



# Minerva Humanities Center

## Annual Report 2012-2013

September 2013



## Contents

<b>Minerva Humanities Center, Tel-Aviv University</b>	<b>p. 3</b>
Overview	p. 3
International Scientific Board	p. 4
Staff and Faculty	p. 4
<b>The Research Group Migrating Knowledge</b>	<b>p. 5</b>
Introduction	p. 5
Research teams	p. 6
<b>The Lexicon for Political Theory</b>	<b>p. 47</b>
Members of the Core Research Group	p. 47
Research Activities	p. 52
<b>The Living Together Group</b>	<b>p. 114</b>
1. General	p. 114
2. Members of the Core Research Group	p. 115
3. Research Activities	p. 119
3.a Biweekly meetings	p. 119
3.b Group Members' Publications	p. 121
3.c Symposia and Workshops	p. 126
3.d Future Projects	p. 128
<b>The Book Project</b>	<b>p. 131</b>
<b>Appendices</b>	<b>p. 133</b>
The Research Group Migrating Knowledge	p. 133
The Lexicon for Political Theory	p. 145
The Living Together Group	p. 151
The Book Project	p. 157

# Minerva Humanities Center, Tel-Aviv University

## Overview

**Minerva Humanities Center** (MHC) at Tel-Aviv University was established in October 2009. Organized as three main research groups: The Migrating Knowledge, The Lexicon for Political Theory and The Living Together Group, which are led by three academic directors—Prof. Rivka Feldhay, Prof. Adi Ophir, and Dr. Raef Zreik—the Center is home to about fifty researchers, including M.A. students, doctoral and postdoctoral students, junior and senior fellows, and serves as a periphery of at least two dozen additional scholars. The scholars come from a wide range of disciplines in the fields of the humanities, social sciences and law, and share common interests and research methods related to the thematic core of each of the three main research groups (<http://mhc.tau.ac.il/>)

The membership is not restricted to the students and faculty of Tel Aviv University only - the Center's scholars belong to diverse Israeli academic institutions as the Hebrew University of Jerusalem, Bar Ilan University, Ben Gurion University of the Negev, the University of Haifa and other research institutes such as the Van Leer Jerusalem Institute.

About thirty of the Center's members receive salaries, grants, stipends, and fellowships of varying amounts. Some have been granted scholarships from their university departments with the Center's matching. The rest take part in the group seminars, the joint seminar and the various reading groups voluntarily.

The center is located at Tel-Aviv University Campus, Rosenberg building, rooms 213 and 407.



Overview photos: Dana Lev

## International Scientific Board

- **Prof. Dr. Jürgen Renn**, Max Planck Institute for History of Science, Berlin, Germany  
(Chair)
- **Prof. Dr. Gerd Graßhoff**, Professor for History of Ancient Science,  
Humboldt University, Berlin, Germany
- **Prof. Dr. Kostas Gavroglu**, Department of History and Philosophy of Science,  
Athens University, Athens, Greece
- **Prof. Dr. Yaron Ezrachi** (Emeritus), Hebrew University, Jerusalem, Israel
- **Prof. Dr. Ora Limor**, Open University, Raanana, Israel
- **Prof. Dr. Leo Corry**, Tel Aviv University, Tel Aviv, Israel

## Staff and Faculty

Academic Directors:

**Professor Rivka Feldhay**  
**Professor Adi Ophir**  
**Dr. Raef Zreik**

Executive Director:

**Ms. Yulie Litov**

Research group coordinators:

**Ms. Tali Frastai**  
**Ms. Revital Madar**  
**Ms. Dikla Bytner**  
**Ms. Moria Ben-Barak**

Webmaster:

**Mr. Udi Edelman**

Secretary:

**Ms. Anat Zion**

# The Research Group Migrating Knowledge

## Director: Prof. Rivka Feldhay

Learning, research and writing about “migrating knowledge” is a peculiar way of practicing the humanities. It purports to be simultaneously empirical, theoretical, methodological and political-ethical. It also shifts the focus of attention from a fascination with the creation of new knowledge – a mark of modernity – to questions concerning ‘transmission’ of knowledge.

In the past four years work on “Migrating Knowledge” was first and foremost done within small research teams of three people who defined and constructed their research fields in terms of: a) *Transmission and transformation of mechanical knowledge from antiquity to early modernity*, led by Ido Yavetz; b) *Migrating knowledge in the Mediterranean basin in early modernity*, led by Tzvi Langermann; c) *Reviving classical ideas, unsettling socio-political orders, cultural dislocation and the transit to modernity in Renaissance Humanism*, led by Hanan Yoran; and d) *Importing and recycling knowledge into and within South East Asia*, led by Asaf Goldschmidt. However, inter-team discussions as well as interventions of guest lecturers in the framework of the departmental seminar have attracted new researchers from within and outside our university, and stimulated new forms of scientific co-operations among different academic institutions in Israel, as well as international collaborations. These initiatives have given birth to three individual projects: a) Ivor Ludlum, a classicist suggesting to restructure our idea of the transmission of Platonic knowledge to the Stoics; b) Roni Weinstein, who performs an analysis of the most important Jewish legal Summa and Encyclopedia *Shulchan ‘Aruch* of the 16<sup>th</sup> century in its European as well as Ottoman contexts; and c) Shaul Katzir, who works on the interactions among inventors, engineers and scientists that transformed the science/technology field in the early 20<sup>th</sup> century. A further development of our department concerns the emergence of three new collective research projects that consist of 10-17 scholars each. These projects deal with the following topics: a) *Metamorphoses: Experience, Representation and Performance between Renaissance Baroque and Enlightened Europe*, led by Rivka Feldhay. The project was funded with a special support from the Minerva Foundation on the basis of a competition. b) *Therapy in Translation*, headed by Jose Brunner. We shall support the publication coming from an international workshop that took place in the fall of 2012; and c) *The Formation of the Humanities and the Order of the Disciplines*, led by Rivka Feldhay together with Raz Chen, Gal Hertz and Naveh Frumer. This last project was supported by the Minerva Foundation as well as by the Van Leer Jerusalem Institute.

In the last ten years the problematic of “knowledge on the move” has preoccupied scholars in many fields of the humanities and the social sciences. This preoccupation with practices of transfer, transmission and diffusion of knowledge was born out of epistemological, historiographical and political concerns.

On the epistemic level, the idea that “knowledge” does not simply mean pure, theoretical, “epistemic” knowledge in the narrow sense has infiltrated the humanities with the demise of positivism and the rise of interest in practices of producing knowledge not reduced to the “creation of ideas”, usually by individual genius. Many of us would agree that theoretical knowledge itself is a product of specific practices; that the boundaries between theoretical and practical knowledge are socially and culturally dependent; that when we talk of knowledge we are actually speaking about different discursive levels which include ideas, objects, instruments and representations; that knowledge also implies the practices of its organization into fields, recognition of disciplinary boundaries and their possible transgression, values, norms and the articulation of authorities. On the historiographical/political-ethical level, questioning of the practice of privileging the cultural heritage of the West over all other cultures has led to a sense of malaise regarding the configuration of the West/East relationship in dichotomous terms. This has had far-reaching implications for the conceptualization of time-space parameters in framing research problems. The grand narratives of knowledge-development along a time arrow leading to Western science have been undermined, as have been the spatial configuration of West and East as center and periphery in which data are moved from the periphery to the center, enabling the center diffuse to “ideas” and “knowledge” to the periphery.

Our group is situated between East and West; between the Jewish and the Palestinian people, who have both experienced a history of migrations and cultural mediation; within a Center whose mission includes not only multi-disciplinarity but also reflection on the way concepts are constructed within particular, local contexts, but also diffuse globally and shape reality (Adi Ophir’s project). This mission also includes reflection on the mutual gaze of Israel on the Arab World and vice versa (Raef Zreik’s project). Thus, our choice to work on the complex issues relating to the migration of knowledge empirically, theoretically, methodologically and politically is deeply rooted in our background and context.

Our point of departure was a series of empirical case studies that delineate the intricate, contingent ways by which science and the humanistic, linguistic disciplines undergo a series of constructions and dissolutions that converge into some idea of European/Western culture in the 17<sup>th</sup> century. (*Transmission of mechanical knowledge; Transit to modernity through humanism*). These two projects naturally led to a second-order reflection on the political structures – especially under the title “sovereignty”; personhood; religion and knowledge in the project on *Metamorphoses*. These three research teams have crystallized their work into a form of common publication either as a book, or as an issue of an academic journal. As against the emphasis on the center of Western civilization by these teams, the two remaining teams have been simultaneously working on knowledge production outside Europe – in the Eastern Mediterranean basin and China – and on knowledge travelling between Asia and Europe. On the basis

of the empirical case studies as well as the discussions within the teams and in the group seminar, some methodological/ theoretical insights have been articulated:

a) Knowledge is never static; it is always “on the move”: exchanged among practitioners orally or in writing; transferred from practitioners to theoreticians and vice versa; transformed in the process of transmission through time and space; as it is appropriated from a particular group of professionals into society at large, from one particular culture to another, or from local to global contexts – it may be naturalized or rejected; while crossing boundaries – class boundaries, disciplinary or geographical ones – it changes the identities of its users; sometimes knowledge disappears from its local context only to be recycled later on with a different interpretation and for different purposes; finally, knowledge is always translated from the language, conceptual universe or professional group into wider societal contexts.

b) Each of our teams developed its own terminology through which to articulate and represent various manners of knowledge transmission. Among the concepts that emerged were: transmission; transformation; circulation; appropriation; naturalization; rejection; migration; translation; recycling; canonizing.

c) Knowledge is not transferred as a kind of merchandise: it is not an object in “*translatio*” where transmitters and receivers are just channels, unaffected by the act of transmission. The dynamics of transmission modifies gradually, and in non-obvious manners, not only knowledge itself as the object of transmission, but also the boundaries between transmitters and receivers.

d) The whole discourse on center and periphery is thus undermined through the development of the epistemology and methodology of “migrating knowledge.”

Our most recent, collective research projects have already already embraced insights emerging from the research of the past few years. They combine an archaeology of historical knowledge (*Genealogies of the Humanities*) with orientation towards problems of the present (*Therapy in Translation*).

## Research teams

### **1. Migrating Knowledge in the Eastern Mediterranean Basin during the Late Medieval and Early Modern Periods, led by Prof. Tzvi Langermann.**

**Group members:** Leigh Chipman (Hebrew University in Jerusalem), Ofer Elior (Tel Aviv University), Tzvi Langermann (Bar-Ilan University).

The group has continued its work much along the lines established during the past three years. The critical research is conducted individually. Group meetings – the Migrating Knowledge Seminar held every few weeks at Tel Aviv University, the Mediterranean group's annual symposium, and international conferences at which Prof. Langermann and others presented papers – are fora for making known to others the results achieved in the many hours spent alone in the library and in the office, and, of course, for receiving critical feedback and meeting scholars with similar interests. This year, the research done by the group has borne fruit; following is a list of publications and activities by the group members.

## Publications and activities

### **Tzvi Langermann**

As stated already in previous reports, my work focuses on the achievements of the productive polymath, Joseph Solomon Delmedigo, who was born in Crete and spent his formative years in various places along the eastern Mediterranean. In this academic year I presented papers on Delmedigo at two international conferences, and one paper has appeared in print.

#### Conferences

I organized a session on “Hybrids in the Jewish Communities of the Eastern Mediterranean and their Role in Exchange of Knowledge” for the *MedWorlds 4* conference which took place at 29 Mayis University, Istanbul, Turkey, on 5-7th September 2012. I presented on Delmedigo; the other participants were Miri Shefer-Mossensohn and Robert Morrison. Dr Shefer-Mossensohn gave a paper at a one-day symposium that I organized the previous year; Dr Morrison is co-editing with me a volume to be described below. I place great importance on these collaborations with people who are not formally affiliated with the Minerva Center.

The plenary lecture that I presented at the international conference on “Proclus Diadochus of Constantinople and his Abrahamic interpreters”, Istanbul, December 12-16, 2012 was entitled “Proclus in the Jewish Tradition” but the bulk of the talk dealt with Delmedigo.

#### Publication

“An Alchemical Treatise Attributed to Joseph Solomon Delmedigo.” In ***Aleph: Historical Studies in Science and Judaism*** 13.1 (2013), pp. 77-94.

#### Forthcoming Conferences and Publications

I will deliver another talk on Delmedigo at the *Philosophy in the Abrahamic Traditions* conference scheduled for early July 2013, at the University of Denver, Denver, CO, USA. A paper on “Delmedigo and Atomism” will appear in the volume *Perspectives on Jewish Culture in Early Modern Europe, 1500-1800*, edited by Natalie Dohrmann et al.

#### Ongoing projects

*Texts in Transit*, a volume of original essays on the migration of knowledge in the pre-modern Mediterranean, represents a major extension of the project beyond the group that has been meeting at Tel Aviv. To begin with, I will be co-editing the volume alongside Prof. Robert Morrison. We received a good response from around the world to our call for papers, and we accepted about a dozen proposals, mostly from young scholars. Two charter members of the Minerva group, Ofer Elijor and Leigh Chipman, will contribute papers, as will I. Our preliminary conversations with publishers have gone very well, and three recognized academic publishers have encouraged us to show them the full manuscript, which should be ready by the end of 2013, if not a few months sooner.

### **Leigh Chipman**

Dr. Chipman’s main focus as part of the group remains on cryptography. However, her ongoing work on medical texts from the Cairo genizah (the famous repository upon which Professor Goitein built his classic multi-volume work, *A Mediterranean Society*) also bears upon our work, and the Minerva Center is cited in the book given below.

#### Publication

Efraim Lev and Leigh Chipman. “Medical Prescriptions in the Cambridge Genizah Collections: Practical Medicine and Pharmacology in Medieval Egypt.” In ***Etudes Juives Médiévales*** 55. Leiden: Brill, 2012.

### Conference Presentation

"Codes and Code-Breaking in the Mamluk Period." At 37<sup>th</sup> Annual Conference of the Israeli Association for the Study of the Middle East and Islam, Tel Aviv, June 2013.

### Public Academic Lecture

"Encoded secrets and secret writings: cryptology and cryptanalysis in the Middle East in the late medieval period." At *Researcher in the Afternoon* lecture series, The National Library of Israel, Jerusalem, October 29 2012.

### Ongoing work

As mentioned earlier, Dr Chipman will contribute a paper on cryptography to *Texts in Transit*.

## **Ofer Elior**

Dr. Elior (Geneva University, TAU) researches Hebrew philosophical literature from the Byzantine cultural orbit.

### Publication

"Rabbi Shalom Anabi's *Pri ha-Gan*" (in Hebrew). In ***Kovetz al-Yad*** 21 (2012), pp. 199-260.

"Science Teaching in the Karaite Education: Chapters in the Karaite Study of *Ruah Hen*" (in Hebrew). In ***AJS Review*** 37.1, (2013), Hebrew section, pp. 1-28.

### Forthcoming Publication

"The Conclusion Whose Demonstration is Correct is Believed: Maimonides on the Possibility of Celestial Sounds, According to Three Medieval Commentators." forthcoming in ***Revue des Études Juives***.

### Ongoing work

Dr Elior is working on R. Moses b. Judah Nagari, *Commentary on R. Abraham Ibn Ezra's commentary on the Torah*, a critical edition, with an introduction and notes. As mentioned earlier, he will be contributing an essay to *Texts in Transit* focusing on the Byzantine Jews' reception of Spanish-Provencal Jewish philosophical-scientific culture.

## **2. Renaissance Humanism, led by Dr. Hanan Yoran.**

**Group members:** Raz Chen-Morris (Bar-Ilan University), Hanan Yoran (Ben-Gurion University in the Negev), Gur Zak (Hebrew University, Jerusalem).

The research group on Renaissance humanism consists of Hanan Yoran, Gur Zak and Raz Chen-Morris. During the previous year we continued our individual and joined researches on Renaissance humanism as the source of modernity, assuming both to be fields of tensions and ambiguities pregnant with diverse, indeed contradictory, potentials.

Our point of departure is the common understanding of Renaissance humanism as an expression of cultural dislocation: A revival of classical ideas and literary forms that unsettled accepted truths and convictions; a reformation of historical consciousness that revealed the contingency of any historical period; a thorough critique of the primacy of metaphysical speculations cherished by the scholastic tradition, most notably undermining the assumption that human reality was part of an objective – metaphysical and divine – order of Being.

The rejection of the medieval vision of reality enabled the humanists to elaborate distinctively modern views and attitudes. As was convincingly demonstrated by many scholars beginning with Hans Baron and Eugenio Garin, the humanists developed a political language that perceived political reality as a human artifact and accounted for its contingency and temporality; they theoretically grounded human agency, and celebrated man's ability to fashion himself and his world. At the same time, the collapse of the medieval vision produced uncertainties and anxieties as well as internal tensions and theoretical problems. These were sometimes noted by modern scholarship, but have not been sufficiently explored and theorized.

The unifying purpose that lies behind our various research is the attempt to bring to light these internal strains, set them in a tight conceptual framework, and explore the new modes of life and thought that they generated. The rejection of the traditional view of man as a creature with an objective *telos* within a rational *kosmos*, for example, undermined the notions of human sociability and rationality that lay at the basis of traditional ethics and political thought. It thus opened up the questions concerning the very foundations of morality and politics and produced a variety of new – sometimes radical – political theories. The rejection of traditional anthropological premises also generated new reflections on and techniques of care of the self – as can be seen, for instance, in the changes of the tradition of spiritual exercises – as well as new educational theories and practices. Humanism also challenged

the fundamental epistemological presupposition of classical and medieval philosophy, namely that knowledge was possible because external reality was rational (or infused with the rationality of its creator) and accessible to human senses and comprehension. Humanism, together with other intellectual currents, thus undermined the basis of traditional natural philosophy and encouraged the restructuring of the realm of scientific knowledge. These new modes for producing knowledge about Nature were intimately associated with the humanists' self-fashioning and with their aspirations for social and political renewal.

## Publications and activities

### **Joint activities**

In June 2011 our group organized, under the auspices of the Minerva Humanities Center, an international workshop titled "Renaissance Humanism and the Ambiguities of Modernity." Essays based on papers given in the workshop will appear in a special issue of the journal **The European Legacy**, forthcoming in 2014. We have been nominated as joint guest editors of the issue, and we will be writing an Introduction to the issue.

RazChen-Morris and Hanan Yoran are jointly organizing a panel on "Renaissance Historical Consciousness and Its Discontents" in the coming *Renaissance Society of America Annual Meeting* in March 2014, New York. It is commonly accepted that Renaissance humanism played a crucial role in the emergence of the historical disciplines as well as historical consciousness itself. We have already noted that this novel historical attitude was suffused with tensions and conflicts; that its radical logical conclusions threatened to undermine the cultural project of humanism, questioning the didactic role of history as teaching by *exempla* and undermining the relevance of the classical heritage as a whole. In light of these insights, the panel will examine the relationship between humanism and historical consciousness. Among the topics to be discussed are the tension between explicit concepts of history, particularly historical schemes (e.g. linear or cyclical) and their embodiment in specific historical narratives and philological inquiries; the manner in which grappling with the unsettling implications of this historical awareness informed certain educational and political practices; and their relationship with the burgeoning new forms of scientific knowledge.

## Hanan Yoran

Hanan Yoran's essay "Glory, Passions and Money in Alberti's *Della famiglia*: A Humanist reflects on the Foundations of Society" has been submitted for consideration for publication in **The Journal of the History of Ideas**, and is currently under review.

Yoran's current research focuses on Machiavelli's historical thought in *Discorsi* and *Istorie Fiorentine*. In both works Machiavelli explicitly adheres to humanist historical notions, notably the idea that history teaches by *exempla* and the scheme of eternal historical recurrence. However, Machiavelli's actual historical narratives undercut these notions by highlighting (among other things) the uniqueness of historical events and the linear process of corruption. Machiavelli's insight thus threatened to undermine the didactic value of the *studia humanitatis* and the relevancy of the classical heritage—both crucial for the humanist cultural project. Machiavelli's historical narratives realize, nevertheless, deeper insights of humanist discourse. They imply the irreducible contingency of political reality. Moreover, they perceive the writing of history—and political activity—as a means of enforcing order on ever fragile and chaotic reality.

Yoran's contribution to the special edition of **The European Legacy** investigates Leon Battista Alberti's dialogue *Della famiglia*, one of the few humanist works that consider the foundations of politics. This polyphonic text explores several views while critically reflecting upon them. Alberti presents the traditional view of human natural sociability, yet suggests that it cannot be squared with the premises of humanist discourse. Likewise, *Della famiglia* utilizes the notion of glory as the basis for politics, but simultaneously exposes the anti-social potential inherent in the notion. Finally, Alberti examines the implications of the radical possibility that humans may not be made social creatures.

## Gur Zak

Gur Zak has completed three articles this year, two of which have been accepted for publication; the third is currently under review. The two articles that have been accepted for publication are: "Petrarch's Griselda and the Ends of Humanism", to be published in the journal **Le Tre Corone** in spring 2014. The second article is "The Most Subversive Disciple: Boccaccio and Petrarch," to be published in **The Cambridge Companion to Boccaccio**, eds. Steven Milner, Guyda Armstrong, and Rhiannon Daniels (Cambridge, forthcoming). The third article, which is currently under review, is entitled: "Humanism as a Way of Life: Leon Battista Alberti and the Legacy of Petrarch."

Zak also continues to work on his book *Ethics and Literary Form in the Italian Renaissance, 1350-1500*. He also presented the paper "Ethics and Literary Form in the Works of Angelo Poliziano" at the *Renaissance Society of America Annual Meeting*, which took place in San Diego, CA, in April 2013. Finally, Zak received this year the Mellon Visiting Fellowship from the Villa I Tatti Harvard Center for Renaissance Studies.

### **Raz Chen-Morris**

Chen-Morris published several essays and participated in conferences, including:

A review of the Hebrew translation of Niccolò Machiavelli, *Discorsi sopra la prima deca di Tito Livio*, in **HISTORIA** 27 (2012), pp. 95-104 (in Hebrew).

"Self-Formation, and Knowledge in a Contingent World: An Early Modern Perspective." At *Scientific and Political Challenges in the Formation of the Humanities from the Middle-Ages to Early Modernity*, Goethe University, Frankfurt am Main, 26-27 January 2012.

"Melancholy and the Self-Formation of an Early Modern Natural Philosopher." At *The Fifty-Eighth Annual Meeting of the Renaissance Society of America*, Washington DC, March 22-24 2012.

### **3. Mechanics Group, led by Dr. Ido Yavetz.**

**Group members:** Michael Elazar (Tel Aviv University), Rivka Feldhay (Tel Aviv University), Ivor Ludlam (Independent Scholar, currently teaching at Haifa University), Ido Yavetz (Tel Aviv University).

During the year 2012-2013, the following activities have been conducted by the Mechanics group:

(\*) The Mechanics group continues to work on a volume dedicated to the migration of the idea of an inner impressed force, *i.e.* "impetus theory". We have reorganized this project and come up with the following scheme:

**Title:**

*Aristotle, Galileo and the Jesuits on the Persistence of Forced Motion: A Problem in the Migration and Transformation of Mechanical Knowledge.*

**Contents:**

Chapter 1: "The Theory and Praxis of Migrating Knowledge: a Historiographical Prologue"

Chapter 2: "The Universe of Aristotelian Physics"

Chapter 3: "Impetus Theories' as a Solution to the Problem of the Persistence of Motion: Hipparchus, Philoponus, and the Muslim and Latin Medievalists"

Chapter 4: "Galileo's Pre-Classical Dynamics and the Persistence of Motion"

Chapter 5: "Galileo in Context"

Chapter 6: "The Appropriation of Galileo's Dynamics by Jesuits Impetus Theorists"

Chapter 7: "Historiographical Epilogue"

(\*) Our volume deals with the migration of one problem – impetus theory – in the vast area of Pre-Classical mechanics. On this topic we are collaborating with scholars at the Max Planck Institute for the History of Science (Berlin, Germany) to produce another volume entitled *Emergence and Expansion of Pre-Classical Mechanics*. Rivka Feldhay and Michael Elazar have both contributed papers to this volume which will be published by Springer in the Boston Studies series in 2013.

(\*) Ido Yavetz and Michael Elazar have submitted their paper entitled "Do Projectiles Attain Top Speed at Mid-Motion?" to the periodical **Apeiron**. This article offers a solution to a statement from Aristotle's *On the Heavens* concerning projectile motion that has puzzled readers and scholars for centuries. The paper has received comments by a referee, which have been answered by Yavetz and Elazar; we are now awaiting the response from **Apeiron's** editor.

(\*) Michael Elazar has been working on a knowledge migration case study concerning the reintroduction of non-Aristotelian ancient ideas to sixteenth century neoscholastic thinking: the adoption of the Hipparchian impressed force by the Coimbrian Jesuits, in their influential commentary to Aristotle's *Physics*. Elazar has presented his research in two workshops: (1) Under the title "Natural Philosophy in Early Modern Portugal: The *Cursusconimbricenses*", delivered at a workshop called *Stages of Knowledge, Spaces of Faith: Allegory, New Science and Baroque Theater*, Tel Aviv University, Israel, February 2013. (2) Under the title "Jesuit Dissemination of the 'Hipparchian' Impetus: A Step towards the Mathematization of Motion?", delivered at a workshop entitled *Teaching and Publishing Mathematics and Science in the Society of Jesus in Early Modern Europe*, in the Interdisziplinäres Zentrum für Wissenschafts und Technikforschung, Bergische Universität Wuppertal, Germany, June 2013. Elazar has also submitted a paper on this subject to the periodical **Early Science and Medicine** (currently under review).

(\*) Rivka Feldhay continued her research on Jesuit mechanics and presented her work on two occasions: (1) Under the title "The Jesuits: Transmitters and Transformers of the New Science" at the Jacques Loeb Centre, BGU in December 2012; (2) Under the title "Baroque Ghosts: The Jesuits between the Old and New Science" at the Interdisziplinäres Zentrum für Wissenschafts und Technikforschung, Bergische Universität Wuppertal, Germany, June 2013. Her article "The Simulation of Nature and the Dissimulation of the Law on a Baroque Stage: Galileo and the Church Revisited" came out in O. Gal & Raz Chen-Morris (eds.), *Science in the Age of Baroque*, Springer: Dordrecht 2013.

#### **4. The Migration of Knowledge into and within East Asia (i.e. China and Japan) during the Second Millennium AD, led by Dr. Asaf Goldschmidt.**

**Group members:** Dr. Asaf Goldschmidt (TAU), Dr. Ori Sela (TAU), Israel Kanner (a Ph.D. candidate at TAU), Meny Vaknin (a Masters candidate at the Dept. of East Asian Studies at TAU), Galia Kalderon (a Masters candidate at the Dept. of East Asian Studies at TAU).

##### **Rationale and Overview:**

China is almost the same size as Europe, is more populated than either Europe or the entire American continent, and has one of the longest recorded histories on earth. It goes almost without saying, then, that to have a working group that focuses on “China,” or “East Asia,” as our group is designated, might mean very little in actual research. The very fact that East Asia can be regarded as one group, while Europe is divided into several groups and sub-groups, says more about the history of the discipline and its current circumstances than it does about any region within Asia.

It therefore comes as no surprise that the major themes that our group has examined span both space and time in Asian history:

- Transformation in medicine during the Song Dynasty (960-1279);
- Transmission of Western knowledge (astronomy and mathematics in particular), via the Jesuits, during the Ming and Qing Dynasties (c. 1600-1800);
- Transformation of knowledge systems and historiography during the transition to the modern period (c. 1860-1949);
- The triangle of knowledge transfer – West/Japan/China – during the nineteenth century;
- The nexus of identity (personal, social, cultural) and knowledge;
- The historical actors’ perception of knowledge;

Indeed, when we were thinking about “knowledge migration” our grids were both horizontal (that is, the migration of knowledge across space) and vertical (that is, the migration of knowledge across time), as one can see from the specific case studies we engaged with in the past four years:

- Xu Shuwei (1080-1154) and the transmission of medical knowledge in the Southern Song;
- Public graveyards in the 12th century;

- Xu Guangqi (1562-1633) and the legitimation of Western learning in the late Ming;
- Qian Daxin (1728-1804) and the ambivalence about Western learning in the High Qing (the philological revolution);
- Hanaoka Seishō (1760-1835) and medical knowledge in Tokugawa Japan;
- Qin Bowei (1901-1969) and the transformation of medicine in Republican China;
- The problematic historiography of Chinese martial arts;
- The transformation of categories of knowledge at the turn of the twentieth century;
- The continuation and transformation of the “Xixue Zhongyuan” (“Western learning originated in China”) paradigm.

It therefore seemed unreasonable to expect to find a single thread that runs throughout these very different themes, times, and places. It seemed pretentious to assume that we would be able to bring all these differences together somehow. Nonetheless, having met regularly, and having been engaged in constant dialogue, we feel that we did manage to find such a thread that binds our subjects together as an axis that holds the various themes together. Finding this axis was the result of an international conference and workshop we organized in May 2012 (“From Qing to China”), wherein, apart from the Israeli participants, 16 renowned scholars from Europe, North America, and Asia took part. The discussions in that conference led to a book project titled “From Qing to China: Knowledge Systems in Transformation” (currently under negotiations with Hawai’i University Press). In this volume the transformation of knowledge, broadly conceived, from late-nineteenth-century to mid-twentieth-century China is discussed. The leading argument that the editor, Ori Sela, advances brings “old” and “new” as heuristic terms back onto center stage and, rather than considering them as binary alternatives, analyzes their continual interplay and mutual accommodation through a number of specific case studies. It is done within the context of the transformation both of the knowledge systems and of the political, social, and cultural arenas; the contexts within which knowledge was transformed. The main thread that runs through all the chapters is the interaction of old and new knowledge systems in the interconnected realms of practices and of ideas. Contemplating on this theme and its relevance to earlier periods we came to the conclusion that the interaction of old and new is indeed applicable to the research of other members of the group as well, and, as this interaction is crucial to the migration of knowledge, at least in East Asia, we can emphasize it as the main axis of the group’s research as a whole. This axis we call “*Xinxue guyuan* [新學古源 “Ancient/Old origins of New Learning”],” as a paraphrase on the phrase “*Xixue Zhongyuan* [西學中源 “Chinese origins of Western Learning”]” that has been widely used in the past four centuries in China.

Our preliminary conclusions for the “Chinese” scene, therefore, include the understanding that the interaction of “Old” and “New” was and could be analyzed as a mechanism for:

- Recyclability,
- Legitimization,
- Accommodation,
- Rejection,
- or Substitution of knowledge and its transformations (including its possibility to migrate) across time and/or space;
- Identity and sense of identity of the historical actors play a key role.
- “Old”/“Ancient” and “New” as historical Actors’ (conscious) categories.

Therefore, in order for new knowledge to become accepted, so that it could be incorporated, transformed, and subsumed into existing (yet ever changing) knowledge system(s), the following was required:

- Docking ports – nodes on which the new knowledge can hold on to;
- Compatibility processes, that make the new knowledge acceptable, reasonable, and coherent with some parts, at least, of the historical actors’ sense of knowledge and identity.

We find that the interaction between notions of “old”/“ancient” and “new” created procedures that provided such ports and processes, either in legitimizing and accommodating new knowledge, or in rejecting it. The “Old/Ancient origins of New Learning” axis of understanding the migration of knowledge as a hermeneutical framework thus consists, in summery form and for the Chinese case, the following items in terms of what “Antiquity/Old” stood for:

- Antiquity as the authority;
- Antiquity as the fountainhead of identity;
- Antiquity as a/the yardstick for valid knowledge;
- Antiquity as a flexible term;
- Tension between those adhering to antiquity’s power and those challenging it, yet even the challengers used the rhetoric of antiquity’s supremacy (Cheng-Zhu; Wang Yangming, etc.);
- More recently – “Old” as the problem but also “Old” as the solution, on the road to the “New” (later called “modern”).

### Group meetings

During the past year, predominantly during the first semester, our group met a few times (in addition to the general seminar of the Knowledge Migration group and the Minerva Center meetings). In these meetings we read a number of texts dating to the 19<sup>th</sup> and early 20<sup>th</sup> centuries, and focused on two topics: (1) the usage of medical case histories as a means to transmit and assimilate newly-available ancient medical knowledge; and (2) the rediscovery or invention of the martial arts traditions in China.

The second semester was devoted primarily to individual research and writing. Mr. Kanner went on a research trip to Taiwan for half a year. Mr. Vaknin finished and submitted his Masters thesis. Dr. Sela advanced the editing of the volume which will be the result of the conference we organized in May of last year titled "From Qing to China: Rethinking the Interplay of Tradition and Modernity, 1860-1949." Dr. Goldschmidt completed an article on the case histories of Xu Shuwei and has submitted it to publication as part of a volume edited by Professor Benjamin Elman.

During the second semester, we also held a number of meetings in which we discussed and examined broad themes that connect the various particular cases on which each of the members of our group worked during the past few years. We sought explanatory frameworks that could account for the various cases of the migration, transformation, and recycling of knowledge in East Asia. The result of these meetings was presented in our concluding presentation at the Migrating Knowledge seminar at the Minerva Center.

## **5. Therapy in Translation: Knowledge, Culture, Politics, led by Prof. Jose Brunner**

(Buchmann Faculty of Law and Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University) and **Dr. Galia Plotkin-Amrami** (Edmond J. Safra Center for Ethics, Tel Aviv University).

### **General**

This working group explores a variety of ways in which therapeutic discourses, originating and developing in the Western private world of the clinical, are appropriated outside the professional boundaries of the therapeutic field in order to interpret and conceptualize collective processes as well as the inner, emotional world of individuals, as they appear in and shape the public arena of Western and non-Western cultures. Conversely, the group examines mechanisms by which non-therapeutic and often non-Western ways of thinking have entered into the professional therapeutic discourses of the West.

In order to inquire into the manifold forms of translation by which concepts are transposed from the realm of the clinical to the broader social sphere as well as vice versa, we focus on the transformational processes, in which models and categories from one realm are given a new life in another, as well as on the purposes they serve in their new context. We consider such processes, which we put under the general metaphorical heading of “translation”, to be interpretive, interactive and creative, for rather than reproducing pre-existing patterns in a new cultural environment, such translations generate new meanings and re-shape socio-cultural hierarchies.

The boundaries of this voluntary research group are not rigid. In addition to the chair, the group currently counts 17 members, who are Ph.D. students, post-docs, and junior faculty.

### **Participants** (alphabetically):

Prof. José Brunner, The Cohn Institute for the History and Philosophy of Science and Ideas, The Buchmann Faculty of Law; Lea David, Ph.D. student, Dept. of Sociology and Anthropology, Ben-Gurion University; Dr. Rina Dudai, Lecturer, Kibbutzim College of Education; Dr. Asaf Federman, Research fellow, Minerva Humanity Center, Tel Aviv University; Dr. Sigal Gooldin, Lecturer, Dept. of Sociology and Anthropology, the Hebrew University of Jerusalem; Dr. Sky Gross, Post-doctoral Fellow, Edmond Safra Center for Ethics, Tel Aviv University; Yoav Kanas, Ph.D. student, Dept. of Communication, the Hebrew University; Dr. Carol Kidron, Lecturer, Dept. of Sociology and Anthropology, Haifa University; Dr. Julia Lerner, Lecturer, Dept. of Sociology and Anthropology, Ben Gurion University; Dr. Maya Mukamel, Lecturer, Haifa University and clinical psychologist, in private practice; Dr. Michal Pagis, Post-doctoral Fellow, The Martin Buber Society of Fellows, The Hebrew University of Jerusalem; Dr. Galia Plotkin-Amrami, Post-doctoral Fellow,

Edmond J. Safra Center for Ethics; Dr. Mical Raz, Polonsky Postdoctoral Fellow, Van Leer Institute, Jerusalem; Mattan Shachak, MA student, Dept. of Sociology and Anthropology, the Hebrew University; Dr. Michal Shapira, Thomas Arnold Arthur Fellow, History Department, Tel Aviv University; Dr. Uri Shwed, Lecturer, Dept. of Sociology and Anthropology, Ben Gurion University; Dr. Claudia Zbenovich, Lecturer, Hadassah College, Jerusalem.

### Academic activities and publications

We opened this academic year with the international workshop of our research group. The workshop took place on October 14-15, 2012 at Tel Aviv University. We invited three guests speakers from abroad: Prof. Allan Young from McGill University, Prof. Frank Furedi from the University of Kent, and Dr. Natalia Avtonomova from the Institute of Philosophy at the Russian Academy of Science in Moscow. All the participants, including the guests speakers, presented work in progress.

After the conference, in the course of the academic year 2012-2013, we held a total of 6 regular meetings. These meetings were dedicated to the discussion of research projects of the participants in the group and also to developing a unifying theoretical framework. During the year we hosted two guest speakers from abroad and discussed their work: Prof. Laurence Kirmayer from McGill University gave a talk entitled "Medicine of the Imagination: Cultural Phenomenology, Medical Pluralism and the Persistence of Mind-Body Dualism", and Dr. Michal Ben-Naftali gave a talk on the meaning of "relevant translation" according to Jacques Derrida.

### Academic activities of group members

#### **Prof. José Brunner**

##### Conferences organized

(2013) *Historische Dinge. Vom Umgang mit Objekten in Museen, Sammlungen, Gedenkstätten und Archiven*. Tel Aviv University, May 5-6. Academic co-organizer, with Gal Hertz.

(2013) *Organized violence in the political culture of Germany – before, during and after Nazism*. Bar-Ilan and Tel Aviv Universities, January. Academic co-organizer, with Doron Avraham and Marianne Zepp.

(2012) *German-Israeli Weimar Summer School*, September, Israel. Academic co-organizer, with Volkhard Knigge and Axel Dossmann.

### Conference presentations

(2012) "Deutsches Recht auf Hebräisch – Zur Entschädigung für NS-Verfolgte in Israel." At *International Conference: Deutschland und Israel/Palästina von 1945 bis heute*, Paris. November.

(2012) "National Socialism on the American Couch: Prejudice, Projection and the Flourishing of Psychoanalysis in Post-War USA." At *International Conference: Psychoanalysis in the Age of Totalitarianism*, London, September.

### Publications

#### **Edited Volumes:**

(2013) Co-edited with Constantin Goshler and Norbert Frei. *Globalisierung der Wiedergutmachung: Politik, Moral, Moralpolitik*. (Göttingen: Wallstein).

(2013) *Deutsche(s) in Palästina und Israel: Alltag, Kultur, Politik*. Tel Aviver Jahrbuch für deutsche Geschichte/Tel Aviv Yearbook for German History 41 (Göttingen: Wallstein).

(2012) *Co-Editor*. Main Editor: Constantin Goshler, other Co-Editors: Philippe Ther and Krzysztof Ruchniewicz. *Entschädigung von NS-Zwangsarbeit am Anfang des 21. Jahrhunderts. Die Stiftung „Erinnerung, Verantwortung und Zukunft“ und ihre Partnerorganisationen*. 4 vols. (Göttingen: Wallstein).

