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Kedar

The article examines David Ben-Gurion's ideas on the place of Judaism in Israeli society during his term as prime minister, claiming that his stand on Judaism as a culture and religion was derived from his civic ideas. Ben-Gurion understood Judaism as a national culture extending beyond religion, based on the humanistic-political principles articulated by the biblical prophets, which had served as a moral compass throughout Jewish history and also guided the present developing society in Israel, spurring it to be a model society. In contrast to his extensive preoccupation with the nature of Judaism as a national culture, Ben-Gurion barely touched upon the question of the place of the Jewish religion in Israeli public life. He accepted religious-secular coexistence as a given, and was convinced that disputes over questions of faith could not be decided by empirical or logical means. He therefore deemed that the religious and secular should forgo futile arguments over culture and belief and instead endeavor to establish mutual tolerance and partnership as citizens of a common society.

Shoham

This article offers an ethnographic-historical interpretation of Israeli public culture as reflected in the various forms in which Yom Kippur has been observed in the Israeli public sphere since the 1920s. The analysis demonstrates how Israeli culture is an independent Jewish culture, which should be judged separately from other historical Jewish cultures and from its marginal groups, the strictly religious and the radically secular.

Cahaner/Leon

Over the past two decades, a new phenomenon has emerged in secular kibbutzim, in which some members have adopted a religious way of life. Some of these "newly religious" (*hozrim bi-tshuvah*) choose to leave the kibbutz, but others, who are the subject of this article, decide to remain in the kibbutz, which continues to serve as the framework of their life. Based on observation and in-depth interviews with newly religious members of secular kibbutzim, this article discusses the array of dilemmas created by the transformation of their identity and the response to it on the part of kibbutz society. One of the dilemmas concerns the question whether their choice reflects a break with the kibbutz way of life or rather a link and continuity with this ideal. The article contributes to understanding both the changes in modern-day kibbutz society and the identity issues related to these changes.

Shaul

This article examines the customary assumption that ultra-Orthodox memory of the Holocaust is a counter-memory, which confronts, consciously and unconsciously, the

dominant secular, Zionist memory of the Holocaust. However, in the early postwar period, the memory of the Holocaust in ultra-Orthodox society was variegated and multifaceted. The article shows that not only did some members of ultra-Orthodox society adopt part of the Zionist narrative on issues such as the lessons of the Holocaust and the centrality of the Land of Israel but that they even took part in its creation and consolidation. During the 1960s some of the ultra-Orthodox spokesmen shifted their commemoration efforts to within their own community for a variety of reasons. Nonetheless, the sectorial barriers between the secular majority and the ultra-Orthodoxy minority in Israel in the first decades were not as high or as rigid as they appear to be today.

Levenson

This article explores the dissonance between the radicalism of Ahad Ha'am's essays such as "Ancestor Worship" (1897) and "Moses" (1904), and his defense of the Masoretic Text as the starting point for teaching the Bible and rejection of Source Criticism as a pedagogic tool in the Herzliya Gymnasium debate. While Ahad Ha'am consistently deployed the Bible as a tool for promoting national revival, his polemics against Yosef Haim Brenner's attempt to divorce national identity from cultural allegiance to the Bible, and against Claude G. Montefiore's attempt to place the New Testament on a Jewish pedestal, drove him to a more conservative position.

Mayzel

Khrushchev's "Secret Speech" of 1956 not only marked a major radical change in the USSR, but when it was published outside the USSR it brought upheaval all over the world. According to conventional knowledge the text of the speech was obtained by the Mossad (the Israeli foreign-intelligence organization) and transmitted to the CIA. A critical examination of the published evidence and accounts contradicts this version and suggests a number of points: the Secret Speech was not secret; Israel was not the single and perhaps not the first source for the text to reach the West; the speech was intended by Khrushchev and the Communist Party of the Soviet Union to be disseminated to all communist parties around the world; and it was covertly brought to the knowledge of Western intelligence organizations and the world press by Soviet political and intelligence agencies.