



Minerva Humanities Center at Tel-aviv University



Annual Academic Report 2014-2015





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The fascination with the problematics of knowledge “on the move” and its implications for critical thought and for the public role and civic responsibilities of the humanities is a common assumption underlying the research activities, learning events, and encounters with the general public taking place at the Minerva Humanities Center at Tel-Aviv University. We follow knowledge in its movement across time and space, both geographical and social, through the labor of translation from one language to another, as well as across disciplines and discursive genres. We also join this movement at certain critical junctures through international collaborations, ongoing work of translation and dissemination, special projects and public events that address urgent questions on the agenda of our conflict-torn country. We are driven by the assumption that historical, theoretical and critical reflection on knowledge lie at the heart of the humanities: that it is necessary for any meaningful research in the sciences of man and a precondition for its having social relevance. This joint platform is articulated differently in each of our three departments: *Migrating Knowledge*, the *Political Lexicon*, and *Living Together*. At the same time, this shared platform guarantees ongoing synergy between the three departments, natural collaborations between individuals from different departments, and easy formation of joint projects.

Migrating Knowledge

The **Migrating Knowledge** department, led by Professor Rivka Feldhay, is grounded in the belief that communication, translation, cross-cultural encounters, and diffusion play a vital role in the construction of knowledge. Moreover, it presupposes that, of their very nature, ideas are connected to people—producers, carriers, transmitters, audiences—who in turn belong to a particular discipline, profession, intellectual current, social class, religion, or nationality. The Migrating Knowledge project seeks to study knowledge as a product of the migration of scholars, ideas, manuscripts, instruments, and linguistic expertise; and to unravel the epistemological, political, social, and religious implications of this migration on the intellectual heritage, in various historical eras, and in various regions of the world.

The project comprises several distinct research groups. These include **Migrating Knowledge in the Eastern Mediterranean Basin**, led by Professor Tzvi Langermann; **Renaissance Humanism and the Ambiguities of Modernity**, led by Dr. Hanan Yoran; **Transmission and Transformation of Mechanical Knowledge**, led by Dr. Ido Yavetz; **Migration of Knowledge into and within East Asia**, led by Dr. Asaf Goldschmidt; **Therapy in Translation: Knowledge, Culture and Politics**, led by Professor Jose Brunner and Dr. Galia Plotkin Amrami; the collaborative project **Genealogies of the Humanities (1200-1800)**; **The Future of the Humanities**, led by Prof. Rivka Feldhay, Gal Hertz and Naveh Frumer; and the collaborative project **“Metamorphoses: Experience, Representation and Performance between Renaissance, Baroque and Enlightened Europe”**.

This year, the joint meetings of the Migrating Knowledge departmental seminar were framed by a short paper—written by Prof. Rivka Feldhay and circulated among our members in the beginning of the year—which posited an initial framework through which we would like to think and conceptualize knowledge migration. The aim was to fine-tune and thicken this framework through the various themes and case-studies

presented in the seminar, towards the elaboration of a rich theoretical reflection on the structures and dynamics of knowledge and its transformations, as they arise from the various research projects carried out by our members.

In the first semester, seminar meetings were dedicated to questions concerning the relations between knowledge and identity in migration, focusing on the Jewish context. Dr. Vered Sakal, a post-doctoral fellow, presented her research plan *The Place and Function of Halachic Discourse in the Liberal State*; Dr. Lina Barouch, another post-doctoral fellow, presented her work on *Linguistic Uprooting and Questions of Translation in Jewish-German Language and Literature*; Dr. Yahil Zaban presented his work on *Etiquette in Haskalah Literature* as a case study of the intersection of knowledge, people, communities and cultures in migration.

During the second semester, we tried to approach the question of knowledge-migration through contemporary research concerning "historical epistemology": current works in History of Science that aim to conceptualize and account for changes in scientific knowledge by extracting and following transformations in the epistemological framework in which this knowledge is embedded, and to consider the historical and philosophical implications of this epistemological horizon. Dr. Ori Belkind presented the case of *Boyle, Newton and the Criteria for Division* as a case of an epistemic revolution, occurring as Newton shifts the dominant paradigm of the field of physics from a mechanistic paradigm to a paradigm of forces. Chen Iron, a PhD candidate, discussed *Adam Smith's "Natural Price" as a Site of Knowledge*: the various interpretations of this concept in the history of economic thought, and the role of the formed canon in strengthening, challenging and allowing for its reconsiderations. Muhamad Abu-Samra, a post-doctoral fellow from the *Middle East Project* at MHC, approached the question of knowledge-migration and shifting epistemological frameworks through the case study of *The Reception of Middle East Scholar Ignac Goldziher in Contemporary Muslim Arab Thought*.