#### **Articles in Refereed Journals:**

(2012) "Psychoanalysis as Weapon. The Third Reich on the American Couch." In **Theory and Critique: An Israeli Forum** 40, 507-529 (Hebrew).

#### **Articles in Edited Volumes:**

(2012) "Medikalisierte Zeugenschaft. Trauma, Institutionen, Nachträglichkeit." In: Martin Sabrow und Norbert Frei (eds.), *Die Geburt des Zeitzeugen nach 1945* (Göttingen: Wallstein), 93-110.

## **Lea David**

### Recent Publications

David L. (2014) "Impression Management of a Contested Past: Serbia's Newly Designed National Calendar." In **Memory Studies**, 7(4), (forthcoming)

David L. (2014) "Dealing with the Contested Past in Serbia - Memories Under the Carpet" (in Hebrew), in *The Nakba in Israeli National Memory*, The Walter Lebach Institute for Jewish-Arab Coexistence and Tami Steinmetz Center for Peace Research, Tel Aviv University (forthcoming)

David L. (2013) "The Holocaust Discourse as a Screen Memory: the Serbian Case" in *(MIS)USES OF HISTORY: History as a Political Tool in the Western*, Srdjan Jankovic and Veran Stancetic (eds.) The Center for Good Governance Studies, CSDU, Belgrade. (forthcoming)

David L. (2012) "The State-sponsored Project of Remembering and Forgetting: Candlemas Holiday as the New Commemorative Narrative of Today's Serbia" (in Serbian) *Kritičke kulturološke studije u postjugoslovenskom prostoru*, Univerzitet u Banja Luci, Banja Luka, 291-315.

## **Dr. Rina Dudai**

### Recent publications

"Trauma in Translation: Analyzing the Transference Relationship between Psychoanalysis and Film." **Projections: The Journal for Movies and Mind** (forthcoming).

*The Pedagogy of the dark matter.* **Art Education.** The Kibbutzim College (forthcoming).

*Between History and Literature: 'Writing or Living' by J. Semprun as a test case.* The Kibbutzim College (forthcoming).

"From Excess to Origin: Traversing Time Zones as an Act of Redemption in The Man who Never Stopped Sleeping by Aharon Appelfeld." In **Yod n° 18, Aharon Appelfeld - Cinquante ans d'écriture** (forthcoming).

## **Dr. Asaf Federman**

Post-doc research fellow at Minerva Center for Humanities Research, Tel Aviv University, working on the migration of Buddhist practice and knowledge into Western psychology and psychotherapy from the beginning of the 20<sup>th</sup> century until today. For more detailed information, see separate section on post-doc fellows.

### Conferences

"The Brain in Mindfulness" in *100<sup>th</sup> Anniversary of Levinsky College Conference*. Tel Aviv, Dec. 2012.

"Mindfulness-based Therapy in Israel – A Survey" at *Mindfulness-based Therapy: From Brain to Clinic*. At the Interdisciplinary Center Herzliya, May 29 2013.

"Mindfulness for Stress Reduction." At *Living Under Stress*, Symposium at Haifa University, May 19 2013.

"Some notes on the Eight-Fold Path." In *One Dharma, Many Paths* Symposium. Tel Aviv, June 14 2013.

## **Dr. Sigal Gooldin**

### Recent Publications

*Hunger in Affluent Society: An Essay on Body, Politics and Aesthetics* (forthcoming).

(2013) "Emotional Rights, Moral Reasoning, and Jewish-Arab Alliances in the Regulation of In-Vitro-Fertilization in Israel: Theorizing the Unexpected Consequences of Assisted Reproductive Technologies." In **Social Science & Medicine** 83(2013): pp. 90-98.

### Work Under Review (selected items)

"Globalization and Psychic Suffering: Towards a Grounded Sociological Theory" (under review).

"Suffering With and Against Others: The Case of Anorexia and the Holocaust in Israel" (under review).

## **Yoav Kanyas**

### Recent Publications

(2012). "'Cruising' between the lines: A discourse of oppression, danger & intimacy in the Israeli gay press." **Keshet**, no. 43, pp. 100-113.

## **Dr. Carol A. Kidron**

### Recent Selective Publications

(2012) "Breaching the Wall of Traumatic Silence: Holocaust Survivor and Descendant Person-Object Relations and the Material Transmission of the Genocidal Past." **Journal of Material Culture** 17 (1): 3-21. IF – .68 (36/81 Anthropology).

(2012) "Alterity and the Particular Limits of Universalism: Comparing Jewish-Israeli Holocaust and Canadian-Cambodian Genocide Legacies." **Current Anthropology** 53 (6): 723-753 IF – 2.934 (4/81 Anthropology).

(2013) "Being there Together: Dark Family Tourism and the Emotive Experience of Co-presence in the Holocaust Past." **Annals of Tourism Research** 41:175-194. IF – 3.25 (3/138 Sociology, 1/38 Tourism and Leisure).

(In Press) "Inheriting Discontinued Bonds: Trauma-Descendant Relations with the Genocide Dead." **Death Studies** IF-.915 (64/125 Psychology -multidisciplinary). 37

### Published – Book Chapters

(2012) "Collective Memory, Traumatic Memory and Genocide: A Sociological and Anthropological Perspective." In Miriam Rieck (Ed.) *The Holocaust: Its traumatic and intergenerational effects in comparison to other persecutions, its interpretations in different theories and its reflections in the arts*. Berlin: Verlag Irena Regener. 37-62.

### Articles Revised and Resubmitted:

Kidron, Carol A. and Dan Kotliar "Lost in Translation: Comparing the Differential Phenomenological Experiences of Cultural Resilience and Vulnerability in Cambodian Canadians and Jewish Israeli Trauma Descendants." 58 pp. Submitted to **Ethos IF-.955**, 31/81 Anthropology)

Nachtigal, Anat and Carol A. Kidron. "Existential Multiplicity and the Late Modern Smoker: Negotiating Multiple Identities in a Support Group for Smoking Cessation." Submitted to **Sociology of Health and Illness. 39** pp. IF -1.88 (13/138 Sociology).

### Articles Submitted

Kidron, Carol A. and Don Handelman. "Symbolic Type Revisited." To **American Ethnologist 40** pp. IF – 1.41 (19/81 Anthropology).

## **Dr. Julia Lerner**

### Recent Publications

(Forthcoming). "Track of Happiness in Love on post-soviet TV screen". In *Topography of Happiness: Ethnographic Contours of Modernity*, ed. by N. Ssorin-Chaikov. Moscow: NLO. (in Russian)

Zbenovich C. and Lerner J. (forthcoming). "Vospitanie - eto rabota: Intercultural Encounters in Educational Communication within Russian-Speaking Families in Israel." In **Russian Journal of Communication** (special issue on 'Russian interpersonal communication'). (in English)

Lerner J. and Zbenovich C. (forthcoming). "Adapting the Therapeutic Discourse to Post-Soviet Media-Culture: The Case of *Modniy Prigovor*". **Slavic Review**.

Lerner, J. co-edited with Feldhay, R. 2012. *Russians in Israel: the Pragmatic of Culture in Migration*. Jerusalem and Tel-Aviv: Van Leer Jerusalem Institute and Hakibbutz Hameuhad. (in Hebrew).

Elias, N. and Lerner, J. 2012. "The rise and fall of the Russian-speaking journalist in Israel". Pp. 306-317 in *Struggle and Survival in Palestine/Israel*, edited by M. Levin and G. Shafir. University of California Press. (in English)

Lerner, J. 2012. "Introduction: The Pragmatic Power of Culture in Migration: Introduction". Pp. 20-48 in *Russians in Israel: the Pragmatics of Culture in Migration*. Ed. by J. Lerner and R. Feldhay. Jerusalem: Van Leer Institute and Hakibbutz Hameuhad. (in Hebrew).

Lerner J., Rapoport T., Lomsky-Feder E. 2012. "Russian-Jewish ethnic script: migrant students at the Israeli University." *Russians in Israel: the Pragmatics of Culture in Migration*. Ed. by J. Lerner and R. Feldhay. Jerusalem: Van Leer Institute and Hakibbutz Hameuhad. (in Hebrew)

Elias, N. and Lerner J. 2012. "I told my readers, you should first figure things out: Life and Work Experience of the Immigrant Journalist." In **Forum: Qualitative Social Research** 13(1), art. 15 (in English).

## **Dr. Maya Mukamel**

### Recent Publications:

"Why Wall?", invited article for **Konturen – An Interdisciplinary Journal for Cultural Analysis**, special issue on walls and separation barriers.

Joel, D., Tarasch, R., Berman, Z., Mukamel, M. & Ziv, E. "Queering gender identity: Studying gender identity in 'normative' individuals." Accepted for publication in **Psychology and Gender**.

"Dissociation: A return to *Studies on Hysteria* and its implications for Relational theory and practice." Work in process.

"Relational Translations of the Israeli-Palestinian conflict." Work in process.

## **Dr. Michal Pagis**

### Recent publications

#### **Articles and Chapters in Books**

(2012) "The Religious Self: A Relational Perspective." In *Religion on the Edge*, edited by Peggy Levitt, Courtney Bender, David Shields and Wendy Cage. Oxford: Oxford University Press.

### **Work under Review or Revision**

With Jonathan Mermis-Cava. "De-saturating the Self: Silent Interaction Rituals in Buddhist and Christian Meditation Retreats." **R&R Qualitative Sociology** (First Author).

With Galia Sabar. "Enhancing the Spirit of Entrepreneurship: African Labor Migrant Returning from Israel." Under Review (Equal Authors).

"Consuming Individuality: Life-Coaching and the Social making of Self-made Selves." Under Review.

### **Dr. Galia Plotkin Amrami**

Post-doctoral fellow at the Edmond J. Safra Center for Ethics and academic coordinator (jointly with Prof. Jose Brunner) of the "Therapy in Translation" research project at the Minerva Humanity Center, Tel-Aviv University.

#### Recent and future research activities

**2012-2013** Post-Doctoral Research Fellowship, The Edmond J. Safra Center for Ethics, Tel-Aviv University.

**2013-2014** Senior researcher in the comparative research project on resilience buildings programs in Israel, USA and UK "The New Social Contract and the Techniques of Resilience" (PI: Prof. Jose Brunner). The project is funded by the Edmond J. Safra Center for Ethics, Tel-Aviv University.

#### Scientific Workshop Organized

The 1st international workshop of the "Therapy in Translation" research group at the Minerva Center for the Humanities, Tel Aviv, October 14-15, 2012 (co-organized with Prof. Jose Brunner)

#### Recent Presentations:

(\*) "Criticism, pity and the therapeutic mediation of political suffering: the Disengagement from Gaza and the West Bank as a case study." Presented at the *Annual Scientific Meeting of the International Society of Political Psychology (ISPP)*, IDC Herzliya, July 8-11, 2013.

(\*) "DSM V: The Politics of Diagnosis". Leading discussant at the international workshop *Expertise, justice and changing legal orders*. Tel Aviv University. The Buchmann Faculty of Law, June 18-19, 2013.

(\*) "Toward the age of "national trauma? on the conditions and the mechanisms of the emergence of a new category of professional knowledge." Presented at the international conference *AfterShock: Post-traumatic cultures since the Great War*, University of Copenhagen, May 22-24, 2013.

(\*) "On strategies, effects and limits of the therapeutic translation of mental to national trauma." *Therapy in Translation workshop*, the Minerva Center for the Humanities, Tel Aviv, October 14-15, 2012.

(\*) "Situating the Therapeutic Self: Religious and Secular Cultural Constructions of the Prototype of the Resilient Subject." Presented at the *Annual Meeting of the Israeli Anthropological Association*. 3-4 July 2012.

(\*) "Comparing the 'nature of pain': on representations of the traumatic effects of the disengagement within the religious therapeutic culture." Presented at the International Symposium *Bridging the Divide in Holocaust and Genocide Studies: Towards a Cross-Cultural Interdisciplinary Dialogue*. 12-14 June 2012, University of Haifa, Israel.

#### Recent publications

(\*) (2013) "Between national ideology and Western therapy: on the emergence of a new 'culture of trauma' following the 2005 forced evacuation of Jewish Israeli settlers." In **Transcultural Psychiatry** 50 (1): 47-63.

(\*) (In press) "Between politics and therapy, between criticism and pity: debates among mental health practitioners over the experience of the Disengagement from the Gaza Strip and the West Bank." In **Israeli Sociology** (Hebrew).

#### Under Revision

(\*) "Denial or Faith?: Therapeutic and theological meanings and performances in preparing for the disengagement of the Jewish settlers from the Gaza Strip and the West Bank." (Under revision).

(\*) "Competing etiologies of trauma and the mediation of political suffering: the Disengagement from the Gaza Strip and West Bank in the secular and religious professional narratives" (Under revision).

#### Chapters in Edited Volumes:

(\*) (2012) "Psychology absorbing newcomers in Israel: Therapeutic Discourse in the process of 'Homecoming'". In J. Lerner and R. Feldhay (Eds.) *Russians in Israel: The Pragmatics of Culture in Migration*, Jerusalem: Van-Leer Institute Press.

#### Book Reviews

(\*) (2013). Review of Gil Eyal's at al. book, *The Autism Matrix: The Social Origins of the Autism Epidemic*, in **Israeli Sociology** 14 (2): 447-450.

## **Mattan Shachak**

### Recent Publications

2012, Illouz, E. and Shachak, M. "Commitment-phobia and the New Architecture of Romantic Choice." In Illouz E. *Why Love Hurts: A Sociological Explanation*, Polity Press.

2012, Shachak, M., Cabanas, E., Illouz E. and Cohen, M. A., "Psychiatry as Culture: Transforming childhood through ADHD." In Delwing, M. (Ed.) *Sociology of Psychiatry*, Springer.

2013, "The Commodification of the Self – The Case of Life Coaching." In Zoelner, Oliver and Grim, Petra (eds.), *Ethics and Commodification*.

## **Dr. Uri Shwed**

### Recent Publications

(2013) Shwed U. and A. Kalev. "Are Referrals More Productive or More Likeable: Social Networks and the Evaluation of Merit." Forthcoming in a special issue of **American Behavioral Scientist**.

(2012) Navon, D. and U. Shwed. "The Genetic Deletion at 22q11.3: From the unification of biomedical fields to a new kind of condition." **Social Science and Medicine** 75(9):1633-41.

(2012) Shwed, U. and P. Bearman. "Symmetry is beautiful: reply to Taarg et. al." **American Sociological Review** 77(6):1064-9.

## **Dr. Claudia Zbenovich**

### Recent Publications

#### **Articles in Peer-reviewed Scientific Journals**

Lerner, J. and Zbenovich, C. (forthcoming, November 2013). "Talk and Dress: Adapting the Therapeutic Paradigm to Post-Soviet Speak." **Slavic Review**.

Zbenovich, C. and Lerner J. (forthcoming, June 2013) "*Vospitanie – eto rabota*': Intercultural encounters in Educational Communication within Russian-Speaking Families in Israel." **The Russian Journal of Communication**, Special Issue: Russian Interpersonal Communication.

### **Chapters in Peer-reviewed Books**

Zbenovich, C. (in press, forthcoming July 2013). "Linguistic Performance of Russianness Among Russian-Israeli Parents." In L. Ryazanova-Clark (ed.) *The Russian Language Outside the Nation: Speakers and Identities*. Edinburgh: Edinburgh University Press.

Zbenovich, C. (in press, forthcoming June 2013). "Russian-Jewish 'babuska' in Israel: Discourse analysis of the cultural phenomenon." In S. Smyth (ed.) *Negotiating linguistic, cultural and social identities in the Russian world*. Peter Lang Press.

## **6. Metamorphoses: Experience, Representation and Performance between Renaissance Baroque and Enlightened Europe, led by Prof. Rivka Feldhay.**

**Group Members:** Prof. Rivka Feldhay, Tel Aviv University; Prof. Raz Chen-Morris, Bar Ilan University; Prof. Eli Friedlander, Tel Aviv University; Dr. Ilit Ferber, Tel Aviv University; Dr. Ronnie Mirkin, Tel Aviv University; Dr. Roni Weinstein, Van Leer Institute Jerusalem; Ph.D. candidate Michal Brosh, Tel Aviv University; Ph.D. candidate Gal Hertz, Tel Aviv University; MA candidate Dikla Bytner, Tel Aviv University; MA candidate Tali Frastai, Tel Aviv University; MA candidate Daniel Matiuk, Tel Aviv University.

The aim of this project was to provide a conceptual and historical framework through which to investigate Baroque sciences and arts in association with each other within their proper context: namely, the emergence of sovereignty and subjectivity, which challenged accepted scientific and artistic norms but were instrumental in the attempt to cope with the socio-political crisis of the Baroque. In the long run, such an investigation of Baroque has led us to a re-reading of the grand narrative of the origins of modernity in terms of a series of “metamorphoses” from the Renaissance of the 16<sup>th</sup> century, through the crisis of the 17<sup>th</sup> century and up to the Enlightenment. Such metamorphoses represent the peculiar historical avenues through which knowledge in the sciences and in the arts migrated in early modern Europe, modifying the identities of its carriers and giving birth to new cultural forms.

### Publications:

(\*) After a series of workshops that were held over the past years, bringing together the group members with researchers from Germany and the U.S. (September 2010; March 2011; January 2012: see previous reports), a concluding workshop was held in February 2013 titled *Stages of Knowledge, Spaces of Faith*. The workshop was held in collaboration with Tel Aviv University and Bar Ilan University. The core group of researchers was joined by scholars from other Israeli and German universities (Bar Ilan University, Hebrew University and Freie Universität Berlin) with a view to publish the different essays presented at these workshops in a collected volume. We are currently in the process of finding a venue for the publication of this volume, which will include the papers presented in the *Allegory as a Way of Life* and *Stages of Knowledge, Spaces of Faith* workshops.

(\*) *Science in the Age of Baroque*, a collection of articles edited by Raz Chen Morris and Ofer Gal, was published in the International Archives of the History of Ideas, by Springer Verlag, November 2012.

(\*) *Baroque Science*, a monograph by Ofer Gal and Raz Chen-Morris, was published by The University of Chicago Press in March 2013.

(\*) The essay “The Quality of Nothing: Shakespearean Mirrors and Kepler’s Visual Economy of Science” by Raz Chen-Morris was published in *Science in the Age of Baroque*, O. Gal, and R. Chen-Morris, (eds.), International Archives of the History of Ideas, Dordrecht: Springer Verlag, 2012, pp. 99-118.

(\*) The essay "The Simulation of Nature and the Dissimulation of the Law on a Baroque Stage: Galileo and the Church Revisited" by Rivka Feldhay was published in *Science in the Age of Baroque*, O. Gal, and R. Chen-Morris, (eds.), International Archives of the History of Ideas, Dordrecht: Springer Verlag, 2012, pp. 285-303.

(\*) The essay "Imagination and the Passions of the 'New Science' in Early Modern Europe: From Lipsius to Descartes" by Raz Chen-Morris was published in *Religion and Knowledge in Early Modern Europe*. A. Ben-Tov, Y. Deutsch and T. Herzig (eds.). Leiden and New York: Brill, 2013, pp. 49-85.

(\*) The book *Philosophy and Melancholy: Benjamin's Early Reflections on Theater and Language* by Ilit Ferber, was published by Stanford University Press, 2013.

(\*) The essay "On Vanishing and Realization" by Eli Friedlander will be published in the book *Benjamin and Theology*, by Stephen Symons and Colby Dickinson (eds.) Chicago University Press (forthcoming).

(\*) The essay "On the Ideal of Philosophical Questioning in the work of art" by Eli Friedlander will be published in *Poetic Thinking* (issue of the Yearbook of Comparative Literature), Eyal Peretz and Michel Chaouli, eds., 2013.

(\*) Group member Daniel Matiuk submitted his MA thesis titled "The Modern Gesture: Body and Meaning in Walter Benjamin and the Court Ballet." The work explores the notion of Gesture as the vanishing point of body and meaning. Walter Benjamin's writings offer the philosophical framework, through which the aesthetic and ontological *raison d'être* of gestures is illuminated, while linking their essence to the dialectics of modernity and specifically the Baroque allegorical point of view. This philosophical point of view raises the curtain on a novel, historical perspective pertaining to the main gestural medium of the time; the court ballet.

(\*) Group member Tali Frastai submitted her MA thesis titled "Diagrams of Devotion: Building the House of Savoy in the 17<sup>th</sup> century." This work investigates the emergence of a territory-based system of political sovereignty in the context of the Baroque by following the spatial commissions of the Savoyard dukes from the late sixteenth to the late seventeenth centuries. The thesis interprets these various commissions – from the Atlas of Savoy, through the premeditated transformation of the village of Turin into a capital city, to the distinct architecture of the Savoyard foci of power – as part of a grand project aimed at constructing a symbolic space of domain that worked to form a politically-legitimizing subject.

(\*) Some of the themes and collaborations that were established during the project have laid the foundations for a new research project titled "Formation of the Humanities and the Order of the Disciplines" that is already underway and scheduled to continue during the upcoming academic year (see sub-group 7).

## **7. The Formation of the Humanities and the Order of the Disciplines, led by Prof. Rivka Feldhay, Gal Hertz and Naveh Frumer.**

**Group members:** Yael Atia (BA student, Dept. of Philosophy, TAU), Moria Ben Barak (PhD candidate, Dept. of Philosophy, TAU), Dr. Itzhak Benyamini (Haifa University and Bezalel Art Academy), Dikla Bytner (MA candidate, Cohn Institute, TAU), Uri Eran (PhD candidate, Dept. of Philosophy, Ben Gurion University), Prof. Rivka Feldhay (TAU), Tali Frastai (MA candidate, Cohn Institute, TAU), Naveh Frumer (PhD candidate, New School), Gal Hertz (PhD candidate, Cohn Institute, TAU), Abed Kanaaneh (post-doc, Minerva Humanities Center), Daniel Matiuk (MA candidate, TAU), Dr. Raz Chen Morris (Bar Ilan University), Prof. Isaac (Yanni) Nevo (Dept. of Philosophy, Ben Gurion University), Dr. Liran Razinsky (Bar Ilan University), Ori Rotlevy (PhD candidate, Dept. of Philosophy, TAU), Dr. Shaul Setter (post-doc, Minerva Humanities Center), Dr. Hanan Yoran (History Dept., Ben Gurion University), Dr. Noam Yuran (post-doc, Minerva Humanities Center, and the College of Management Academic Studies).

### **Project Description**

Today we are often told that the humanities no longer have a central place: academic education should offer students practical knowledge, applicable skills, and career-advancing tools, suitable for a technologically-saturated world – none of which the humanities seem to provide. Meanwhile, those who defend the humanities often resort to arguments about their general “usefulness” and productivity. Both sides of the debate rely on a socio-economic logic that regards the humanities in particular and academic work in general as means to an end – whether in order to legitimize the *status quo* of budget cutbacks and the shutting down of departments, or in order to resist these developments. We thus seem to find ourselves in a double predicament: on the one hand, the cultural climate and economic conditions are such that deem the humanities irrelevant; on the other hand, the condition of the humanities is such that their defenders resort to arguments that stress their material utility – thereby paradoxically weakening the cultural relevance of these disciplines.

The motivation behind this project went deeper than an interest in “rescuing” these academic disciplines. It was, rather, based on the hypothesis – which we investigated both historically and theoretically – that the humanities offer indispensable insights regarding human activity, knowledge, and the irreducible critical and normative dimension of both. Dismissing the unique perspective on knowledge provided by the humanities results in a series of epistemic and normative “deficits” that we are witnessing today: a view of knowledge as detached from the material, historical, and institutional contexts of its production;

a view of academics as disconnected from the society in which they operate; and a view of human beings cut off from their webs of cultural interaction and negotiation.

## **Rationale**

The project consisted of three dimensions:

(1) *Genealogical Dimension (Epistemologies of the Humanities)*. A historical investigation of the cultural processes initiated in the late Middle Ages and the Renaissance, which resulted in the modern formation of the *Geisteswissenschaften*.

(2) *Critical-Methodological Dimension (Humanities as the Sciences of Critique)*. An analysis of the epistemic, cultural, economic and social transformations that have led to the present crisis of the humanities, and the critical impasses to which it leads.

(3) *Institutional Dimension (The Future of the Humanities)*. A reexamination, in light of this crisis, of the various practical, technological, and institutional aspects of the humanities.

## **Partners and Framework**

The project built upon the strategic-academic partnership between Tel Aviv University and Goethe University Frankfurt. It also brought together two prominent research institutes: the *ZfL* Berlin, and the Van Leer Jerusalem Institute.

## 2011-12 Academic Year

### Research Group: "The Inner Wounds of the Humanities"

- **Genealogical Topics: Milestones in the Development of Humanistic Disciplines**
  - The Middle Ages and the severance of philosophy from theology (Dr. Ayelet Even-Ezra and Prof. Yossi Schwartz)
  - Renaissance Humanism and the *studia humanitatis* (Dr. Hannan Yuran)
  - Early Modernity: Modern Epistemology and the end of "Natural Philosophy" (Dr. Raz Chen Morris and Prof. Rivka Feldhay)
  
- **Methodological Topics**
  - The "Inner Wound" of the Humanities
  - The Concept of Truth in the humanities
  - The Relation of the Humanities to the Exact Sciences and Engineering

### 2012 Summer Workshop: "The Future of the Humanities"

The 2011-12 year culminated in an intensive, 4-day workshop in September 2012.

The workshop included a special public panel title "*The Future of the Humanities*," featuring keynote speakers Prof. Helga Nowotny, President of the European Research Council; Prof. Matthias Lutz-Bachmann, Vice President of Goethe University Frankfurt; Prof. Gabriel Motzkin, Director of The Van Leer Jerusalem Institute.

## 2012-13 Academic Year

### Research Group: "The Humanities as the Sciences of Critique"

The group engaged in the study of the following "models of critique":

- The Ethics of Humanistic Study and the Public Sphere (Prof. Yanni Nevo)
- Critical Normativity in the Neoliberal Era (Naveh Frumer and Gal Hertz)
- Secular Critique and Critique of Secularism (Dr. Shaul Setter and Dr. Itzhak Benyamini)
- The Epistemic Imperialism of Modern Science (Dr. Noam Yuran and Dikla Bytner)
- Critique and the Performative Turn (Dr. Raz Chen-Morris, Daniel Matiuk)
- Between Knowledge-Migration and Identity-Formation (Prof. Rivka Feldhay)

### Summer Workshop: "Impasses of Critique"

This workshop summarized the current year of activity, and took place in September 2013. It featured scholars from the Minerva Humanities Center, Goethe University Frankfurt, as well as other universities in Israel and abroad.

## **Products and Publications**

### Publications

Itzhak Benyamini. "The Über-Heimlich." In *The Political Lexicon of the Israeli Protest*.

Itzhak Benyamini and Yotam Hotam. "Towards Critical Theology: A Manifesto." In **Tabur no. 5**, 2012 (Hebrew).

Dikla Bytner and Dr. Noam Yuran. "Scientific Imperialism, from Veblen to Latour: the Agency of Things or the Thingness of Agents?" (work in progress).

Uri Eran. "Cynicism." In Ariel Handel (editor-in-chief), *The Political Lexicon of the Israeli Protest*. Hakibbutz Hameuchad, 2012 (Hebrew).

——— “How to be Silent about the Political: An Uninvited Intervention in Eva Illouz’s Battle.” In **0618: The Tel-Aviv University Philosophy Department’s Bulletin** (Hebrew).

Naveh Frumer. “Healthy Pessimism: Reply to Eva Illouz,” *Haoketz* website (<http://www.haoketz.org/2013/02/06/>) (Hebrew). Arabic translation: *Kasiya Israeliya* no. 49, pp. 73-77 (trans. Salim Salame).

——— Yehonatan Alsheh, Dani Filc, Naveh Frumer, and Itay Snir. “Equality.” *Mafteakh* 6 (Hebrew) (<http://mafteakh.tau.ac.il/2013/04/05-06/>). English version submitted to **Political Concepts: A Critical Lexicon**. (<http://www.politicalconcepts.org/>)

Prof. Yanni Nevo. “The Ethics of Humanistic Studies: Knowledge and Acknowledgement.” In **European Journal of the Philosophy of History** (forthcoming).

Dr. Liran Razinsky. “Who’s Afraid of the Humanities?” (submitted for review).

Dr. Noam Yuran. “It Looks Dazzling: The Sight of Wealth and the Demise of the Opposition.” In Joshua Simon (ed.), catalog of the exhibition *Recoco: Life Under Representational Regimes*, Moby (Museum of Bat Yam).

#### Presentations at External Conferences

Gal Hertz. “Experts.” At *The Eighth Conference for Lexical Political Thought*. Minerva Center for the Humanities, Tel Aviv University, 2012.

Abed Kanaaneh. “*Al-Muqawama*: Metamorphosis of a Term—The Development of an Idea into a Culture.” At *Knowing to Resist/Resisting Knowledge (I) Conference*. Institut für Humangeographie, Goethe University Frankfurt, 2013.

Dr. Shaul Setter. “Jewish and Democratic.” *The Tenth Conference for Lexical Political Thought*. Minerva Center for the Humanities, Tel Aviv University, 2013.

#### Group Conference Proceedings

“The Future of the Humanities.” Summer 2012 Workshop Reader. Includes 19 presentations by group members. (see appendix XX).

## **8. The Transmission of Jewish Encyclopedic Works, Dr. Roni Weinstein**

(individual project)

In this project Dr. Weinstein (independent scholar, currently teaching at Hebrew University in Jerusalem and at Bar Ilan University) is working on mapping the main encyclopedic works in a Jewish context from the early Middle Ages until the late 17<sup>th</sup> century, while uncovering their affiliation to both Islamic and Christian encyclopedias. The research includes an investigation of the term *Encyclopedia* itself, showing its relevancy to various fields in Jewish culture, both scientific, *Halakhic*, and philosophic. The work follows the change of encyclopedic concepts through the 16<sup>th</sup> and 17<sup>th</sup> centuries and its role in the formation of new concepts of knowledge and in its modes of organization.

### Publications

Last year I published two books. The first one (*Kabbalah and Jewish Modernity*, Tel Aviv: Tel-Aviv University Press, 2011), has a long chapter dealing with encyclopedic concepts in early modern Jewish mysticism; the second book (edited by me) deals with Jewish-Italian communities during the 19<sup>th</sup> and 20<sup>th</sup> centuries. The book on *Kabbalah* stimulated me to expand the encyclopedic perspective in Jewish early modern culture. As my research furthered, I decided to focus this year on the legal aspect, choosing as my case study one of the most important Jewish legal *Summa* and *Encyclopedia*, composed in late 16<sup>th</sup> century by R. Joseph Karo: *The Arba'a Turim* and *Shulchan 'Aruch*. As I advanced in my research, I realized that the texts need to be analyzed in both the European context (the expansion and systematization of both *Civil Law* and *Canon Law*), and the Ottoman context (the comprehensive codificatory projects of the 16<sup>th</sup> and 17<sup>th</sup> centuries).

## **9. Classical Greek, Hellenistic, and Roman Influences on Early Modern Thought, Dr. Ivor Ludlam** (individual project)

In a project attempting to construct a theory regarding the transmission and reception of concepts from one culture to another, Dr. Ludlam sees his task as providing reliable but difficult case studies which indicate what such a general theory might or might not encompass.

### **A. Probabile**

Ludlam is currently working on the technically and philosophically convoluted transmission of the “*probabile*” from Cicero to the Jesuits, and the Greek philosophical and rhetorical tradition which led to this Latin term. He traces the origins of two Greek terms, *pithanon* (“persuasive”) and *eikos* (“likely”), both important terms in early Greek philosophy and rhetoric, through various stages from the sixth to the first centuries B.C. Finally, in the philosophical and rhetorical writings of Cicero, these terms are sometimes distinguished as *probabile* (“approvable”) and *verisimile* (“like the truth”) respectively, but more often than not (reflecting the rhetorical and philosophical usage of his time) they are both translated by the term *probabile*. Later usages of the term are traced through pagan and Christian thinkers up to the controversy between Jansenists and Jesuits over the efficacy of probabilism as a means to saving one’s soul. The kernel of the idea, whichever of the above-mentioned terms is used to denote it, appears to be (in most cases) the awareness that absolute knowledge is unattainable; but to this kernel there are added at every stage a number of connotations and emphases which may or may not differ according to the way the concept is applied in a wide variety of contexts. This study will be completed by the end of September.

### **B. Pneuma**

Dr. Ludlam has collaborated with Prof. Rivka Feldhay on a paper (forthcoming) detailing Bellarmine’s unwitting use of Stoic concepts in his Louvain Lectures of 1570-72. It appears that Posidonian concepts have found partial expression in the New Testament, and in the exegeses of early Church Fathers. Early Stoics (third century B.C.) maintained that the primal matter was fire, and that each cosmos arises from a conflagration and will return to a conflagration, in an eternal cycle of renewal. The (hot) intelligence of God pervades and informs the cosmos, but occasionally returns to its pure form in the conflagration. Chrysippus, a third-second century Stoic, apparently to keep up with modern medical theory and to make Stoic physics more consistent, identified the primal and divinely intelligent matter with *pneuma*,

“spirit”. *Pneuma*, however, was at the time conceived to be a mixture of air and fire (i.e., hot air). Ludlam’s research indicates that second-century Stoics rejected the idea of a conflagration since *pneuma* could not be reduced to one pure element. Only in the first century B.C. did the last of the great Stoic thinkers, Posidonius, reconceive *pneuma* as one simple element capable of adopting any characteristics by condensing from its natural rarified and hot state. This incidentally allowed him to return to the notion of the conflagration. It is his notion of conflagration that is reflected in the New Testament references to the End of Days, after which there will come a new heaven and a new earth. When, in his own exegesis of Genesis, Bellarmine turns to the New Testament, the Church Fathers, and the ancient philosophers, in his search for authorities expounding an alternative to Aristotle’s clearly unsuitable cosmology (the Aristotelian cosmos is static, while the conflagration constitutes the most extreme form of change), his authorities are ultimately based mainly on Posidonius.

### **C. Impetus**

Ludlam has outlined how the use of *impetus* (in Greek, *hormê*) in physical accounts of movement originated in an atomistic metaphor going back to the Presocratic Democritus (C5-4), who likens bodies to the Spartan hoplites rushing as one, in phalanx formation, towards a target. Ludlam has not, however, performed a detailed study of the development of *impetus/hormê* in early physical and psychological accounts.

### **Revising the Ancient Philosophical Tradition, Dr. Ivor Ludlam** (individual project)

It is often assumed that the transmission of ideas is linear. In the case of Greek philosophy, the stages of transmission are all too often taken to be in the sequence: (C6-4) Presocratics, (C5-4) Sophists, Socrates, (C4) Plato, Aristotle, (C4-1) Hellenistic philosophers (Academics, Peripatetics, Epicureans, Stoics), and (A.D.) “eclectics”. The chronological stages are problematic, as is the terminology: some “Presocratics” outlived Socrates, and the denotation, implying a lack of ethical enquiry in their natural studies, is somewhat misleading; sophists became a significant feature of higher learning throughout the ancient period, and not just in the fifth-fourth centuries B.C.; Socrates in Socratic dialogues should be regarded as a character adapted to the requirements of the authors (especially Plato and Xenophon) in their time; Plato is actually accurately placed between the historical Socrates and the historical Aristotle, but his work has been severely misconstrued (on which, see 2A below); Aristotle is normally assumed to have influenced the Hellenistic philosophers, and indeed he may have done so - but through his published dialogues, now lost to us, and not through the works with which we are familiar; these only came to

be known to the general public in the first century B.C.; as for the Hellenistic philosophers, to take just one example, some Stoics, but not all, derived much inspiration from the “Presocratic” Heraclitus and from the dialogues of Plato, but there is hardly any evidence for Aristotelian influence; the later so-called “eclectics” are no different from their predecessors in taking ideas from any source and fitting or moulding them into a new scheme, but it must also be noted that occasionally the eclecticism is only apparent - for example, the Stoic Seneca wrote rhetorical works in which he attempts to persuade an Epicurean friend (Lucilius) to become Stoic, and to do so he frames many of his arguments in Epicurean terms, making him appear to a scholar unversed in rhetoric to be somewhat less than a true Stoic.

In this framework, Ludlam identifies two areas in the philosophical tradition requiring urgent attention: they are both central to our understanding of the way knowledge migrates, and they are both currently greatly misconstrued. Appreciating the traditional types of misconstrual of these two areas will greatly advance our understanding of what is considered tradition, just as a proper understanding of these two areas will advance our understanding of the thinkers themselves, how they were reacting to their influences, and whether different traditions, so far overlooked, may be located indicating a less misconstrued reception of their ideas.

### **A. Plato’s Dialogues.**

Platonism has several long traditions, ranging from scepticism to dogmatism. The main problem Platonists have had is the fact that Plato wrote dialogues and did not place himself in them as a participating character. To make up for this perceived drawback, Platonists have identified various main speakers in the dialogues as Plato’s spokesmen. Since these spokesmen contradict themselves in one and the same dialogue, and all the more so between dialogues, it is generally agreed that only some statements truly reflect Plato’s views, while others are clearly ironic. The probability of a statement or a position being Plato’s own is considered to be higher if similar sounding sentiments are to be found in different dialogues. With such a subjective approach as this, it is not surprising that there are such wide differences of opinion over Plato’s actual position.

The key to understanding Platonic dialogues is the recognition that they are indeed dialogues, albeit fictional, in which the participants, not Plato the dramatist, are the speakers. Each dialogue represents

a philosophically significant state of affairs, with the participants (and occasionally non-participants) serving as philosophically significant models (not necessarily philosophical in their own outlook) with regard to a complex of interrelated concepts. The dramatization of the concepts in their various aspects explains how and why they are misconstrued by all but the wise man (usually exemplified by a highly idealized Socrates), and indeed why Platonic dialogues taken as straight philosophical treatises have been seriously misconstrued in a variety of ingenious ways ever since Plato's time. When analysed as philosophical dramatizations, the dialogues reveal philosophical conclusions that may be seen repeated in some later philosophers, such as Zeno of Citium, the so-called "founder" of Stoicism, who is known to have studied with Academics.

Ludlam published a dramatic analysis of Plato's *Hippias Major* in 1991, establishing proof of concept. The analysis led to very clear-cut definitions of *to agathon* ("the good") and *to kalon* ("the beautiful") - "the fitting" and "the apparently fitting" respectively - and the ramifications of these concepts in their instantiations in every-day life. Plato chose to pit the character Socrates (ugly but ethically good) against the extremely successful sophist, Hippias (beautiful but ethically bad). To the Many, using only their senses but not their understanding, Socrates appears unfitting, while Hippias appears fitting. Hence, to the Many, Socrates is bad and Hippias good in every way.

