

## **Israel Studies Program 2016-2017**

### **Modern Israeli Society**

#### **Prof. Oz Almog**

The Israeli society is a variegated mosaic of subcultures. It was created by immigrants from about 100 different countries and their descendants. It also encompasses non Jews who are predominantly Palestinian Arabs. The state of Israel recently celebrated its 60th anniversary, yet the seven million Israelis who make up the society are not a monolith. They differ more than ever in patterns of taste, tradition, and behavior, as evidenced by each group's language, clothing, food, housing, music and education. This multiculturalism has produced a colorful and vibrant society which allows for an ongoing interchange of social products and lifestyles. It also generates tensions and conflicts. The course will provide a comprehensive introduction to contemporary Israeli society and a sociological assessment of its future. \*This course consists of three frontal lectures and three days in the field.

### **Israel Stories: Page, Stage, and Screen**

#### **Dr. Miryam Sivan**

Stories both reflect and mold our world. And all cultures tell stories to themselves and to others because all people tell stories. Narrative is a fundamental human cognitive ability that enables us to process and make meaning from what we see and experience around us. Within its storylines and frames, we move from the concrete to the abstract, weaving together what is seen, what imagined, what feared, desired, what is difficult to comprehend. Whether meant to be read alone, read aloud, performed or watched on stage or screen, stories function as an entertaining and educative means of introducing people to the beliefs, practices, politics, and mores of a group of people. Stories are windows that allow us to peer into, to move into contact with a particular society. In this course, we will read and watch contemporary stories by Israeli Jewish and Arab writers and film directors. This will allow a more nuanced and multifaceted understanding of Israel's complex history of identity, place, community, and landscape -- and its continual metamorphosis through time. We will read poems, stories, plays, and novels, we will watch films. All these stories will provide us with an opportunity to not only examine literary, aesthetic, and cinematic qualities, but as importantly, will help us gain insight into the contemporary cultural and political contexts in which these works have been created.

### **Crusader Castles and Battle Site (Field trips)**

#### **Prof. Adrian Boas**

In the twelfth and thirteenth centuries the Crusaders settled in the Latin East, a Christian minority surrounded by Islamic States and ruling over a Muslim population which greatly outnumbered them. As a result, throughout the period they faced frequent invasions, sieges and field battles. In this course we will examine some of the major battle and siege sites and the fortresses that the Frankish population built to defend themselves. The first day will be a full day of study at the University of Haifa, examining topics such as the Crusader armies, the Military Orders, battle tactics and strategy, siege techniques, castles and defences. This will be followed by four full days of field trips:

**Monday** - Vadum Iacob (Metzad Ateret), Hunin (Margalioth), Subeibe (Qal'at Nimrod)

**Tuesday** - Horns of Hattin, Beisan (Beth Shean), Belvoir

**Wednesday** – Montfort

**Thursday** - Destroit (opposite 'Atlit), Le Toron de Chevaliers (Latrun), Belmont, Walls of Jerusalem.

### **Nationalism, Zionism and Israeli Archeology**

#### **Dr. Judith Bronstein**

The characterization of the Land of Israel as the Land of the Bible and its sanctity for three major monotheistic religions has placed it at the forefront of archaeological and historical studies. In this highly religiously emotional and often volatile region the study and display of archeological sites and artifacts has been influenced by religious and political aims, and the historicity of the past has been either turned towards learning about earlier cultures or has been used to bestow authenticity to religious and national claims. These are the central issues which this course aims to examine.

### **Israeli Society, Culture and Politics**

#### **Dr. Asaf Shamis**

The course will familiarize students with the many faces of Israeli society, culture, and politics. By reading scholarly and literary works, as well as a variety of primary sources, students will develop a firsthand and compound understanding of the Israeli experience. Some of the questions we will focus on will include: What are the relationships between the different collectivities comprising Israeli society? How does the Israeli political system work? What are the major trends in contemporary Israeli culture? What is the relationship between state and religion in Israel? What are the influences of the Israeli-Palestinian conflict on Israeli society? By the end of the course, students will gain an in-depth knowledge of Israel and acquire the theoretical tools to study it.

### **From ideology to practice – the Jewish settlements in Eretz-Israel 1882- 1914**

#### **Dr. Esther Yankelvich**

Jewish immigration to *Eretz Yisrael* since the 19th century until the First World War was driven in part for ideological reasons including the idea of returning to Zion and working the land. During this period several different types of settlements were tried and fashioned with different organizational characteristics and ideologies. The course will follow the Zionist ideology, its ramifications and implementation in the various forms of settlements that were set up.

### **Arab-Jewish Relations in Mandatory Palestine**

#### **Dr. Moshe Naor**

This course examines the relations between Jews and Arabs in Mandatory Palestine, beginning with the emergence of Zionism in the late nineteenth century until the transition to statehood. We will examine the sources, characteristics, and significance of the conflict, as well as the development and maintenance of relationships of affinity, cooperation, and coexistence between Arabs and Jews. Within the broader context of Jewish history in the Middle East and the Islamic countries, this course will discuss the influence of Zionist Ideology on Jewish-Arab relations, the idea of the use of force, and the emergence of the Jewish Yishuv (pre-state community) in Palestine.

Accordingly, the course will examine social, political, and cultural aspects of the relations between Arabs and Jews, focusing on such ideas and concepts as integration, separation, a dual society, mixed cities, and Oriental Zionism. Other issues we will examine include the different positions within the Zionist movement on the "Arab question," and the political contacts between the Zionist leadership and representatives of Palestinian and Arab nationalism, against the background of the change created by the transition from Ottoman rule to the British colonial administration.

### **Zionism, Anti-Zionism and Post-Zionism: A history of an intra-Jewish war of ideas**

#### **Dr. Arie Dubnov**

This class has three main objectives. First, the course offers a critical historical survey of Zionism from its genesis in the 1880s up until the establishment of the State of Israel in May 1948, exploring the movement's cultural, ideological and political dimensions. Second, it will examine and contextualize some of the early anti-Zionist and some of the more recent post-Zionist critiques of Jewish nationalism and Israeli statehood. Lastly, the course aims to identify Zionism's place in comparison to other contemporaneous nationalist movements and within the larger context of modern Jewish history.

Thus, the emergence of Zionist ideology will be examined in connection to and as a response to challenges of modernity, emancipation, Haskalah (Jewish Enlightenment), and other national and ideological movements of the period, and the rise of post-Zionist will be read against the backdrop of recent Israeli and American-Jewish histories. A special emphasis will be put on the cultural and intellectual dimension of Zionist history and on the intra-Jewish polemics that emerged in response to Zionism.