The final meeting of the seminar was dedicated to a discussion of the conceptual framework of a new research sub-group, which will deal with questions of knowledge-migration through questions of tradition, canon, transmission and reception, origins and critique, with a focus on Jewish and Muslim literature.

Political Lexicon

The **Political Lexicon** department, led by Prof. Adi Ophir and Dr. Hagar Kotef, is both a research group studying foundational concepts in political theory, and the primary venue for initiating, writing, editing, and assembling original essays in the framework of a Lexicon for Political Concepts (published in the peer-reviewed academic journal *Mafte'akh*).

Our work systematically cuts across institutional and disciplinary boundaries and does not shy away from interacting with extra-academic sources of knowledge, such as the arts and social activism. It is guided and integrated by a return to the most ancient philosophical question, "What is X?", posed here for the purpose of testing the common usage of concepts as well as their accepted theoretical frameworks. The critical examination of each concept is an opportunity for refreshing the arsenal and broadening the horizons of theory in the Humanities, awakening theory's political consciousness, and shedding new light on some aspects of political reality which the revisited concept seeks to capture.

Within the department, four reading groups have operated weekly, bi-weekly, or monthly over the last six years. **Political Theory**, the project's core group, led by Prof. Adi Ophir and Dr. Hagar Kotef; **Political and Philosophical Theory of Space**, led by Dr. Ariel Handel; **Political Economy**, led by Dr. Noam Yuran; and **Photo-Lexic**, led by Dr. Ariella Azoulay and Dr. Ruthie Ginsburg. These reading groups strive to cultivate a community of scholars—including faculty, graduate and postgraduate students—committed to a critical approach to political theory and a political approach to theory in the humanities.

In the first semester of the year, the project's core seminar meetings focused on the concept of *Democracy*. Among the various concepts at use in the public or academic

political discourse, “democracy” seems to enjoy an exceptional positive valuation. This might be due to a profusion of ways to understand and define democracy: as a political principle or as a form of government; as a regulative ideal or as a concrete reality; as an embodiment of equality or as an expression of civil liberty; as a dynamic framework through which the people’s sovereignty is realized, or as a given array of rights and values. Given the long history, theoretical complexity and pivotal role of this concept in public political discourse, in contemporary political action and in political thought, it seems our use of it could benefit from a lexical investigation which might sharpen our understanding of it. Moreover, a need for a lexical clarification of the concept of democracy seems to become especially relevant and interesting here and now, in Israel, given this state’s emphasis on defining itself as a democracy (and the only democracy in the middle east), and especially given the transformations of the justifications given for this self-conception in recent years. We have focused on contemporary writings on democracy, including, for example, texts by Claude Lefort, Jacques Ranciere, Jodi Dean and Marco Deseriis, Iris Marion Young, Michael Warner and others.

In the second semester, seminar meetings were dedicated to the concept of *Violence*. Most attempts to consider violence—whether theoretical or practical—define and analyze violence in relation to questions of legality, proportionality and morality. Yet it is well known that the very definitions and limits of legality and legitimacy are part and parcel of the economy of violence, and thus, these definitions and questions should be considered as part of the problem, not of the solution. The problem of violence, in other words, is not simply a matter of lexical or legal acrobatics, expressed in definitions—whether local or international—of concepts such as genocide or illegal immigrants (on whom various forms of violence may be inflicted). The problem of violence is also a matter of the ways violence is conceptualized (as rational and calculated or as irrational and fanatical); a question of the direct and indirect ends violence serves (e.g. ethnic cleansing or colossal economic changes); of the changing instruments and modes of violence (the decapitation of a single person by knife or the killing of an entire family by missile fired from afar). With the techno-scientific transformations of the instruments

and modes of violence, there come into play an ever more pivotal role in the array of images differentiating between barbarity and progress, the forces of light and the forces of darkness. Likewise, a lack of distinction between the materiality of violence and its consequences and their technological representation seems to emerge and proliferate. Finally, and concepts like “precision” and “surgical strike” become both a description of the mode of violence and the mode of its justification. These trends, accelerated and radicalized in the eruption of indiscriminate violence in Israel in the summer of 2014, seem to make it urgent, as far as political theory goes, to re-think what violence is today, what are its patterns of production and distribution, what are the means of its articulation and justification, and what are the principal transformations it undergoes with the development of various technologies.