Ludlam has performed a preliminary analysis of several early Platonic dialogues, with fruitful and clear-cut results. It seemed to him, however, necessary to extend the proof of concept beyond the early dialogues. Consequently, he has written a book (c. 350 pp.), as yet unpublished, analysing Plato's *Politeia* (aka "*Republic*"). The analysis coherently explains the apparently rambling incoherent nature of the dialogue and reveals the extraordinarily robust dynamics underpinning all ten books. This dialogue is both philosophically and chronologically midway in the Platonic corpus. Proving that even this dialogue is a philosophical drama suggests that not only the early, but also the middle, and perhaps the late dialogues are also to be read as philosophical dramas.

Ludlam's long-term aim is to analyse, or help others analyse, each dialogue as a philosophical drama in its own right, with a view to building, from a comparison of the results of each analysis, a new and more accurate picture of the development of Plato's thought. The reception of Plato's dialogues, once understood as dialogues, promises to provide a fascinating insight into the nature of the migration of knowledge.

## B. The Stoics

The Stoics are often considered to have been a monolithic orthodox school, but Ludlam has demonstrated (2003) that there was no established school with a head, but rather several generations of independent thinkers sharing some common basic conceptions amenable to development. The ramifications of this shift in attitude towards the Stoics may already be seen in the article on Bellarmine (1B above).

### Cooperation within the Project

Dr. Ivor Ludlam comes to the project with a Classical background, and cooperates with any group dealing with Latin and Ancient Greek texts, or with concepts originating in the ancient world (e.g. 1B, 1C). Ludlam has given lectures to participants in the general project on the migration of *probabile*, *pneuma* and other philosophical/physical terms.

### Recent Work

(Work in Progress) An article on *Probabile* (see Project 9)

(Forthcoming) with Prof. R. Feldhay: "Towards Understanding Stoic Influence on Jesuit Mechanics: Bellarmine's Louvain Lectures" c. 46pp.

"Thrasymachus in Plato's *Politeia* I", **Maynooth Philosophical Papers** 6 (2011), 18-44. (See Project 10)  
(Submitted for publication) *Plato's Republic: a Philosophical Drama on Apparent Prudence* (c. 350pp.)

## **10. Transfer and transformation of knowledge, Dr. Shaul Katzir (individual project)**

Shaul Katzir (Tel Aviv University) examines transfer and transformation of knowledge in modern science and technology as part of his study of the interaction of physics and technology in the early 20<sup>th</sup> century. In a world in which knowledge was usually published and in principle accessible beyond specific disciplinary or local circles, the transformation and adaptation of knowledge still required either human agency or specific motives and often both for a successful transfer of ideas and methods from one realm to another. The effort needed for such a transfer is especially clear in the employment of scientific knowledge to practical applications, but is also evident in the turn from one field to another inside physics or technology. People, who moved between these fields (either at different times, or as playing a mediator role between them) often transferred knowledge with which they had experience in one realm to another. Such a move between research fields required reasons. These could be found in a strong incentive to solve the technological problem (as was the case during WWI), in common practice of inventors, engineers and scientists working on technology of moving from one problem to another, or in the judgment of a scientist that his or her results have a practical value (coupled with a technological orientation to use them).

Katzir analyses such transformations of knowledge in the early applications of a physical phenomenon, named piezoelectricity, for sonar, crystal frequency control and the quartz clock, methods crucial for the electronic revolution, arguably the most important technological development of the twentieth century. Mobilized to World War I research effort, two physicists Ernest Rutherford in Britain and Paul Langevin in France, built on their previous encounters with piezoelectricity to apply it to the problem of submarine detection. Their cases highlight that thorough knowledge of a phenomenon allows its transformation from one kind of use (pure science) to another (a specific application). Walter Cady, in the US, transferred knowledge in the other direction from technology into physics. He took experiments on the improvement of submarine detecting devices as his departure for a research in his scientific laboratory leading to the important discovery of the sharp and stable electric resonance of crystals. His technological orientation was important for his transfer of his finding back to technology. Cady personally spread the methods that he invented by visits and by sending devices to potential users and developers of the technology. The significance of his involvement in circulating his ideas exemplifies the role of human agency in the transfer of knowledge. Even after they were known, personal encounters with the new methods that emerged from Cady's work reappear in the various applications of the piezoelectric techniques including in development of the quartz clock on them.

Disciplinary divisions and subdivision, and special experience with methods, were more important in the circulation of knowledge related to piezoelectricity than geographical separations. Still, also

geography played a role – even as it helped form schools and circles of acquaintances. When deemed desirable (for example to boost war research in allied countries) scientists and engineers employed special means to overcome geographical, institutional and cultural borders, like the use of mutual visits, envoys, and correspondence.

These themes appear in Katzir's publications and lectures. In particular, he discusses transformation of knowledge in his book under preparation *From Sonar to Quartz Clock: technology and physics in war, academy and industry* (accepted for review by MIT Press). Transformation of knowledge also gains central attention in his paper – "Who knew Piezoelectricity? Rutherford and Langevin on submarine detection and the invention of sonar" (**Notes and Records of the Royal Society**, 66 (2012): 141-157). He also organized a symposium discussing related issues (with Marta Jordi from the Max Planck Institute for the History of Science) entitled "Physical sciences between Europe and America before WWII," at the *Fifth International Conference of the European Society for the History of Science* (Athens, November 2012).

The transfer and adaptation of the Greek scientific heritage in the Arabic culture of the early Islam has been a central subject in Katzir's recent writing for a course book on the history of science, which he authors for the Israeli Open University. The resulting chapter will be the first discussion in Hebrew of the complicated way by which knowledge from the Greek world was used, translated and received in Syriac and Arabic, introducing a few theses suggested for the reasons for the adaption of Greek scholarships by intellectuals in the Arabic speaking world. It is noteworthy that as a textbook for an undergraduate course, it is destined to have a wide readership, which will include Arab students.

#### Other relevant talks and publications 2012-13:

Editor, with Christoph Lehner and Jürgen Renn, *Traditions and transformations in the history of quantum physics*. Max Planck Research Library for the History and Development of Knowledge: Berlin (2013).

"Theoretical challenges by experimental physics: Radiation and its interaction with matter." In *Traditions and transformations in the history of quantum physics*, Katzir, Lehner and Renn (eds.): 11-27.

Symposium organiser (with Falk Müller) "Between physics and technology: the embodiment of knowledge in the inter-war period," and speaker "Study following application: the shaping of interwar piezoelectric research." At *24th International Congress of History of Science, Technology and Medicine* (Manchester, July 2013).

Speaker: "Frequency and time standards from acoustics to radio: The road to the quartz clock." At the conference *Dimensions of Measurement* (Bielefeld, March 2013).

### Post-doctoral fellows:

**Ayelet Ibn Ezra** received her Ph.D. from the Cohn Institute for the History and Philosophy of Ideas and the History Department at Tel Aviv University, and spent a year as a post-doctoral fellow at the Institute for the Research and History of Texts (IRHT-CNRS) at Paris. Her doctoral thesis focused on a reconstruction of the discourse about knowledge and reflection held by the teachers at the faculty of theology in Paris in the early thirteenth century, and the way this discourse reflects their attempts to formulate their professional identity within the context of their contemporary culture. Ibn Ezra is currently researching the institutional and cultural aspects of the medieval university, alongside other centers of knowledge-production. She also investigates concepts and practices of nature and order in the scholastic world, with a special focus on graphic diagrams as a way of constructing and organizing bodies of knowledge.

**Asaf Federman** completed a B.A. at Haifa University's Philosophy Department, a Master's Degree in religious studies at Bristol, and received his Ph.D. from the Department of Psychology at Warwick, UK, where he studied ideas of self-control in cognitive science and Buddhist philosophy. His research focuses on the migration of ideas and practices from Buddhism into psychology in the twentieth century. His Hebrew translation of the Pali Dhammapada was published in 2011. Federman has also published articles on issues related to Buddhist history and thought, including an extensive correspondence between Nyanaponika Thera and David Ben Gurion that was found in Sri Lanka.

In the past year, Federman has been working on two essays. The first essay investigates the introduction of meditation in Britain, and the second explores the re-introduction of Buddhist mindfulness meditation as a therapeutic technique in medicine and psychology in the US and Britain. The articles are for publication in peer-reviewed journals in the history of science and medicine. Estimated completion: October 2013, following a visit to some archives in the UK.

Federman's research concerns the relations between practical and theoretical knowledge in migration. Meditation is an interesting case, because it requires primarily practical knowledge: how, when and what to practice. Of course, it also requires a set of theoretical frameworks that explain why and what for. The migration of meditation between geographical areas and cultural contexts exposes the dynamics of practice and theory, and the pressures that shape and constrain their migration. While in the early modern period theory travelled fast, practical knowledge still required live agents and their physical travel. This was evident when researching the first German and English pioneers who traveled to Asia

and brought meditation back to Europe. Before 1900 knowledge of meditation in the West was almost non-existent, despite a relatively large body of text on Buddhism in European languages. Meditation was mentioned, but not understood, and definitely not practiced. Asaf's research describes how only when initial physical obstacles on the migration of meditation were removed, it began to penetrate. But as records held in the British Library show, social and cultural conditions, especially in England, still limited its acceptance. Close reading of Buddhist and New Age magazines of the time show that only after World War I was there a more urgent need to move from abstract Buddhist ethics to the application of meditative practices for personal alleviation of suffering. Some global developments then allowed an international network to develop: Japanese scholars, Theravada monks, and Western enthusiasts exchanged knowledge in writing, in English, and helped to shape a modern form and attitude to meditation.

When in the 1970s the center of gravity moves from the migration of text to the migration of people, we also witness more emphasis on technique and practice. At the same time, the Buddhist theory of meditation was being replaced by scientific and psychological theories in the tradition of Western modern thought. Perhaps not accidentally, we witness an explosion of interest in meditation in Western cultures, much beyond the boundaries of Buddhism. Phenomena like Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) replace the Buddhist theory of meditation almost entirely with secular, psychological and medical theories. Federman's research outlines for the first time the genealogy of MBSR and MBCT that stretches back to Asian monasteries, and explores how it has become what it is today.

Apart from these, Federman has conducted a survey on the practice of "secular" mindfulness in Israel. The survey was presented in a conference at IDC, Herzeliya.

### Conferences

"The Brain in Mindfulness" in *100<sup>th</sup> Anniversary of Levinsky College Conference*. Tel Aviv, Dec. 2012.

"Mindfulness-based Therapy in Israel – A Survey" at *Mindfulness-based Therapy: From Brain to Clinic*. At the Interdisciplinary Center Herzliya, May 29 2013.

"Mindfulness for Stress Reduction." At *Living Under Stress*, Symposium at Haifa University, May 19 2013.

"Some notes on the Eight-Fold Path." In *One Dharma, Many Paths* Symposium. Tel Aviv, June 14 2013.

# The Lexicon for Political Theory

## Members of the Core Research Group

**Adi Ophir** is the director of the Lexicon Project at the Minerva Humanities Center and a professor at The Cohn Institute for the History and Philosophy of Science and Ideas at Tel Aviv University. Ophir's main interests are modern and contemporary continental philosophy with special emphases on political theory, critical theory, and political theology. Ophir's forthcoming book, *Divine Violence: Two Essays on God and Disaster* (The Van Leer Jerusalem Institute, 2013) reconstructs different models of theocracy in the Hebrew Bible and juxtaposes the significance of disaster in biblical theocracies with its place and function in modern state governance.

**Tali Artman-Partock** earned her BA, MA, and PhD at the Hebrew University of Jerusalem, where she now teaches literary theory, folk literature and Rabbinic literature. Her doctoral dissertation was dedicated to the study of the concept of "*parrhesia*" in early Rabbinic and patristic literature, in which it was a juncture of history, literature and politics. She conducted her postdoctoral research at the Lafer Center for Gender Studies at the Hebrew University, the Simon Dubnow Institute for Jewish History at Leipzig University, and the Center for Jewish-Christian-Muslim Relations at the Open University, Israel. She now studies the interplay of gender, religion and politics in Late Antiquity and the way sexuality shapes group identities, through the lexical prism, especially through the concept of prostitution.

**Ariella Azoulay** (<http://cargocollective.com/ariellaazoulay>), Department of Modern Culture and Media and the Department of Comparative Literature, Brown University. Ariella is head of the photolexic research team. Among Her recent books: *From Palestine to Israel: A Photographic Record of Destruction and State Formation, 1947-1950*, (Pluto Press, 2011), *Civil Imagination: The Political Ontology of Photography* (Verso, 2012) and *The Civil Contract of Photography* (Zone Books, 2008); co-author with Adi Ophir. *The One State Condition: Occupation and Democracy between the Sea and the River*. Stanford University Press, 2012. Azoulay is has recently curated the exhibition *When The Body Politic Ceases To Be An Idea*, Exhibition Room - *Manifesta Journal Around Curatorial Practices* No 16 (folded format in Hebrew, MOBY, 2013), *Potential History* (2012, Stuk / Artefact, Louven), *Untaken Photographs* (2010, Igor Zabel Award, The Moderna galerija, Lubliana; Zochrot, Tel Aviv), and *Architecture of Destruction* (Zochrot, Tel Aviv 2009). She is also a director of documentary, experimental films, the most recent one being *Civil Alliances, Palestine, 47-48* (2012),

**Merav Amir** is a post-doctoral fellow at the Leonard Davis Institute for International Relations. She received her PhD from The Cohn Institute for the History and Philosophy of Science and Ideas and The Shirley and Leslie Porter School of Cultural Studies at Tel Aviv University. Her dissertation examines the

concept of the border in the regime of movement in the Occupied Palestinian Territory. Her publications include: "The Making of a Void Sovereignty: Political Implications of the Military Checkpoints in the West Bank", in *Environment and Planning D: Society and Space* (forthcoming 2013); "On the Border of Indeterminacy: The Separation Wall in East Jerusalem", in *Geopolitics* 16:4 (2011); and (with Hagar Kotef) "Between Imaginary Lines. Technologies of Power at the Israeli Checkpoints", in *Theory, Culture and Society* 28:1. In the Lexicon project she investigates the concept of security.

**Lin Chalozin-Dovrat** is a PhD candidate in linguistics and the epistemology of linguistics at the Paris-Sorbonne University (Paris IV) and Tel Aviv University. Her dissertation explores the relations between temporal and spatial cognition in linguistic theory and considers the interrelations of linguistic, political, and social theories of change. Her research interests include the history of linguistic ideas, particularly the political aspects of linguistic theory and the linguistic aspects of political theory. Lin lectures at Tel Aviv University's French department.

**Udi Edelman** is a student at The Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University. His master's thesis deals with contemporary political activism and with embarrassment and embarrassing as tactics of political action. Edelman is one of the co-editors of ***Mafté'akh – A Lexical Review of Political Thought***, published by The Minerva Humanities Center. He is a curator and director of research and academic connections at the Israeli Center for Digital Art, Holon. His own research in the Lexicon project examines the concept-art relations.

**Uri Eran** wrote his MA dissertation, concerning Kant and Heidegger's conceptions of conscience, at Tel Aviv University's Philosophy Department under the supervision of Prof. Ruth Ronen. His main research interests are moral philosophy and Kant's practical and political philosophy. Eran is a co-editor of the online journal ***Mafté'akh: Lexical Review of Political Thought***, issued by the Minerva Humanities Center, and teaches at the Philosophy Department and the Dov Lautman Unit for Science-Oriented Youth at Tel-Aviv University. Uri is one of the co-editors of [Mafté'akh](#)

**Dani Filc** was born in Argentina (1959) and finished medical school at the Buenos Aires University. He received his MA and PhD at The Cohn Institute for the History and Philosophy of Science and Ideas at Tel Aviv University. Filc is currently a senior lecturer in the Department of Politics and Government at Ben-Gurion University, a physician at Clalit Health Services, and Chairperson of Physicians for Human Right/Israel. His publications include: *Populism and Hegemony in Israel* (Resling, 2006; in Hebrew), *Circles of Exclusion: The Politics of Care in Israel* (Cornell University Press, 2009), and *The political right in Israel: the many faces of Jewish populism* (Routledge, 2009). His research at the Lexicon group aims at critically

redefining a cluster of concepts related to the field of the political economy of the body, such as body image, brain, cosmetics, genetics, health, hospital, nutrition, organ, wellbeing, and others. Filc is married to Myri and a father of four.

**Michal Givoni** completed her PhD studies at Tel Aviv University in 2008 and, following a postdoctoral fellowship at UC Berkeley, joined the department of Politics and Government at BGU in October 2012. She specializes in contemporary political theory and her work focuses on the intersections between nongovernmental politics and moral sensibility. Givoni has written about the history, ethics, and politics of humanitarian action, and recently completed a book manuscript on the genealogy of ethical witnessing in the 20<sup>th</sup> century. She is currently working on two new research projects: one on participatory information technologies in emergencies, and the other on children as a political public.

Research interests: Political theory; humanitarianism and nongovernmental politics; ethical practices, witnessing and testimony, and cosmopolitanism; politics and science and technology studies.

**Ariel Handel** is a postdoctoral fellow at the Harry S. Truman Institute for the Advancement of Peace at the Hebrew University. His PhD dissertation, written at The Cohn Institute for the History and Philosophy of Sciences and Ideas, deals with the movement regime in the West Bank and the Gaza Strip, and studies the movement restrictions as a distinctive technology of population and territory management.

His recent publications include *The Political Lexicon of the Social Protest* (editor-in-chief) and "Gated/Gating Community: The Settlement Complex in the West Bank", in *Transactions of the Institute of British Geographers* (forthcoming).

**Yoav Kenny** is a PhD candidate at Tel-Aviv University's School of Philosophy (dissertation title: "Animality, Biopolitics and Vegetarianism: Towards a Political Understanding of Non-Human Animals"), and holds an MA in philosophy from Tel Aviv University (thesis title: "The Sovereign Instant: Sovereignty, Law and Time in Derrida and Agamben"). His main research interests are political philosophy, continental philosophy, political theology, biopolitics, and critical animal studies. Yoav is one of the co-editors of [Mafte'akh](#)

**Hagar Kotef** is a research fellow in the Minerva Humanities Center, Tel Aviv University, and a teaching fellow at the Department of Politics and Government at Ben Gurion University. She finished her PhD in the School of Philosophy, Tel Aviv University, and was a postdoctoral fellow and a visiting scholar in the Society of Fellows, Columbia University and the Rhetoric Department, University of CA,

Berkeley. Her articles were published in journals including *Theory Culture and Society*, *Signs*, *Political Concepts*, and many others. Her book, *Movement and the Ordering of Freedom, a History of a Political Problem* is forthcoming with Duke.

**Uri Landesberg** studied Philosophy and History in Tel Aviv and Paris. He is currently completing his Master's Degree in Philosophy. Landesberg specializes in phenomenology, post-Hegelian thought, and philosophical anthropology, with a strong emphasis on contemporary social, ethical and psychoanalytic thinking, and education. He participated in workshops in Weimar, Jerusalem and Tel Aviv on the history of concepts and modern European culture. Landesberg published the essay "Modernity and Primitivism Before the Great War: The 'Rite of Spring' Scandal in 1913" in *Zmanim Historical Quarterly* 97, 2006 ) in Hebrew(.

**Dotan Leshem** is a postdoctoral fellow at The Minerva Humanities Center at Tel Aviv University and head of the research group on political economy in the Lexicon project. His research interests are the history of systems of thought, the history of economic thought, political economy, ecclesiastical economy, patristics, and political theory. His PhD dissertation, which was written in the program for Hermeneutics and Cultural Studies at Bar-Ilan University, presents a genealogy of the definition of the economy and its intricate relationships with philosophical life, politics, and the law. It focuses on three moments in the history of the economy in the premodern era: the classical moment, the imperial moment, and the Christian moment. During his fellowship at the Minerva Humanities Center, he studied the economy and its relation to politics, philosophy, and law in the modern age.

**Uzi Livneh** received a BA in philosophy from Tel Aviv University and is now a PhD candidate there. His dissertation concerns the political thought of Michel Foucault. His research in the Lexicon group addresses the concept of political change/revolution and the various ways in which political thinkers and revolutionaries have conceptualized and tried to achieve radical change in the political and social fields.

**Revital Madar** is an MA student in the Philosophy Department at the University of Tel Aviv. She is currently writing her thesis, in which she investigates the concept of revenge in the writing of Nietzsche, under the supervision of Prof. Adi Ophir. Revital is also a member of the research group Living Together of the Minerva Center for Humanities, under the supervision of Dr. Raef Zreik.

**Anat Matar** is a senior lecturer at the Department of Philosophy, Tel Aviv University. Her latest book is *Modernism and the Language of Philosophy* (Routledge, 2006). Matar has been an anti-Occupation activist for many years and is co-founder and chair of the Israeli Committee for the Palestinian Prisoners.

She has recently co-edited (with Adv. Abeer Baker) the book *Threat: Palestinian Political Prisoners in Israel* (Pluto Press, 2011).

**Ohad Reiss** is an MA student in the philosophy department at Tel Aviv University. His research field is the anthropology of philosophical knowledge. He is a graduate of the multidisciplinary program for outstanding students in Tel-Aviv University, a member of the “Kant and his World” program, and teaches philosophy at TAU and the Unit for Science-Oriented Youth.

**Keren Sadan** is a lecturer at the MA program for Cinema and Culture at University of Haifa. She received her PhD from the Philosophy Department at New School for Social Research. Her interests lie in the ethical and the political, and the connection between theory and praxis. For that end she founded a program in Tel Aviv – Yafo city public education where she teaches philosophy in preschools. Her areas of specialization are: Film and New Media Studies, Ethics, Feminist Theory, Contemporary French Feminism and Philosophy and Children.

**Itay Snir** is a PhD candidate in the School of Philosophy at Tel Aviv University. His dissertation, written under the supervision of Dr. Anat Matar, studies the concept of common-sense from philosophical and political perspectives. Snir received his MA (*summa cum laude*) from The Cohn Institute for the History and Philosophy of Science and Ideas, Tel-Aviv University, and his BA (*summa cum laude*) from the Philosophy Department and the Multidisciplinary Program in the Arts, also at TAU. He currently teaches philosophy at “Alon” High School in Ramat Hasharon and works as a teaching assistant at the Interdisciplinary Center in Herzliya. In the Lexicon project he studies the concept of common-sense. Itay is one of the co-editors of Mafte'akh.

**Roy Wagner** holds PhDs in math (1997) and philosophy (2007) from Tel Aviv University and is currently a Buber Fellow at the Hebrew University. He publishes on History and Philosophy of mathematics and critical theory. In 2009 Wagner published the book  $S(z_p, z_p)$ : *Post-Structural Readings of Gödel's Proof*. His research at the Political Lexicon group of the Minerva Center concerns politics of resistance from the margins.

**Noam Yuran** completed his PhD in the Philosophy Department at Ben-Gurion University. His dissertation deals with money as an object of desire. Yuran is the author of *Channel 2 TV: The New Etatism* (Resling, 2001; in Hebrew), and *The Erotic Word: Three Readings in Hanoach Levin's Work* (Haifa University Press, 2002; in Hebrew). His research in the Lexicon project examines the social ontology of money.

## Research Activities

### 1. Bi-monthly meetings

Throughout the academic year 2012-2013, the core group of the Lexical Project acted as a reading group. Topics and texts were selected after thorough discussion in which several options were considered and discussed. The main motivation has been to achieve a better grasp of the “state-of-the-art” discourse in two major domains of contemporary research in, or relevant for, political theory. The first semester was dedicated to the materialist turn in political theory; the second semester was dedicated to recent critique of Neoliberal Reason. For each semester a selection of texts was proposed by a small ad-hoc committee. Each meeting was guided by a group member and dedicated to one or two texts from the list.

### **First Semester: The Materialist Turn in the Thought on the Political**

The first reading module of the academic year focused on the political implications and ramifications of the so-called “materialistic turn” which social sciences and humanities faculties the world over have been undergoing in recent years. The exposure and exploration of the political registers that shape this turn and are affected by it were used as new ways to analyze the present state of critical theory and think the critical potential of contemporary political thought. Drawing on the work of Bruno Latour, Jane Bennett and Niklas Luhman, to name but a few, “new materialisms” or “post-humanistic theories” offer multifaceted and interdisciplinary discursive constellations whose common political denominator is a systematic undermining of the traditional paradigm according to which the human subject is the sole political agent. The group’s discussions explored the different ways in which non-human beings, from animals to sub-atomic particles and from plants to bits of information, furnish the political sphere in a way which necessitates new political concepts as well as a new political syntax. The direct link and interest to the political lexicon project is evident and obvious, and during the meetings we crystallized and discussed new sets of concepts which Western political philosophy has traditionally neglected (network, public, system, ecology, action, intention, relation, matter, affect, body, etc.).

#### Reading list

Jane Bennet, *Vibrant Matter* (2010): Chapters 1, 2, 7, 8.

Bruno Latour, *A Few Steps toward the Anthropology of the Iconoclastic Gesture*, (1998): pp. 63-83.

Bruno Latour, "From Realpolitik to Dingpolitik, or How to Make Things Public": Introduction to *Making Things Public* (2005).

Bruno Latour, *Reassembling the Social. An Introduction to Actor-Network-Theory* (2005): pp. 1-86, conclusion.

Bruno Latour, "Where Are the Missing Masses? The Sociology of a Few Mundane Artifacts", in Weibe Bijker and John Law, eds., *Shaping Technology* (1992): pp. 225-258.

Bruno Latour, "Why Has Critique Run out of Steam? From Matters of Fact to Matters of Concern," in **Critical Inquiry** 30 (2004).

Noortje Marres, *Material Participation: Technology, The Environment, and everyday politics* (2012): Chapters 1, 2, 6.

## **Summary of Selected Meetings**

### **October 31st 2012**

Texts: Jane Bennet, *Vibrant Matter* (2010): Chapters 1, 2, 7, 8.

Directed by **Yoav Kenny**

The opening session of our semester-long discussion of the rise of "new materialism" in the humanities and the social sciences was dedicated to Jane Bennett's recent book, *Vibrant Matter: A Political Ecology of Things* (Duke University Press, 2010). Through Bennett's work, we traced the unique political sources as well as implications of the current interdisciplinary interest in the agency of non-human beings and inanimate objects. Given our lexical focus, we concentrated on the new and radical vocabulary that is being used to explore the political agency of objects and things, and we explored how these lexical innovations shed new ethico-political light on experimental research methodologies such as Bruno Latour's Actor-Network Theory (ANT) and Niklas Luhman's Systems Theory. The controversial status of the current interest in "new materialism" was well reflected in our own discussion, and while some members of the group saw great critical promise in this new non-anthropocentric horizon, others were very skeptical of its genuine theoretical potential and expressed concern about its disregard of traditional (i.e. Marxist) materialism.

## December 12th 2012

### Texts:

Bruno Latour, *Reassembling the Social: An Introduction to Actor-Network Theory*: Conclusion.

Bruno Latour, "Why Has Critique Run out of Steam? From Matters of Fact to Matters of Concern," **Critical Inquiry** 30, 2004.

Bruno Latour, "From Realpolitik to Dingpolitik, or How to Make Things Public," Introduction to *Making Things Public* (2005).

### Directed by **Yohay Bloom**

Our meeting consisted mainly in an effort to understand Latour's objection to a whole set of distinctions, among them the Kantian distinction between what is "there" and determines me as opposed to what it is that I determine; between social gathering itself and the thing around which we gather; between the "fact" and the "fairy" position, and between the active subject and the passive object that is not politically or socially relevant. Latour's positive suggestion is a "third" way, which doesn't fall under any of those poles, and which is constructed in different but congruent manners throughout his project. Shortly, this "third" way includes a shift from Objects to Things, from "matters-of-facts" to "matters-of-concern"; a shift that entails a new understanding of what objectivity, facts, and science are. Objects, it seems, are far more than matters-of-fact. The word *Ding*, "long before designating an object thrown out of the political sphere and standing there objectively and independently" meant "the issue that brings people together *because* it divides them,"<sup>1</sup> and so Latour claims that "we don't assemble because we agree, look alike, feel good, are socially compatible or wish to fuse together, but because we are brought by divisive matters of concerns"; and "if the *Ding* designates both those who assemble because they are concerned as well as what causes their concerns and divisions, it should become the center of our attention: *Back to Things!*"<sup>2</sup> In our meeting we traced some parallel shifts in Latour's thinking (mainly in ANT and his Object-Oriented Programming analogy). After discussing Latour's unique position we critically examined two main issues: (1) the consequences of this position for political philosophy and for social sciences; (2) the nature of new "assemblages": the question of how one acknowledges a "new player" in the collective life, and the relations between the extension of the range of entities and the assembly of new associations between them – the place "where politics again enters the scene"<sup>3</sup> according to Latour.

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<sup>1</sup> Bruno Latour, "From Realpolitik to Dingpolitik, or How to Make Things Public," Introduction to *Making Things Public*, 2005, p.13.

<sup>2</sup> Ibid.

<sup>3</sup> Latour, *Reassembling the Social*, p. 259.

## December 27th 2012

### Texts:

Noortje Marres, *Material Participation. Technology, The Environment, and Everyday Politics* (2012): Chapters 1, 2, 6.

Directed by **Uri Eran**

The discussion was dedicated to a critical examination of Marres' book, published in 2012. After a short critical presentation of the main arguments, the group considered the utility of the theoretical tools offered in the book for both political thought and practice.

Marres' book argues that if we think of the roles objects play in contemporary life, and attempt to consider objects as participating in the political life, the very concept of political participation is essentially transformed. We should therefore avoid the metaphysical questions of agency and autonomy which are usually raised as conditions of the possibility of political participation, and focus instead on the wide range of phenomena which point to the importance of objects to our political life, and destabilize our conception of political participation.

The discussion dealt with the following issues: 1. The conceivability of the idea of material participation: Is material participation a brute fact of modern life, or do we still feel the need to limit participation to humans? Has technology really blurred this distinction? Must we insist on its relevancy to political theory? 2. Marres' empirical epistemology: does it not come down to a naive realism? Is the researcher really just a vehicle of the facts which appear in the field? If not, how should we understand the "descriptions" offered by her? 3. The implications of the idea of political participation for the Israeli context: the participation of war machines in the distribution of war, of new biometrical technology in controlling the population and its movements, forcing the human "agents" into certain patterns of conduct, making rational decisions redundant as objects carry this "burden".

## Second Semester: Critique of the Neoliberalist Reason

The reading module focused on studies that tackle neoliberal politics in its widest sense and bring to light the rationality of neoliberalism, its conditions of possibility, the historical transformations that it involves and the modes of action and resistance that it generates. We chose to devote our meetings to the subject, following the observation that critical political thought does not devote enough attention to subjects such as privatization, free enterprise, choice, competition and liberty – or, at least, that the

attention paid to those subjects falls far behind the critical engagement with issues such as power, gender, colonization and sovereignty. The aim of the reading group was therefore to address a certain lacuna in our own critical practice, which was accentuated following the social protest in Israel in summer 2011 and the threats to close down the department of politics and government at Ben Gurion University in the Negev. The group discussions sought to better elucidate the conditions that shape political rule and political participation today and to flesh out the contribution of the critique of neoliberalism to critical political thought and vice versa. Reading materials included a selection of basic texts from the neoliberal corpus; studies on neoliberal governmentality and the ethical subjectivity that it cultivates; and other anthropological, sociological and historical studies.

### Reading list

Gary S. Becker, *The Economic Approach to Human Behavior* (1990): Introduction.

Milton Friedman, "The Social Responsibility of Business is to Increase its Profits," **The New York Times Magazine** (September 13, 1970).

Michel Foucault, *The Birth of Biopolitics* (2008): Chapters 4,5.

Bob Jessop, *The Future of the Capitalist State* (2002).

David Harvey, *A Brief History of Neoliberalism* (2005): Introduction, Chapters 1,2,3,6.

Maurizio Lazzarato, *The Making of the Indebted Man: An Essay on the Neoliberal Condition* (2012).

Loïc Wacquant, *Punishing the Poor: The Neoliberal Government of Social Insecurity* (2009): Prologue, Chapter 1, Theoretical Coda.

Slavoj Žižek, *In Defense of Lost Causes* (2008): Chapter 9.

Friedrich August von Hayek, *The Road to Serfdom*, (1997): Chapter 6 (in Hebrew).

Michel Feher, "Self-Appreciation; or the Aspirations of Human Capital," trans. Asaf Cohen, **Mafte'akh**, (winter 2011).

## Summary of Selected Meetings

### March 6th 2013

Texts:

David Harvey, *A Brief History of Neoliberalism* (Oxford University Press 2005): Introduction, Chapters 1,2,3,6.

Directed by **Ohad Reiss**

Harvey's book, published in 2005, is a classic introductory book to the history of Neoliberalism. We opened our "Critique of Neoliberal Reason" workgroup with this book in order to have a common base for the upcoming, more specific, discussions. Harvey's main claim is that the Neoliberal ideology and practice is actually the upper classes' reaction to the financial breakdowns of the 1970s and its main purpose is to restore the capital holding division that was customary before World War II. In order to achieve this goal, the Neoliberal policy uses many techniques of disposition that are familiar to us from the early days of capitalism and are very different from the sophisticated exploitation of the work-force that we usually attribute to it.

After a brief presentation of the historical narrative, we began a discussion that focused on two main points: (1) we tried to formulate a clear conception of the economic processes and the governmental practices that characterize Neoliberalism and questioned the accuracy of Harvey's characterization of them. (2) We also began to formulate a question that came back many times later in the semester: Is Neoliberalism really new? Does this concept refer to a new (theoretical, governmental, ideological etc.) phenomenon? Or is it, rather, just a new name for the recent success of the same old liberal-capitalist ideas and practices?

### March 20th 2013

Texts:

Milton Friedman, "The Social Responsibility of Business is to Increase its Profits," **The New York Times Magazine**, September 13, 1970.

Gary S. Becker, *The Economic Approach to Human Behavior* (Chicago 1990): Introduction.

Friedrich August von Hayek, *The Road to Serfdom* (1997): Chapter 6.

Directed by **Noam Yuran**

For a discussion of the philosophy of neoliberalism, we read four economic texts: two ostensibly theoretical texts (Ronald Coase's *The Problem of Social Cost*, and Gary Becker's *The Economic Approach to Human Behavior*), and two more explicitly ideological texts (Milton Friedman's "The Social Responsibility of Business is to Increase its Profits" and a chapter from Friedrich Hayek's *The Road to Serfdom*). The point of this choice was to present the internal connection between neoliberal ideology and the neoclassical economic framework, which has come to dominate the economic world view during the first half of the 20th century, well before the rise of neoliberalism.

A main point in the discussion relates to Hayek's ethical affirmation of the market: "So long as we can freely dispose of our income and all our possessions, economic loss will always deprive us only of what we regard as the least important of the desires we are able to satisfy." This argument can be read as an application of the elementary principle of the diminishing marginal utility to all realms of human conduct. Indeed, if one ignores its moral overtone, this argument can be easily read as if taken from a basic microeconomics textbook. In this sense, a main thrust of neoliberalism, namely its demand to manage all public affairs through market mechanisms, can be seen to derive from one of the most basic premises of economic thought, shared throughout the whole political spectrum of orthodox economics. Further on, looking more closely into the principle of the diminishing marginal utility, we noted that the limitless expansion of the concept of utility, to encompass all realms of human conduct, entails the very notion of utility. The theoretical principle of "margins" implies that utility is not a measure that pertains to any specific thing or act, but an index that codifies the relations within the totality of all possible courses of action given to a subject at any moment. In other words, for utility to be a coherent concept, there cannot be a behavior indifferent to utility calculation. This can be read as a logical necessity that leads to Becker's economic imperialism.

The discussion can be summed up as a challenge that any attempt at a historical explanation of the rise of neoliberalism must face. While it seems farfetched to argue that neoliberalism is an outcome of a development in economic thought, one must address the fact that it can indeed be described thus. Neoliberal philosophy can be seen as a logical result of the basic tenet of neoclassical economics, dating back to the marginal revolution of 1870. Furthermore, it can be seen as an attempt to maintain the coherence of the concept of utility. Even if we dismiss the idea that wide political changes can simply result from a conceptual evolution of thought, we must come to terms with the possibility of describing them in such a manner.

April 17th 2013

Texts:

Maurizio Lazzarato, *The Making of the Indebted Man: An Essay on the Neoliberal Condition* (Los Angeles, 2012): Chapter 2, 3 and Conclusion.

Directed by **Revital Madar**

The importance of Maurizio Lazzarato's text for our discussion of neoliberalism lies in its hyper-actuality. The text, which was published in 2012, discusses the transformation of the subject into an indebted man, while depending on very recent examples. In this sense Lazzarato follows the crisis of 2008 in the world of finance and relates in his discussion to recent events we read of in newspapers since the outbreak of the sub-prime crisis.

He reads the current economy as an economy of debt, and points to the change which this form of economy brings about. Lazzarato describes and analyzes the processes in and through which money transformed from purchasing power into property. We are at a time, he claims, in which we are trading our money, and no longer trading property by means of money. Moreover, he shows the change that the "debt economy" makes in our language, as well as the way in which debt functions in our life, through the use of feelings such as guilt and the emotions deeply related to it. Lazzarato claims that this cardinal change has to do with the way through which the subject is transforming from an entrepreneur-contractor into his own manager, his own boss: the debt entails personal responsibility, since when taking a loan, it is your own self which makes the promise to pay back; your own qualities which are at stake if you do not pay back the debt, whether it is a personal debt or a national one. In the economy of debt, there is no real difference between the two regarding the feeling of obligation towards it.

Although most of Lazzarato's examples are recent ones, his attempt, beyond the wish to explain the metaphysics of debt, is aimed at showing the crucial relation between neoliberalism and debt economy. He shows how they serve one another, and how similar they are. Among their mutual traits is their influence on time, the way they neutralize it while closing the possibility of a real option to "be"; how they prevent the future from being a real future, an open future. Both create, according to Lazzarato, a space in which it is impossible to see or even imagine the end, an end as the possibility which may allow us to see a solution to the situation, to the crisis, to the debt.

In his eyes, the crucial problem lies in the way the debt changes the self, which is demanded to take responsibility for it. This personal responsibility prevents the possibility of the renewal of the struggle of the classes. In this sense, Lazzarato is trying to offer a way, a point of view, which will let us imagine the revival of the struggle. One of his suggestions is to leave beyond the morality of the debt; to relieve ourselves of the debt.

Our discussion of Lazzarato's text dealt mostly with understanding the new subject, the "indebted subject," as well as with a question that came up in other discussions concerning the critique of neoliberalism: the question of the process which has made neoliberalism the so-called only possibility, the sole possible economy. In that sense, as with other texts we read throughout the second semester, we felt that the work of Lazzarato clarifies again how difficult it is to encompass the shift from Keynesian economy to neoliberal economy. Moreover, we argued whether or not, after criticizing the debt economy – especially through the work which it demands from the self – Lazzarato is not demanding the same thing.

