

# **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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## Summaries

### Amir Goldstein

#### Menachem Begin, the Herut Movement and Mizrahi Protest: Between Wadi Salib and the Black Panthers

This article examines the linkage between the Herut movement and the Mizrahi protest in Israel, describing and analyzing the changes in the relations between Mizrahi Jews and Herut Party leader Menachem Begin, as well as Begin's attempts to adapt the Herut movement to the demographic changes in Israeli society. It considers the confrontation between Herut and the Israeli Labor Party, Mapai, during the Mizrahi protests in the Wadi Salib neighborhood in Haifa (July 1959), and examines Begin's policy as leader of Gahal (Herut-Liberal Party) during the rise of the Israeli Black Panthers in 1971–72. Having learned the lesson from the Wadi Salib protests, when Mapai connected Herut to the riots, Begin refrained from supporting the Black Panthers in both word and deed, despite the pressure to do so from members of his party. He thus succeeded in positioning Gahal within the borders of legitimate Zionist political groups, creating its image as a party that formed part of the regime and shunned extremism.

### Tuvia Friling

#### The Past and Its Representations: Where Is the "Right Wing" in Israeli Memory and Historiography of the Yishuv and the Holocaust?

Those acquainted with the history of the Yishuv know that the quality and quantity of research on the role of labor and the left in Israel's nation-building process far exceed that devoted to the right wing. Thus, Revisionist activity in such areas as pre-World War II illegal immigration, wartime aid to Europe's Jews, participation in the fighting in Europe, clandestine cooperation with the Allies, as well as the postwar illegal immigration, arms procurement and the building of the Yishuv's armed forces, is largely missing from the historiography. Can this phenomenon be dismissed by the cliché that history is written by the victors, so that the movement that led the nation-building process in those decades also perpetuated its own role and systematically excluded others from the story? Or maybe the movement's leaders chose not to explore this history for their own reasons, and it was they who directly or indirectly, openly or covertly, ousted themselves from the story or deliberately contributed to their own exclusion? This article discusses the nature, boundaries and possible roots of this gap in the historiography.

### Sharon Geva

#### The Images of Anne Frank in Israeli Public Discourse

During the 1950s, Anne Frank became a cultural heroine in Israel. Her diary, which was published in Hebrew in 1953, became a bestseller and was viewed as a cultural asset;

her life story was told on the stage of the national theater (1957) and the play became a great success. The Israeli public discourse on Anne Frank sheds light on Israeli society's perceptions of the Holocaust, especially with regard to the leitmotif of heroism (*Sho'ah ve-gvurah*). Israelis' perceptions of Anne Frank suggest that even before the trial of Adolf Eichmann (1961) heroism during the Holocaust was broadly defined. It was not restricted to armed resistance, nor was it created only in a political context, but had a significant universal dimension.

### Yael Feldman

From "Sanctifying the Name" to "Bliss of Aqedah":  
The "Invention" of Isaac as a Heroic Figure in Zionist Discourse

Granted the prevalence of the "Binding of Isaac" (the *Aqedah*) as a heroic image in Israeli discourse, this article asks when, in fact, the secularization of the *Aqedah* began, and how it attained its elevated position as a figure of military self-sacrifice. A critical reading of early Zionist writings makes clear that the ancestral Jewish tropes of religious martyrdom continued to thrive within the ethos of modern, secular, heroic or military self-sacrifice ("Noble Death"). This article outlines the charged debate over these tropes among leading figures of the time (from the poet Rachel and Sarah Aaronsohn to Yosef Haim Brenner and Zalman Shazar), analyzing the gendered implications of their positions. It traces the invention of a new image, "Bliss of Aqedah," to Berl Katznelson, arguing that it in fact was "transferred" from the Russian language of martyrdom. Finally, this article probes the disappearance of his new coinage in the decades after 1919, suggesting why it was resurrected – though with a difference – only in 1948.

### Boaz Arpaly

Lifting the Veil: Brenner and Schopenhauer

The article examines the possible linkage between the stories of Yosef Haim Brenner (1881–1921) and the philosophy of Arthur Schopenhauer (1788–1860). Schopenhauer's name is mentioned several times in Brenner's writings, and his friend and teacher, Hillel Zeitlin, wrote about Schopenhauer. Moreover, Schopenhauer's ideas were often referred to in the work of writers and philosophers of Brenner's circle and generation in Hebrew and European culture, although we do not know for sure whether Brenner read Schopenhauer's works themselves or learnt of his ideas from secondary sources. Nonetheless, certain themes in Brenner's writings suggest that he may have been influenced by some aspects of Schopenhauer's philosophy. The article analyzes Brenner's main stories, discerning several Schopenhauerian ideas, which assist in understanding the development of Brenner's thinking toward modern existentialism.