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CONTENTS

Dedication 111

East European Jewry, nationalism, and the Zionist project

Edited by Kenneth B. Moss

Introduction
Kenneth B. Moss 113

Alliance of the Hebrews, 1863–1875: The diaspora roots of an ultra-Orthodox
proto-Zionist utopia in Palestine
Michael K. Silber 119

Jewish philanthropy and Jewish credit cooperatives in Eastern Europe and
Palestine up to 1939: A transnational phenomenon?
Nahum Karlinsky 149

Sensitive travelers: Jewish and non-Jewish visitors from Eastern Europe
to Palestine between the two World Wars
François Guesnet 171

Citizenship in the conceptual world of Polish Zionists
David Engel 191

“Immigrants from Poland want to go back”: The politics of return migration
and nation building in 1950s Israel
Marcos Silber 201

Articles

Jewish immigration to Palestine in the long 1920s:
An exploratory examination
Jacob Metzer 221

Between nation and land in Zionist teaching of Jewish history, 1920–1954
Dan Porat 253

Review Essay

Cleansing history of its content: Some critical comments on Ilan Pappé’s
The Ethnic Cleansing of Palestine
Mordechai Bar-On 269

Book Reviews

- Muscular Judaism: The Jewish Body and the Politics of Regeneration*
by Todd Samuel Presner
Galili Shahar 277
- The Globalization of Israel: McWorld in Tel Aviv, Jihad in Jerusalem*
by Uri Ram
Leslie Stein 280
- Outlawed Pigs: Law, Religion and Culture in Israel*
by Daphne Barak-Erez
Nadav Shelef 282
- Lords of the Land: The War over Israel's Settlements in the Occupied Territories, 1967–2007*
by Idith Zertal and Akiva Eldar
Ian Lustick 286
- Contents and Author Index, Volume 27, 2008** 293

Abstracts

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Michael Silber:

In 1873, Akiva Yosef Schlesinger (1837–1922), a young Hungarian rabbi who combined ultra-Orthodox militancy with Jewish nationalism, published a remarkable booklet in Jerusalem that anticipated features of later Zionist utopias. It derived its original inspiration not from the active messianism that drove other religious “forerunners of Zionism,” but rather from harsh critiques of Orthodox society and culture in Hungary. Only later were Messianism and the Holy Land grafted on to the remedies he proposed for the ills of Orthodox society in the diaspora. In Palestine, his vision expanded to encompass a utopian blueprint for a revitalized, authentic Jewish society and a vision of a Jewish state.

Karlinsky:

At the end of the nineteenth century, and more pronouncedly between the two World Wars, Jews in Eastern Europe created wide networks of credit cooperatives, which at their peak supported about a third of the non-Soviet Jewish population in Eastern Europe. The establishment and continuous management of these cooperatives were greatly assisted by the two major Jewish philanthropic organizations of the period, the Jewish Colonization Association (JCA) and the American Jewish Joint Distribution Committee (JDC). These organizations acted as charitable institutions but also as third-sector organizations which aspired both to assist and to socially engineer East European Jewish society. In British Mandate Palestine a Zionist branch of the movement was established, which was, however, free from the influences of these philanthropic organizations. The article describes and analyzes this little-researched phenomenon while seeking to place it within the theoretical frameworks of philanthropy and transnationalism. It concludes with an observational comparison between the political context in which Jewish credit cooperatives were created, namely East European ethnic regimes, and the Israeli ethnic democracy.

Guesnet:

Beginning with a reference to early modern, religiously motivated pilgrimages to *Erets-Yisroel*, this article explores the quest of four travelers of the interwar period for clues of personal, cultural, and political belonging by visiting Mandatory Palestine. It reveals to what significant degree the perceptions

of the travelers – two East European Jews, a Polish-Catholic journalist, and one Central European Jewish author – were shaped by preexisting attitudes towards Jewish history, culture, and identity, and how the narrative of the journey itself serves as an instrument to confirm these attitudes. It shows that travelogues offer fascinating insights in the complex relationship of subjectivity, identity, cultural memory, and history.

Engel:

In seeking to stake out the most advantageous position possible for Jews in the political community of the Second Polish Republic, Zionist spokesmen set forth a conception of citizenship linked to national autonomy instead of to individual civic equality. That conception differed significantly from the prevailing understandings of citizenship at the time in Poland, Germany, Austria, and imperial Russia. It also departed from the regnant contemporary theoretical understanding of citizenship. Zionist explorations of the dimensions of citizenship in Poland during the 1920s helped lay the groundwork for the ethnically differentiated citizenship model adopted by the State of Israel.

Marcos Silber:

Many immigrants from Poland to Israel applied to return to the Polish People's Republic in the 1950s, but few were able to obtain the coveted permission. Neither Israel nor Poland facilitated their return and both implemented a locked-gate policy. For both countries, return migration interfered with the building of a nation-state that needed immigration by members of the nation represented by the state. From Poland's standpoint, return migration meant a return of undesirable elements whom Poland had foresworn when it had let them leave, and who were thenceforth considered foreigners. Israel perceived it as a threat to the *aliyah* enterprise and the hope of free emigration to Israel from all East European countries. However, both countries were inclined to let non-Jewish immigrants who so desired to return to Poland. From Israel's standpoint, these non-Jews had not become an integral part of Israeli society, while the Polish authorities apparently still considered these non-Jewish immigrants "ours" even after they renounced their Polish citizenship and moved to Israel. Their return also reinforced the nation-building process and the ingathering of the scattered nation.

Metzer:

This article aims at filling some gaps in the existing knowledge regarding the quantitative dimensions of Jewish immigration to Mandatory Palestine, particularly during the first decade of British rule. It does so by providing an explorative analysis of the immigration in the long 1920s (1919–32), which is based on a newly constructed micro data set containing rich details of about 45,000 individuals (making up more than 40% of all the registered immigrants in those years). In dwelling on the immigrants' demographic characteristics, labor market skills, and entry categories, the analysis offers tentative answers to some of the questions concerning the comparative nature of Palestine's Jewish immigration at the time, while pointing to other, still unresolved issues awaiting further research.

Porat:

The article discusses the representation of Jewish history in the Zionist school system of the *Yishuv* and the early State of Israel (1920–1954). In the *Yishuv* period the history curriculum was centered on "shifting Jewish centers" in the spirit of historian Simon Dubnow, an approach that also integrated Jewish and non-Jewish history. From the 1930s, Ben Zion Dinur and the Teachers' Council of the Keren Kayemet le-Yisrael (Jewish National Fund) attempted to make the Land of Israel the central axis uniting Jewish history, a focus that downplayed non-Jewish history. Because of the opposition to this approach within the education system, this change, which Dinur regarded as essential for the integration of the new immigrants from the Muslim countries into Israeli society, was implemented only after he was appointed minister of education in the early 1950s.