### May 1st 2013

#### Texts:

Loïc Wacquant, *Punishing the Poor: The Neoliberal Government of Social Insecurity* (Duke 2009): Prologue, Chapter 1.

Directed by **Roi Wagner**

Wacquant argues that the explosion of incarceration in recent decades is an essential component of neoliberalism. It is essential in a material sense (criminalizing and punishing those who don't cooperate with the system) and in a symbolic sense (constructing a moral system where being poor is blameworthy and punishable).

The debate in the seminar first raised the objection that an alternative explanation for the US incarceration system is racial management, and that it is the contemporary follower of racism and segregation. This led to a discussion of the question of universality: how universal incarceration is for neoliberalism, and whether it is a defining or a contingent feature.

The debate then widened in scope and moved on to a more essential methodological question: Do we wish to explain neoliberalism globally, based on some *ur*-principles, or do we wish to explain it contextually, in specific terms for each local manifestation of neoliberalism?

May 22nd 2013

Texts:

Slavoj Žižek, *In Defense of Lost Causes* (Verso 2008): Chapter 9.

Directed by **Naveh Frumer**

The work of philosopher and social theorist Slavoj Žižek offers what he regards as an Ideology Critique of the neoliberal condition. Simply put, it is an attempt to analyze the way various people of different social and cultural positions understand the social, economic, political, and cultural reality in which they live, what their attitudes towards it are, whether and how they justify or criticize it, etc. Žižek's recent work (from around 2008 onward) was presented as making several contributions to our investigation of neoliberalism.

On the social-diagnostic level, Žižek is suggesting an updated version of the Marxian concept of the proletariat: not a stable class, but a generic name for the structural phenomena of people who are the systemic "excess" of various processes of production. Connecting this with the thesis regarding the povertization effects of neoliberal economy, Žižek suggests the idea of processes of *proletarianization* as a way to capture such tendencies.

Second, Žižek suggests analyzing contemporary capitalism as marked by several "antagonisms": social, economic, technological, and other developments that do not lend themselves to the logic of commodification and marketization. These include ecological disasters, the patenting of common goods and knowledge (e.g. traditional medicine), intellectual property and digital media, and – most importantly – the accelerated increase of populations living in "mega-slums," hovering on the threshold between being included and excluded from formal social and political structures. While the idea of such tensions is not entirely new, Žižek seems to suggest their scale and intensity, along with the inequalities they produce, are intensified today.

Finally, Žižek suggests countering the dominant ideological horizon by adopting a critical stance that begins from the realization of how more and more of us – with the exception of a decreasing economic elite – are becoming more exposed to processes that place us all at some (admittedly varying) risk of being cast away from the purview of everything we would consider a positive achievement of modern societies. Žižek argues that we should attempt to re-organize our political imaginary around such a reasonably pessimistic, so to speak, diagnosis. This requires developing new concepts of responsibility and solidarity, and a new idea of political action that aims to alter the present in light of the catastrophic future towards which we are likely to be heading.

## June 5th 2013

### Texts:

Michel Foucault, *The Birth of Biopolitics* (Palgrave Macmillan 2008): Chapters 4,5.

Michel Feher, *Self-Appreciation, or the Aspirations of Human Capital* (2013, **Mafte'akh**).

Directed by **Hagar Kotef**

These texts were discussed as part of the second theme of this year: the critique of Neo-Liberalism. Drawing on Foucault we tried to outline the discursive boundaries of the discourse that stood at the focus of this semester's theme, and raised more general questions regarding the benefits and prices of the language of "neo-" (as well as "shifts" and "newness" more broadly concerned). The definition of *Human Capital* by Michel Feher translated in **Mafte'akh** allowed the group to conclude this year's discussions in neoliberalism by examining what Feher perceives as its primary discursive object.

The main question we explored in this meeting was the question of the historical and conceptual limits of "neoliberalism," following the definitions and historical review of both Foucault and Feher. Part of the group's effort in this meeting was to deepen its understanding of this discourse, including comparing it more systematically to "classic" liberalism. According to Foucault, liberalism poses the state – as an effect of a series of governmental practices and as a producer of such practices – at its base and as its object: the question is how to intensify and secure the state's ability to govern. Within this framework the Free Market is postulated as a *means* of enhancing the effectivity of governance. Within the neoliberal framework, however, the market is the base from which the very legitimacy of the state emerges, and the state *becomes the effect of the market*. Yet it remains unclear from the text whether this division marks a historical process in which neoliberalism *came to replace, and overcame liberalism itself*, or whether liberalism was replaced by *other* economic and political regimes (such as Nazism, but perhaps also Keynesianism) and *returned* (as neoliberalism) after the Second World War, even if modified.

The question whether neoliberalism is an incarnation of liberalism whose main adversaries are alternatives to liberalism or a change of liberal discourse countering liberalism itself, is significant and allows the demarcation of other continuities and shift in Foucault's thought (the place of Nazism vis-à-vis liberalism, or the significance of the rule of law within liberal thought, for example). Tackling these questions, the group concluded this meeting by extricating from Foucault two definitions, of both "liberalism" and "neoliberalism", which are quite different from the definitions with which we played in previous meetings.

## 2. Publications and academic activities

### 2.1 Scientific publications authored by members of the core research group (2012-13)

#### **Adi Ophir**

##### Forthcoming

*Divine Violence: Two Essays on God and Disaster* (The Van Leer Jerusalem Institute, forthcoming 2013)

"The Sciences of the Spirit." **Differences** (forthcoming 2013).

"The Right of Return/the Law of Return." **Adalah's Review** (forthcoming 2013).

"Paul's Epistles and the Birth of the Gentile." **Jewish Quarterly Review** (with Ishay Rosen Tzvi).

##### Published

*The One State Condition: Occupation and Democracy between the Sea and the River (1967 - )*. Stanford University Press, 2012. With Ariella Azoulay.

"The Political," *The Political Lexicon of the Social Protest*. Ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing 2012 (in Hebrew).

#### **Ariella Azoulay**

**Areas of Research:** Theory and history of photography, cinema, museum studies, visual culture, and history of political regimes from the French Revolution to the present (the Israeli political regime being my main case study). My work in visual culture is driven by research in contemporary continental philosophy and political theory, and by questions of gender, citizenship, and disaster. I approach photography as a medium and archive for the production of historical knowledge and philosophical reflection. I combine careful observation and reading of photographs with conceptual analysis of questions pertaining to citizenship and sovereignty, as well as the formation and transformation of political regimes.

##### Forthcoming

"Palestine as Symptom, Palestine as Hope: Revising Human Rights Discourse." **Critical Inquiry** (forthcoming 2013).

## Published

*Civil Imagination: A Political Ontology of Photography*. London: Verso, 2012.

*The One State Condition: Occupation and Democracy between the Sea and the River (1967 - )*. Stanford University Press, 2012. With Adi Ophir.

"Potential History." **Critical Inquiry** 39 No 3, Spring 2013.

"Revolution." *Political Concepts: A Critical Lexicon*, Vol. 2, 2013.

<http://www.politicalconcepts.org/revolution-ariella-azoulay/>.

"The Family of Man – A Visual Universal Declaration of Human Rights." *The Human Snapshot*. Eds. Thomas Keenan and Tirdad Zolghadr. Berlin: Sternberg Press, 2013.

"Regime-made Disaster - On the Possibility of Nongovernmental Viewing." *The Visual Cultures of Nongovernmental Politics*. Eds. Yates McKee and Meg McLagan. New York: Zone Books, 2012.

## **Udi Edelman**

### Exhibitions

Curator of **State<Chronicle** in Zion Square, Jerusalem. July 2013. Public performance event, as part of *Under the Mountain Festival*, Jerusalem.

### Published

Co-Editor for "The Israeli Center for Digital Art – Agendas" 2001-2012. Heb/Arb/Eng, Independent (2012).

Editor for a special issue of **Maarav - Israeli Journal of Art and Culture**, on "The Jewish Question in History and Contemporary State of Jewish Life." Heb/Eng: <http://maarav.org.il/>, (2012).

Conceptual Editor of "Depending on Others," MFA Bezalel (2012).

"Understanding Disobedience: La Boétie's Anti-One and Defiance Maneuvers." **Symptoms of Unresolved Conflict**, 52nd October Salon – Belgrade. Edited by Galit Eilat and Alenka Gregorič (2012).

## **Anat Matar**

**Areas of research:** Relations between political theory and the philosophy of language; modernism

and post-modernism; the language of philosophy; performance and performativity; critical analysis of academia; and the philosophies of Derrida, Lyotard, Wittgenstein, Austin, Dummett, Butler.

#### Forthcoming

"University." *Political Concepts* (forthcoming June 2013).

*Ménage à trois: Saying, Showing, Acting*, V. Munz (ed.).

#### Published

Review of Gilead Bar-Elli's book: "The Fathers of Analytical Philosophy – Frege." *Iyun*, April 2012. (In Hebrew).

### **Merav Amir**

**Areas of research:** Border studies, critical security studies, feminist analysis, queer theory, the temporality and spatiality of identity formation, political activism and political technologies.

#### Forthcoming

"International Boundaries." *Blackwell's Encyclopedia of Political Thought, Eighth Volume*. Ed. Michael T. Gibbons. New York and Oxford: Wiley-Blackwell (forthcoming 2013).

"The Price of Efficacy: On Bodies, Genders and Failures in the Political Action of Checkpoint Watch." *Researching Spatiality from a Gendered Perspective*. Ed. Roni Halpern. Tel Aviv: Hakibbutz Hameuchad Publishing (forthcoming).

"The Ticking of the Sandglass: Heteronormalizing the Reproductive Body." *An Anthology of Israeli Gay and Lesbian and Queer Theory Research*. Eds. Aeyal Gross, Amalia Ziv and Raz Yosef. Tel Aviv: Hakibbutz Hameuchad Publishing (forthcoming 2013).

Review of "The Bureaucracy of the Occupation: The Permit Regime in the West Bank, 2000-2006." by Yael Berda. In **The Public Sphere: Journal of Politics and Society** (forthcoming 2013).

#### Published

"The Making of a Void Sovereignty: Political Implications of the Military Checkpoints in the West Bank." **Environment and Planning D: Society and Space** 31:2 (2013).

"Activist." *The Political Lexicon of the Social Protest*. Ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing (2012). (In Hebrew)

Review of "Taking a Choice: Being Childfree in Israel." **Israeli Sociology** 14 (2012).

#### Papers under revision and review

"Women Speaking of National Security: The Case of 'Checkpoint Watch'" (revised and resubmitted to **International Political Sociology**).

"Matters of Siege: How and Why the Closure of Gaza Fails" (under review at **Millennium: Journal of International Studies**).

#### Conferences

*City-State International Conference* (Tel Aviv University), "Border" (2013).

*Annual Conference of International Feminist Journal of Politics* (Sussex University), "Securitizing Deviance: Normation and Normalization in Security Regimes" (2013).

*The Israel Association for Political Science* (The Hebrew University), "Truth, Expertise and Gender in the Reports of Machsom Watch" (2013).

*The Tenth Lexical Conference for Critical Political Thought* (Tel Aviv University), "Normal" (2013).

*Occupations Workshop* (Franklin Humanities Institute, Duke University), "Post-Occupation" (2013).

*Annual Conference of Millennium: Journal of International Studies* (London School of Economics), "When the Border Comes to Muhammad: The Materialization of Static Bodies at the Geopolitical Border" (2012).

*Annual Conference of International Feminist Journal of Politics* (University of the Free State, South Africa), "Women Making their Way into Security Discourses" (2012).

### **Michal Givoni**

**Areas of research:** Contemporary political theory. Her work focuses on the intersections between nongovernmental politics and moral sensibility.

#### Forthcoming

"The Ethics of Witnessing and the Politics of the Governed." **Theory, Culture & Society**.

#### Published

"Humanitarian Dilemmas, Concern for Others, and Care of the Self." *The Dilemmas of Humanitarian Aid in the Twentieth Century*. Ed. By Johannes Paulmann. Oxford University Press.

"Child's Play." *The Political Lexicon of the Israeli Protest*. Ed. By Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing, 2012. (In Hebrew)

### Conferences

*Humanitarianism: Past, Present and Future?* (University of Manchester), "Gazing Back: Humanitarian Knowledge and Local Perceptions" (2012).

*The London Conference in Critical Thought* (Birbeck College), "Who is the Subject of Human Rights Practice? Witnessing and Its Discontents" (2012).

## **Ariel Handel**

**Areas of research:** Political theories of space and spatial concepts; mobility regimes in emergency zones, and specifically in the Occupied Palestinian Territories; non-representational theories, combining post-structural thought with spatial and political research that goes beyond the classic political geography of territories, boundaries and maps.

### Forthcoming

#### **Articles in Refereed Journals:**

"Gated/Gating Community: The Settlements Array in the West Bank." **Transactions of the Institute of British Geographers.**

### Chapters in Books:

"The Housing Regime in the West Bank and the Gaza Strip, 1967-2012." In *Housing Regime in Israel*, ed. By Haim Yacobi and Shlomit Benyamin. Van Leer and Hakibbutz Hameuchad, 2013.

### Published

*The Political Lexicon of the Social Protest: Israel (Summer 2011 - )*. Ariel Handel (ed.-in-chief), Udi Edelman, Michal Givoni, Noam Yuran and Yoav Kenny (eds.) Tel Aviv: Hakibbutz Hameuchad Publishing, 2012.

"What Are We Talking About When We Talk About Geographies of Occupation?". In *Mobility, Borders and Conflicts in the Israeli-Palestinian Spaces*, ed. By Cedric Parizot and Stephanie Latte Abdallah. Karthala Iremam, 2013. (In French)

"Movement." In *The Planners*, ed. By Tali Hatuka and Tovi Fenster. Tel Aviv: Resling, 2013.

"Street." In *The Political Lexicon of the Social Protest: Israel (Summer 2011 - )*, edited by Ariel Handel (ed.-in-chief), Udi Edelman, Michal Givoni, Noam Yuran and Yoav Kenny (eds.). Tel Aviv: Hakibbutz Hameuchad Publishing, 2012.

"Occupation." In *The Political Lexicon of the Social Protest: Israel (Summer 2011 - )*, ed. by Ariel Handel (ed.-in-chief), Udi Edelman, Michal Givoni, Noam Yuran and Yoav Kenny (eds.). Tel Aviv: Hakibbutz Hameuchad Publishing, 2012.

### Conferences

*City-State: Lexical-Political Workshop* (Tel Aviv University),"Distance" (2013).

*The Fourth International and Interdisciplinary Conference on Emotional Geographies* (Groningen, the Netherlands),"Soundscapes and Touchscapes in the Occupied Territories: Chronic Uncertainty, Bodily Vulnerability and the Non-Representational Condition" (2013).

*The Fourth International and Interdisciplinary Conference on Emotional Geographies* (Groningen, the Netherlands),"The Right to Get Lost: Time, Space and Subjectivity in the West Bank" (2013).

## **Roi Wagner**

**Areas of Research:** Resistance studies, focusing on resistance from the margin, mainly in the context of sexual minorities and non-citizens; activism; the role of advantaged people in solidarity with marginalized minorities; survival of marginalized populations in contemporary political systems and re-appropriation of such systems. History and philosophy of mathematics

### Forthcoming

"The occupation image." **Journal of Film and Video** (with Boaz Hagin).

"A historically and philosophically informed approach to mathematical metaphors." **International Studies in the Philosophy of Science**.

"Partial Edition of Mordekhai Finzi's translation of Maestro Dardi's Italian Algebra." In *Latin-into-Hebrew: Texts in Contexts*, ed. by A. Fidora, H. Hames and Y. Schwartz.

"Regimes of Visibility and Mobility in Israel-Palestine, and How to Walk through Them." In *Anthology of Israeli Articles in Homo-Lesbian Studies and Queer Theory*, eds. Aeyal Gross, Amalia Ziv and Raz Yosef. Tel Aviv: Hakibbutz Hameuchad Publishing. (In Hebrew) **meuchad**

#### Papers under revision and review

"Wronski's infinities." **Journal for the History of Philosophy of Science.**

"On (Not) Choosing between Mobility and Visibility: Crossing Sexual and National Borders." **Israel/Palestine Borderlines.**

#### Published

"Silence as Resistance before the Subject, or Could the Subaltern Remain Silent?" In **Theory Culture and Society** (2012) 29(6):99-124.

"Infinity metaphors, idealism, and the applicability of mathematics." I In **Iyyun** (2012) 61:129-147.

"State." In **Mafte'akh** 5, Summer 2012.

#### Not peer reviewed

"Under the authority of signs." In **Meditations on Authority**, David Shulman (ed.), Magnes Press , 2013, 29-41.

"Left." In *The Political Lexicon of the Social Protest*, ed. Ariel Handel. Tel-Aviv: Hakibbutz Hameuchad Publishing, 2012. (In Hebrew)

#### Conferences

*The Tenth Lexical Conference for Critical Political Thought* (Tel Aviv University), "Humanities" (2013).

*Reworking Political Concepts III* (Columbia University), "Alienation"(2013).

*Historiography and History of Math* (Tel Aviv University), "Hoene Wronski's historiography of mathematics"(2012).

### **Lin Chalozin-Dovrat**

**Areas of Research:** General Linguistics; History and Epistemology of Linguistics; Political Theory; Critical Studies. My PhD thesis is centered on the history and epistemology of cognitive linguistics. It deals specifically with the way cognitive linguistics conceptualizes the relation between time and space cognition, and examines the close ties between theories in the field of linguistics and other sciences, such as physics, biology and the social sciences. In the Lexicon Group I mainly work on adapting linguistic and semiotic tools (often inspired by contemporary theories in the cognitive sciences) to specific problems in political theory.

## Publications

“Subjectivity.” *Mafte’akh* 6, Spring 2013, pp. 65–76.

Translation to Hebrew of Émile Benveniste’s “Subjectivity in Language”, preceded by a short introduction on the political and linguistic aspects of Benveniste’s concept of subjectivity.

## Seminar

« Les rapports entre le temps et l’espace dans la théorie du changement linguistique », Rencontres du GEHLF : Séminaires organisés par l’Équipe d’accueil *Sens Texte Informatique Histoire* en association avec l’École doctorale « *Concepts et langages* », Paris-Sorbonne (Paris IV), Journée des doctorants. 11.1.13, Paris.

## Events

During 2013 we held two public events to celebrate the publication of the Lexicon group book *The Political Lexicon of the Social Protest* (Ariel Handel et al. (eds.)). Lin gave talks in both events.

On March 2013 we launched the book with a special event held at a public hall in the center of Tel Aviv. Lin gave an inaugural address in the name of the Minerva Humanities Center.

On May 2013 we held a panel on the book at Tel Aviv University and Lin gave a talk about the concept of “Civil Knowledge” (*Savoir Citoyen*). The talk dealt with the affinities and tensions between the academic form of knowledge production and the knowledge required by citizens at times of protest and civil disobedience, and the ways in which the relations between these forms of knowledge were manifest during the Israeli 2011 social protests.

## **Noam Yuran**

### Forthcoming

*What Money Wants: An Economy of Desire*. Stanford University Press, 2013.

### Publications

“Money’s Absence of Past.” **Crossroads in Cultural Studies**, Paris, 2012.

“Neomaterialism.” A public conversation with Joshua Simon on the subjectivity and vitality of things. Vera List Center for Art and Politics, The New School, New York (2012).

## Conferences

*Fiktzya 3: Spaces of Television, the 3rd annual conference on television studies*, Tel Aviv University, (2013) (organizer).

## **Yoav Kenny**

**Areas of research:** Contemporary continental philosophy, critical theory, philosophical accounts of animality and non-human animals and, above all, the various historical, theoretical and conceptual intersections and juxtapositions of all three topics. My current research focuses on the history of the concept of “political animal” (*politikon zoon*) from Plato and Aristotle to post-Foucauldian biopolitics and the last seminars of Derrida.

## Forthcoming

“Not Mutually Exclusive: Derrida and Agamben Read Kafka’s *Before the Law*.” In *Traces of Judaism in Contemporary Thought*, A. Bielik-Robson & A. Lipszyc (eds.), London and New York: Routledge, 2013.

## Published

“We.” *The Political Lexicon of Israeli Social Protest*, A. Handel, E. Edelman, M. Givony, N. Yuran and Y. Kenny (eds.). Tel Aviv: Hakibbutz Hameukhad, 2013. (In Hebrew)

“Tier: Wege zu einer politischen Begriffsbildung.” In **Trajekte: Zeitschrift des Zentrums für Literatur- und Kulturforschung Berlin** 24, Apr. 2012. pp. 40-45.

(An article that resulted from the 2011 joint ZFL-MHS workshop in Berlin about political concepts).

## Conferences

*2<sup>nd</sup> Minerva Humanities Center and Zentrum für Literatur- und Kulturforschung Joint Workshop* (Tel-Aviv University), “‘Survival’ as a Political Concept – A Response” (2013).

*London Conference in Critical Theory* (Royal Holloway, University of London, UK), “Deconstruction and Vegetarianism” (2013).

## **Itay Snir**

**Areas of research:** Critical Political Theory, Philosophy of Education, Metaphysics. Current research: PhD Dissertation titled “Common Sense as a Political Problem.”

## Publications

"Democracy and the Ghost of Common Sense." **Contributions to the History of Concepts** 8(1), pp. 111-115.

"Equality." **Mafte'akh** 6 (Spring 2013), pp. 77-110 (In Hebrew. In collaboration with Yehonatan Alsheh, Dani Filc and Naveh Frumer).

"Common Sense." **Mafte'akh** 5 (Summer 2012), pp. 179-213 (in Hebrew).

## Conferences

*2<sup>nd</sup> Minerva Humanities Center and Zentrum für Literatur- und Kulturforschung Joint Workshop* (Tel-Aviv University), "'OberstebrinckArchives' as a Political Concept – A Response" (2013).

*Annual Conference of the Israeli Political Science Association*, the Hebrew University in Jerusalem (2013).

"Hannah Arendt and the American Political Tradition of Common Sense", *Scottish Common Sense Tradition and the Natural Law Tradition in America*, Princeton Theological Seminary Bicentennial Celebration (2012).

"The Humanities and Political Education", *The Future of the Humanities and the Order of Academic Disciplines* (Van-Leer Jerusalem Institute), (2012).

## **Hagar Kotef**

**Areas of research:** Political Philosophy, Critical Theory, and Feminist Theory. Kotef examines the history of liberal ideas (her current book project focuses on the articulation of freedom as movement in liberal theory and in contemporary regimes of movement), questions of embodiment, and political activism, specifically around the Israeli/Palestinian conflict.

## Forthcoming

*Movement and the Ordering of Freedom: A History of a Political Problem* (forthcoming, Duke University Press).

"The Price of Effectivity: On Bodies, Genders and Failures in the Political Action of 'Checkpoint Watch'" In *Researching Spatiality from a Gendered Perspective*. Ed. Roni Halpern. Tel Aviv: Hakibbutz Hameuchad Publishing (forthcoming 2013). (In Hebrew) (with Merav Amir).

## Published

"Movement." *Political Concepts: A Critical Lexicon* vol. 2, (Winter 2012); a revised and expanded version of an essay previously published in **Mafte'akh**.

"Failure." *The Political Lexicon of the Social Protest*, ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing, 2012 (in Hebrew).

## Papers under revision and review

"Securitizing Deviance Normativity and Normalization in Security Regimes" (with Merav Amir).

"Little Chinese Feet Encased in Iron Shoes: Freedom, Movement, Gender, and Empire." In **Western Political Thought**.

## meuchad Conferences

*IFJP - International Feminist Journal of Politics Annual Conference* (Sussex), "Securitizing Deviance Normation and Normalization in Security Regimes" (with Merav Amir, 2013).

*The Tenth Lexical Conference for Critical Political Thought* (Tel Aviv University), "Normal" (with Merav Amir, 2013).

*APT - Association for Political Theory Annual Meeting* (Columbia, SC), "Little Chinese Feet Encased in Iron Shoes: Freedom, Movement, Gender and Empire in Western Political Thought," 2013.

## Invited Lectures and Seminars

"The Birth of Biopolitics: Foucault on Liberalism." Program for Cultural Studies, Hebrew University, Jerusalem (2012).

"States of Knowledge in this Era." The Minerva Humanities Center, Joint Seminar (2012).

"On Cookies, Swings, Israel's Occupation, and other Domestic Matters: 'Checkpoint Watch' and the Gendering of Checkpoints." Program for Gender Studies, Ben Gurion University (2012).

"The Substance and Meaning of All Things Political: On Freedom, Movement, War, and the Things In-Between." Department of Politics and Government, Ben Gurion University, (2012).

"Little Chinese Feet Encased in Iron Shoes: Freedom, Movement, Gender, and Empire in Western Political Thought." Department of Women and Gender, University of Haifa (2012).

"Moving Towards Confinement: An Interdisciplinary Workshop on the Politics of Space." Columbia University (2012); Department of Gender Studies, Ben Gurion University (2013).

## Uri Eran

**Areas of Research:** Contemporary art and the use of History; Interventions in Art and Activism; Social engaged art; Artistic research; Emotions and affects; Political concepts. I'm working on the border of art and research, trying to reveal new ways of translations and interactions. I'm interested in the way contemporary art opens avenues for a wide range of political imagination and actions in the public sphere.

### Published

"Cynicism." *The Political Lexicon of the Social Protest*, ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing, 2012. (In Hebrew).

## Revital Madar

**Areas of research:** Critical theory, feminist analysis, questions of identity, fashion analysis, metaphysics of revenge, translation, Nietzsche, Derrida, Deleuze, Bataille.

### Published

"Tycoon." *The Political Lexicon of the Social Protest*, ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing, 2012. (In Hebrew)

### Conferences

*The Tenth Lexical Conference for Critical Political Thought* (Tel Aviv University), "Revenge" (2013).

## Ohad Reiss

**Areas of Research:** I work on the sociology of philosophical knowledge; practices of knowledge production, the internal structure of the discipline, the relation between different philosophical factions and its influence on philosophical knowledge itself etc.

### Conferences

*2<sup>nd</sup> Minerva Humanities Center and Zentrum für Literatur- und Kulturforschung Joint Workshop* (Tel-Aviv University), "'Eco-system' as a Political Concept – A Response" (2013).

## Uri Landesberg

**Areas of research:** Phenomenology, post-Hegelian thought, and philosophical anthropology, with a strong emphasis on contemporary social, ethical and psychoanalytic thinking and education.

### Conferences

*2<sup>nd</sup> Minerva Humanities Center and Zentrum für Literatur- und Kulturforschung Joint Workshop* (Tel-Aviv University), "Pathos Formula' as a Political Concept – A Response" (2013).

## Yohay Bloom

**Areas of Research:** Metaphysics, Epistemology, 20th Century Analytic Philosophy, Hume, Descartes, Wittgenstein, Jean-Luc Nancy, Skepticism, Time, Visual Metaphors.

### Conferences

*The Tenth Lexical Conference for Critical Political Thought* (Tel Aviv University), "Memory" (2013).

## **2.2 Scientific publications authored by the lexicon group (2012-13)**

(\*) *The Political Lexicon of the Social Protest (Israel, Summer 2011 - )*

Editor-in-Chief: Ariel Handel; Editors: Udi Edelman, Michal Givoni, Noam Yuran and Yoav Kenny (Tel Aviv: Hakibbutz Hameuchad, 2012).

When starting the academic year of 2012 – only a few weeks after the last tents in Israel's avenues and parks were removed, and still under the impression of the unique and not yet fully understood phenomenon of the mass demonstrations and tent camps – it was clear to us that as a political theory research group we cannot but devote the time and resources, along with our knowledge and lexical practice, to try to understand and analyze the events. The idea was to read relevant literature in order to check the similarities and the differences of summer 2011 when compared with the history of protests in Israel, as well as to the global struggles of the past years, from Madrid, sweeping the Arab world, all the way to Wall Street and St. Paul. However, even beyond the wish to understand the events, we had the urge to intervene: namely, to publish a collective work that attempts to shed light

on the events, and to analyze them using our theories and knowledge, making it accessible to people outside the academy.

The idea was to make a lexicon of concepts that are related and relevant to the protests, while purposely mixing several genres: semi-academic papers (3,000-4,000 words long); short interventions or commentaries (500-1,000 words); and images, which function not as illustrations, but rather as definitions *per se* of certain concepts. Because of the open, democratic nature of the events, we – the editors – agreed not to decide ourselves what the most important concepts of the protests were. Instead, we asked the whole group to make a list of the 40 concepts they believe to be mandatory. After calculating the results, we asked 30 specific authors to write a semi-academic essay on their concept. Having done that, we published an open call for papers, asking for short interventions on concepts of their choosing. Quite surprisingly, we received nearly 250 essays, of which we chose another 30. Last but not least, we published a call for images, following which we received over 100 applications, and we chose a few dozens for publications in the book.

The result – published in December 2012 – was a 400-page book, including some 70 concepts, produced by more than 90 researchers, activists and artists from a variety of disciplines and approaches. The *Kav Adom* series (led by Giora Rosen) at *Hakibbutz Hameuchad* publishing house agreed to publish the book, and the publication was made possible by the generous assistance of the Rosa Luxemburg Stiftung foundation and its Israeli branch manager, Dr. Angelika Timm.

The following is an excerpt from the book's back cover:

*The Political Lexicon of the Social Protest* wishes to concentrate on what happened at a unique moment in Israel's summer of 2011: the unprecedented wave of civil action, and the deep change it set off in the orders of language and thought (...) The essays and artworks relate to the most recognized issues of the protest's events, but at the same time expose some of their unexpected characteristics. The discussion isn't meant to summarize the protest; on the contrary, it offers a toolbox for the development of thinking about change and resistance, and for making that thinking a basis for the creation of another order: just, equal and democratic.

So far, there have been three events for the book. The first, in March 2013, took place in *Tzavta*, a 300-hundred seat auditorium in the center of Tel Aviv. The event included a "concepts marathon," inviting 20 people to reflect on the protests and on the book in a series of five-minute interventions. Among the speakers were Daphni Leef, one of the initiators of the tent camp in Tel Aviv; Knesset member and social activist Pnina Tamano-Shata; Zebib Sultan, an Arithrean refugee and community leader; and many other scholars, activists, artists, movie directors, and more. The second event was of a more academic nature,

and took place in Tel Aviv University. This evening included a panel of four speakers followed by lively discussion. The third event took place with the cooperation of MoBY, the Bat Yam Art Museum. This time, seven of the papers' authors were invited to present their concepts as part of an exhibition titled "ReCoCo: Life Under Representational Regimes" (Siri Peyer and Joshua Simon, curators). Reviews of and comments on the book have appeared in several Israeli newspapers: *Haaretz*, *City Mouse* and *Time Out*, as well as in the Palestinian journal for Israeli affairs, *Kadaya Israilia*.

### **(\*) Mafte'akh**

In April, Issue no. 6 of ***Mafte'akh*** was published. The issue comprises six articles, three of them original and three translated. The original articles are all based on lectures presented in various lexical conferences held by MHC. The original articles included in this issue: "Soul" by Jonathan Soen; "Equality" by Dani Filc, Itay Snir, Naveh Frumer and Yehonatan Elsheh (the collaboration between the authors was a result of a small work group within the Lexicon group); and "Art Gallery" by Masha Zusman (a visual essay by an artist who presented some of her public art projects in a lexical conference). The issue also includes Hebrew translations of the articles "Arche" by Stathis Gourgouris (first published in *Political Concepts*), and "Translation" by Jacques Lezra (first published in *Political Concepts*), as well as a translation of Emile Benveniste's seminal article "De la subjectivité dans le langage." A preface written by Lin Chalozin-Dovrat presents Benveniste's article as a linguistic approach to subjectivity.

For more, see website: <http://mafteakh.tau.ac.il/>

Two issues are planned for this year. A special issue presenting the work of the photolexic group will be published in December and include essays on the political significance of contemporary photographic techniques (tagging, exposure, aerial photography, and more). Another issue is in preparation for publication in June.

### **Edited Volume**

The editorial team is working now on an edited volume of selected essays from the 8 first issues of *Mafte'akh*. The collection will represent different approaches to conceptual work and a whole spectrum of political issues, and will demonstrate the potency of conceptual work as a mode of critical thinking that combines the highest standards of scholarship with careful attention to pertinent contemporary political questions, concepts and perspectives.

### **2.3 Academic and public events held by the lexicon group (2012-13)**

***Lexical Conference of Political Thought 9***, Minerva Humanities Center, Tel Aviv University, January 2013.

The presentations in the conference aimed, like those held in previous conferences, at contributing to an alternative political lexicon, drawing from trends of thought developed in the 20<sup>th</sup> century within Continental Philosophy or inspired by it. At the heart of the lexicon stands the need for thorough critical discussion of the basic concepts of contemporary political discourse, a discourse based on a national-liberal conception or a neoliberal conception of the nation state.

Presentations in this conference did not focus on specific thinkers, systems, periods or texts, but rather on concepts suggested by the participants. Some concepts were taken from the common philosophical vocabulary (such as Freedom, Equality, Rights, Representation, Justice etc.); some expressed different, original ways of looking at the political sphere (such as Space, Time, Body, Technology, Population etc.). There were also concepts that referred to devices (Camera, Screen, Magnetic Card), sites (House, Wall), or apparatuses (Police, School), while using these concepts as a foundation for an original perspective on the political sphere.

Keyspeakers: Dr. Galili Shahar, Prof. Adi Ophir, Prof. Idith Zertal, Dr. Anat Matar, Prof. Moshe Halbertal.

Concepts presented: Rest, Confession, Farhesia, Imitation, Banality of Evil, Victim, Surveillance, Political Space, Morality, Camouflage, Tent Encampment, Revelation, Greed, Nationalization, Betrayal, Friendship, Group, Role-Play, Playfulness, Silence.

***Lexical conference of Political Thought 10 – Utopia***, Minerva Humanities Center, Tel Aviv University, June 2013.

Call for papers:

The Lexicon group at the Minerva Humanities Center has been developing, over the past five years, a lexicon of political concepts. The Lexicon takes place through a conference series and an online, peer reviewed Journal: *Maftē'akh* (<http://mafteakh.tau.ac.il>). The project is guided by one formal principle: we pose the Socratic question "what is x?". "X" should be a political concept, but the question what is political or part of political thought is not predetermined here. It is open for renewed study and debate.

X may be a common concept whose meaning is presumably known to all, perhaps even seemingly trivial; or it may be a less common concept, perhaps even strange or invented. It may be a concept situated within the core of political philosophy (if there is indeed one), or a concept whose political attributes are precisely what the contributor seeks to expose. As part of this project concepts are de-constructed, re-marcated, taken to the edge of their logical (or historical, or linguistic) edge – and beyond; they are replaced by other concepts or disposed of altogether. Their presuppositions are excavated, and their different incarnations – over time and locations, within a history of ideas as well as a material history – are unpacked.

To mark the 10<sup>th</sup> lexical conference at Tel Aviv University, we will be holding a special version of the project, in which we would like to draw on the lexical platform in order to expand the political horizon and open up the political imagination. Thus, instead of asking “What is X?”, that is, what it was (in a history of concepts, or of political regimes), or how it partook in structures of oppression and discrimination, we would like to invite you to ask “what can X be?”

We seek to open a utopic horizon that is nonetheless anchored in the concrete political reality through the lexical order. More concretely, we would like to invite you to re-imagine concepts such as state, people, citizenship; to return to concepts that seem to have lost their meanings, or have been drained out in our current political climate (concepts such as peace, change, or democracy); or to reclaim concepts that have been abducted by other regimes (economy, productivity, and perhaps even hope).  
Speakers: Roi Wagner, Yonatan Mendel, Ayelet ben Yishay, Yoav Kenny, Shaul Setter, Asaf Sagiv, Ofri Ilany, Adi Ophir, Merav Amir, Hagar Kotef, Revital Madar, Yohay Bloom.

Concepts presented: Humanities, The Arab Language, We, Jewish-Democratic, Chosen People, Right of Return, Normal, Border, Revenge, Memory.

### **Guest Lecture**

Jay Bernstein, a distinguished professor of Philosophy at the New School for Social Research, and one of the editors of **Political Concepts: A Critical Lexicon** (<http://www.politicalconcepts.org/>) was a guest of the lexicon group. He gave a paper on “The Rule of Law” in the Tenth Lexical Conference and led an informal seminar with group members on the role of concepts in political theory and critical theory. Professor Bernstein presented and defended the claim that working through concepts in political theory has become indispensable for continuing the tradition of critical theory and making a significant contribution to philosophical interpretation of the present human condition.

His lecture followed Dr. Ariella Azoulay's lecture about Human Rights. Both lectures opened an intense debate, which served as the closing event of the 10th lexical conference. The conference drew many listeners, including students and the public at large, and evoked lively discussions.

***Second workshop on the History and Theory of Concepts***, The Political Lexicon Team at the Minerva Humanities Center And the Interdisciplinary Conceptual History Team at the *Zentrum für Literatur und Kulturforschung*, Berlin, and Tel Aviv University, July 2013.

In the second meeting with the team from *ZfL*, this time in Tel Aviv, the German scholars presented papers and the hosts from the Lexicon Group acted as commentators. The lively discussion that followed each presentation touched on the most fundamental methodological questions in *begriffsgeschichte*, including the contribution of single authors; the structure of discourse and the place of the concept within specific discursive formations; how to identify the threshold of a new discursive formation and the emergence of a new concept, and more.

#### Speakers:

From the Interdisciplinary Conceptual History Team: Ernst Muller, Falko Schmieder, Martin Tremml, Herbert Kopp-Oberstebrinck, Benjamin Buehler.

From the Political Lexicon Team: Itay Snir, Adi Ophir, Uri Landesberg, Ohad Reiss, Yoav Kenny.

Concepts presented: Religion, Pathos Formula, Survival, Oberstebrinck Archives, Ecosystem.

### **3. The Adjunct Research Groups**

#### **3.1: Research group on the political and philosophical theory of Space, directed by Dr. Ariel Handel**

##### **Group members**

Merav Amir, Noa Appel, Ronnen Ben Arie, Rivi Gillis, Ariel Handel, Efrat Hildesheim, Chen Misgav, Merav Peretz, Moriel Ram, Jonathan Rokem, Ori Rotlevy, Oren Shlomo.

The aim of this research group is to investigate and develop spatial concepts as well as concepts related to spatial thought, from original and various angles. The group is composed of 10-12 permanent members – mostly doctoral and post-doctoral students – who come from several fields: geography, architecture, political theory, philosophy and art.

### **Reading group**

The meetings take place at Tel Aviv University, in the form of a four-hour meeting “mini-workshop,” three times in each semester.

The first semester was devoted to an extensive reading of *The Practice of Everyday Life* by Michel de Certeau, following its publication in Hebrew (Resling, 2012).