Living Together

The **Living Together: Exploring Modes of Political Membership** research department, headed by Dr. Raef Zreik, is designed to enrich the existing repertoire of forms of association, citizenship and political belonging, and to do so by crossing borders—national, conceptual and doctrinal ones—visiting and revisiting history, all in order to escape dogma and prefixed categories, both theoretical and political. The project is grounded in Muslim, Christian, and Jewish sources of all eras (premodern, modern, contemporary), and revolves around thinking and rethinking the ways communities are constituted, how difference is being mediated, competition and enmity managed, how a multiplicity of interpretations can dwell one alongside another, and what are the dynamics of living together. Our senior researcher group, **Religion, Secularism, and Political Belonging**, brings together a group of scholars from all universities in the country, in collaboration with three other universities: Hong Kong, Arizona and Utrecht. The focus here is to think about ways in which religion plays a major role in thinking about politics, the ways in which politics shapes religious practice and imagination, and how both interrelate and collaborate in the constitution of communities. The ongoing and relatively ambitious project called **Natives and Settlers** aims to question the nature of the relations between Palestinians and Israeli-Jews without shying from posing the hard questions on the table. The **Love-Respect** project seeks to reintroduce new ways and vocabularies to enrich the ways we can envision political belonging. Finally, the new **Temple Mount Visual Project** seeks to examine—through the rich and extensive corpus of photographed representations of Temple Mount, accumulated since the very first days of photography—the relations between nationalism and religion, sanctity and technology, exile, redemption and sovereignty, politics and theology, tradition and privatization, morality and desire, and to do so by characterizing past and present moments in Israel/Palestine as they are embodied in the visual representations of Temple Mount as a concrete historical and contemporary space of devotion and conflict.

Over the past year, the core group's biweekly meetings were dedicated to thinking about Zionism/Israel, its uniqueness on the one hand and its being a part of a larger phenomenon on the other. The seminar consisted of two complementary threads. The first considered Israel/Zionism within the ongoing debate about its classification as a liberal democracy, ethnic democracy, ethnocracy, or a settler-colonial state. The second tried to rethink afresh the models, standards and moral-political criteria we apply when we come to "judge" the case of Israel within the first thread. If modern liberalism is the art of separation, the case of Zionism/Israel shows the difficulties of those separations. In so doing we hoped to develop a better understanding of Zionism/Israel, its various relevant contexts, and, at one and the same time, to revise these contexts. More specifically, we aimed to cover four themes within this general framework: The role of religion in Zionism; Zionism and its others, i.e. Europe and the Palestinians; Zionism as simultaneously a colonial-settler movement and a national movement; and Zionism as a permanent revolution that does not have a clear stopping point.

The Crisis of Globalization: The Middle-Eastern Perspective

This project, directed by Dr. Raef Zreik and Prof. Yossef Schwartz, is a joint project of the Minerva Humanities Center and the Cohn Institute for the History and Philosophy of Science and Ideas at Tel Aviv University. Its major aim is to rethink the ways in which certain identities (religious, national, regional) are formed, transformed, and juxtaposed, mobilized, used and abused, and through that to question rigid binaries and conceptual dichotomies.

The project takes advantage of its location in the Middle East and studies old and new forms of consciousness and their role in shaping collective memory, communal and inter-communal identities. It introduces history in order to challenge the taken-for-granted present relation of Arabs/Muslims and Jews in the Middle East, and to show their contingent constellation in order to free the imagination to think of new arrangements and alternative modes of community and identity formation.

This year, the bi-weekly group seminar focused on issues of interpretations in their widest sense, looking into the conferring of meaning on events and texts and the ways people and groups make sense of their being. We read theoretical texts presenting various conceptions and attitudes towards interpretation and hermeneutics as well as various interpretations of profane and sacred texts, both ancient and contemporary, in order to ask: what are the relations between interpretation and translation, transplantation, influence, intervention, critique? What are the relations between interpretation, tradition and modernity? What is the relation between textual interpretation and processes of change or reform in Islam, Judaism and Christianity?

Sciences of Academia / The Public Role of Academia

The Sciences of Academia project, directed by Dr. Hagar Kotef, aims to promote an ongoing research on the politics, economy, and ideology of the production and distribution of academic knowledge. The project is carried out in collaboration with the Edmond J. Safra Center for Ethics at Tel Aviv University. Focusing on contemporary crises, as well as the particularities of knowledge-production in Israel/Palestine, the joint group has already put together a large international conference (in collaboration with the Heinrich Boell Foundation and the science-relations department of the German embassy in Israel), a rich and condensed two-days local workshop, and a research group in which both senior and junior scholars from most academic institutions in Israel and from various academic disciplines take part. Over the past year, this research group has been directed by Dr. Lin Chalozin-Dovrat, and is now working on publishing a book of original essays on the political and social functions of the Academia.

