various political circles in Israel regarding foreign-language publications. In particular, it focuses on the Union of Polish Jews who initiated the establishment of *Nowiny* and the circles of old activists, members of the Union of Democratic Zionists "Ichud" from Poland.

Gideon Katz

Pinhas Sadeh's Judaism

Although in his first novel *Life as a Fable* (1958), Pinhas Sadeh denounced Judaism, describing it as opposed to all true religion, from the 1980s his attitude changed and he began editing a large number of collections of religious texts, mainly prayers, Talmudic stories and hasidic writings. He described himself as "the servant of books" and saw himself as a mediator between the religious and secular worlds. This article describes Sadeh's interest in Judaism and suggests that the spiritual meaning he attributed to it can be seen as heralding the "New Age" trends that are prevalent today in Israeli culture.

Nissim Leon

The Religious Great Tradition of the Iraqis Jews in Israel: Sources and Impact

The Iraqi Jews' immigrant story has often been told through the secular narrative of the leading intellectuals, academic elite and representatives of modern movements such as Zionists or communists. The purpose of this article is to reveal the religious narrative of Iraqis Jews in Israel. Based on ethnographic description and historical analysis, it examines the great tradition of Iraqi Jews in Israel as expressed in the rebuilding of synagogue communities in Israel and in the great influence of the halachic heritage of Rabbai Yosef Haim of Baghdad on the halachic life of Mizrahi Jews in Israel and abroad.

Yosef Salmon

The "New Jew" in the Perception of Religious Zionism

The Religious Zionist perception of the "New Jew" is very similar to that of the General Zionists, and even closer to that of the Socialist Zionists. According to the Religious Zionists, the "New Jew" is one who has a national identity, who has his own state, whose language is Hebrew, who is a part of Western civilization, who is "productive" and who furthers social justice. The history of Religious Zionism is the story of a radical movement in Jewish terms. The Religious Zionist is a "New Jew" in every aspect of his life: in his values, leadership, enlightenment, community, appearance, and observance of God's commandments. This article argues that Religious Zionism is not a messianic movement, as demonstrated by such concepts as *Athalta d'Geula* (the beginnings of Redemption), *Ikveta d'Messiaha* (the heels of the Messianic era) and the view of Redemption as a natural process. The Religious Zionists were afraid to be accused by Jewish Orthodoxy of being a false Messiah, of seeking to "hasten the end of days."