Two main points stood at the basis of the decision to allocate such an amount of time for that book. The first is that although being a well-known and highly quoted book, it seems that at least in the social sciences, in general, and in the spatial thought, in particular, most of the researchers cite the same passages, without relating them to the whole idea of that rich and innovative book. The second reason was a wish to continue the theme of the last academic year, which was devoted to resistance and the public space. De Certeau’s book is naturally referred to while talking of “everyday resistance” and of “grass-root” spontaneous organizations. And yet, it seems that besides of those automatic references, not many read the whole book in depth, in order to study the philosophical, linguistic and social assumptions and arguments that stand in the basis of that “everydayness” and “resistance.”

The second semester was devoted to presentations of the group’s members, mainly of drafts for the *CityState* Workshop. Those concepts were: (Re)formation; Distance; Urban Segregation; Urban Sovereignty; Spatial Activism; Border; Occupation; and Barricade.

### **Conference**

*CityState: Lexical-Political Workshop*, Tel Aviv University (22-24 June, 2013).

The last few decades saw the rise of a variety of critical discourses regarding the relations between space and politics. These appeared as part of different scholarly and theoretical attitudes – Marxism, post-structuralism, post-colonialism, feminism, queer studies, and more – and were mainly discussed under their discursive frames and limitations. In contrast, the *CityState* workshop offered the frame of a lexical workshop in order to focus on politico-spatial concepts rather than on thinkers, methods or certain texts.

*CityState* called on its participants to investigate and develop spatial concepts, or concepts related to spatial thought, from various angles in order to provide original points of view on space and the political in the zones – physical, virtual or discursive – where states and cities have been entangled.

The workshop was led by the political and philosophical theory of space research group at the Minerva

Humanities Center, in cooperation with Dr. Haim Yacobi from the Department of Politics and Government at Ben-Gurion University.

The workshop consisted of 16 Israeli and British researchers, a mixture of advanced doctoral students, post-doctoral students, junior and senior scholars. This mixture has characterized all previous lexical conferences, and was found to be highly successful. Papers were pre-circulated, presentations were geared toward discussing the wider context and further implications of each conceptual entry, and ample time was given for discussion. We believe that both young and more experienced scholars benefit from this mixture and form of exchange – and indeed, the presentations and the discussions were very lively and mind-opening.

The workshop was preceded by a study tour, aimed at presenting some current debates\spaces in Tel Aviv-Jaffa that illustrate the interrelationships between City\State. Questions of trans-national migration, refuge, gentrification and the production of urban space were discussed *vis-a-vis* state policies, violence, and civil society activities. The study tour was based on meetings with activists and researchers in two sites: the Central Bus Station area and Jaffa.

**Participants:** Prof. Ash Amin (Cambridge University); Prof. Stuart Elden (Durham University); Prof. Adi Ophir (Tel Aviv University); Prof. Tovy Fenster (Tel Aviv University); Dr. Haim Yacobi (Ben Gurion University); Dr. Angharad Closs Stephens (Durham University); Dr. Michele Lancione (Sydney University); Dr. Merav Amir (Hebrew University); Dr. Ariel Hande (Hebrew University); Siegfried Atteneder (UCL); Ronen Ben Arie (Haifa University); Jonathan Rokem (Ben Gurion University); Oren Shlomo (Ben Gurion University); Chen Misgav (Tel Aviv University); Moriel Ram (Ben Gurion University); Ori Rotlevy (Tel Aviv University).

**Concepts Presented:** Animated Space; Earth; De-finition; Address; Moral Geography; Atmospheres; Abstract Machines; Border; Distance; Elsewhere; (Re)formation; Urban Segregation; Urban Sovereignty; Spatial Activism; Occupation; Barricade.

The participants have been asked to submit their paper for publication. The organizers will serve as an editorial committee and are currently in the process of seeking the best venue for publishing the workshop's papers.

## Academic activities of group members

### **Ariel Handel**

Post-doctoral fellow, Harry S. Truman Research Institute for the Advancement of Peace, The Hebrew University of Jerusalem

For areas of research and list of publications, see page XX.

### **Merav Amir**

Sophie Davis Post Doctoral Fellow at the Gender Forum of the Leonard Davis Institute for International Relations, The Hebrew University of Jerusalem.

For areas of research and list of publications see page ???

### **Oren Shlomo**

PhD candidate, Department of Politics and Government, Ben Gurion University.

**Areas of research:** Urban and political theory and the way these two bodies of knowledge relate to each other theoretically and empirically. Current research field deals with the Israeli actual rule in Palestinian Jerusalem, focusing on the relation between governmental practices of population and space management in relation to conceptualization of empirical/effective sovereignty.

#### Forthcoming

"Sovereignty and Governing the Conflictual Urban space: The case of reorganization of informal public transportation in east Jerusalem." In **Royal Geographical Society with IBG Annual International Conference**. Imperial College London, August 2013.

#### Conferences

*Stadt colloquium annual workshop*, University College of London. "Sovereign practices, urban informal authorities: Towards urban sovereignty arrangements? A Study of population and space management in East Jerusalem" (2013).

*CityState International Conference*, Tel Aviv University. "Urban Sovereignty" (2013).

## Chen Misgav

PhD candidate, Tel Aviv University; PEC LAB-Planning for the Environment with Communities; Department of Geography and Human Environment.

**Areas of research:** My fields of research are driven by my interest in the relation between space, activism, and other forms of political civil actions, gender and sexuality. In particular, my current focus is on the ways in which spatial activism within local urban spaces is constructed through bodies, identities and memory and in relation to questions of gender and sexuality. My former (M.Sc.) research focused on planning theory and practice in relation to LGBT people and communities.

### Forthcoming

Book review of "Arab – Jewish Activism in Israel –Palestine", by Marcelo Svirsky, UK: Ashgate. In **Israeli Sociology** (in Hebrew).

"The Body within the Home and Domesticity – Gendered Diversity." In **Hagar - Studies in Culture, Polity and Identities** (2013).

### Published

Guest editor with O. Blumen and T. Fenster: "Polity and Identities", **Special Issue on Gender and Geography of Hagar - Studies in Culture**,(2013).

Review of *Cities and Sexualities*, NY: Routledge. Submitted to **Hagar - Studies in Culture, Polity and Identities** Vol 11(2), (2013). Pp. 181-183.

"Levinski", *The Political Lexicon of the Social Protest*, ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing (2012).

"My Personal - Spatial Autobiography of Border Crossing and Activism." In: *Anarchist Against the Wall: Direct Action and Solidarity with the Palestinian Popular Struggle*. Edited by Gordon, U. and Greitzer, O. NY: IAS – Institute of Anarchist Studies and AK Press. (2013)

"Feminism, Queer Theory and Geographical Research: Epistemological and Methodological Discussion." In *Feminist Research Methodologies*, edited by Krumer-Nevo, M., Lavi-Agai, M., and Hacker, D. ,Tel-Aviv: Hakibbutz Hameuhad, Migdarim (in Hebrew).

"Reconstructing Space from Within: Sexuality and Gender Activism of 'Trans in the Center' Group." In *Queer Autonomous Spaces*. Edited by Brown, Gavin, Heckert, Jamie, Jeppesen, Sandra and Kanngieser, Anja.( NY: AK Press.

### Submitted for publication

“Shedding light on Israel’s backyard: The tents’ protest in the context of urban periphery”, in **Theory and Criticism** (Hebrew).

“Mizrachiot” submitted to **Mafte’akh – Lexical Review of Political Thought** (Hebrew).

“The Right to the City and Spatial Activism: The Case of the Levinski Protest Camp”, **The Public Sphere** (in Hebrew).

### Conferences

“,Sexuality and Gendered Activism: The Reconstruction of Spaces in ‘Trans in the Center’ group.” In *AAG (Association of American Geographer) annual meeting*. New-York, US (2012).

“From Feminist Methodology to Queer Methodology: On Knowledge, Research and Space, Zehirut Mehamirvach (‘Mind the Gap’).” In *The Second Jerusalem Conference for Academy, Ground and LGBTQ Community in Israel*, Layfer Institute of Women and Gender Studies, at the Hebrew University of Jerusalem (2012).

“Between complicity and subversion: Two types of spatial activism and politics in the municipal community LGBT center.” At the *Israeli Geographical Association Annual Conference*, Ben-Gurion University of the Negev, Beer-Sheva, Israel (2012).

“Dirty Dancing: The (non)fluid geographies of a queer night club in Tel-Aviv” (together with Prof. Lynda Johnston). At the *Conference of Emotional Geographies*, University of Groningen, the Netherlands (2013).

## **Noa Appel**

Adjunct Lecturer, First year Architecture studio, Bezalel Academy of Arts and Design, Jerusalem.

## **Ronen Ben Arie**

Division of Government and Political Theory, School of Political Sciences, University of Haifa.

**Areas of research:** Spatialities of power, resistance and change in contemporary political theory and continental philosophy, in particular in the works of Michel Foucault and Gilles Deleuze; the political, ethical and professional manifestations and implications of alternative planning. I explore these

issues more specifically, with a focus on concepts of citizenship and nationality, through the cases of heterogeneous urban spaces in Israel-Palestine and planning in the context of the unrecognized Bedouin villages in the Negev.

#### Forthcoming

"Reforming revolution from within." In *Deleuze and the Schizoanalysis of Politics*, eds. Ian Buchanan and Marcelo Svirsky (forthcoming 2014 in Continuum).

"To be at Home: Spaces of Citizenship in the *Community Settlements*." In *Nihilism and the State of Israel: New Critical Perspectives*, eds. Nitzan Lebovic and Roy Ben-Shai (forthcoming 2014 in Continuum; co-authored with Fatina Abreek-Zubiedat).

#### Conferences

"The materialities of separation and integration in the 'divided' urban space of Nazareth." At *The Territory In-Between – Deleuze Studies Conference*. Lisbon, Portugal (2013).

"Neoliberal resistance and the repressed destruction of the city." At *The Royal Geographical Society Annual International Conference*. London, UK (2013).

### **Efrat Hildesheim**

Landscape Architect, artist and independent researcher.

Hildesheim has a bachelor degree (*Magna Cum Laude*) in landscape architecture from the Technion Institute of Technology in Haifa, Israel. After several years of practice as a landscape architect, she earned a post graduate diploma in Fine Arts from the Bezalel Academy of Art and Design in Jerusalem. She integrated her research areas through an interdisciplinary Master of Environmental Studies and Arts from the School of Environmental Studies and the Faculty of Arts at Tel Aviv University.

**Areas of research:** Theories of landscape, gardens, visual culture, and critical theories. Hildesheim focuses on conceptual art, land art, and landscape architecture in Israel using critical theories. The epicenter of her present research is the reciprocity of landscapes, roads and borders. Hildesheim explores the concept of garden in its wider, abstract and metaphysical aspects and appearances through hermeneutics and critical thought as well as in her artistic praxis, placing installations in galleries and museums as well as interventions in public spaces.

## Publications

"Conflict: Antagonism and Creation." In **History and Theory: the Protocols**, Issue 26 (winter 2012).

## **Moriel Ram**

PhD candidate, Department of Politics and Government, Ben Gurion University.

## Published

"The Village against the Settlement: Two Generations of Conflict in the Nablus Region." In *Struggle and Survival in Israel and Palestine*, ed. by Mark LeVine and Gershon Shafir. Berkeley: UC Press (2012) pp. 318-337 (with Mark LeVine).

"We are all refugees: African Asylum Seekers and the Changing Politics of Memory in Israel." In Irial Glynn and Olaf Kleist, eds., *History, Memory and Migrant Incorporation: How perceptions of the past affect the reception of immigrants*. London: Palgrave-Macmillan, (2012), pp. 157-173 (with Haim Yacobi).

## Conferences

"Standing on the edge of the Union: Locating Europe in the Cyprus conflict." At *The Second Annual Conference of Young Israeli Researchers in European Studies*, Ben Gurion University of the Negev, Beer-Sheva (2013).

"Not quite white/not Israeli enough': Rethinking mimicry in contested landscapes". At *Readings of the Israeli Landscape*, The Van-Leer Institute, Jerusalem (2013).

"Reforming and performing sovereignty: a review of contested territories." At *the 8<sup>th</sup> Annual Conference In Political Science, International Relations and Public Policy*, The Hebrew University, Jerusalem (2012).

"Can there be a geopolitical theology? Consecrating secular spaces in Israel: the case of the Golan Heights." At *Contesting Public Spaces: The Religious Factor*. The Truman Institute, Jerusalem (2012).

"Creating a Peaceful Place of War: Revisiting the border of the Golan Heights." At *International Scientific Meeting on Border Regions in Transition (BRIT)*, Fukuoka, Japan, Busan, Korea, (2012).

## **Merav Peretz**

PhD candidate at the Interdisciplinary Program in Arts, the Faculty of Arts, Tel Aviv University.

**Areas of research:** Design history and theory. Performance and performativity in contemporary conceptual and critical product design. Experimental and critical design pedagogy. Participation practices in local performance art, art-activism and social protest.

### Conferences

"Beyond the Object: Performance and Performativity in Contemporary Product Design." At *Theorizing Design: Identity, Environment, Society - International Design Conference*, Shenkar College of Engineering and Design, Ramat Gan, Israel (2013).

"Action Items: Enablers of Design-Based Social Intervention." At *Performance Studies International Conference 19*, Stanford University, US (2013). (With Ayelet Karmon.)

## **Jonathan Rokem**

Department of Politics and Government, Ben Gurion University of the Negev; Research Fellow - Bettencourt Schueller Foundation - French Research Center Jerusalem.

**Areas of research:** Spatial and social critical analysis of cities, urban politics, comparative urbanism, social justice and community engagement in planning, the Israeli planning system, European urban and regional planning policy, housing policy and urban segregation. On the practical level I have a special interest in adapting planning policy and practice to ethnic minorities and migrants in an ever more fracturing urban reality.

### Forthcoming

"This is not Scandinavia - Comparing Housing Policy in Israel and Sweden." In Benjamin ,S, & Yacobi, H (eds.), *The Israeli Housing Regime: Property, Ownership and (In)Justice*. Hakibbutz Hameuchad and Van Leer Institute Jerusalem (in Hebrew).

"Planners amidst the storm: Planning and politics in the contested metropolitan area of Jerusalem." In Gualini E. (eds.), *Planning/Conflict: Critical Perspectives on Contentious Urban Development*, Routledge, RTPI Series (with Alegra, M.).

## Published

### **Refereed Articles in Scientific Journals**

"Politics and Conflict in a Contested City - Urban Planning in Jerusalem under Israeli Rule." In **Bulletin du Centre de recherche français à Jérusalem** (2013) (URL : <http://bcrfj.revues.org/6895>).

Critical Commentary: "Rethinking cities and protests in Middle East and North Africa: From urban social movements to urban dissent." In **Urban Studies**, Sage Journals (2013, in press), (with Alegra, M. Bono, I.).

"The Political Geographies of Urban Polarization - A Review of Critical Research on Divided Cities." In **Geography Compass - Urban Section**, 6 (9): 560–574 (2012) (with Alegra, M., Casaglia, A.).

### **Chapters in Collective Volumes**

"The Planned." In T. Fenster & T. Hatuka (eds.), *The Planners: The Future of the Israeli Planning Discourse*. Resling (2013), (with Yacobi, H. (in Hebrew)).

Book Review: Scott A. Bollens, "City and Soul in Divided Societies," Routledge (2012). In **Traditional Dwellings and Settlements Review**, University of California Berkeley, (2013, In Press).

## Conferences

"Rethinking Cities through Protest: The Arab Spring and the Mobilization of Urban Dissent." At *Association of American Geographers (AAG) Annual Meeting* (Los Angeles, USA, 2013).

"Examining the Similarities and Differences of local urban politics with examples from Jerusalem, Berlin and Stockholm." At *Mixed Cities Conference* (YMCA and Adam Institute, Jerusalem, 2012).

## **Rivi Gillis**

PhD Candidate, Tel Aviv University, Labor Studies Department, Faculty of Social Science.

**Areas of research:** Sociology and theory of society in Israel; postcolonial and feminist theories; the ethnic identity of the settlers; aspects of religion, gender and race in the Israeli law of surrogacy; social history of Israeli training of Africans in the 1960s-1970s.

## Publications

"Settlers." *The Political Lexicon of the Social Protest*, ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad (2012) (in Hebrew).

## **Ori Rotlevy**

PhD candidate, Philosophy Department, Tel Aviv University.

**Areas of research:** Epistemology, theories of space, philosophy of history, the history of modern and continental philosophy with an emphasis on Immanuel Kant and Walter Benjamin. My research in philosophy focuses on the significance of spatial concepts and figures of speech to the description of thought. Centering on the semantic web surrounding the concept of orientation in Kant and Benjamin, I show how this concept serves as a threshold between the philosophy of the subject and its overcoming.

### Conferences

*The Future of the Humanities and the Order of the Disciplines Workshop* (The Van Leer Jerusalem Institute). "The Problem of Philosophical Method: Finding the Way or Taking the Detour?" (2012).

*Stages of Knowledge, Spaces of Faith: Allegory, New Science and Baroque Theater Workshop* (Minerva Humanities Center, Tel Aviv University). "Benjamin, Descartes and Scholasticism – A Discourse on Method and Detour" (2013).

*CityState International Conference* (Tel Aviv University). "Barricade" (2013).

## **3.2: Research group on political economy, directed by Dr. Noam Yuran**

### **Group Members**

Noam Yuran: Media School, The College of Academic Management Studies; Research Fellow at the Minerva Humanities Center.

Roy Kreitner: Faculty of Law, Tel Aviv University.

Yuval Yonay: Department of Sociology and Anthropology, Haifa University.

Michael Zakim: Department of History, Tel Aviv University.

Anat Rosenberg: Radzyner School of Law, The Interdisciplinary Center Herzliya.

Rami Kaplan: Post-doctoral Fellow, Department of Sociology and Anthropology, The Hebrew University.

Noam Maggor: Thomas Arnold Post-Doctoral Fellow in Historical Studies, Tel Aviv University (starting in October 2013).

Oz Gore: PhD candidate, Manchester Business School.

Shaul Hayoun: PhD candidate, The Cohn Institute for the History and Philosophy of Sciences and Ideas.

Oleg Komlik: PhD candidate, Department of Sociology and Anthropology, Ben Gurion University.

Tahel Frosh: MA student, Department of Psychology, Haifa University.

The Political Economy Research Group is an interdisciplinary group dedicated to a critical study of economics and the economy. The group comprises scholars of sociology, history, psychology, philosophy and law, some of whom have theoretical competence in economics and practical experience in finance. The work of the group is designed to support and enrich the ongoing projects of its members. Among these projects are Michael Zakim's book about the history of the business clerk, Roy's Kreitner's research of the political history of the dollar, Noam Yuran's book project about money as an object of desire, and some MA and PhD theses: Tahel Frosh's thesis about the psychology of greed, Oz Gore's thesis about the commercialization of academic knowledge, and Rami Kaplan's dissertation about the ideology of the social responsibility of business.

As a working method we decided on a few themes of common interests for the members of the group, and throughout the year each member proposed some relevant readings, based on his or her disciplinary expertise and research interests. This method proved very fertile, as it gave members of the group an opportunity to get acquainted with unfamiliar perspectives which are nonetheless relevant to their research interests. Our discussions were organized around four central themes: finance, labor, consumption, and alternative theoretical definitions of economy. Throughout the year we moved between these themes, exploring their interconnections.

We began our work by exploring two theoretical frameworks which suggest alternative delineations of the economy: Bruno Latour's return to the thought of Gabriel Tarde in *The Science of Passionate Interests* and Thorstein Veblen's *Theory of the Leisure Class*. In a sense these two frameworks put forth two diametrically opposite ways to expand the notion of economy, so as to include in it a wide array of human behavior. Tarde argues that economics has not fully realized the idea of subjective value, central to the emergence of neo-classical economics. He proposes a totalization of the idea of subjective value to encompass all fields of human behavior. We are always measuring and comparing values, he claims, whether we engage in an explicit economic activity or in a non-economic one. Economic values, from this perspective, are but a particular form of the phenomenon of subjective measurement, characteristic also of notions such as honor and beauty. On the face of it, Veblen's theory seems to share this basic drive to expand the economic perspective to ostensibly non-economic realms, as he analyses

the economy of things such as fashion, religious practices, manners and more. However, a closer look reveals a fundamental difference. Both Tarde and Veblen point to hidden economies that govern various realms of human conduct. Yet while for Tarde the hidden nature of such an economy is but a coincidental fact, Veblen inquires after economies which are hidden by necessity. In Veblen's theory, for something to appear as "honorific", for example, its origin in gestures of waste must be hidden from the agent's view. This difference has far-reaching theoretical consequences. Tarde's view aims at viewing the economy as a particular case of a larger field of action, whose knowledge Tarde defines as Meterology. By contrast, Veblen enables us to point at a sharp contrast between the familiar economy of production and needs-satisfaction, and the hidden economy of status and honor. While the former can be described in utilitarian terms, the latter is based on waste and the structural upset of utility calculations.

In our study of finance we found a reflection of this split in the conception of economy. A basic question with which we approached the subject was the question of periodization. A massive body of critical literature addresses the rise of financial economy since the 1970s. In approaching this discourse we posed a preliminary question, whether finance and financialization represent a historical phase in capitalism or rather a historical process that characterizes capitalism as such; whether finance economy is indeed a new phase of capitalism or rather a fuller realization of the structural principles of capital, a process of capitalism coming to its own. Greta Krippner's *Capitalizing on Crisis* and Daniel Rodgers' *Age of Fracture* provide a detailed and impressive account of the rise of financial economy as a relatively distinct social and political phenomenon. Yet reading them, we also confronted a certain failure of the attempt to delimit the phenomenon in time. The attempt to specify a starting point to a process of financialization underlines precisely those dimensions of the process that predate it. Any attempt to describe the process leads to the possibility that it has already been there from the start. For example, Krippner analyzes the economic pressures that emanated from the US government's drive to limit financial institutions and their effects on real economy at the wake of the crash of 1929 and the depression that followed it. She describes the mechanisms that the market developed to bypass those limitations. Those insights provide the background for Reagan's dismissal of the regulation of financial economy. Yet at the same time, the very notion of *limitation* of finance points to a form of its effectivity during the time of the attempt to regulate it. Or to give another example, Krippner points to the pressures to dismiss financial regulation emanating from consumer demands (people demand more flexible finance to obtain mortgages and consumer goods). Again, this argument serves a historical account of the rise of finance, but at the same time it demonstrates that the phenomenon of finance transcends any attempt to localize it. Krippner actually demonstrates how finance, usually conceived of as a specific economic phenomenon, remote from everyday experience, is inherently related to what appears as its opposite, namely consumer economy.

Randy Martin's *Financialization of Daily Life* provided us with an enlightening supplement to the historical accounts of the rise of finance. It did not solve the historical question, but it helped us emphasize its philosophical dimensions. Martin does not address the macro-economic aspect of financialization but rather its entanglement with everyday life. The riddle that he enables us to pose *vis-a-vis* Krippner's and Rodgers' accounts is the need to articulate the rise of finance not just as an economic, political and social process in the narrow sense of the term, but as a process involving a forming of subjectivity. This aspect is especially visible in Martin's chapter about programs for children's financial education. In this chapter we also found a surprising perspective on the relation between finance and consumer economy. Financial education programs emphasize the duty of parents to teach their children to appreciate goods, by making them understand their economic value - for example, by making them pay or work for their toys. This educational device inscribes the relation between real and financial economy on one of the simplest forms of consumption, as children are habituated to relate to things as embodying their money price. This can be seen as a primitive reflection of the way finance is seen as a parasite on real economy.

Our exploration of finance accompanied our interest in labor. In addressing this theme we were motivated by the apparent coincidence of the rise of the question of finance with the half-disappearance of the question of labor from critical discourse. This coincidence led us to approach the theme of labor through a set of questions: what is the relation between financial profits and production of wealth through labor? How did the rise of finance, and of further aspects of late capitalism, effect the forms of labor? What is the concept of labor proper to this age? And why has labor stopped attracting critical attention, after decades of occupying its focus? In relation to these questions we read four texts: some chapters of Georg Simmel's *Philosophy of Money* (chapters addressing prostitution and marriage, accompanied by a watching of Steven Soderbergh's film *The Girlfriend Experience*); Moishe Postone's *Time, Labor and Social Domination*; Luc Boltanski and Evev Chiapello's *The New Spirit of Capitalism*; and Maurizio Lazzarato's *The Making of the Indebted Man*.

Simmel's book interested us in the possibility it suggested of conceiving of prostitution as symptomatic to labor in capitalist economy, and especially in an economy dominated by finance. Our idea was that prostitution can be thought of as the utmost expansion of the force of money, thus as the perverse reflection of finance in the sphere of labor. What we found in Simmel was a form of thought that attributes to money the most pervasive effects of shaping subjectivity, up to the point of fashioning gender positions. This line of thought is evident in Simmel's explanation of the extreme asymmetry in the defaming effects of prostitution, which morally contaminate the female prostitute while leaving the male client relatively intact. Simmel's explanation is that money brings about the most extreme form

of division of labor, and thus the most extreme form of individualization. However, as this division of labor is also a gendered division, it does not affect men and women in the same manner. As women become identified with housework, their individuation is less perverse than that of men. In Simmel's terms, women are thus kept closer than men to the species being. That is why, according to Simmel, prostitution appears to affect the whole of their person, while considered relevant only to a certain aspect of the male client's person. While at first sight these ideas may seem offensive to modern sensitivity, we found them worthy of serious attention, as they approach an essential task of conceiving of the most basic economic phenomena, such as money, property and labor, as deeply gendered.

Boltanski approaches in the most direct and detailed manner the question of labor in late capitalism in his account of the way capitalist economies responded and incorporated the radical critiques of the 1960s. French economy achieved that by radically transforming the world of labor, and creating what he terms "the projectal city" – a world in which labor is conceived as an ongoing series of projects, involving versatile skills and flexible personal relations and social ties. This allowed the economic system to respond to the critiques of the authoritarian nature of the workplace, while evading the more traditional critiques of exploitation. An interesting and somewhat bewildering point that this argument gave rise to, was the correspondence of Boltanski's narrative to critical accounts of late capitalism, which approach it from different perspectives. Boltanski describes late capitalism from the perspective of the new forms of subjectivity it entails. Yet now-familiar critiques, such as Frederic Jameson's and David Harvey's, approach it from the perspective of economic objects. According to Harvey and Jameson, the move to flexible forms of production was necessary for capital accumulation. After exhausting its potential of accumulation from Fordist mass production, capital moved to flexible forms of accumulation, involving a change both in work patterns and in the commodities manufactured - diversification of merchandise, acceleration in turnover, flexible design, etc. Reading Boltanski alongside Harvey leads to a correspondence between the narrative of the forming of new economic subjectivity and the narrative of the emergence of new economic objects. This correspondence poses a theoretical puzzle: should we organize the narrative from the perspective of the object or from that of the subject? Accepting both narratives leads to the paradoxical conclusion that what the 1960s protests demanded (more flexibility at the workplace) was similar to what capital needed in order to overcome the crisis of Fordism (flexible production).

Maurizio Lazzarato's *The Making of the Indebted Man*, with which we concluded this year's work, allowed us to revisit many of the questions we raised in our discussions. We found Lazzarato's insistence to replace the notion of finance with that of debt as a possible solution to the need we felt to extract finance from its alleged isolation in order to see its embeddedness in everyday economic life. Furthermore, the

notion of debt underlines the need to understand subjectivity as constitutive to the economy. That is the gist of Lazzarato's reading of Nietzsche alongside Marx. In theoretical terms, he claims, debt cannot be viewed as a product of the economy. Rather, the economy rests on the creation of the ethical subject who acknowledges debt. Central to Lazzarato's thought is his discussion of the temporality of debt, and the way debt economy closes off future horizons by reducing them to present potentialities. In this thought we found a way to articulate a theoretical dilemma that lay at the basis of many of our deliberations this year, regarding historical questions of the economy. In a sense, our main theoretical question during this year was whether we can arrive at a positive account of economic history (such as Krippner and Rodgers seem to aim at) or whether any economic history must also address questions of the philosophy of history, of the manner that both the past and potential futures are embedded in any economic present. This is one way to articulate the question of the rise of finance, and its consequences for labor and consumption: whether it should be understood as a change in capitalist economy, or rather, in philosophical historical terms, as a realization of potentialities that characterized capitalism, or any money economy for that matter, from the start.

### Members' research projects

Our work resonated with ongoing research projects of members of the group, which were presented throughout the year. Following are some brief descriptions of such projects, and their relation to the work of the group:

**Michael Zakim** presented parts of his manuscript *Accounting for Capitalism*, which deals with the formation of the business clerk occupation. Although this work focuses on 19<sup>th</sup> century America, it appeared relevant to contemporary discourse on financialization. As Zakim shows, the emergence of the business clerk occupation was accompanied by anxieties regarding the dangers it posed to masculinity and fears of diseases allegedly related to desk work. In a sense this can be read as a preliminary form of the tensions involved with financialization, as the anxieties aroused by the emergence of the clerk occupation related to the fact that it was devoid of any "real" capabilities and was focused mainly on the monetary aspect of business. If we follow the idea that financialization is not merely an economic restructuring but is related to the formation of subjectivity, then Zakim's work can be read as stretching the narrative of financialization backward in time, shedding light on its more distant past.

**Roy Kreitner's** research project *The Political Career of the Dollar* traces the political polemic about monetary policy in the last third of the 19<sup>th</sup> century in the United States and its disappearance during the first decades of the 20<sup>th</sup> century. Invoking this past polemic can serve to present the current absence of political discourse on money as the very form of money's political nature. It can present the depoliticization of money as itself a political phenomenon. This thesis presents an early reflection of Krippner's thesis about the rise of finance. According to Krippner, the deregulation of finance should be properly conceived of as a political process, resulting from the state's reluctance to set political solutions to economic problems stemming from the slow-down in post-war growth. Kreitner's research points at a similar political logic in the more basic economic phenomenon of money.

**Anat Rosenberg** is currently in the initial stages of a project focused on questions of consumption in the last decades of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup>, with the turn to mass consumption. Her interest is in the changing meanings of consumption in legal and literary discourses of this era, particularly as viewed through conceptualizations of consumer credit. Her research follows the blurring of the distinction between necessities and superfluities that accompanies the rise of mass consumption. Her plan is to examine how this distinction lost its force in legal and literary treatments of credit and was eclipsed by a turn to subjectivism in understandings of human wants. This work could contribute to contriving a theoretical link between finance and consumption, whose absence we noticed in this year's work. A possible link is that in a parallel to finance, the rise of mass consumption is involved with a flattening of distinctions between consumer goods, and their subsumption under the general subjective category of utility.

**Noam Yuran's** book *What Money Wants: An Economy of Desire* (forthcoming, January 2014) elaborates a conception of money as an object of desire. It shows why a notion of desire for money is unthinkable for orthodox economics, and develops this notion through the works of Marx, Veblen and Weber. It analyses the philosophical debate between orthodox and heterodox economics, and demonstrates how it is reflected in different conceptions of money. This book can contribute a philosophical-historical perspective to the discourse of finance, as it argues that a certain "financial" drive – capital's drive of accumulation – is already implied by the social ontology of money.

## Joint projects

An additional project that the group has embarked on is developing syllabi for critical courses on economic topics. Members of the group teach such courses in departments of law, history, media, and politics. Our intention is to crystallize the knowledge and discussions in the group into basic and advanced courses. As a preliminary list of topics, we plan to develop syllabi for courses on contesting concepts of economy, on issues in the history of capitalism, on the forming of subjectivity in economic history, on the rise of consumer economy, on financial economy and more.

### Our reading list:

Susan Buck-Morss, "The Flaneur, the Sandwichman and the Whore: The Politics of Loitering." **New German Critique 39**, (summer 2012).

Greta Krippner, *Capitalizing on Crisis* (2011).

Bruno Latour and Vincent Lepinay, *The Science of Passionate Interests* (2012).

Maurizio Lazzarato, *The Making of the Indebted Man* (2012).

Randy Martin, *Financialization of Daily Life* (2002).

Moishe Postone, *Time, Labor and Social Domination* (1995).

Daniel Rodgers, *Age of Fracture* (2011).

Georg Simmel, *The Philosophy of Money* (2004).

Thorstein Veblen, *The Theory of the Leisure Class* (2007).

## Detailed accounts of discussions (partial list)

\* On Greta Krippner, *Capitalizing on Crisis* (directed by Oleg Komlik):

While some important scholarly works (e.g. Martin 2002, Davis 2009) have largely described the change the U.S. economy has gone through in recent decades, in *Capitalizing on Crisis: The Political Origins of the Rise of Finance*, Greta R. Krippner (2011) traces its political roots, arguing that the rise of finance rested on a broader institutional transformation of the U.S. economy than is suggested by the current preoccupation with financial speculation.

Krippner argues that state policies that created conditions conducive to financialization allowed the state to avoid a series of economic, social, and political challenges and dilemmas that confronted policymakers as postwar prosperity stalled beginning in the late 1960s and 1970s. In this regard, the financialization of the economy was not a deliberate outcome sought by policymakers, but rather an inadvertent result of the state's attempts to solve other problems. Concretely, the rise of the financial sector to hegemony that resulted from it was an eminently political process.

The book also focuses on deregulation of financial markets – or, more precisely, a reregulation of markets – during the 1970s and 1980s, the encouragement of foreign capital into the U.S. economy in the context of large fiscal imbalances in the early 1980s, and changes in monetary policy following the shift to high interest rates in 1970.

\* On Georg Simmel, *The Philosophy of Money* (directed by Anat Rosenberg):

Simmel's text is a classic sociological analysis which we read in order to consider the relation of marriage and prostitution, or more broadly female sexuality, to capitalism.

At the bottom of Simmel's analysis of these issues lie two insights about late modernity. One is the gradual process in which money becomes a universal equivalent, freed of personalized meanings and able to represent any economic value. The other is the emergent individualistic view of the irreducible objective value of man *qua* man. The paradoxical result of these two processes is that at the same time that money becomes central, there also emerge certain values which it cannot represent; attempts to do so are perceived as morally reprehensible. Ironically, huge amounts of money can remedy the moral outrage, for they reinsert a sense of scarcity which was initially threatened by the money equivalence. Representing women's value in money becomes particularly reprehensible, argues Simmel, because the late modern division of labor ties women's entire essence to their sexuality within the home, while denying them any productive value in the economy. Under capitalism, paying money for sex with a woman thus becomes unacceptable, a construction creating a seeming dichotomy between prostitution and other sexual relations. The dichotomy is continually threatened by monetary elements involved in marriage, which Simmel explores.

Our discussion of Simmel tackled core questions of his sociology, such as the conceptual relationship he posits between the capitalist division of labor and money as a universal equivalent, or between these and the rise of individualism as he describes it. A question of particular interest was Simmel's account of the problematic of prostitution in relation to Marxist paradigms which view it as part of the problem of work under capitalism.

\* On Randy Martin, *Financialization of Daily Life* (directed by Shaul Hayoun):

We discussed Randy Martin's *Financialization of Daily Life* (2002), which focuses on a very concrete aspect of the complex phenomenon called "Financialization"; the one dealing with the absorption of a financial way of thinking in the cultural, educational and personal spheres, and overall – in our everyday experience. The complementary trend emphasized in Martin's thesis, was in the reverse trajectory: the impact of personal and spiritual factors in the financial investment arena.

Naturally, our critical review and analysis of the book was in retrospect, in the prism of the 2008 financial crisis. In this respect, we noted Martin's accurate description of the state of mind of mortgage borrowers in the American home sector; a description clearly evidenced by 2008, but hardly recognized at the time the book was published. More generally, Martin's enlightening analysis of secured (basically non-recourse) debt perceived (from the borrower's perspective) as more "sober" than the risky non-secured debt, uncovered a fundamental trend in American households' perception of leverage, investment and consumption.

\* On Bruno Latour and Vincent Lepinay, *The Science of Passionate Interests* (directed by Oz Gore):

The text presents Gabriel Tarde's approach to political economy. It served as a starting point for this year's work as it raises some basic questions about Value; most importantly, it points to the process of Valuation as a building block for any attempt at conceptualizing 'the Social'. This, as Latour and Lepinay stress, should be understood in contrast with Marx's similar endeavor. Tarde agrees that quantitative valuations take the form of money calculus, but that this is not the only kind of valuation humans operationalize. Instead of advancing a critical position which sees money calculus as a fetish, Tarde posits that using money as a 'Glorimeter' for value should be understood as an usurpation. Beauty or Utility are quantities of their own, and using money to measure them is a categorical error. In this respect, the challenge is to devise and think new forms of quantification - an economics for each unique quantity.

Debating Tarde's notions have been highly productive for the group, as it set the general tone for the rest of the year. Centering on financialization, the group dealt intensively with the question of valuation and monetary calculations. Instead of using Marx's framework alone, the text allowed for new ideas to circulate and for discussion to take varied directions. More importantly, it allowed the group to experiment with the notion of Glorimeter, and to try and conceptualize new economics for the issues that were brought up by the following texts.

\* On Moishe Postone *Time, Labor and Social Domination* (directed by Tahel Frosh):

Our discussion revolved around the third chapter of the book, which focuses on the pessimistic twist in critical theory and on the limitations of Marxist critique. By laying down the foundations of Friedrich Pollock and Max Horkheimer's analysis and their critique of Marx, the group aimed to examine the dangers of the intervening state and the limitations of its intervention in economy. We discussed the concepts of a Socialist versus a Capitalist planned economy and the viability of a Socialist order in a world after Capitalism. The central question at hand was whether it was at all possible to evade the Capitalist-totalitarian model and what aspects of this model prevail in modern economic reality. Keeping in mind Horkheimer's claim that work and totality – the two opening points of critical theory – are the basis of oppression and of limitations of freedom, more questions were soon to follow: what is the difference between work in Capitalist, totalitarian and liberal post-Capitalist societies; is work only the source of freedom or the lack of it in each of these; and can one discuss liberation within history or as Horkheimer claims – only outside of it?

### Recent Publications of the members of the group

#### **Noam Yuran**

**Areas of research:** Marxist thought; heterodox economics; consumer culture; media theory.

#### Forthcoming

*What Money Wants: An Economy of Desire*, Stanford University Press (forthcoming, January 2014). (the book was awarded the Authors' Fund of the Press).

\* For further publications by Noam Yuran see pp. ???

#### **Michael Zakim**

**Areas of research:** American political economy and capitalism; labor history; modern material culture; fashion; sociology of knowledge; history of the body.

#### Forthcoming

*Accounting for Capitalism*, Chicago University Press.

### Published

"Desk Diseases." In **Journal of Cultural Economy** (2013).

"A Democracy of Common Men." In Sean Patrick Adams (ed.), *A Companion to the Era of Andrew Jackson*, Wiley-Blackwell (2013).

"The Birth of the Clothing Industry in America, 1815-1860." In Gabriel M. Goldstein and Elizabeth E. Greenberg (eds.), *A Perfect Fit: The Garment Industry and American Jewry*, Texas Tech University Press (2012).

