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# Abstracts

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Levinovsky:

During the 1948 Israeli War of Independence thousands of Jewish civilians, mainly women and children, became refugees when the fighting came dangerously near to their homes in the towns and agricultural settlements (moshavot, moshavim and kibbutzim). While the Jewish victory in the war turned the refugee phenomenon among the Palestinians into an ongoing tragedy, the Jewish refugee phenomenon proved temporary, lasting on an average only several months, and has almost been forgotten by the Israeli collective memory. This article examines this episode in the history of the 1948 war from the viewpoint of the evacuees in three kibbutzim, and proposes a number of possible directions for research: the organizational, personal-psychological and ideological aspects of the evacuation, along with the role of national myths and symbols.

Cohen:

Post-biblical Jewish religious thought devoted little attention to analyses of warfare and the religious and ethical problems that it poses. During the past 50 years that situation has changed dramatically. The ubiquity of military service and armed conflict in the contemporary Israeli experience has stimulated intense interest in *hilkhot tzava u-milhamah* ([religious] laws concerning the army and warfare), which have been elucidated in detailed and erudite publications, often authored by rabbis who have themselves experienced military service. This article focuses on four themes: (1) the identity of the persons most closely involved in the quest for a corpus of Jewish military ethics in Israel between 1948 and 2005; (2) the formats and forums in which they published and transmitted their findings; (3) the specific military ethical issues addressed; and (4) the exegetical methods employed in order to formulate a specifically Jewish code of military ethics.

Mintz:

Although the fourth volume of Shabtai Tevet's biography of David Ben-Gurion presents a comprehensive and detailed description of his activities in the years 1942–46, it has omitted a fascinating aspect, which this article wishes to address: the contacts between Ben-Gurion and Soviet officials on the efforts to establish a Jewish state in Palestine. On the basis of documents in the Soviet and Israeli archives, the article challenges conventional explanations for Soviet support in 1947 for the partition of Palestine and subsequent recognition of the young state of Israel. It argues that the Soviets were less interested in imperialistic designs on the Middle East than in preventing the return of Jews to the USSR and its satellites after the war. Ben-Gurion knew as much but, for a variety of political considerations, kept silent.