Book Review Project

The Book Review Project, directed by Dr. Noam Yuran, is a series of conferences dedicated to recently-published books in the Humanities and related Social Sciences. Leading researchers from these various disciplines—including Philosophy, History, Linguistics, Literature, Political Science, Sociology, Anthropology, Cultural Studies, etc.—and from all research universities in Israel, as well as authors and public intellectuals, participate in these events. By providing a stage for these encounters, MHC aims to establish a fertile and critical discussion, which meets the highest standards of academic research, as well as being accessible to the general public, touching upon and relevant to the social and political questions of the present.

Minerva Colloquium

This year's Colloquium was dedicated to the topic *Revolution, Reform and Resistance in Thought and in Politics*, as a topos through which to consider the ways the various projects in the MHC diverge and converge. The colloquium consisted of five meetings. In the first meeting, Dr. Raef Zreik offered an introduction to the topic through the works of Kant, Kuhn and Marx. The second meeting focused on Kant through a free discussion with Prof. Gideon Freudental. The third meeting was dedicated to the sixth chapter of Arendt's *The Human Condition*, introduced by Dr. Itay Snir. The fourth meeting was conducted by Dr. Roi Wagner who presented Jacques Ranciere's "Ten Theses on Politics". The concluding session, led by Prof. Rivka Feldhay, tried to tie the various themes to contemporary work in the history and philosophy of science, through parts of Hans-Jorg Rheinberger's essay "On Historicizing Epistemology", and to our ongoing and future work in the MHC.

The aim of these discussions was to consider homologies and analogies between the concepts of order/change/progress/reform/revolution in politics, in social/political theory, and in science. Both science and politics use and deploy the terminology of revolution and the concept migrates from one field to another. The common principle that both fields share and try to cope with might be the problem of "order". Philosophy and authority both seek order: one seeks conceptual order while the other seeks social/political order, and the concept of revolution is central to both as a moment of a different quality that moves us from one conception of order to another, new one. And yet, in between the moment of revolution and normal everyday life or normal, routine science, there stretches a whole field of concepts that fill the gap, such as reform, resistance, interpretation, extension, modification, negotiation, translation and others. These concepts are common to both fields and it is this commonality that is of interest to us.

Although these analogies must be viewed with caution, used as points of departure but not beyond that—since, like all other analogies, they might illuminate few

aspects while hiding others—we tried to address four possible relations between thinking and revolution. The first one is *thinking as revolution*. For example, Kant's take on the role of "thinking" as the motto of the enlightenment. This Kantian motto raises several questions. Among them, is thinking itself a revolution? In what sense, and vis-à-vis what? Here one might suggest thinking as an opposition to imitation and revelation—but is this really an opposition? How does this Kantian stance relate to Arendt's attempts to conceptualize the relations between thinking, knowledge, clichés, evil and banality? The second relation is *revolution in thinking*: Kant described his philosophy as a "Copernican Revolution" and Kuhn speaks of "a scientific revolution". Once again, a series of questions arises: If thinking itself is a revolution, how can there be a revolution in thinking? Is this a revolution within the revolution? Does that mean that there are different kinds and levels of thinking? And if so, what might this mean for the nature of thinking and progress? Is thinking, as a capacity, something ever changing and progressing? Is thinking historical? And if we think of political revolutions through an analogy to Kuhn's conception of scientific revolutions—as a move from one paradigm to another—could this tell us something about the question of transitional justice? Does this mean that there is a possibility of judging a former (epistemic or political) regime on the grounds of the values of a new one? How can one conceptualize this "judgment"? What lessons can one learn from this analogy between political revolutions and Kuhn's scientific revolutions? The third relation is *thinking the revolution*. The different attitudes to social and political revolution, the attempts to differentiate revolution from other modes of change, like evolution and reform, bring to the fore the question concerning the relations between the concept of revolution and the concept of structure: Does a theory of revolution presuppose a certain image of society that has some law-like structure? Marx, Burke and Kant, for example, each offers a different role to reason, structure and revolution. And what will happen to theories of revolution, as well as to practices of social and political change, if society is imagined through post-structural theories?