## **Roy Kreitner**

**Areas of research:** Private law theory; contracts; legal history; history and theory of money.

### Forthcoming

"Shifting the Ground of Monetary Politics: The Case of the 1870s." Forthcoming in Marlene Tromp and Dan Bivona (eds.), *Abstracting Economics*, Ohio State University Press.

"The Political Career of the Dollar, 1862-1913." Invited for the *Edward Elgar Handbook on Political Economy and Law*.

"Towards a Political Economy of Money." Invited for the *Edward Elgar Handbook on Political Economy and Law*.

### Published

"Legal History of Money." In **Annual Review of Law and Social Science** 8, 415-431 (2012).

## **Anat Rosenberg**

**Areas of research:** Law and culture; law and literature; critique of liberalism; consumption.

### Forthcoming

"Contract's Meaning and the Histories of Classical Contract Law." In **McGill Law Journal** 59 (forthcoming 2013).

### Published

“Separate Spheres Revisited: On the Frameworks of Interdisciplinarity and Constructions of the Market.” In **Law & Literature** 24:3, 393-429 (2012).

### **Oz Gore**

**Areas of research:** Economic sociology; intellectual property; commodification of academic knowledge; finance and development.

### Forthcoming

“Biotechnology as a Low-Level-of-Coherence Policy Priority: Effectual-Targeting and the Need for Learning and Experimentation Capabilities.” In **Technology Analysis & Strategic Management**, (forthcoming, 2013).

### Published

“It Looks Dazzling: The Sight of Wealth and the Demise of the Opposition.” In Joshua Simon (ed.), Catalog of the exhibition **Recoco: Life Under Representational Regimes**, MoBy (Museum of Bat Yam).

“Wealth.” In *The Political Lexicon of the Social Protest*. Ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing (2012). (in Hebrew)

“Revolution.” In *The Political Lexicon of the Social Protest*. Ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing (2012). (in Hebrew)

### **Yuval Yonay**

**Areas of research:** Sociology of science; sociology of economics; political sociology; social movements; feminist theory; queer theory; social theory.

### Published

“Ethnicity, Gender, and Exclusion: Which Occupations Are Open to Israeli Palestinian Women.” In Nabil Khattab and Sami Miaari (Eds.), *Palestinians in the Israeli Labour Market: A Multidisciplinary Approach*. New York: Palgrave Macmillan (forthcoming, August 2013) with Vered Kraus.

### **3.3: Photo-Lexic: Research group on Photography and the Political, directed by Dr. Ariella Azoulay.**

The meetings of the Photo-Lexic Research Team during the first semester were dedicated to the study of the landmark photography exhibition *The Family of Man*. The historical exhibition shown in 1955 in the MOMA displayed more than 500 photos taken mainly in the 1940s and early 1950s. The working hypothesis was that the exhibition can be approached as a visual component of human rights discourse and an archive containing visual elements for a revised declaration of human rights. The group worked along two axes: we read images from the exhibition and interpreted them as products of their time, being part of its political imagination and constrained within its discursive horizons, and, through systematic juxtaposition of these images with others coming from other places and times we imagined new perspectives for human rights claims and new horizons for a human rights discourse.

In addition, members of the group worked on the papers presented at the photo-lexic conference that took place in 2011 and prepared them for publication in a special issue of *Mafté'akh*. As part of this preparation papers were submitted first for an internal review by other group members. Recently most of the papers have been submitted to *Mafté'akh* and are currently under external review.

#### **Photo-Lexic Workshop 2013: JOINT SPECTATORSHIP**

As of March 2013 The Photolexic Group is engaged in a new project titled *Joint Spectatorship* or *Participatory Spectatorship* (צפייה משותפת). Our main goal is to define and develop a new collaborative method of working with photographic images, a method by which we also hope to reach an alternative understanding of how photographs operate in contemporary culture. Despite the fact that each member of the group comes from a different educational background and profession, all of us work with photography on a daily basis – in class, in the gallery, at the editorial desk, in the studio or library, not to mention the routine of photography-based communication systems and devices we all increasingly use and are exposed to in one way or another. However, we also share the need to respond to certain conventional uses of photographic images today even when used as means of communication rather than objects of aesthetic experience, such as 1) the tendency to gloss over or glimpse at them, rather than spend more time and attention on the very act of looking at photographs, and 2) the prevalence of consuming this “flood of images” singularly, or better, individually, thus binding the conception of spectatorship with selfhood, individualism, personality and other constructs of the modern human self.

In contrast, the project of *Joint Spectatorship* (temporary title) asks, rather simply, 'what happens when a group of people, at the same place and time, watch a photograph carefully?' If spectatorship can be reconsidered today as a collaborative action, what does it mean for people and their environments, for spectators and images? In the preliminary sessions we held, we already noticed that these questions bear pedagogical, philosophical and political implications and can only turn answerable by experience and experiment. We gather twice a month at an ordinary seminar-room, project a photographic image on the screen which none of us have seen before or, alternatively, an image all of us know rather well, and run a simple ritual: each one says one thing he or she sees in the picture, without repeating what was previously said. The longer we do it, the harder it becomes to find new "items" within the projected image, and consequently, the harder it becomes to distinguish between what is considered to be a "visible item" and what is not. Consequently, one realizes that the distinction between the visible and the implied/implicit is not necessarily one of photography or of other visual media of representation but rather a problem of perception, orientation and language, and the role of the imaginary in all of them.

The fact that we do it together sets the ground for a shared, anti-hierarchical experience of comprehension and recognition. The form of a group forces us to speak, listen and think in a way we usually miss when we teach or lecture, google or facebook, watch movies or guide groups in the museum. We consider the space offered by this experience as more open for expressing one's own 'point of view' than what we usually feel when we present images to others or are presented with images by our students, colleagues or friends. The well-trodden questions of objectivity or authority as regards photography give way to other, newer questions, or are simply asked differently. The fact that we do it with photography, rather than with other media, derives not only from our general shared interest in the theory of photography but from the hypothesis that the format of joint spectatorship, or 'participatory viewing', could unfold the multitudes of meanings and perspectives essential to photography, and stress the need to rework the theory of this medium through questions of citizenship (Azoulay, 2012), mutuality (Rogoff, 2004), collaborative knowledge (Nascimento & Polvora, 2011), collaborative arts (Bishop, 2012), communal perception (Papastergiadis, 2012) and many more issues yet to be articulated by the group. In addition, it has already been suggested that this project might benefit also from the theory and practice of collaborative literary and scientific writing.

Our series of JM sessions is as yet incomplete. We have sensed the need to conduct more sessions with various images, still unsure whether the choice of the specific image is crucial for our understanding of what joint spectatorship really means. We also need to further explore the practical setting of JS, whether it necessarily entails the projection of a digital file on a screen or otherwise. Following our series of JM sessions, we intend to run more research along the above mentioned theoretical inquiries,

after which we opt for writing together and presenting the first draft of what would become the theory and practice of Joint Spectatorship. We will present our work either in the form of a group presentation at the Political Lexicon Conference (offering first a JS session with the audience), or in the form of a group-exhibition resulting from one of our own previous sessions. We also intend to further try JS in other conventional sites of image-presentations, such as in the classes we teach or other professional environments we inhabit; such trials could further evolve into different research and theory around the question of JS.

### **Photo-Lexic: Special Issue of Mafteakh**

Dr. Ariella Azoulay in collaboration with *Mafte'akh* editorial team is currently editing a collection of papers presented at the photo-lexic conference to be published in the forthcoming volume of *Mafte'akh* (December 2013). Enclosed are the abstracts of the papers to be included in this volume:

#### **Aerial Photography / Norma Musih**

Aerial Photography will be understood in this paper through three chronologically consecutive practices: the colonial practice of creating maps, the practice of war photography, and the practice of urban planning.

With this theoretical background, a specific case study will be analyzed: namely, the neighborhood of Manshiye, which until 1948 was one of the new neighborhoods of Jaffa and whose ruins are today submerged under the Tel Aviv coastline.

#### **Aerial Photography / Hagit Keysar**

This paper explores the current spatial and political meanings and uses of aerial photography by examining citizen-driven mapmaking technologies which enable inhabitants to produce high quality aerial photographs using Do-It-Yourself methods and tools. Focusing on two case studies of residents in Jerusalem, it studies the processes and results of aerial photography as tools for producing independent documentation of the contested city, protesting against hegemonic representations of space and negotiating inhabitants' political claims over the latter.

### **Horizontal Photography** / Aïm Deüelle Lüski

According to the new way of seeing called “Horizontal Photography”, a re-conceptualization of photography will be possible, increasing the horizons of the spectator and enabling him/her to deal with the techno-capitalistic mode of representing the world and its events in a more critical way. This mode of re-viewing the operation of photography is presented in this article, synchronically and diachronically, deconstructing the inner relations between the ways hegemonic camera – The Vertical Photography - “shows” us the thing, as well as the philosophy that supports this kind of mechanic reproduction.

### **Decoding Aerial Photography** / Moran Shoub

The article points to the gap between observation and interpretation of aerial photographs, as well as the report provided to those who ordered it. It describes decoding as a mediation process from the ontological to the analytical and back, while discussing the gap that opens up between observation and encoding, between decoding and sealing, between knowledge and blindness. The analysis is based on the author’s experience as a decoder of aerial photography for military purposes.

### **The Photographed Animal** / Noam Gal

The essay explores the relation of the history of photography to the history of the concept of ‘the natural’. The case from which this investigation starts is photographed animals. The focus of the essay is animals photographed during the Second World War, and in a way that could be read through contemporaneous racist discourses that blur the boundaries between the human and the nonhuman. The essay aims to contribute to the field of photography theory by reconsidering the medium as that which chronicles continuous and parallel human and nonhuman processes of extinction.

### **Archive** / Ariella Azoulay

For the past two decades, the Hegelian concept of *Aufhebung* keeps appearing in the elaborate literature being written on the subject of archives, in order to describe archival work. However, anyone who has ever searched an archive immediately notes that the series of actions, situations and emotions experienced thereby cannot be exhausted by the opposition between keeping and putting away, preservation and cancelation. In this paper I describe the philosopher’s archive – conceptualized out of state archives - and the archive one has visited as belonging to two different worlds.

### **Photo-monologue** / Ya'ara Gil-Glazer

In this paper I define and discuss a concept I name a "photo-monologue". This is a form of a critical image-text and a humanistic political practice which combines documentary still photographs of discriminated or otherwise weakened individuals and their quoted words. I claim that while this is apparently an inactive piece of evidence of a dialogue between the photographer and the photographed, the photo-monologue also contains a dialogic grain which is dependent upon its reading and activation in different arenas.

### **Capture** / Chava Brownfield-Stein

Since the 19th century the verbs to write, to inscribe, to draw, to reproduce, to imprint, to freeze and to preserve are frequently used in order to describe the act of taking photographs. At the same time and in addition, the verbs to catch, to imprison, to arrest, to seize, to trap, and the verb to capture are commonly used in order to define photography as an apparatus of capture.

My discussion of the question: "What is X"? focuses on the verb <to capture>, the noun <capture> and their derivatives such as captivity, captive, captivate and captor, which are used both to describe the violent actions of individuals and countries and to describe the act of photography.

The paper deals with the indexical theory of photography that predicts photography as a mechanism of capture, and more broadly, it is concerned with the linkage between the events of war and captivity and the photographic event, between the above concepts to the discourses of photography, State, war and hunting and to power relations and desire.

### **Exposure** / Ruthie Ginsburg

Exposure is a central concept in photography. Usually, it describes the act of representing and revealing in the photograph the scenery that was in front of the camera. This concept is more than just an abstract description of photography, since it designates distinct spaces for the material and technological features. In the reflex camera, with the exposure to light, the scenery that was in front of the lens is documented. In the development process, as if in magic, the negative becomes a positive. As a result of the two exposures a photograph is obtained. In this age, the digital age, although the production of the photograph is different, the exposure is still central in understanding the photography apparatus and its procedure.

The term exposure according to the dictionary describes a situation when something is represented in the public sphere when it occurred in the private sphere. In the socio-political realm the practice of exposing, as part of the interaction between the rulers and the ruled, is a powerful tool for gaining control. It can strive to repair harm by showing it publicly, but it can also hurt the exposed furthermore, especially when the subject is represented as an object and is therefore not shielded.

This paper defines exposure and describes it in the context of the civil acts of exposure, by examining two examples of human rights organizations. The first case study follows the photographs of the organization "Israel Physicians for Human Rights": in these photographs, the medical treatment which is usually concealed in the western modern society, is exposed. The other organization I investigate is "Breaking the Silence", a group that publishes testimonies of IDF veterans, in which some are presented anonymously and some are not. The dynamic between revealing and concealing is central for the understanding of the civil organizations' political approach in the public sphere.

### Recent Works of the PhotoLexic Members (2012-13)

#### **Noam Gal**

**Areas of research:** Literary theory, history and theory of photography, visual culture, history of art criticism, visual pedagogy, political theory of spectatorship and participation.

#### Forthcoming

"Visualization, Spectatorship and the Rest." In **Double Exposure**, Luria, Ascher and Bulgaro eds., Tel Aviv: The SIP 2014.

"Photographed Animals." **Mafteach: Lexical Review of Political Thought** Vol. 7, Tel Aviv: Tel Aviv Univ. Press, 2013 (in Hebrew).

"Every Teacher is an Artist: Radical Pedagogy in Joseph Beuys' Work." In **Protocollage 2013: Methodology and the Arts**, Tel Aviv: Resling (2013) (in Hebrew).

"On the Fictional and the Nonhuman in Havivah Pedaya's 'The Eye of the Cat.'" In **Mikan** Vol. 14, Be'er Sheva: Ben Gurion University (2013) (in Hebrew).

### Published

"A Way with Nature: Notes on Methodology." **Critical Arts** Vol. 26 (1), Durban and London: Routledge, (2012), 120-136.

"Nazi Dogs and Other Problems of Photography." In **Reality Trauma and the Grammar of Photography**, Tel Aviv: SIP (2012), 190-206 (in Hebrew).

### **Ya'arah Gil-Glazer**

**Areas of research:** Socially engaged photography, art and other expressions of visual culture in the 20<sup>th</sup> and 21<sup>st</sup> centuries; photographs as cultural-historical documents; image-text relations; socially engaged art education.

### Published

*Documentary Photobook: Social-Cultural Criticism in the U.S. During the Great Depression and the New Deal*, Tel Aviv: Resling (2013).

### **Moran Shoub**

**Areas of research:** Art, Photography, Curatorial Work, Sound Art, Art Criticism.

### Published

"Shelter." *The Political Lexicon of the Social Protest*, ed. Ariel Handel. Tel Aviv: Hakibbutz Hameuchad Publishing (2013).

Curator of "Local Testimony #9 – The Annual Israeli Photojournalism exhibition." Exhibit beside the "World Press Photo Exhibition," December 2012 – January 2013, Erets Israel Museum, Tel-Aviv.

Curator of A picture of "Nature #1 – The Annual Israeli Wildlife Photographs Exhibition." Exhibit beside the "Wildlife Photographer of the Year," June-August 2013, Erets Israel Museum, Tel-Aviv.

Curator of "Divided Moment - Lost Roads." Photographic exhibition of Daniel Tchetchic and Oren Izre'el. July 2013, Rothchild 69, Tel-Aviv.

Participated as a photographer at the "Moby Dick exhibition" (curator: Dalit Matityahu), May-August 2013, Tel-Aviv Museum of Art.

Participated as a researcher-writer-performer at the "Contact Point Project" (director: Renana Raz), July 2013, Israel Museum, Jerusalem.

Curator of the exhibition "Local Testimony #10 – The Annual Israeli Photojournalism Exhibition." December 2013 – January 2014, Erets Israel Museum, Tel-Aviv.

## **Chava Brownfield-Stein**

**Areas of research:** Gender studies, visual culture, cultural studies, photography theory, political thought.

### Published

*Fantasy of the State: Photographs of IDF Female Soldiers and the Eroticization of Civil Militarism in Israel.* Tel Aviv: Resling (2012).

## **Miki Kratsman**

**Areas of research:** Photography, photojournalism, visual pedagogy, art.

### Solo Exhibitions

"On Miki Kratsman's Photography" (Curator: Octavio Zaya), La Virreina, Barcelona, 2012.

"On Miki Kratsman's Photography" (Curator: Octavio Zaya), MUSAC Museum for Contemporary Art, Leon, Spain, 2012.

### Group Exhibitions (2012-13)

"Lot's Wife" (Curator: Naama Haikin), the Open Museum, Tel Hai, 2012.

"Time After Time", Chelouche Gallery for Contemporary Art, Tel Aviv.

"Recoco" (Curators: Siri Peyer, Joshua Simon), MoBY- Museums of Bat Yam.

"Host & Guest" (Director: Steven Henry Madoff Curator: Hou Hanru), Tel Aviv Museum of Art.

"Yebisu International Festival for Art and Alternative Visions" (Curator: Maayan Sheleff), Tokyo, Japan.

"Safe Harbor" (Curator: Nitza Perry), Hacubia Place of Art, Jerusalem, 2012.

"International Photography Festival #2", Jaffa.

"PhotoEspania: Visual Anxiety" (curator: Huang Du), Boundaries on the Move - A "Cross-Cultural Dialogue" (Dalia Levin, Fang-Wei Chang), Herzliya Museum of Contemporary Art.

"Portraits of Cain: Representations of 'Others' in Israeli Contemporary Art" (Curator: Prof. Haim Maor), at Ben-Gurion University of the Negev.

#### Published

"Catalog" (La Virreina Image Centre, Barcelona, Spain), Curator: Octavio Zaya (2013).

### **Hagit Keysar**

**Areas of research:** Ideas and practices of an open source community, one which invents tools and methods for imagining and connecting invisible dots between science, technology and political participation.

#### Forthcoming

"Aerial Photography." *Mafte'akh - Lexical Review of Political Thought*, Issue no. 7 (Autumn 2013).

#### Papers under revision and review

"Non-Certified Copy: Photography in the Building Archive." In *Israeli Housing Regime: Property, Ownership and (In)Justice*, edited by S. Benjamin and H. Yacobi. Hakibbutz Hameuchad Publishing and Van Leer Institute (Autumn 2013).

### **Sivan Shtang**

**Areas of research:** Queer theory, gender studies, visual culture, literature and photography, post-structuralism.

#### Published

"Photography and Difference: Proust Reads Deleuze." In *Reality Trauma and the Internal Logic of Photography*, ed. Haim Deuelle Luski. Shpilman Institute, Tel-Aviv. 2013 (in Hebrew).

# Living Together

1. General
2. Members
3. Research Activities
  - a) Biweekly meetings
  - b) Group Members' Publications
  - c) Symposia and Workshops
  - d) Future Activities

## 1. General

During the last year we maintained the three-tier format of our activities. The first tier is the core reading and discussion group, comprised of graduate and post-graduate scholars. This group meets on a biweekly basis to read and discuss various texts on citizenship, identity, friendship, enmity, and modes of living together. The group members are encouraged and supported to articulate their ideas and publish them as papers. They are also encouraged to initiate their own projects and workshops and in fact, next year we will have three sub-groups headed by members of the core group. The second level of activity is composed of concentrated workshops that provide a platform for gathering together professors from different academic institutions in Israel: experts in the fields of the Humanities, Social Sciences, and Law. These workshops are designed to explore in depth certain themes related to "Living Together"; at the end of the process, we will publish an edited volume on the topics under discussion. The third level is aimed at the general public, and entails public events and conferences that strive to suggest interventions in ongoing debates. Since the Minerva Humanities Center is situated within the university, we believe that one of its indispensable roles is to address pressing questions brought up by public intellectual agenda.

## 2. Members of the Core Research Group

**Raef Zreik** is a graduate of The Hebrew University (LL.B., 1988; LL.M. Magna Cum Laude, 1997), Columbia Law School (LL.M., 2001), and Harvard Law School (S.J.D., 2007). His Ph.D. dissertation deals with Kant's concept of right. Zreik taught as a visiting professor at Georgetown Law School. Before taking this position, he taught at The University of Haifa and Tel Aviv University law schools and was a researcher at the Van Leer Jerusalem Institute. His research and teaching address questions related to legal and political theory, as well as citizenship and identity issues. He has published broadly in these areas, with work appearing in edited collections and in legal and interdisciplinary journals. His publications include: "Rights, Respect and the Political: Notes from a Conflict Zone" in *Living Together: Jacques Derrida's Communities of Peace and Violence* (edited by Elisabeth Weber –Fordham University Press,); "When Winners Lose: On Legal Language" in *International Review of Victimology* (2009); "Notes on the Value of Theory" in the *Journal of Law and Ethics of Human Rights* (2007); "The Persistence of the Exception: Remarks on the Story of Israel Constitutionalism" in *Thinking Palestine* (edited by Ronit Lentin, 2007); "Palestine, Apartheid and Rights Discourse" in *Journal of Palestine Studies* (2004); and "Palestine as Exile" in *Global Jurists* (2003).

**Ronnen Ben-Arie** is a Ph.D. candidate at the Department of Government and Political Theory of the School of Political Sciences at the University of Haifa. His dissertation explores the concepts of resistance in the political thought of Deleuze and Foucault, as a basis for thinking of possibilities for change of social and political order. Ben-Arie graduated from the architecture department at the Bezalel Academy of Art and Design and completed his MA at the Cohn Institution for the History and Philosophy of Sciences and Ideas at TAU. He is also a member of the research group on the political and philosophical theory of space, which is part of the Lexicon for Political Theory at the Minerva Humanities Center.

**Moria Ben Barak** is a Ph.D. candidate at the department of Philosophy of Tel Aviv University. She completed her BA in Philosophy and Management and her MA in philosophy (magna cum laude) at Tel Aviv University. Her primary field of interest is the notion of an aesthetics way of living and Metaphilosophy.

**Roi Ball** completed his BA in the history department of Tel-Aviv University, and will commence graduate studies next year at the History Department of the University of California, Los Angeles. His interests revolve around colonialism, landscape and culture, and he is currently working on German colonialism in Eastern Europe in the 19<sup>th</sup> and 20<sup>th</sup> centuries.

**Azar Dakwar** holds a BA in Cognitive Sciences and Life Sciences (*magna cum laude*) from the Hebrew University of Jerusalem, and worked as a research assistant for two years at its Human Cognitive Neuroscience Lab. For the past five years, he has worked as a freelance translator and research assistant with various academics and universities and interned for the European Union. In 2012, Azar was awarded a Masters' degree in Public Policy from the Hertie School of Governance in Berlin. His thesis dealt with citizenship and identity politics as collective action strategies among ethno-cultural minorities in hegemonic societies. He has also delivered talks on various topics at conferences. During the academic year 2012-13, Azar served as a public policy teaching fellow at Birzeit University, and since December 2012 he has been working as a research and advocacy coordinator at *Sikkuy* – The Association for the Advancement of Civic Equality in Israel. He is currently enrolled as an MA student at the department of philosophy at Tel Aviv University.

**Uri Landesberg** studied philosophy and history at Tel Aviv and Paris. He is currently completing his MA in Philosophy. Landesberg specializes in phenomenology, post-Hegelian thought, and philosophical anthropology, with a strong emphasis on contemporary social, ethical and psychoanalytic thinking and education. He has participated in workshops in Weimar, Jerusalem, and Tel Aviv on the history of concepts and modern European culture. Landesberg is also a member of the research group The Political Lexicon of the Minerva Center for Humanities.

**Dana Lloyd** is a third year Ph.D. student at the department of religion, Syracuse University, working on the intersection between law and religion. She received her MA in philosophy and law from Tel Aviv University.

**Guy Lurie** recently received his Ph.D. in History from Georgetown University, to which he went with the aid of the Foreign Fulbright Doctorate Fellowship. Before going to Georgetown he completed his LL.B (law degree) at the Hebrew University of Jerusalem, and served as the coordinator of a governmental commission headed by a former Chief Justice of Israel's Supreme Court, Justice Meir Shamgar. Dr. Lurie's doctoral dissertation focused on citizenship in later medieval France (c. 1370 – c. 1480), and examined conceptions and practices of citizenship not only in the realm as a whole, but also in the towns of Champagne, in Brittany and in Dauphiné. Dr. Lurie serves in the research staff of the Israel Democracy Institute. His publications include articles in peer-reviewed journals and policy papers published by the Israel Democracy Institute.

**Revital Madar** is an MA student in the Philosophy Department at TAU. She is currently in the stage of writing her thesis, in which she investigates the concept of revenge in the writing of Nietzsche, under the supervision of Prof. Adi Ophir. Madar is also a member of the research group The Political Lexicon of the Minerva Center for Humanities.

**Yoav Meyrav** is a doctoral candidate at the School of Philosophy of Tel Aviv University, where he also teaches. The title of his dissertation is "Themistius' Paraphrase of Aristotle's Metaphysics Lambda in the Medieval Arabic and Hebrew Traditions." His primary field of interest is the transfer of Greek philosophy to the Arabic and Hebrew worlds. He is also interested in the relationship between metaphysics, ethics, and politics, in philosophy of religion, and in secularism.

**Tomer Shadmy** is a direct track Ph.D. candidate at the Zvi Meitar Center for Advanced Legal Studies at Tel Aviv University, a doctoral Fellow at the "GlobalTrust" research project and a scholar at The Israel Democracy Institute. In 2013, Tomer received the Dan David prize Scholarship, and in 2012 she received the Law, Transnational Space and Human Rights Research Grant. Tomer received her LL.B. (magna cum laude, with honors) from Tel Aviv University in 2005. During 2009-2010 she was a Visiting Researcher at Sciences Po (Institut d'Etudes Politiques de Paris).

**Sigal Shahav** is writing a Ph.D. dissertation under the supervision of Supreme Court justice Prof. Daphne Barak-Erez and Prof. Shai Lavi on "The Social and Constitutional Implications of Adjudicating Terrorists Suspects: A Comparison of General Criminal Law Procedure and Specific Terrorist Law". Sigal received her LL.B and LL.M (cum laude) from the Buchmann Faculty of Law, Tel-Aviv University. Her issues of interests are criminal law, criminal procedure, human rights and social change, law and society, and law and politics.

Sigal joined the Ph.D. program after many years as a practitioner in the field: practicing criminal law and representing delinquent youth through Legal Aid, and as a legal advisor for the Association for Civil Rights in Israel and the National Council for Child Welfare. In these positions, she represented suspects and prisoners, lobbied the Knesset, and wrote, discussed, and worked on the following subjects: promoting prisoners' rights, advocating against police violence, imploring for improved legal procedures in the Israel Defense Force, supporting the duty of legal representation in criminal proceedings, blocking police privatization, critiquing the Communication Data Law, adjudicating Terrorists Suspects, and using video conference in criminal proceedings.

## Postdoctoral Fellow: Shaul Setter

Shaul Setter recently received his Ph.D. from the Department of Comparative Literature at UC Berkeley. He is currently a postdoctoral fellow at the Minerva Humanities Center and teaches in the Department of Literature at Tel Aviv University. His Ph.D. dissertation deals with the formation of potential collectivities in Israel/Palestine, looking at works by S. Yizhar, Jean-Luc Godard, Jean Genet, and Haviva Pedaya. He is interested in the relationship between history and literature, desire and political thought, Israel/Palestine and Europe.

At MHC, Setter is currently working on a book project based on his doctoral thesis: "The Moment of Resistance – Aesthetic-Political Projects in Israel/Palestine." The book aspires to follow several artistic projects concerned with a specific moment in the history of Israel/Palestine, the end of the 1960s and the beginning of the 1970s. Together with these projects, it returns to this historical moment and uncovers its potentiality – as a revolutionary moment articulating the intersection of resistant politics and radical aesthetics in time of struggle. However shattered, lost, and even forgotten later on in the political reality of the region and its recognized historiography, this potentiality is attested for and accounted of in these projects, thus allowing a different formation of that historical moment to arise. These projects – Ghassan Kanafani's literary and essayistic writings, Jean-Luc Godard's cinematic enterprise vis-à-vis the Palestinian struggle, Jean Genet's opus magnum *Prisoner of Love*, and Yitzhak Laor's rewriting of the 1967 war – unveil the revolutionary forces in the inaugural phase of the Palestinian struggle; the ruptures in hegemonic Israeli culture around the 1967 war; and the unsettled, challenged boundaries between the Middle East and Europe. Taken together, these projects construct the late 1960s and beginning of the 1970s as the peak of anti-colonial resistance in Israel/Palestine. The book wishes to theorize the anti-colonial as a move in which the political and the cultural are tightly intertwined: the anti-colonial is not only a struggle against the political colonial rule, whether internal or external, in Israel/Palestine; it is also an attempt at negating the set of aesthetic premises enabling the colonial as a cultural regime. Each of these projects considers the many, oftentimes contradictory, modalities of the unique politico-cultural colonial regime in Israel/Palestine and then explores ways to challenge them. This book project – a revision of Setter's PhD dissertation submitted a year ago – has been reshaped in proximity to the work of the "Living Together" group. It considers the erotic dimension of resistant politics, the roles of friendships and enmity in liberation struggles, the shifting positions of settlers, natives, and exiles in colonial and postcolonial reality, and the theological context underpinning the conflicts in the region.

## 3. Research Activities

### 3.a Biweekly meetings

During the 2012-3 academic year, the Living Together research group, whose members come from the fields of philosophy, sociology, law, literature, history and the history of ideas, continued to explore questions of love, hate, citizenship and political belonging.

#### **First Semester: The Idea of Love Beyond the Private Sphere**

The first semester was dedicated to essays expressing an idea of “love” beyond its private use, together with concepts from the same semantic field as love – forgiveness, repentance, and reconciliation. Our attempt was to expand the concept of citizenship beyond its mere legalistic and formal meaning, establishing it as a more nuanced and fragile concept that allows space for intensive interactions with others, opens up forms of solidarity and engagement, while trying to avoid the pitfalls of comprehensive regimes from the near past. We tried to think of ways to imagine modes of living together not governed by atomistic understanding of the individual but open to various forms of collectivity, while also taking into account the horrors created in the attempts to realize collective political entities.

#### Reading List

Leonard Schwartz. “A Conversation with Michael Hardt on the Politics of Love.” **Interval(le)s** (Fall 2008/ Winter 2009). Pp.810-821.

Sigmund Freud. *Civilization and Its Discontents* (NY&London: W.W. Norton&Co., 2005). Pp. 51-74.

Hannah Arendt. *The Human Condition* (Chicago: University of Chicago Press, 1998). Pp. 50-58, 236-243.

Jacques Derrida. “Awoing – The Impossible: ‘Returns’, Repentance, and Reconciliation.” In Elisabeth Weber (ed.) *Living Together: Jacques Derrida’s Communities of Violence and Peace* (USA: Fordham University Press, 2013). Pp. 18-44.

Raef Zreik. “Rights, Respect, and the Political: Notes from a Conflict Zone.” In Elisabeth Weber (ed.) *Living Together: Jacques Derrida’s Communities of Violence and Peace* (USA: Fordham University Press, 2013). Pp. 104-122.

Carl Schmitt. *The Concept of The Political* (Chicago and London: University of Chicago Press, 2007). Pp. 19-53.

Carl Schmitt. *Theory of the Partisan: Intermediate Commentary on the Concept of the Political* (NY: Telos Press Publishing, 2007). Intro, Ch. 2, Ch. 3.

## **Second Semester: From Love to Enmity**

The second semester was dedicated to writings on the idea of Enmity. Among the themes discussed: the private and public sphere in Hannah Arendt's Human Condition, Derrida's concept of Repentance and Reconciliation, Carl Schmitt's concept of the Political and the Partisan, Franz Fanon on Violence, Albert Memmi on the colonizer and the colonized, Hobbes on the State of Nature, Marx's Communist Manifesto and Georges Sorel on the Ethics of Violence. Here, after delving into modes of "getting closer" by examining the concepts of love and friendship, we tried to imagine moments of dispute and conflict. And just as solidarity and love might be not only positive but dangerous things, antagonism can be viewed at certain moments as an emancipatory practice, albeit a problematic one. Juxtaposing these two trends – love and hate, friendship and enmity – allows us to see both the potential and danger in them.

### Reading List

Frantz Fanon. *The Wretched of the Earth* (Hebrew trans. Bebel: 2006[1961]). Ch. 1: "On Violence" pp. 43-101 and "Epilogue" pp. 287-192.

Albert Memmi. *The Colonizer and the Colonized* (Hebrew trans. Carmel: 2005 [1957]). Author's Preface to the 1966 Edition, pp. 12-21 and "The Colonizer" pp. 30-86.

Jean-Paul Sartre. "Preface" In: *The Colonizer and the Colonized* (Hebrew trans. Carmel: 2005 [1957]). Pp. 22-28.

Jean-Paul Sartre. "Preface to the 1961 Edition." In: *The Wretched of the Earth* (Hebrew trans. Bebel: 2006[1961]). Pp. 19-39.

Muhamad Harbi. "Epilogue to the 2002 Edition." In: *The Wretched of the Earth* (Hebrew trans. Bebel: 2006[1961]). Pp. 293-298.

wElla Shohat. "Epilogue to the Hebrew Edition 2006." In: *The Wretched of the Earth* (Hebrew trans. Bebel: 2006[1961]). Pp. 299-336.

Thomas Hobbes. *Leviathan* (Hebrew trans. Shalem:2010[1651]). Ch. 13: "Of the Natural Condition of Mankind as Concerning Their Felicity and Misery." Pp. 86-90.

Karl Marx and Friedrich Engels. "The Communist Manifesto." In: *The Communist Manifesto Reexamined* (Hebrew trans. Hakibbutz Hameuhad: 1998 [1848]). Pp.31-64.

Georges Sorrel. *Reflections on Violence* (Jeremy Jennings ed., Cambridge: 1912). Ch. 1: "Class Struggle and Violence" pp. 47-64, Ch.4: "The Proletarian Strike" pp. 109-142, Ch. 6: "The Ethics of Violence" pp. 175-214.

### **3.b Group Members' Publications**

During the past year, research members of the group published the following papers:

#### **Ronnen Ben Arie**

Ronnen Ben Arie. "To be at Home: Spaces of Citizenship in the Community Settlements." In: *Nihilism and the State of Israel: New Critical Perspectives*, eds. Nitzan Lebovic and Roy Ben-Shai (forthcoming 2014 in Continuum; co-authored with Fatina Abreek-Zubiedat).

The essay deals with the relations between space, housing and citizenship in Israel. After seven years of struggles in the courts and the media, the foundations of the home in Rakefet, a Jewish community settlement in the Galilee, have not yet been dug out. Yet the house of an Arabic family that hasn't been built yet is already standing firm in the imagination of many, challenging the foundations of the assemblage which arranges the relations between space, housing and citizenship in Israel. This assemblage is founded on procedures and practices of control, allocation, inclusion, and exclusion that the regime produces in order to divide citizens on an ethnic basis, and which substitutes and attacks the political discourse of civil equality. The same assemblage is the product of the ongoing praxis of intensification which grounds the assumed lines of separation, and redefines inside and outside. This assemblage can be detected on a variety of levels, from State and Nation, through Society and Community, and down to the Citizen and the Subject; it will be exposed here, in the different apparatuses – political, juridical, social, and cultural – that place the figure of the home as an endpoint that converges the national with both public and the private, or the civil and the political with the personal.

Ronnen Ben Arie. "Reforming revolution from within: Transformation beyond the reform/revolution opposition." In *Deleuze and the Schizoanalysis of Politics*, eds. Ian Buchanan and Marcelo Svirsky (forthcoming 2014 in Continuum).

Reform and revolution are typically considered as two alternate, if not opposed, courses of action aiming to bring about social and political change. Although seemingly distinct, the two concepts have a decisive element in common. According to both, political order is conceived as a whole, unified totality - one that might be replaced as a whole by a new one or rather be kept as a whole with adjustments. Throughout their collaborative work, Deleuze and Guattari are very explicit as to their disdain for reform and of the revolutionary trajectory of their thought. However, schizoanalysis – as they conceptualize it – offers a third possibility, beyond the dual relations of the dyad reform/revolution, as introduced above. It traverses the inside/outside separation, as it is an internal revolutionary machine while acknowledging the conditions of the order to come as already present. Schizoanalysis suggests a different course for transformation, by which change comes from within, creating a new order, which is not altogether a new beginning.

This essay explores these different relations and their implications for the possibilities of transforming an existing political and social order into a different one. The conceptual exploration is accompanied with a detailed examination of the struggle against the Israeli land regime and planning and housing policies, which produce an almost total segregation between Jewish and Palestinian citizens. Analyzing the different courses of action that aim to transform this reality leads to a deeper understanding of the possibilities for realizing political change.

## **Dana Lloyd**

Dana Lloyd. "Between God and Land: On Sovereignty and Indigeneity" (work in progress).

This paper examines the conflict between the U.S. government and Native American tribes regarding sovereignty, as it appears in several Supreme Court cases in different periods of time, and with different outcomes. The U.S. Supreme Court has secularized sovereignty, applying the Doctrine of Christian Discovery in a secular state; in America, colonialism and secularization go hand in hand. A Native American postcolonial response, then, should be theological, taking into account the sacredness of the land.

## **Guy Lurie**

Guy Lurie. "An Imagined Commonwealth: Civic Ideologies in Late Medieval France." Presentation at the eighth annual conference of the Israeli Society for Law and History, Jerusalem, October 15, 2012.

One could consider only with great difficulty the dispersed and multilingual late-medieval kingdom of France, in which only limited direct speech-based interaction was possible, as a political community in the Aristotelian sense. In trying to overcome this challenge, from the late fourteenth century onwards writers and speakers developed two complementary types of theoretical bases to imagine the political community or commonwealth. The first theoretical basis, closely tied to the late-medieval process of the legalization of the French monarchy, focused on justice as the bond between the citizens. The second theoretical basis, developed especially following the early fifteenth-century political crisis and as a reaction to the legalization of the monarchy, focused on natural, informal and fraternal ties between citizens.

## **Revital Madar**

Revital Madar. "Creating identity outside of the exposed body." Presentation at the 2nd International Non-Western Fashion Conference, London College of Fashion, University of the Arts London, November 22 2013.

This paper points out a dichotomy which I see as crucial for the understanding of the relation between western and non western fashion, for the understanding of the lack of acceptances of non-western traditions in the west, while tradition as such has become such a powerful marketing tool. The essay examines the dichotomy of covered versus exposed, which in its performance is the place where the question of the flash, of the bared body is lying on the one hand, while on the other hand, we see the falling fabric, the disappearance of the skin, and the moving away from the body.

In western fashion the place at which the moving away from the body is present is rare. If I was to point out the reasons for this lack in fashion, of this shift from the contour of the body, towards a more open definition of bodies and clothes, then I would point out the need to be commercial, as well as the issue of Islamophobia: a phobia which embraces the western and neo-liberal answer of what it means to be free. We can see how hard it has become to find western collections which are not afraid to present a fully covered woman or man.

