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## CONTENTS

### Articles

- No trinity: The tripartite relations between Agudat Yisrael, the Mizrahi movement, and the Zionist Organization  
*Daniel Mahla* 117
- Judaism and communism: Hanukkah, Passover, and the Jewish Communists in Mandate Palestine and Israel, 1919–1965  
*Amir Locker-Biletzki* 141
- Olei Hagardom*: Between official and popular memory  
*Amir Goldstein* 159
- Practices of photography on kibbutz: The case of Eliezer Sklarz  
*Edna Barrami-Perlman* 181
- The Shishakli assault on the Syrian Druze and the Israeli response, January–February 1954  
*Randall S. Geller* 205

### Book Reviews

- Becoming Israeli: National Ideals and Everyday Life in the 1950s*  
by Anat Helman  
**Deborah Bernstein** 221
- The “Magic Carpet” Exodus of Yemenite Jewry: An Israeli Formative Myth*  
by Esther Meir-Glitzenstein  
**Ari Ariel** 224
- The Bride and the Dowry: Israel, Jordan and the Palestinians in the Aftermath of the June 1967 War*  
by Avi Raz  
**Itamar Radai** 227

## Abstracts

### Mahla

This article investigates the dynamics between the two major Orthodox political movements of the twentieth century – the religious Zionist movement Mizrahi and its non-Zionist opponent Agudat Yisrael – in the context of their tripartite relationship with the Zionist Organization. Due to its increased involvement in Palestinian affairs, the Agudah entered negotiations with the Zionists in the mid-1920s. These negotiations and the possibility of cooperation between Agudat Yisrael and the Zionist Organization threatened the position of the religious Zionists within the ZO. The resulting competition between the two Orthodox groups led to the refinement of party platforms and the crystallization of independent political camps.

### Locker-Biletzki

This article explores the mythological, ritualistic, and symbolic aspects of the ways in which the festivals of Hanukkah and Passover were celebrated by the Jewish Communists in Mandate Palestine and the State of Israel. It illustrates how elements of Zionist-socialist culture were adopted by Jewish Communists and integrated in their cultural activities. In a gradual process starting in the 1920s and culminating in the mid-1960s, the Jewish Communists created a combination of Marxist ideology and Zionist-socialist cultural practices. However, when a group of young Sabra activists reinforced the Zionist-socialist elements, the balance was undermined, contributing to the rift within Israeli communism.

### Goldstein

This article examines the interaction between official memory and popular memory through the case study of *Olei Hargardom* – Jewish underground fighters executed by the British in Mandatory Palestine. Studies of collective memory usually maintain that the ruling elite, with its control of state resources, dominates collective memory formation. However, the case of *Olei Hargardom* demonstrates the potentially limited power of institutional commemoration and exclusion in a democratic society. David Ben-Gurion and his government's attempt to exclude these right-wing heroes from the national pantheon had limited impact. Menachem Begin's persistent, partisan political efforts to include them were only partially successful. Ultimately, *Olei Hargardom* became entrenched in Israeli collective memory as a result of apolitical literary works, popular culture, and the establishment of a site of memory by spontaneous, grassroots efforts.

### Barromi-Perlman

This article explores how socialist egalitarian ideology affected forms of documentation on the kibbutz in Israel, by examining its practices of photography. The study analyzes the work of one photographer, Eliezer Sklarz, and his role and function in the community, focusing on the visual content and style of his work. The article also describes the role of the kibbutz archive in promoting his work

and in constructing kibbutz identity through its photographic archive, as a mechanism for creating Zionist kibbutz historiography. The study addresses the conflicted approach of kibbutz society towards photography: promoting documentation through the function of the archive on the one hand, while maintaining a dismissive role towards photography as a highbrow, middle-class practice, on the other.

Geller

This article addresses Syrian leader Adib al-Shishakli's assault on the Syrian Druze minority in the mid-1950s, the Syrian Druze reaction, and contemporaneous observations and reactions from both the Israeli government and the Israeli Druze community to Shishakli's assault. The events analyzed in this article provide insight into the difficulties and opportunities the Jewish state had in cultivating minority allies in a hostile region, on the one hand, and the dilemmas Middle Eastern minorities had in seeking out the regionally beleaguered Jewish state's support, on the other.