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## Abstracts

### **Yuval Ben-Bassat**

The case of the tiny Jewish colony of Har-Tuv, which was founded by Ottoman Jews who immigrated to Palestine in 1895 from Bulgaria, sheds light on Ottoman policies vis-à-vis settlement activity by Sephardic Jews in Palestine at a time when there were concerted efforts to limit the Jewish national activity there. The latter was mainly carried out by non-Ottoman Ashkenazi Jews who immigrated to Palestine from eastern Europe. As the only colony established during the First *Aliyah* by Sephardic Jews, and also due to its geographical isolation, Har-Tuv was detached from the processes taking place within the other Jewish colonies and the New Yishuv. At the same time, Har-Tuv's founders had a long tradition of living under Ottoman rule and were on good terms with the local Ottoman authorities in Palestine. This was often useful when the colony had problems with its Arab neighbors, and on several occasions Har-Tuv even served as an intermediary between the Arab rural population and the government.

### **Amir Goldstein**

This article examines the relations between the kibbutzim of the Upper Galilee and the Khalsa (Kiryat Shmona) transit camp in its early years. This test case represents a microcosm of the encounter between veteran pioneers and new immigrants, between Ashkenazim and Mizrahim, between those who regarded themselves as the avant-garde of the Labor Zionist movement and new immigrants whose fate symbolized the mass *aliyah*. The kibbutzim played a decisive role in the establishment of Kiryat Shmona. Their sense of responsibility, compassion, and their genuine desire to help develop social and communal services were no less powerful than their trend towards isolation. However, the kibbutz members' orientalist views undermined their ability to attain their objectives. Faced with what they perceived as the paternalistic approach of the kibbutzim, the inhabitants of the transit camp, especially the Yemenite immigrants, refused to submit to the powerful pressure exerted upon them to abandon their traditional Jewish culture and manifested their loyalty to their own values.

### **Shayna Weiss**

This article examines the struggle for gender-segregated sea bathing in Tel Aviv from the first calls for gender segregation in the 1920s until 1966, when the city of Tel Aviv established a beach for men and women to swim separately. The most effective demands for gender segregation were framed in a civic and not religious discourse. Rather than claiming that gender-segregated swimming was against Jewish values, the ultra-Orthodox party Agudat Yisrael effectively argued that a lack of separate swimming violated their rights as taxpayers who had the right to bathe in the sea just as any other Israeli citizen.

### **Elia Etkin**

This article examines the formation of the animal collection at the Tel Aviv zoological garden. Using Michel Foucault's concept of heterotopia, the article analyzes the images and practices of animal importation. It shows that in spite of the importance of Zionist enthusiasm in driving the establishment of the Tel Aviv zoo, and the attribution

of Zionist vocabulary to animals living in it, its significance cannot be reduced to Zionist ideology and practice. The zoo's animal collection was the product of the specific historical, colonial-imperial circumstances formed under the British Mandate. The gathering of the animals reflects the indispensable British contribution to the development of cultural endeavors in Palestine, and the coexistence of British and Zionist aspirations.

### **Ilan Fuchs**

Beginning in 1997, the Har Hamor yeshiva, a leading Jerusalem-based institute for Torah learning, has become the center of a unique stream of thought in religious Zionist philosophy. This article examines how religious Zionist yeshivas have developed an educational curriculum that translates theological beliefs and values into political action. The article seeks to evaluate to what extent this ideology and curriculum will be able to survive in a political reality in which the rift between religious and secular Zionism is constantly increasing.