This paper deals with the way in which this moving away from the body, which has to do with Islamophobia, doesn't let us think about identity in a broader sense, in the sense in which non-western cultures do. How attached the west has become to its own body, and how western fashion doesn't let go of the body, and at the end makes it less and less possible to meet the truly new design, those that are created in the non-western world, as opposed to those that are inspired by the west.

### **Shaul Setter**

Shaul Setter, "The Time That Returns: Speculative Temporalities in S. Yizhar's 1948." In **Jewish Social Studies** 18:3 (Spring-Summer 2013).

Although he spent almost all his artistic career in the post-1948 state of Israel, S. Yizhar hardly wrote about this era. This article explores Yizhar's persistent return to the year of 1948 in Israel/Palestine. I suggest that this return entails the textual formation of a non-novelistic narration of continuous expectation and deferral that rejects the present time of action and develops nonfactual, speculative temporality. This temporality is at the core of Yizhar's "1948-time," engaging a potential rupture in historical time and positing an active refusal of the post-1948 Israeli time of sovereignty. Examining the literary working of this speculative temporality in one passage of Yizhar's 1949 novella *Hirbet Hiz'ah*, I show how reading Yizhar's work from the perspective of this "1948-time" might alter the way we conceptualize the novella's subject matter and political meaning. Ultimately, I ask what might happen if we start thinking about Hebrew literature from the vantage point of this 1948-time.

Shaul Setter. "Voices of Transmission: Haviva Pedaya and the Exilic Historiography of Hebrew Literature" (in Hebrew; forthcoming in **Mikan** 14, Fall 2013).

This article is engaged with the oeuvre of poet, prose writer, essayist, and scholar Haviva Pedaya. It argues that Pedaya, a Jewish-Israeli writer descendant from a renowned family of Baghdadi Kabbalists, challenges in her work the modern/modernist, secular, Europe-oriented, national history and historiography of Hebrew literature. In her poetry, Pedaya questions the monolingual dictum of the modern Hebrew language, fashioning instead a Hebrew informed by its non-modern pre-secular Jewish modalities and its close links to the Arabic. Emphasizing the delivery of the living voice, Pedaya "returns" in her poetry to *piyyut*, a continuous tradition of oral liturgical poem, as an alternative to the modern Western lyric poetic formation. In ecstatic mystical Hebrew, she addresses the divine, mobilizing a devotional, mesmerizing language of messianic potentiality. Her *piyyut* poetry challenges the view of

modernity as a rupture (first secular and later national) underpinning the Eurocentric historiography of Hebrew literature. Pedaya conceptualizes, instead, the processes of transmission, in which (Jewish, or Arab-Jewish) tradition is disseminated and transformed across pre-modern and modern times, thus calling for an alternative history of Hebrew textuality, arising from and addressed to the collectivities of the Orient.

### **Tomer Shadmy**

Tomer Shadmy. "Responsibility." A term in the book *Reading the Protest: A Political Lexicon* (in Hebrew; Hakibbutz Hameuhad: 2013).

### **Raef Zreik**

Raef Zreik. *Between the Two-State and One-State Solution: Historical and Analytical Perspectives*. Institute of Palestine Studies, Beirut (forthcoming 2014).

The monograph first traces the development of the bi-national idea in Palestine/Israel throughout the 20<sup>th</sup> century both within Zionist /Jewish thought and within the Palestinian national movement. The monograph then turns to the revival of the one-state solution in recent years, both in Palestinian and Israeli intellectual circles, and analyzes the reasons standing behind this, while also presenting the arguments for and against such a solution.

Raef Zreik. "The One State Solution: Anatomy of a Discourse." *HaMerhav HaTziburi* [The Public Sphere-Hebrew] issue no. 6 (2012). Pp.120-141.

In this paper the author introduces an analysis of the one-state discourse and exposes its inner contradiction. While the author is skeptical as to the coherence of the argument for the one-state solution, he suggests that the importance of this conversation lies in the fact that it allows new ways to formulate the question and offers new lenses to articulate old problems. The author maintains that the one-state solution is less a political solution and more a way of thinking.

Raef Zreik (Co-editor with Ilan saban). *Law, Identity, and Arab Jewish Relations in Israel*. A book which is part of a series on law, culture and society published by Tel Aviv University Law School. Chief editor: Prof. Menny Mautner (forthcoming 2014).

This book is part of a book series by Tel Aviv University Law School. The book aims to cover the ways in which law and legal practices have shaped the Arab Jewish relation and the ways these relation affected the legal system in Israel itself. The contributors to this book include leading experts in the fields of law, political science and sociology, both Palestinians and Jews.

Raef Zreik. "Rights, Respect and the Political: Notes from a Conflict Zone." In: Elisabeth Weber (ed.) *Living Together: Jacques Derrida's Communities of Violence and Peace* (Fordham University Press: 2013). Pp.104-122.

This paper is a close reading of one of the last lectures Jacques Derrida gave in his life. It discusses three themes in Derrida's work in general and in this lecture in particular: Derrida's attitude to rights and respect, his understanding of Zionism and the state of Israel, and his concept of the political.

Raef Zreik. "Has The Wheel Come Full Circle? Civic Service Debates in Israel." In: Thomas Maissen and Fania Oz-Zalsberger (eds.), *The Liberal Republican Quandary in Israel Europe and the United States: Early Modern Thought Meets Current Affairs* (Academic Press: 2012). Pp.177-206.

In this paper the author traces the discourse on civic service in Israel throughout the years and takes the occasion to discuss the meaning and limits of Israeli citizenship in general. The paper claims that while the slogan of "state of its citizens" was coined by the Palestinian leaders of Israel in order to expose the inherent tension between the civic liberal discourse and the identity of the state as a Jewish state, the State of Israel has appropriated this discourse and used it in order to create a tension between the duties of citizenship and the demands of identity and history within the discourse of the Palestinians themselves.

### 3.c Symposia and Workshops

#### **Citizenship, Equality and Civil Society Conference (March 3-5, 2013)**

This international conference was organized by members of the MHC in collaboration with six institutions: The Centre for German-Jewish Studies at the University of Sussex, The Franz Rosenzweig Minerva research Center at the Hebrew University of Jerusalem, The Institute for the History of German Jews at Hamburg University, The Konrad Adenauer Stiftung in Israel, The Leo Baeck Institute in Jerusalem, and The Richard Koebner Minerva Center for German History at the Hebrew University of Jerusalem.

The conference, held in Jerusalem, marked the 200<sup>th</sup> Anniversary of the Prussian Emancipation Edict for the Jews in 1812. The first half of the conference was dedicated to 19<sup>th</sup> century Germany, and the second half – Citizenship Then and Now: Germany 1812: Israel Today – was an attempt to compare different aspects past and present notions of citizenship in Israel and Germany. This part of the conference included a public symposium and four panels: “Civil Society and the State”, “Language and Society, Religion and Citizenship”, “Religion and the Public Sphere”, and “After Many to Wrest Judgement”? – The Tyranny of Majority.”

### **Love, Respect and the Political Workshop (April 21, 2013)**

This is the second workshop in a series of planned workshops that will culminate in an international conference. The first workshop took place in May 2012, and six scholars presented their own work on the theme. In this year’s workshop, four people presented their work. The presentations included a talk by Idit Alphandary from Tel Aviv University on “Love Worldliness in Psychoanalysis and in Arendt”, a talk by psychoanalyst Joel Pearl on “Sartre’s Concept of Love,” a talk by Raef Zreik on “Love and Respect in Kant”, and a talk by Yair Ronen of Ben Gurion University on “Love, Compassion, and Human Dignity.”

Within the coming year we will hold another workshop in the Fall Semester and an international conference either by the end of the year or early next academic year. The papers presented in these workshops are all original papers written for this purpose and we are in the process of preparing an edited book based on these lectures.

As to the full description of the ideas and themes that this workshop aims to cover and to discuss, one may consult last year report for full description.

### **Natives and Exiles in Israel/Palestine Conference (June 11, 2013)**

This was the first event in a series of planned events (three in number) that aim to conceptualize in a fresh manner the meaning and significance of the Jewish and Palestinian collective existence in Israel/Palestine and by reflecting on the case at hand to develop a better understanding of the relation between homeland and exile, settlers and natives. One of the questions that we pose for this series of talks is: “When do settlers become natives?” Posing this question allows us to unsettle fixed conceptions of nativity, return and exile.

The first event in this series was this 4-hour event, revolving around two recently published books that deal with the political space of Israel/Palestine. Yet instead of considering possible political solutions for the Israeli-Palestinian conflict, we tried to provide a broader intellectual framework on the current situation in Israel/Palestine, taking into account historical, philosophical, cultural, and theological inquiries that underpin political thought and practice. Three speakers responded to Meron Benvenisti's book, *The Dream of the White Sabra*, and engaged the question of settler colonialism and the possibility of the Jew to become a native in the Middle East; and three different speakers responded to Haviva Pedaya's book, *Space and Place: An Essay on the Theological and Political Unconscious*, discussing the possibility of a theological, East-oriented, provincial perspective on Israel/Palestine. At the end of the event, the two authors responded.

Bearing in mind that we want to publish these talks, we asked each speaker to give a written text and by now we already have three lectures. Together with the other future talks, we plan to have an edited book on the theme by the end of next year.

### 3.d Future Projects

#### **How Racist Are Modern Societies? Racism and Xenophobia in Europe and Israel** (International Conference, 20-21 November, 2013)

The current waves of economic crises and social upheavals around the globe brought to the surface both old and new forms of racism and xenophobia: Islamophobic agenda has become *l'ordre du jour* of the rising radical right in many European countries; and racist vocabulary and syntax has been punctuating Israeli ultra-right-wing rhetoric vis-à-vis the Palestinian citizens of Israel as well as immigrant workers and refugees. Racist or xenophobic ideology tends to be attributed to marginal social forces, yet its presence in mainstream discourse cannot be overlooked: in proposed legislation, in structural conditions of inequality, and in populist discourse maintained by ever-growing portions of society. In this conference, we wish to engage with contemporary modalities of racist and xenophobic discourses and practices in the interrelated albeit distinct contexts of Israel and Europe. We wish to examine, among other things, the different ways in which neo-liberal economic policies affect the rise of new forms of racism; the relationship between hostility directed at foreigners or strangers; and hostility directed towards long-time dwellers and natives; the transfiguration and transmission of past anti-Semitic tropes into current Islamophobic ones; and the struggle over the victim's position and its political caché.

### **Research Sub-Group: Religion, Secularism, and Political Belonging (RelSec)**

The Religion, Secularism, and Political Belonging (RelSec) is a three-year research project planned to conduct investigations along key questions involving contemporary religious and secular discourses, social practices and forms of cultural organization in political arenas, civil society and the public sphere. The project was initiated by the CHCI (Consortium of Humanities Centers and Institutes) and was funded by The Andrew W. Mellon Foundation. It links the MHC with three other CHCI member organizations (at Portland State University, Utrecht University and the Chinese University of Hong Kong) through a mutually coordinated set of research programs.

At the conclusion of that process, the participating organizations will convene at Tel Aviv University to report their findings and discuss a potential ensuing phase of the project in which new CHCI member organizations would rotate into the project leadership – creating an innovative “passing the baton” model that may be able sustain an intellectual theme by continually attracting new organizational voices and approaches.

### **Research Sub-Group (and Workshop due May 2014): The Spaces of Living Together – Practices of Control and Resistance in Heterogeneous Spaces in Israel-Palestine**

The aim of this new research sub-group, whose members are scholars and researchers from various Israeli academic institutions, is to explore possibilities of political change and openings of new spaces of citizenship that emerge from heterogeneously populated spaces in Israel-Palestine. By investigating practices of control, resistance, indifference and cooperation, which operate simultaneously within such spaces, the aim would be to go beyond the overriding concepts of national and ethnic separation that dominate the production of space in Israel-Palestine, and its common understandings. The group's activity is planned to be summarized in a one-day workshop in May 2014.

### **Research Sub-Group : Natives and Settlers. Speaker Series and Edited Book (forthcoming 2014)**

Following the event we had this year on the subject – Native and Exiles in Israel/Palestine – we plan on taking this theme a step further. We asked four speakers to address a similar question: “When do natives become settlers?” The list of speakers – yet to be finalized – will include Prof. Gadi Algazi, Prof. Oren Yiftach’el, Dr. Hunaida Ghanem, Prof. Dirk Moses. The papers will be later gathered in one volume.

Prof. Mahmood Mamdani from Columbia University who is expert on the matter and to whom we owe the title of the series will contribute an introduction to the book. In this series we want to investigate the questions of settlers, natives, exile, home, homeland, immigration and return from different angles and perspectives.

### **The Core Group**

The core group will continue to meet next year on a biweekly basis. The readings next year will focus on issues of rights and duties, welfare state, citizenship, and taxation.

# The Minerva Book Project

**The Minerva Book Project** is a series of conferences dedicated to recently published books in the humanities. Leading researchers from all disciplines of the humanities (Philosophy, History, Linguistics, Literature, Political Thought, Social Science, Culture Criticism, etc.), and from various research universities in Israel, as well as authors and public intellectuals, participate in these events. By providing the stage for these encounters, MHC aims to establish a fertile and critical discussion, which meets the highest standards of academic research, and is also accessible to the large public and relevant to the social and political dilemmas of our time.

During this last academic year, our program included eleven conferences. These conferences were attended by a large and increasing audience, and have received public attention in the media and high acclaims by both their participants and audience. We look forward to continuing this tradition next year by expanding our circle of colleagues, and to further our contribution in forming a vital and intellectual community.

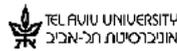
These are the events that took place this year (for the formal invitations, please see appendix XX):

1. Yossi Yonah, Avia Spival (eds.). *Doing Things Differently: A Model for a Well-Ordered Society, The Social Protest 2011-2012* (in Hebrew). Hakibbutz Hameuchad Publishing House: 2012.
2. Linda Polman. *The Crisis Caravan: What's Wrong with Humanitarian Aid?* (in Hebrew). Translated by: Menashe Arbel. Shalem Publishing House: 2012.
3. Eyal Chowers. *The Political Philosophy of Zionism: Trading Jewish Words for Hebraic Land*. Cambridge University Press: 2011.
4. Eva Illouz. *Saving the Modern Soul: Therapy, Emotions, and the Culture of Self-Help* (in Hebrew). Hakibbutz Hameuchad Publishing House: 2012.
5. Hent de Vrise. *Religion and Violence: Derrida and the Political-Theological* (in Hebrew). Resling Publishing House: 2013.
6. Yossef Ben-Shlomo. *The Spinozian Challenge* (in Hebrew). Carmel Publishing House: 2012.
7. Michel de Certeau. *The Practice of Everyday Life* (in Hebrew). Translated by Avner Lahav. Resling Publishing House: 2012.
8. Sigmund Freud. *Totem and Taboo: Resemblances between the Mental Lives of Savages and Neurotics*. Translated by Ruth Ginzburg. (new Hebrew translation)). Resling Publishing House: 2012.

9. Immanuel Kant. *The Critique of Pure Reason*. Trans. by Yirmiyahu Yovel (new Hebrew translation)). Hakibbutz Hameuchad Publishing House: 2013.
10. Michel de Montaigne. *Essays, second part*. Translated by Aviva Barak. (new Hebrew translation). Schocken Publishing House: 2012.
11. Ariel Handel (editor-in-chief). *The Political Lexicon of the Social Protest* (in Hebrew). Hakibbutz Hameuchad University Press: 2013.

# Appendices

## The Research Group Migrating Knowledge



invite the public to attend a panel discussion on

### THE FUTURE OF THE HUMANITIES AND THE ORDER OF ACADEMIC DISCIPLINES

**Sunday, September 9, 2012, 17:00-18:30**

at the Van Leer Jerusalem Institute

43 Jabotinsky St., Jerusalem

Tel. 02-560-5222, [www.vanleer.org.il](http://www.vanleer.org.il)

#### Participants

**Prof. Gabriel Motzkin**, Director of the Van Leer Jerusalem Institute

**Prof. Helga Nowotny**, President of the European Research Council

#### Chair

**Prof. Rivka Feldhay**, Director of the Minerva Humanities Center, Tel Aviv University

For some time now, the humanities, both in Israel and abroad, have been undergoing a crisis, which is primarily economic but also cultural. This crisis seems to have a dual nature: On the one hand, it appears to result from a cultural and political climate that deems the humanities irrelevant. On the other hand, the humanities seem to have lost their sense of cultural relevance, thereby paradoxically contributing to the very crisis they are suffering from.

In our discussion we wish to bring two questions to the fore. First, what is the place of the humanities today within the predominant division of knowledge, within the predominant structure of the academic world, and vis-à-vis other cultural arenas (such as the media, art, and politics)? In other words, do the humanities, broadly conceived, make a unique contribution or offer characteristic methods and ways of thinking that still have a place in the academic and public spheres? Second, do the humanities have (or should they have) anything to say about the crisis itself? That is, should they come to terms with it and with the economic and political transformations that underlie it, or are we facing a broader spiritual-cultural crisis, in response to which the humanities should be the first to sound the alarm?

#### Admission is free

Parking is not available at the Institute. Metered parking is available on the neighboring streets.



TEL AVIV UNIVERSITY  
אוניברסיטת תל-אביב

Minerva Humanities Center  
מרכז מינרבה למדעי הרוח  
مركز مينرغا للاداب

מכון ון ליר בירושלים  
THE VAN LEER JERUSALEM INSTITUTE  
معهد فان لير في القدس

GOETHE  
UNIVERSITÄT  
FRANKFURT AM MAIN

Historische  
Geisteswissenschaften  
Zentrum für Literatur- und  
Kulturforschung Berlin

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## THE FUTURE OF THE HUMANITIES AND THE ORDER OF ACADEMIC DISCIPLINES

### Summer Workshop Schedule

Sunday–Wednesday, September 9–12, 2012

The Van Leer Jerusalem Institute

43 Jabotinsky St., Jerusalem, Tel. 02-560-5222

#### Friday, September 7: Arrival of Participants from Abroad

#### Saturday, September 8: Get-Together and Tours of Jerusalem

09:00–13:00 Ir Amim (“City of Peoples”) tour

13:00–14:30 Lunch in the Old City

14:30–17:00 “The Future of Religion” tour with Raz Chen-Morris and Gal Hertz

17:00–18:30 Get-together at the Jerusalem Inter-Cultural Center with Dr. Hagai Agmon-Snir

#### Sunday, September 9: Panel Discussions

10:00–10:15 Opening Remarks: Gabriel Motzkin, Director, The Van Leer Jerusalem Institute

#### 10:15–12:00 Panel 1. Epistemological Wounds

Chair: Naveh Frumer

1. Ori Rotlevy: *The Problem of Philosophical Method: Finding the Way or Taking the Detour?*
2. Michael Roubach: *Truth and the Human Person*
3. Claude Haas: *Reemphatisation as a Way of Overcoming the “Inner Wound” of the Humanities*
4. Daniel Weidner: *Return of Religion: A Theological Turn? The Humanities and their Religious Wound*

12:00–13:00 Lunch Break

13:00–14:45 **Panel 2. Experience and the Formation of Knowledge**

Chair: Falk Müller

1. Matthew Handelman: *Usefulness and Experience: Mediating between Types of Knowledge in the Humanities*
2. Judith Blume: *The Desire for Order—Humanities and Consumerist Culture*
3. Martin Trembl: *Aby Warburg's Nachleben of Religious Cultures and the Pictorial Atlas Mnemosyne: A New Conceptualization of the Humanities?*

15:00–16:45 **Panel 3. Humanities and the “Non-Western”**

Chair: Galili Shachar

1. Benjamin Steiner: *Knowledge and Information Systems in the French Colonial Administration of Africa from c. 1650 to 1750*
2. On Barak and Abed Kanaaneh: *Reading Kuhn in Cairo University: Political Islam and/as Natural Science*
3. Shaul Setter: *On the Geist of Geisteswissenschaften: A Hebrew/German Problematics*

17:00–18:30 **Public Panel: The Future of the Humanities**

Chair: Rivka Feldhay, Director, Minerva Humanities Center, Tel Aviv University

Gabriel Motzkin, Director, The Van Leer Jerusalem Institute  
Helga Nowotny, President, European Research Council

**General Notes:**

We kindly ask that all participants read all the papers beforehand; they will not be read during the workshop, which will be devoted to discussions. The papers will be distributed as an electronic file via e-mail prior to the workshop.

Each panel will begin with a 10-minute introduction by the chair, followed by 10-minute summary-presentations of each of the papers by their authors. We kindly ask that you prepare your introductions and presentations beforehand.

For questions regarding paper submission and other workshop-related subjects, please contact Naveh Frumer at [frumen00@newschool.edu](mailto:frumen00@newschool.edu)

For questions regarding administrative and logistic matters, including travel arrangements, hotel bookings, and so on, please contact Guy Finkelstein at [guy.finkelstein@gmail.com](mailto:guy.finkelstein@gmail.com)

Parking is not available at the Institute. Metered parking is available on the neighboring streets.

### **Monday, September 10: Open Space**

- 10:00–13:00 Open-space discussion session  
13:00–14:30 Lunch break  
14:30–15:30 Open-space discussion session  
15:45–18:00 Film projection and discussion: *The Right to Philosophy: Traces of the International College of Philosophy* by Yuji Nishiyama

### **Tuesday, September 11: Panel Discussions**

#### **10:00–12:00 Panel 4. Humanities in/as Crisis**

Chair: Katrin Kogman-Appel

1. Daniel Matiuk and Noam Yuran: *The Humanities' Inner Wound: The New Poverty of Experience and the Dilemma of Waste*
2. Liran Razinsky: *Who's Afraid of the Humanities?*
3. Yuji Nishiyama: *The Task of the Humanities in the Age of Japanese Neoliberalism*

12:00–13:30 Lunch Break

#### **13:30–15:30 Panel 5. The Sciences of Man and their Institutionalization**

Chair: Raz Chen-Morris

1. Martin Herrstadt and Laurens Schlicht: *Politics of Time: The Question of Time and the Projects of the Société des observateurs de l'homme*
2. Ulla Kypta: *Institutions and Organizations: The Shaping of Social Relations*
3. Irmela Marei Krüger-Fürhoff: *Do Critical Readings of Narratives of Disease have an Impact on the Production and Reflection of Medical Knowledge?*

#### **16:00–18:00 Panel 6. The Humanities as the Sciences of Critique**

Chair: Andreas Niederberger

1. Isaac (Yanni) Nevo: *The Ethics of Humanistic Scholarship*
2. Itay Snir: *The Humanities and Political Education*
3. Zaal Andronikashvili: *Can the Humanities Overcome the Blind Spots of Political Discourse?*

### **Wednesday, September 12: Open Space**

- 10:00–13:00 Open-space discussion session  
13:00–14:30 Lunch break  
14:30–16:00 Concluding group session  
16:30–17:30 **Closing Remarks**  
Chair: Rivka Feldhay, Director, Minerva Humanities Center, Tel Aviv University  
Matthias Lutz-Bachmann, Vice President, Goethe University, Frankfurt am Main  
18:00–20:00 Closina Dinner

**The 1<sup>st</sup> international workshop of the  
"Therapy in Translation" research group at the  
Minerva Center for the Humanities,  
Tel Aviv University**

Tel Aviv, October 14-15, 2012

**Saturday 13.10.2012**

**19:00 - Opening informal dinner**

**Sunday 14.10.12**

**Panel 1: The translation of psychological and psychoanalytic texts and conceptualizations within and outside the "psycho-sciences" - the limits of the metaphor.**

**9:30-11:00**

1. José Brunner (Tel-Aviv University), "Paranoia's Translation: Freud as Interpreter of Schreber".
2. Natalia Avtonomova (Institute of Philosophy, Russian Academy of Science, Moscow), "Translation as cognition and as therapy"

**11:00-11:30 - Coffee break**

**11:30-13:00**

3. Rina Dudai (Kibbutzim College of Education), "Trauma in Translation: Analyzing transference relationship between therapy and poetics".
4. Julia Lerner (Ben-Gurion University), "Could the therapeutic culture talk Russian?"

**13:00-14:30 - lunch**

**Panel 2: Between the local and the therapeutic: successful/failed translation of Western narratives of suffering into particular cultural, religious and national contexts.**

**14:30-16:00**

1. Allan Young (McGill University), "Translating Resilience"
2. Carol Kidron (Haifa University), "Failed Translation or Syncretic Cultural Products: Khmer Buddhist Subjectivity and the Vulnerable Therapeutic Self".

**16:00-16:30 - Coffee Break**

**16:30-18:00**

3. Lea David (Ben-Gurion University), "The Creation of Social Narratives of Suffering: The Serbian Case".
4. Sigal Gooldin (Hebrew University of Jerusalem), "The Making of Anorexic Imagination: Globalization, Scripts of Suffering and Locality".

**18:00- 18:30** - Concluding discussion

**Monday 15.10.12**

**Panel 1: \_The "source" and the "product" in the translation of psychotherapeutic models and practices within the professional and scientific field.**

**10:00-11:30**

1. Mattan Shachak (Hebrew University), "Translation as a Process of Commodification: The case of Positive Psychology and Life Coaching".
2. Yoav Kanyas (Hebrew University), "Let's talk about sex in the army : On The translation of sexual therapy discourse to the Israeli military media sphere".

**11:30-12:00 - Coffee Break**

**12:00-12:45**

3. Sky Gross (Tel Aviv University), "At the limits of mind and brain: The case of mirror neurons and the restitution of the subjective".

**13:00-14:30 - Lunch**

**Panel 2: From the clinical to the public and vice-versa: on the conditions and strategies of translation of meanings, tools and concepts.**

**14:30-16:00**

1. Frank Furedi (University of Kent), "Leadership as authority substitute"
2. Michal Pagis (Hebrew University), "Maintaining enthusiasm as requirement in contemporary work place: Life-coaching as an example of new emotional labor."

**16:00-16:30 - Coffee break**

**16:30-18:00**

3. Galia Plotkin (Tel Aviv University), "On strategies, effects and limits of the therapeutic translation of mental to "national trauma".
4. Maya Mukamel (The Graduate School for Creative Art Therapies, University of Haifa) "Translating the Palestinian-Israeli conflict into psychoanalytic language: A critical perspective on relational thought".

**18:00- 18:30** - Concluding discussion.



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מרכז מינרבה למדעי הרוח  
Minerva Humanities Center  
مركز مينرفا للآداب

# Stages of Knowledge, Spaces of Faith: Allegory, New Science and Baroque Theater Workshop

Tel-Aviv and Bar-Ilan 17 - 20.2.13

## Sunday the 17th, 497 Room, Gilman building, Tel-Aviv University

09:00-09:15 Gathering

09:15-09:30 Greetings: Rivka Feldhay

09:30-11:45 Passions, Allegories, and Performing Arts

Chair: Angela Mayer Deutsch

Ilit Ferber: "Ghosts and Historical meaning in Benjamin's Trauerspiel"

Daniel Matiuk: "Allegory as Writing: from Sacred to Profane unity in the French Court Ballet"

Ronnie Mirkin: "Passions and Machines in French Baroque performing arts: Corneille's Andromede"

11:45-12:00 Break

12:00-14:15 Thought and Detour

Chair: Raz Chen Morris

Ori Rotlevy: "Benjamin, Descartes and Scholasticism- A discourse on method and detour"

Dikla Bytner: "A few thoughts concerning Leibniz's odd thought"

Eli Friedlander: "Types, the everyday and fantasy in Benjamin"

14:15-15:15 Lunch break

15:15-16:45 Knowledge and Laws

Chair: Rivka feldhay

Miki Elazar: "Natural Philosophy in early modern Portugal: The cursus conimbricenses"

Roni Weinstein: "The Project of R. Joseph Karo: The formation of Modern legality"

17:00 Ending

19:00 Dinner

## Monday the 17th, 497 Room, Gilman building, Tel-Aviv University

09:00-09:15 Gathering

09:15-10:45 The Tragedy of Fantasy

Chair: Hanan Yoran

Daniel Weidner: "Judgment Day on Stage"

Gal Hertz: "Brecht's Galileo"

10:45-11:00 Break

- 11:00-12:30 Spaces of Politics and Religion  
 Chair: Gal Hertz  
 Angela Mayer Deutsch: "Baroque Jesuit architecture and spirituality: a novitiate in Rome and a church Munich"  
 Tali Frastai: "Edifying the State: Diagrams of devotion"
- 12:30-14:00 Lunch break
- 14:00-16:00 Open discussion on the publication
- 16:00 Ending

## **Tuesday the 19th, Louis and Gabi Weisfeld Hall (Bldg # 301), Bar-Ilan University**

- 09:00-09:15 Gathering
- 09:15-09:30 Greetings: Oren Harman
- 09:30-11:30 Introduction:  
 Daniel Weidner and Raz Chen Morris: "Stages of Knowledge"  
 Daniel Weidner: "Proof and Play. Performing knowledge in German baroque conversation literature"  
 Raz Chen-Morris: "The King's Two Minds"
- 11:30-11:45 Break
- 11:45-13:00 Claude Haas: "Performing mourning in the 17th century drama"
- 13:00-14:00 Lunch Break
- 14:00-15:15 Lea Dovev: "Front row at the divine workshop of the heart: Alessandro Benedetti, Leonardo Da Vinci and the origins of Baroque anatomy Theater"
- 15:15-16:30 Bjorn Quiring: "The production of theatrical and extra theatrical evidence in Shakespeare's "Othello"
- 16:30 Ending

## **Wednesday the 20th, Louis and Gabi Weisfeld Hall (Bldg # 301), Bar-Ilan University**

- 09:00-09:15 Gathering
- 09:15-10:15 Dror Wahrman: "Fantasies of absolutism in gold and jewels: A History Object lesson from Early Modern Germany"
- 10:15-10:30 Break
- 10:30-11:45 Matthias Daumer: "All hell's a stage. The dramatization of the "Visio Trugdall" in Jesuit theater"
- 12:00-13:15 Aurelia Kalisky: "Staged justice. The Chambers of the edict of Nantes during the French wars of religion"
- 13:15-14:30 Lunch Break
- 14:30-15:30 Claude B. Stuczynski: "Baroque as Dissimulation: The case of Iberian Conversos"
- 15:30-17:30 Discussion on the project
- 17:30 Ending
- 20:00 Closing Dinner



## Intellectual Praxis at an Age of Political Impotence

### Workshop · 1-3 September, 2013, The Van Leer Jerusalem Institute

The current wave of social upheavals – from the Arab Spring to the various “Occupy” movements, to the collapse of the Greek economy – resurfaced the question of the role of intellectual work in understanding the world we live in. Many would argue that academia and the intellectual scene did not truly rise up to these historical challenges. They would argue that most of the analyses that were offered did not provide an account of how the present configuration of liberalism-democracy-capitalism is becoming increasingly devastating to ever-growing populations. And even when providing important insights, such analyses did not seem to offer a normative grammar that could lend a voice to the growing sense of injustice expressed by these movements, as well as serve as a basis for imagining more just alternatives.

Similarly, various new social movements pointed out, through both discourse and practice, that our basic normative and political categories – “rights,” “equality,” “democracy,” etc. – require deep re-signification if they are to convey the sense of discontent that fueled those movements. Yet as soon as they attempted to translate these motivations into agendas and programs, they often ended up echoing the same vocabulary as that which was used to justify the status quo.

These recent historical developments appear to make vivid (some might add: once again) an impasse of critical reason. We would like to suggest that this condition involves not so much the content of critical thinking as its practice. We appear to be missing a notion of critique as a form of engagement: an intellectual practice that reflexively and explicitly posits a relation between an analysis of reality and a normative stance vis-à-vis that reality. Today it is no longer quite clear what it means to occupy a critical position, one that is committed to making a difference in reality by means of knowledge of that reality.

We invite participants to respond, either approvingly or critically, to the diagnosis presented here regarding the current impasses of critical thought and praxis in this day and age; to rethink the place and performative dimension of critique, both within and outside academia; its interface with other social and cultural arenas, and its challenging of existing identity-formations, normative frameworks and institutions; and to examine the figure of the critic in different times and places, as well as her position, authority, and legitimation vis-à-vis her addressees.

The workshop will be in the format of panel discussions, led by Prof. Rivka Feldhay, Gal Hertz and Naveh Frumer. We are interested in panel suggestions that directly respond to the Call for Papers, preferably by either suggesting an analysis of a contemporary “critical impasse,” or an alternative “critical model” that attempts to overcome these impasses. Suggestions should include a rationale, a list of questions for discussion, and possibly a short bibliography.

**Please send panel proposals of 500–1,000 words by July 1st, 2013 to [yaelati1@gmail.com](mailto:yaelati1@gmail.com)**

The workshop is part of “The Future of the Humanities” collaborative research framework of the Minerva Humanities Center, Goethe University Frankfurt a.M., and the Van Leer Jerusalem Institute.

## Impasses Of Critique

Workshop, The Van Leer Jerusalem Institute, Goethe University  
and Minerva Humanities Center 1-3.9.13

### Sunday, September 1st, The Van-Leer Jerusalem Institute

09:30-09:45 Gathering

09:45-10:00 Greetings: Raz Chen Morris

#### **10:00-11:30 Subject of Critique**

Chair: Naveh Frumer

Dani Fil: "The Role of the Intellectual"

Judith Blume: "The Whiteness of Critique: Privileges and their Perpetuation"

Shirin Moghadarri: "Critique. Caught in a Bad Romance- A Critical view on The Fetishization of the Masses"

Aim Deüelle Lüski: "After the Post-Colonial Condition: Towards a new Type of Being a Refugee"

#### **11:30 -12:00 break**

#### **12:00-13:30 Critical Epistemologies**

Chair: Dandan Mathiuk

Noam Yuran: "Revolutionary Epistemology"

Tal Giladi, Eilat Maoz and Matan Kaminer: "The Politics of the Ethno-Nation and the Dynamic of Capital"

Martin Herrnsstadt: "Engaging with History, Un/writing the State"

#### **13:30-14:30 Lunch break**

#### **14:30-16:00 Critique as/in Praxis: Protest in the Present**

Chair: Emily Silverman

Eli Cook and Adam Shinar: "From Theory to Practice in US and Israeli Protests"

Azar Dakwar: "Boycott as a Critical Strategy"

Theresa Gessler: " This is what Democracy looks like? The Fetishization of Protest as a Solution"

#### **16:00-16:30 Break**

#### **16:30-18:30 Keynote: Eva Ilouz**

**Monday, September 2nd, The Van Leer Jerusalem Institute**

**09:30-09:45 Gathering**

**09:45- 11:15 Bottom-Up Critique**

Chair: Gal Hertz

Emily Silverman and Liz Richardson: "Putting the Public back into Public Policy"

Timotheus Kartman: "Academics, Activists and Urban Resistance Networks: Case Study of a Frankfurt-based Workgroup"

Ariel Handel: "Maps: a Visual Impasse of Critique"

**11:15-11:45 Break**

**11:45-13:15 Critical Theology**

Chair: Shaul Setter

Itzhak Benyamini and Yotam Hotam: "Between the "Call" and the "Call to the Call" of Theology"

Abed Kanaaneh : "Muqawama and Jihad: Two Competing Political Theologies"

Yossef Schwartz: "Critical Theology and its Discontents"

**13:15-14:15 Lunch break**

**14:15-15:45 Creativity and Negativity**

Chair: Raz Chen Morris

Hanno Hauenstein: "The Impasses of Creativity"

David Dilmaghani: "The Grimace of the Revolt"

Helene Schlicht: "Ambivalences of Critique"

Jerome Seeburger: "The Destructive Practice of Critique"

**15:45-16:15 Break**

**16:15-18:00 Closing Session: Gal Hertz and Naveh Frumer**

Tuesday, September 3rd, Haifa University

The Schedule Will Be Determined

# Appendices

## The Lexicon for Political Theory at the Minerva Humanities Center

Lexical conference of Political Thought 9, Minerva Center Tel Aviv university,  
January 2013

תל אביב אוניברסיטה  
מינירבה מרכז למדעי הרוח  
Minerva Humanities Center  
מרכז מינירבה ללמוד



מרכז מינירבה למדעי הרוח  
Minerva Humanities Center  
מרכז מינירבה ללמוד

### הכנס הלקסיקלי התשיעי למחשבה פוליטית ביקורתית

13-15 בינואר 2013 אולם ע"ש דרכלים (חדר 496), בניין גילמן, אוניברסיטת תל-אביב

יום ב' 14 בינואר 2013

12:00 - 10:30

יו"ר: אייל דותן  
**נימבי** אייל בר חיים  
**מרחב בטוח** גילי הרטל,  
ליטל פסקר, יוסי דוד

13:15 - 12:00 הפסקת צהריים

15:30 - 13:15

יו"ר: נועם יורן  
**הסוואה** אילת זהר  
**חיקוי** עידו מיכאלי  
**מעקב** איל בסן

16:00 - 15:30 הפסקת קפה

17:30 - 16:00

יו"ר: רועי קרייטנר  
**תאוות בצע** תהל פרוש  
**הלאמה** דני גוטווין

18:00 - 17:30 הפסקת קפה

19:30 - 18:00

יו"ר: נווה פרומר  
**מוסר** ענת מטר  
**הבנאליות של הרוע** עדית זרטל

יום א' 13 בינואר 2013

12:45 - 10:30

יו"ר: עדי אופיר  
**מרחב פוליטי** לב גרינברג  
**מאהל** רועי חזיוה  
**מנוחה** שירה כהן

14:00 - 12:45 הפסקת צהריים

15:30 - 14:00

יו"ר: אודי אדלמן  
**יודי** אילה נצר  
**פרהסיה** טלי ארטמן

16:00 - 15:30 הפסקת קפה

18:15 - 16:00

יו"ר: מירב אמיר  
**מקאומה** עבד כנעאני  
**התגלות** אורי גולדברג  
**קורבן** משה הלברטל

לקריאת תקצירי הרצאות הכנס באתר מפתח:  
[mhc.tau.ac.il/news/9lex](http://mhc.tau.ac.il/news/9lex)

אתר הבית של מרכז מינירבה למדעי הרוח [mhc.tau.ac.il](http://mhc.tau.ac.il)  
אתר מפתח - כתב-עת לקסיקלי למחשבה פוליטית [mafteakh.tau.ac.il](http://mafteakh.tau.ac.il)

**Lexical conference of Political Thought 10 – Autopian Conference,  
Minerva Center Tel Aviv university, January 2013**



מרכז מינרבה למדעי הרוח  
Minerva Humanities Center  
مركز مينرفا للآداب

אוניברסיטת תל-אביב  TEL AVIV UNIVERSITY

**לקסיקון למחשבה פוליטית - כנס אוטופי**  
פרויקט הלקסיקון בכנס עשירי חגיגי

19-20 בינוני, 2013 | אולם ע"ש דרכלים (חדר 496), בניין גילמן, אוניברסיטת תל-אביב

**יום ה' 20 בינוני 2013**

12:30 - 11:00  
יו"ר: דפנה בן-שאול  
**בנאליות** גיל הוכברג  
**נורמלי** מירב אמיר, הגר קוטף

14:00 - 12:30 **הפסקת צהריים**

15:30 - 14:00  
יו"ר: תהל פרוש  
**נקמה** רוויטל מדר  
**זיכרון** יוחאי בלום

16:00 - 15:30 **הפסקת קפה**

18:00 - 16:00  
**מושב נעילה חגיגי**  
Chair: Roy Kreitner  
**Human Rights** Ariella Azoulay  
**The Rule of Law** Jay Bernstein

לקריאת תקצירי הרצאות הכנס באתר מפתח:  
<http://mhc.tau.ac.il/news/10lex>

**יום ד' 19 בינוני 2013**

12:00 - 10:00  
יו"ר ודברי פתיחה: הגר קוטף  
**מדעי הרוח** רוני וגנר  
**השפה הערבית** יונתן מנדל

14:00 - 12:00 **הפסקת צהריים**

15:30 - 14:00  
יו"ר: אודי אדלמן  
**אנחנו** איילת בן-ישי  
**גבול** מלכית שושן

16:00 - 15:30 **הפסקת קפה**

17:30 - 16:00  
יו"ר: איתן בר-יוסף  
**יהודית דמוקרטית** שאול סתר  
**קטכון** אסף שגיב

18:00 - 17:30 **הפסקת קפה**

19:30 - 18:00  
יו"ר: איתי שניר  
**עם נבחר** עפרי אילני  
**זכות השיבה** עדי אופיר

אתר הבית של מרכז מינרבה: [mhc.tau.ac.il](http://mhc.tau.ac.il)  
אתר מפתח: כתב-עת לקסיקלי למחשבה פוליטית: [mafteakh.tau.ac.il](http://mafteakh.tau.ac.il)

 חפשו אותנו בפייסבוק

הכניסה חופשית

## CityState: Lexical-Political Workshop



# CityState: Lexical-Political Workshop

June 23-24, 2013

### Sunday, June 23

Session 1: 9:30-11:00  
Chair: Merav Amir  
**De-finition** Adi Ophir  
**Moral Geography** Haim Yacobi

Session 2: 11:30 – 13:45  
Chair: Chen Misgav  
**Address** Tovi Fenster  
**Atmospheres** Angharad Closs Stephens  
**(Re)formation** Ronen Ben Arie

#### Lunch break

Session 3: 15:00-16:30  
Chair: Ronen Ben Arie  
**Animated Space** Ash Amin  
**Abstract Machines** Michel Lancione

Session 4: 17:00-18:30  
Chair: Adi Ophir  
**Earth** Stuart Elden  
**Distance** Ariel Handel

### Monday, June 24

Session 1: 9:15-11:30  
Chair: Haim Yacobi  
**Urban Conflict** Wendy Pullan  
**Urban Segregation** Jonathan Rokem  
**Urban Sovereignty** Oren Shlomo

Session 2: 12:00 – 13:30  
Chair: Tovi Fenster  
**Spatial Activism** Chen Misgav  
**Public Space** Kostis Tsirkas

#### Lunch break

Session 3: 14:45-16:15  
Chair: Hagar Kotef  
**Border** Merav Amir  
**Occupation** Moriel Ram

Session 4: 16:30-18:00  
Chair: Oren Shlomo  
**Elsewhere** Siegfried Atteneder  
**Barricade** Ori Rotlevy

Gilman Building, Room 496 Tel Aviv-University

כניסה בתיאום מראש: [madarevital@gmail.com](mailto:madarevital@gmail.com)

## Second workshop on the history and theory of concepts, The Political Lexicon Team at the Minerva Humanities Center and the Interdisciplinary Conceptual History Team

מרכז מינרבה למדעי הרוח  
Minerva Humanities Center  
مركز مينيرفا للآداب

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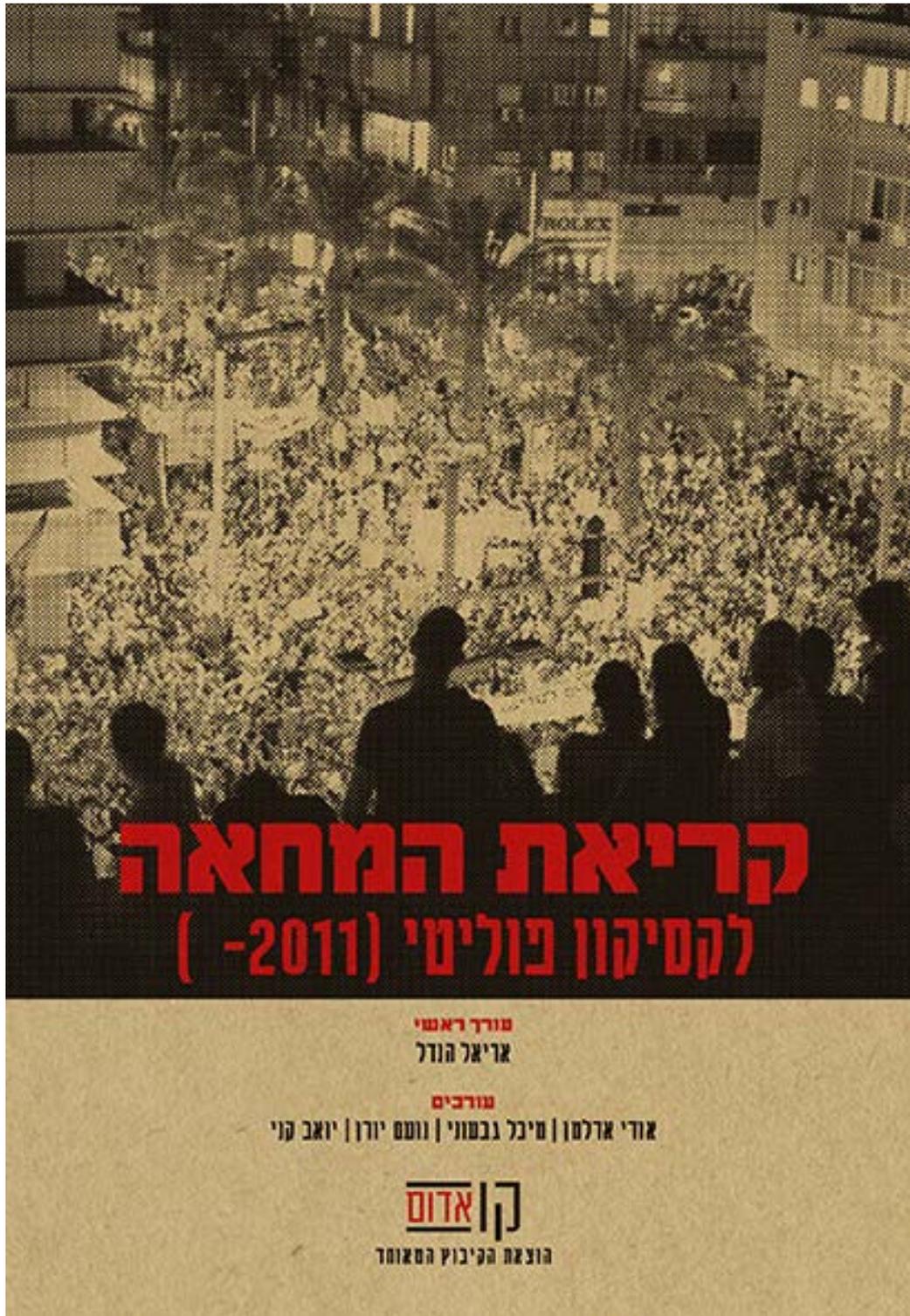
The Political Lexicon Team at the Minerva Humanities Center  
And the **Interdisciplinary Conceptual History Team**  
at the Zentrum für Literatur und Kulturforschung, Berlin

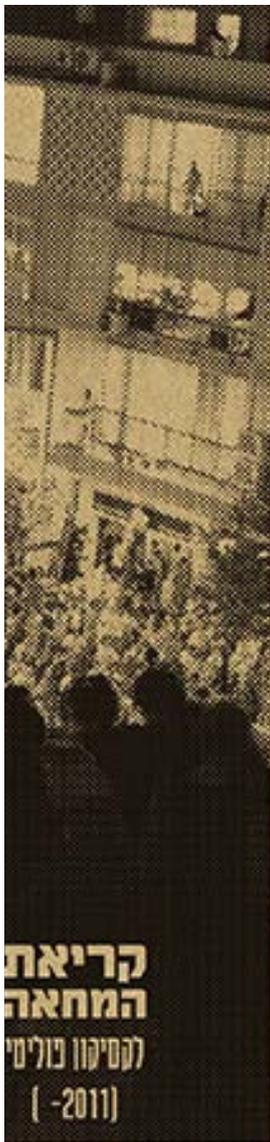
### Second Workshop on the History and Theory of Concepts

Wednesday 3.7.13	Thursday 4.7.13
<b>12:30–13:30</b> Opening Lunch	<b>10:00–10:15</b> Gathering
<b>13:45–15:15</b> Ernst Muller <b>Religion</b> Respondent: Adi Ophir	<b>10:15 – 11:45</b> Martin Trembl <b>Pathos Formula</b> Respondent: Uri Landesberg
<b>15:15–15:30</b> Coffee Break	<b>12:00</b> Lunch Break
<b>15:30–17:00</b> Falko Schmieder <b>Survival</b> Respondent: Yoav Kenny	<b>13:00–14:30</b> Herbert Kopp–Oberstebrinck <b>Archives</b> Respondent: Itay Snir
Dinner in Tel Aviv	<b>14:30–14:45</b> Coffee Break
<b>בנין גילמן, חדר 497</b> <b>אוניברסיטת תל אביב</b> Gilman Building, Room 497 Tel Aviv–University	<b>14:45–16:15</b> Benjamin Buehler <b>Ecosystem</b> Respondent: Ohad Reiss

The public is invited | הכניסה חופשית

“The Political Lexicon of the Social Protest (Israel, summer 2011 - )”,  
ed. Ariel Handel, Tel Aviv: Hakibbutz Hameuhad Publishing (2012). [in Hebrew]





**קריאת  
המחאה**  
לקסיקון פוליטי  
(2011-)

**קריאת המחאה: לקסיקון פוליטי מבקש להתמקד במה שהתרחש ברגע ייחודי בישראל בקיץ 2011: הגל חסר-התקדים של פעולה אזרחית, והשינוי העמוק שהוא חולל בסדרי השפה והמחשבה.**

לקסיקון זה הוא ניסיון ראשון מסוגו לבחון שורת מושגים שמובניהם השגורים נפרמו והתערערו בעקבות המחאה החברתית והאזרחית. הניסיון לאתגר את מושגי היסוד המרכיבים את השיח הפוליטי הרווח השתקף כבר בסיסמה שהובילה את המחאה: "כי זה אוהלי" - שרמזה כי שינוי כללי המשחק צריך להתחיל ממששבה מחודשת על האל"ף-ב"ית הפוליטי. המחאה שינתה את השפה ואת אופני השימוש בה, והשינוי הזה עודנו חי ובוועט.

המושגים בספר הם פרי עבודתם של יותר מ-90 חוקרות וחוקרים, פעילות ופעילים, אמניות ואמנים ממגוון גישות ותחומי עניין. המאמרים ועבודות האמנות דנים בנושאים המזוהים ביותר עם אירועי המחאה, אך גם חושפים פנים מפתיעות שלהם. אין זה דיון המסכם את המחאה; הוא מציע ארגז כלים להמשך המחשבה על שינוי, על התנגדות ועל מהפכה - ולהפיכת המחשבה הזאת לבסיס לשינוי וליצירת סדר אחר, צודק, שוויוני ודמוקרטי.

**קריאת המחאה: לקסיקון פוליטי הוא פרויקט של קבוצת הלקסיקון למחשבה פוליטית הפועלת במרכז מינרבה למדעי הרוח באוניברסיטת תל אביב.**

מחיר ממולך: 88 ₪



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דאטאקוד: 31-5762

קא אדום



ROSA  
LUXEMBURG  
STIFTUNG



מרכז מורנה לז'ורז' לז'ורז'  
Rosa Luxemburg Center  
مركز ميمنرغا للآداب

אנסיסטת תל אביב | יוניברסיטת תל אביב

מרכז  
הייבוק  
הסגור

קא אדום

# Appendices

## Living Together

### Citizenship, Equality and Civil Society Conference (March 3-5, 2013)

**אזרחות, שוויון  
וחברה אזרחית**  
**Citizenship, Equality  
and Civil Society**

הזמנה זו, בצירוף תעודה מזהה, מהווה אישור כניסה חד-פעמי לקמפוס הר-הצופים בחניון 2 (מדעי הרוח). כניסה תתאפשר בהצגת ההזמנה ותעודה מזהה רשמית.

This invitation may be used as a parking permit for the Hebrew University parking lot 2 (Humanities). Entrance only with invitation and appropriate identification.

לפרטים נוספים  
RVSP  
citizenship.conference2013@gmail.com

מכון לייאן בק ירושלים  
Leo Baeck Institute Jerusalem  
טל' +972-05633790

מרכז רוזנצוויג  
Rosenzweig Minerva Research Center  
טל' +972-05881909

200 שנה  
לאדיקט האמנציפציה  
ליהודי פרוסיה, 1812  
כנס בינלאומי, ירושלים,  
4-6 במרץ 2013

**The 200th Anniversary of  
the Prussian Emancipation Edict  
for the Jews - 1812  
International Conference, Jerusalem,  
4<sup>th</sup>-6<sup>th</sup> March, 2013**

מרכז מינרבה למדעי הרוח  
Minerva Humanities Center  
מركز مينرفا للاداب

US Center for German-Jewish Studies  
Konrad Adenauer Stiftung  
30 YEARS OF WORLDWIDE COOPERATION

Universität Hamburg  
Leo Baeck Institute Jerusalem  
for the Study of German  
and Central European Jewry  
מל"ב  
The Franz Rosenzweig Minerva  
Research Center for German-Jewish  
Literature and Cultural History

## Part 1 19<sup>th</sup> Century Germany

**Monday, March 4, 2013**

Venue: Leo Baeck Institute Jerusalem,  
Bustenai St. 33, Jerusalem

16:00 Gathering

16:30-17:45

Welcome and Introductory Remarks: **Shmuel Feiner**  
(Leo Baeck Institute Jerusalem / Bar Ilan University)

**Opening Lecture**

**Reinhard Rürup** (Technische Universität Berlin):  
*The Prussian Law of 1812 and the Ambivalences of  
Jewish Emancipation in Germany*

Commentator: **Doron Avraham** (Bar Ilan University)

Coffee Break

18:15-19:30

**Jewish Emancipation Ex-Post**

**Irene Aue-Ben-David** (The Hebrew University of Jerusalem):  
*Selma Stern's Study "Der Preussische Staat und die Juden"  
in the Context of the Akademie für die Wissenschaft des  
Judentums*

**Guy Miron** (Shechter Institute of Jewish Studies,  
Jerusalem): *Post Factum: German Jews under Nazi Rule  
Reflect about their Foregone Emancipation*

Chair: **Anja Siegemund** (Leo Baeck Institute Jerusalem)

**Tuesday, March 5, 2013**

Venue: The Hebrew University of Jerusalem,  
Mount Scopus, Rabin Building, Room 2001

9:00-10:30

**On Citizenship and the Jews**

Opening: **Yfaat Weiss** (The Franz Rosenzweig Minerva  
Research Center at the Hebrew University of Jerusalem)

**Miriam Rürup** (Institute for the History of German Jews,  
Hamburg University): *The Citizen and its Other – Stateless  
Jews and the Concept of Citizenship*

**Dieter Gosewinkel** (Wissenschaftszentrum Berlin für  
Sozialforschung): *Citizenship in 19th and 20th Century  
Germany*

Coffee Break

11:00-12:30

**The 1812 Edict - Responses**

**Doron Avraham** (Bar Ilan University): *The Nationalization of  
Judaism – Contesting Concepts to the 1812 Edict*

**Michal Szulc** (University of Potsdam): *Jewish Responses in  
the Prussian East to the Emancipation Edict*

**Eliezer Sariel** (Sha'anani College, Haifa / Ohelo College of  
Katzerin): *The Fear of Being Equal – The Sense of Crisis among  
Posen Orthodox Elite after the Edict to the Jews*

Chair: **Andreas Brämer** (Institute for the History of German  
Jews, Hamburg University)

Lunch Break

13:45-15:00

**Language and Education**

**Grit Schorch** (University of Bayreuth): *Leopold Zunz's  
Minority Language Politics*

**Andreas Brämer** (Institute for the History of German Jews,  
Hamburg University): *Prussia's Jewish Educational Policy  
after the Edict of 1812*

Chair: **Gideon Reuveni** (University of Sussex, Brighton)

Coffee Break

15:30-16:45

**Economy and Citizenship**

**Gideon Reuveni** (University of Sussex, Brighton):  
*Emancipation through Consumption – Moses Mendelssohn  
and the Idea of "Marketplace Citizenship"*

**Sharon Gordon** (The Hebrew University of Jerusalem):  
*Money, the "Jewish Question" and the Antinomy of the Civil  
State in 19th Century German Thought*

Chair: **Stefan Litt** (National Library of Israel, Jerusalem)

Part 2 **Citizenship Then and Now: Germany 1812 – Israel Today**  
**חלק שני אזרחות אז ועכשיו: גרמניה 1812 – ישראל בהווה**

Public Symposium

**Citizenship in Germany and Israel – A Comparative Retrospective**

סימפוזיון פתוח

**אזרחות במבט לאחור - גרמניה וישראל**

The event will be held in Hebrew and English with simultaneous translation  
הערב יתקיים בעברית, עם תרגום סימולטני לאנגלית

**יום שלישי, 5 במרץ 2013 Tuesday, March 5, 2013**

מרכז הכנסים ע"ש קונרד אדנאואר, משכנות שאננים Konrad Adenauer Conference Center, Mishkenot Sha'ananim

18:00 Reception 18:00 קבלת פנים

18:30

ברכות: Greetings:

אנדריאס מיכאליס שגריר גרמניה בישראל (הוזמן) / מיכאל מרטס קרן קונרד אדנאואר, ירושלים  
H.E. Andreas Michaelis German Ambassador to Israel (to be confirmed),  
Michael Mertes Konrad Adenauer Foundation, Israel

פתיחה: Opening:

פרופי שמואל פיינר אוניברסיטת בר אילן / מכון ליאו בק ירושלים  
Prof. Shmuel Feiner Bar Ilan University /  
Leo Baeck Institute Jerusalem

דוברים: Speakers:

פרופי משה צימרמן מרכז קבנר, האוניברסיטה העברית בירושלים / פרופי מרדכי קרמניצר המכון לדמוקרטיה ירושלים / האוניברסיטה העברית בירושלים  
Prof. Moshe Zimmermann Koebner Minerva Center,  
The Hebrew University of Jerusalem  
Prof. Mordechai Kremnitzer The Israel Democracy Institute,  
Jerusalem / The Hebrew University of Jerusalem

מנחה: Moderator:

פרופי יפעת וייס מרכז רוזנצווייג, האוניברסיטה העברית בירושלים  
Prof. Yfaat Weiss Rosenzweig Minerva Research Center,  
The Hebrew University of Jerusalem

הסעה חינם מתל אביב לירושלים תצא בשעה 16:30 מחניון "חנה וסע" ליד תחנת הרכבת ארלוזורוב. יש להזמין מקום באוטובוס מראש בעת ההרשמה לאירוע.  
At 16:30 we offer a free bus transfer from Tel Aviv to Jerusalem and back, departing from the parking lot "Chaneh ve Sa" – next to the railway station on Arlozorov Street. Please reserve your bus seat together with your confirmation.

לפרטים, לאישור השתתפות ולהזמנת מקום באוטובוס:

קרן קונרד אדנאואר, טל' 02-5671830, פקס: 02-5671831 דוא"ל office.israel@kas.de  
RSVP: Konrad-Adenauer-Stiftung, Tel.: 02-5671830, Fax: 02-5671831, Email: office.israel@kas.de

## Part 2 Citizenship Then and Now: Germany 1812 – Israel Today

### חלק שני אזרחות אז ועכשיו: גרמניה 1812 - ישראל בהווה

יום רביעי, 6 במרץ 2013

מכון ליאו בק ירושלים, רח' בוסתנאי 33 ירושלים

9:30-11:30

#### החברה האזרחית והמדינה

פתיחה: רבקה פלדחי (מרכז מינרבה למדעי הרוח, אוניברסיטת תל אביב)

רחל פרוידנטל (מכון ליאו בק ירושלים): חזון החברה האזרחית – אינטלקטואלים יהודים במחצית הראשונה של המאה ה-19 על חירותם של היהדות והיהודים

ראיף זריק (המרכז האקדמי כרמל, חיפה / אוניברסיטת תל אביב): ובכל זאת מה הבעיה עם המדינה היהודית?

יוסי יונה (אוניברסיטת בן גוריון בנגב, באר שבע): גבולותיה ומגבלותיה של החברה האזרחית בישראל

#### הפסקת קפה

12:00-13:15

#### שפה ואזרחות

איה אלידע (האוניברסיטה העברית בירושלים): על לשון ושוויון: אמנציפציה ומפנה לשוני ביהדות גרמניה

עביר בכר (אוניברסיטת חיפה): מעמדה המשפטי של השפה הערבית – בין הפרט לקולקטיב

יושב ראש: ראיף זריק (המרכז האקדמי כרמל, חיפה / אוניברסיטת תל אביב)

#### הפסקת צהריים

14:15-15:45

#### דת ואזרחות

דירק סדובסקי (מכון גאורג אקרט, בראונשווייג): "Bildung" and Civil Rights: The State's Educative Approach towards Jews and its Religious and Political Implications (1781-1813)

אבנר בן עמוס (אוניברסיטת תל אביב): דת, אומה וחברה אזרחית: צרפת, מאה תשע-עשרה / ישראל, מאה עשרים

מיכאל קרייני (האוניברסיטה העברית בירושלים): הכל במשפחה – יחסי רוב ומיעוט באימוץ ילדים בישראל יושבת ראש: איה אלידע (האוניברסיטה העברית בירושלים)

#### הפסקת קפה

16:15-17:45

#### דת במרחב הציבורי

תומר פרסיקו (אוניברסיטת תל אביב): מ"מה מותר לומר" ל"מה אפשר לומר" – על השפה הדתית וגבולות השיח במרחב הציבורי

אליעזר דון יחיאל (אוניברסיטת בר אילן): עמדות כלפי סובלנות דתית בציונות הדתית

שלמה טיקוצינסקי (האוניברסיטה הפתוחה / מכון ון ליר ירושלים): מחאה, פרנמטיזם, שתדלנות: על גבולות הסובלנות החרדית

יושבת ראש: מוריה בן ברק (אוניברסיטת תל אביב)

18:15-19:30

#### "אחרי רבים להטות" – עריצות הרוב

מתן אורם (המכללה האקדמית תל אביב-יפו): מיעוטים בדמוקרטיה אתנית

תמר הוסטובסקי ברנדס (הקריה האקדמית אונו): שוויון אריסטוטלי ו"נשיאה בנטל": שיח הנאמנות והלגיטימציה של האפליה

יושב ראש: משה צימרמן (האוניברסיטה העברית בירושלים) דברי סיכום:

משה צימרמן (מרכז קבנר להיסטוריה גרמנית, האוניברסיטה העברית בירושלים)

אנדריאס ברמר (המכון להיסטוריה של יהודי גרמניה, המבורג)

גדעון ראובני (המרכז ללימודים יהודים גרמנים, אוניברסיטת סאסקס)

## Natives and Exiles in Israel/Palestine conference (June 11, 2013)

### ערב עיון

יום שלישי, 11.6

האירוע יתקיים  
באוניברסיטת תל אביב,  
בניין גילמן, חדר 282  
הציבור מוזמן

הרבה מעבר למילים  
להזמנות - 02-6557837  
www.keter-books.co.il



## ילידיות וגלות בישראל/פלסטיין

מרכז מינרבה למדעי הרוח באוניברסיטת תל אביב מזמין את הציבור לדיון סביב הספרים: **חלום הצבר הלבן: אוטוביוגרפיה של התפכחות** מאת מירון בנבנשתי (הוצאת כתר) ו**מרחב ומקום: מסה על הלא-מודע התיאולוגי-פוליטי** מאת חביבה פדיה (הוצאת הקיבוץ המאוחד)

<p>מושב ראשון 16:00-17:45</p> <p>הונדה גאנם, אורן יפתחאל, איסמאעיל נאשף, יעקב ביטון. מנחה: שאול סתר</p>	<p>הפסקה 17:45-18:00</p>	<p>מושב שני 18:00-20:00</p> <p>חיים יעקבי, פנינה מוצפי-האלר, מירון בנבנשתי, חביבה פדיה. מנחה: ראיף זריק</p>
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## Love, Respect and the Political Workshop (April 21, 2013)

### אהבה, כבוד והמרחב הפוליטי סדנה שניה Love, Respect, and the Political Second Workshop



10:00-12:20 מושב ראשון

עידית אלפנדרי אהבה ועולמיות (worldliness)  
בפסיכואנליזה ואצל חנה ארנדט

יואל פרל מושג האהבה אצל סארטר

הפסקה

12:40-15:00 מושב שני

ראיף זריק אהבה וכבוד אצל קאנט

יאיר רונן מניעת השפלה והתגברות עליה:  
על אהבה, חמלה וכבוד האדם

יום ראשון, 21 באפריל, בניין גילמן, חדר 496  
הכניסה חופשית, הציבור מוזמן

# Appendices

## The Minerva Book Project



### ערב עיון לכבוד הופעת התרגום העברי החדש לספרו של עמנואל קאנט הנחת יסוד למטאפיסיקה של המידות

עדו גייגר המחלקה לפילוסופיה, אוניברסיטת בן-גוריון בנגב  
"האם הנוסחאות השונות של הציווי הקטגורי שקולות?"

ראיף זריק המרכז האקדמי כרמל ומרכז מינרבה למדעי הרוח, אוניברסיטת תל אביב  
"בין הנחת יסוד למטאפיסיקה של המידות לבין המטאפיסיקה של המידות"

דן טנא המחלקה לפילוסופיה, אוניברסיטת תל אביב  
"המטאפיסיקה שביסוד הנחת יסוד למטאפיסיקה של המידות"

ענת בילצקי המחלקה לפילוסופיה, אוניברסיטת תל אביב  
"ממלכת כל אזרחיה"

יו"ר: אורי ערן מרכז מינרבה למדעי הרוח, אוניברסיטת תל אביב

יום רביעי, 30 במאי 2012, בשעה 18:00, חדר 278 בבניין גילמן, אוניברסיטת תל אביב  
הכניסה חופשית



ערב עיון לכבוד הופעת  
**"אפשר גם אחרת:  
מתווה לכינונה של  
חברה מתוקנת"**  
בעריכת יוסי יונה  
ואביה ספיבק

משתתפים:

**יו"ר: איתי שניר**, החוג לפילוסופיה ומרכז מינרבה למדעי הרוח, אוניברסיטת ת"א  
**יעל בן-יפת**, מנהלת "הקשת הדמוקרטית המזרחית"

**דניאל גוטוויין**, החוג להיסטוריה של עם ישראל, אוניברסיטת חיפה

**אינס אליאס**, פעילה חברתית פמיניסטית

**נועם ירון**, מרכז מינרבה למדעי הרוח, ובית הספר לתקשורת, המסלול האקדמי של המכללה למנהל

יום חמישי, 1 בנובמבר 2012, בשעה 16:00. בחדר 496 בניין גילמן, אוניברסיטת תל אביב.  
הכניסה חופשית

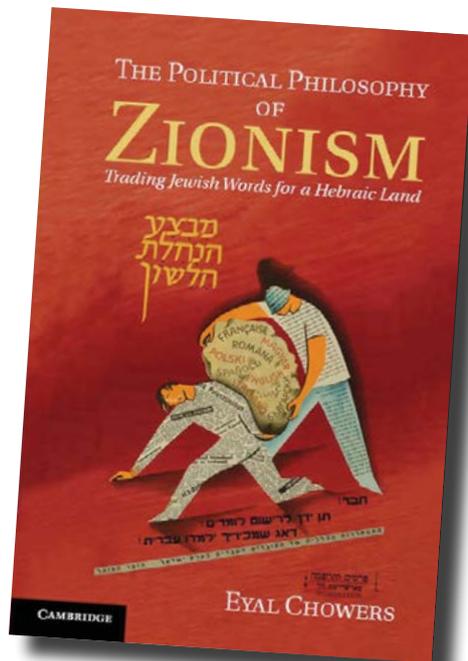


מרכז מינרבה למדעי הרוח  
Minerva Humanities Center  
مركز مينيرفا للاداب

החוג למדע המדינה



אוניברסיטת תל-אביב  
הפקולטה למדעי החברה  
ע"ש גרשון גרודון

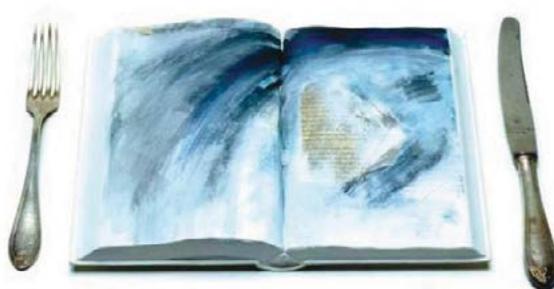


## ערב עיון לכבוד הופעת ספרו החדש של איל חוברס **The Political Philosophy of Zionism**

משתתפים:

**ראיף זריק (יו"ר)** המרכז האקדמי כרמל ומרכז מינרבה למדעי הרוח, אוניברסיטת תל-אביב  
**יולי תמיר** נשיאת בית הספר הגבוה להנדסה ולעיצוב "שנקר"  
**אנאבל הרצוג** בית הספר למדעי המדינה, המחלקה לממשל ורעיון מדיני, אוניברסיטת חיפה  
**אריאל הירשפלד** החוג לספרות עברית, האוניברסיטה העברית בירושלים  
דברי סיום: **איל חוברס** החוג למדע המדינה, הפקולטה למדעי החברה, אוניברסיטת תל-אביב

יום חמישי, 8 בנובמבר, 16:00, בניין גילמן, חדר 496, אוניברסיטת תל אביב  
הכניסה חופשית



ערב עיון לכבוד הופעת  
**”גאולת הנפש המודרנית: פסיכולוגיה,  
רגשות ועזרה עצמית”**  
מאת אווה אילוז

**יזי: יורם בילו (אמריטוס)** המחלקה לסוציולוגיה ולאנתרופולוגיה, המחלקה לפסיכולוגיה, האוניברסיטה העברית  
נועם ירון מרכז מינרבה למדעי הרוח, ובית הספר לתקשורת, המסלול האקדמי של המכללה למנהל  
גבריאל דהאן פסיכואנליטיקאי  
אורי הדר בית הספר לפסיכולוגיה, אוניברסיטת תל-אביב  
אווה אילוז המחלקה לסוציולוגיה ולאנתרופולוגיה, האוניברסיטה העברית

יום חמישי, 13 בדצמבר 2012, בשעה 16:00. בחדר 496 בניין גילמן, אוניברסיטת תל אביב  
הכניסה חופשית



## ערב עיון לכבוד צאת התרגום העברי לספרו של הנט דה וריס "דת ואלימות" דרידה והתיאולוגי-פוליטי"



יו"ר: **עילית פרבר** אוניברסיטת ת"א

דברי ברכה: **יצחק בנימיני** אוניברסיטת ת"א, בצלאל

**מיכל בן-נפתלי** אוניברסיטת ת"א, בצלאל  
**מונולוג עם דרידה**

פיני איפרגן אוניברסיטת בר-אילן  
**קאנט כתיאולוג-פוליטי: הקריאה של דה וריס**

אלי פרידלנדר אוניברסיטת ת"א  
**Revelation and Annihilation**

הנט דה וריס אוניברסיטת ג'ונס הופקינס  
**Concluding Remarks**

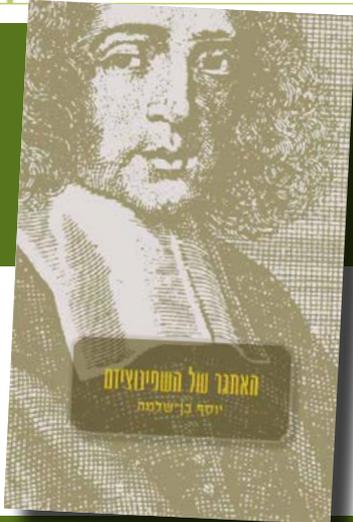
יום ראשון, 30 בדצמבר 2012, בשעה 18:00. חדר 496 בבניין גילמן, אוניברסיטת תל אביב  
הכניסה חופשית



ערב עיון לכבוד  
התרגום העברי לספר  
**"תעשיית החמלה:  
מאחורי הקלעים של  
הסיוע ההומניטרי"**  
מאת לינדה פולמן

יו"ר: **נעה לימונה** סגנית עורך מוסף "הארץ"  
**מיכל גבעוני** המחלקה לפוליטיקה וממשל,  
אוניברסיטת בן-גוריון בנגב  
**ינון שנקר** מומחה בבריאות גלובלית ועובד  
לשעבר בארגון הבריאות העולמי בזינבה  
**דני פילק** המחלקה לפוליטיקה וממשל,  
אוניברסיטת בן-גוריון בנגב

יום חמישי, 3 בינואר 2013, בשעה 16:00. חדר 496 בבניין גילמן, אוניברסיטת תל אביב  
הכניסה חופשית



## ערב עיון לכבוד ספרו של יוסף בן-שלמה "האתגר של השפינוציזם"

יו"ר: **עידן שמעוני** (אוניברסיטת ת"א)

דוברים:

**פיני איפרגן** (אוניברסיטת בר-אילן)

**נועה נעמן צאודרר** (אוניברסיטת ת"א)

**עמיהוד גלעד** (אוניברסיטת חיפה)

יום חמישי, ה-7 במרץ 2013, בשעה 16:00. חדר 496 בבניין גילמן, אוניברסיטת תל אביב  
הכניסה חופשית



## ערב עיון לכבוד הופעת התרגום העברי לספרו של מישל דה סרטו "המצאת היומיום"

תרגום: אבנר להב

**מי-טל נדלר** בית הספר למדעי התרבות ומרכז  
מינרבה למדעי הרוח, אוניברסיטת ת"א (יורד)

**דוברים:**

**גדי אלגזי** החוג להיסטוריה כללית והתוכנית למחקר  
התרבות, אוניברסיטת ת"א

**עירן דורפמן** החוג לצרפתית, אוניברסיטת ת"א

**אודליה חטרון** האוניברסיטה החופשית של ברלין

**דרור פימנטל** המחלקה להיסטוריה ותיאוריה, בצלאל

יום שני, 18 במרץ 2013, בניין ווב, אולם 1, אוניברסיטת ת"א, בשעה 16:15

הכניסה חופשית



מרכז מינרבה למדעי הרוח  
Minerva Humanities Center  
مركز مينرفا للآداب

קואדום



ROSA  
LUXEMBURG  
STIFTUNG

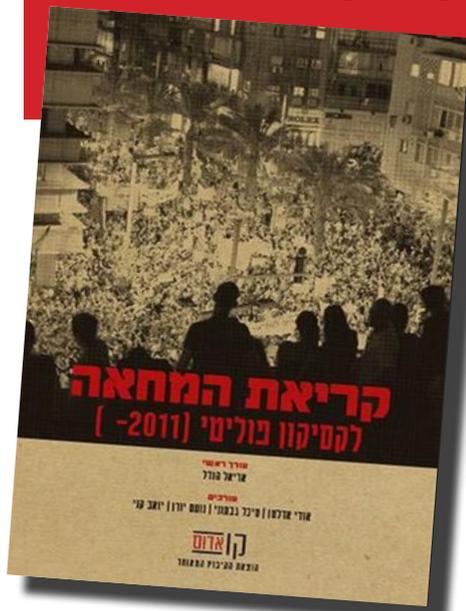


אוניברסיטת תל-אביב

ערב עיון לכבוד הספר

## "קריאת המחאה: לקסיקון פוליטי"

עורכים: אריאל הנדל, אודי אדלמן,  
מיכל גבעוני, נועם יורן ויואב קני



יו"ד: נווה פרומר, The New School, New York  
ומרכז מינרבה למדעי הרוח, אוניברסיטת ת"א

דברי פתיחה: גיורא רוזן, עורך "קו אדום",  
הוצאת הקיבוץ המאוחד

### דוברים:

יואב קני, החוג לפילוסופיה ומרכז מינרבה למדעי הרוח,  
אוניברסיטת ת"א

לין חלוזין דברת, פריס-סורבון (Paris IV)  
ומרכז מינרבה למדעי הרוח, אוניברסיטת ת"א

ביאן מגיאדלה, "אגנדה" - מרכז ישראלי לאסטרטגיה  
תקשורתית

יהודה שנהב, החוג לסוציולוגיה ואנתרופולוגיה,  
אוניברסיטת ת"א

יום שני, 20.5.13, בשעה 16:00. בניין ווב, אולם 01, אוניברסיטת תל אביב

הכניסה חופשית



ערב עיון לכבוד התרגום העברי  
החדש לספרו של מישל דה מונטיין  
**"המסות" (כרך ב')**  
תרגמה: אביבה ברק

הלנה סקורובסקי (יו"ר)  
אוניברסיטת מישגן

נדין קופרטי צור  
החוג לצרפתית, אוניברסיטת ת"א

מישל בוקובזה קאהן  
החוג לצרפתית, אוניברסיטת ת"א

עודד רבינוביץ'  
בית הספר להיסטוריה, אוניברסיטת ת"א

מרסלו דסקל, החוג לפילוסופיה  
אוניברסיטת ת"א (אמריטוס)

יום שני, ה-3.6, 18:00, בניין זוב, אולם 1, אוניברסיטת ת"א

הכניסה חופשית



מרכז מינרבה למדעי הרוח  
Minerva Humanities Center  
مركز مينيرفا للآداب

**רסלינג**

אוניברסיטת תל-אביב  
הפקולטה למדעי הרוח



Alaskan totem pole of Saxman Nature Village in Ketchikan Alaska

ערב עיון לכבוד הופעת  
התרגום העברי החדש לספרו של  
זיגמונד פרויד  
"טוטם וטאבו"  
התאמות אחדות בין  
חיי הנפש של הפראים  
ושל הנוירוטיים"

תרגמה: רות גינזבורג

**יו"ר:**

רונה כהן החג לפילוסופיה, אוניברסיטת ת"א

**דוברים:**

גל הרץ מרכז מינרבה למדעי הרוח, אוניברסיטת ת"א

רות רונן החוג לפילוסופיה, אוניברסיטת ת"א

צבי טאובר החוג לפילוסופיה, אוניברסיטת ת"א

רות גינזבורג האוניברסיטה העברית

ראשון, 21 באפריל 2013, בניין גילמן, חדר 496, בשעה 16:00

הכניסה חופשית