The membership in the Center is not restricted to students and faculty of Tel Aviv University. Our scholars come from various Israeli academic institutions, including 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 annual salaries, grants, stipends, and fellowships of varying amounts. Some have been granted scholarships from their home departments with a matching stipend from MHC. As of the 2014-15 academic year, the list of junior scholars receiving support from MHC is as follows:

Postdoctoral Fellows

Dr. Muhammad Abu-Samra is a Post-Doctoral fellow at the Minerva Humanities Center, as part of the joint project on *Globalization and the Crisis of the Humanities*. He completed his PhD in the Department of Middle Eastern History at the University of Haifa, with a dissertation titled "Attitudes to the Qur'an in Contemporary Arab Islamic Thought: Modernists and Liberals". He is currently teaching at the David Yellin College, and served as visiting lecturer at Queen's University, Kingston, Ontario, and at Knox College in Galesburg, Illinois. Among his publications are "Islamic Modernism and the Invention of the Written Qur'an Tradition", in *Zmanim: A Historical Quarterly* (2013); "Liberal Critics: 'Ulama' and the Debate on Islam in the Contemporary Arab World", in *Facing Modernity: Rethinking 'Ulama' in the Arab Middle East* (edited by Meir Hatina, E.J. Brill, 2009). At the Minerva Humanities Center he studies the attitudes of modern Arab Muslim thinkers to the Islamic tradition and its authority and role in studying and interpreting the Qur'an, from the late nineteenth century to the present. His research examines three main intellectual trends: the modernists, the liberals, and the traditionalists, focusing on their characteristic discourse, values, methods, and conclusions regarding the relationship of the Qur'an, Islamic tradition, and reason in light of modern values and practices. Equally, he examines the limitations and

implications of their respective conclusions in different spheres of Arab Islamic society, concentrating on religious, social, and political aspects. The project aspires to offer a fresh perspective for studying Arab Islamic thought in the context of modernity.

Dr. Lina Baruch attained her PhD in German-Jewish literature at the University of Oxford. Her expertise is linguistic and literary dislocation and exile in early twentieth-century German-Jewish writing. Her forthcoming book, **Between German and Hebrew: The Counterlanguages of Gershom Scholem, Werner Kraft and Ludwig Strauss** (De Gruyter & Magnes University Press), deals with linguistic and literary responses to cultural marginality and uprooting. In a joint project of the Franz Rosenzweig Minerva Research Center and the Deutsche Literatur Archiv (Marbach), dedicated to the preservation of German-Jewish archives in Israel, Dr. Barouch managed the selection, documentation and digitalization of the Heinrich Loewe Archive in Tel Aviv. She has published extensively on Gershom Scholem's early writings, on German exile literature and on bi-lingual forms of writing, such as auto-translation and code-switching. Dr. Barouch's most recent research project with the Minerva Humanities Center examines migrating knowledge via Paul Celan's poetics, including the reception and translation of his poetry in Israeli-Hebrew culture.

Dr. Lin Chalozin-Dovrat specializes in cognitive approaches to the study of scientific knowledge, and in the historical epistemology of cognitive and structural linguistics. Building on a previous work she has conducted in the political lexicon group on the concept of "crisis" and its epistemic functions in modernity, her postdoctoral research puts forward the hypothesis that the infamous Crisis of the Humanities—the ongoing decline in prestige of the traditional Humanities and the social, institutional and economic realities involved in it—is not a singular event or a recent disturbing trend, but rather a mode of temporality that reconstructs a particular epistemological memory. This research adds to previous work Lin has conducted in the MHC on the concepts of Subjectivity, Representation, and the Left (together with Roi Wagner). In addition, over the past year, she has been directing the *Sciences of Academia* research

group, in cooperation with the Edmund J. Safra Center for Ethics, Tel Aviv University, working towards the publication of a collection of original essays on the public role of academia.

Dr. Amer Dahamshe is a post-doctoral fellow at the MHC, and a graduate of the Hebrew University of Jerusalem (BA, MA, and PhD). His research fields are the discourse of Palestinian-Arab geographical names, representation of the Hebrew and Arabic languages in public road signage, and the discourse on the identity of the place as reflected in oral art, historical memoirs, literature and the linguistic landscape. Amer has published several articles on his topic, and his first book will be published under at the *Heksherim* Institute for Jewish and Hebrew Literature and Culture, Ben-Gurion University of the Negev. His post-doctoral project is titled *The Untold Story: Comparison of Hebrew and Arabic Names of Natural Features*. It addresses the Hebrew names of natural features in the Galilee along with the Arabic names that were used for the same places, by comparing sources, topics and characteristics of the names between the two languages. By using structural analysis and the approach of critical toponymy, he aims to introduce the history of the spatial environment and its organization, and the transformation that occurred in producing space and identity as a result of historical-political changes.

Dr. Vered Sakal holds a PhD in Jewish thought from the Hebrew University of Jerusalem, and completed a post-doctorate at the Tikva Center for Law and Jewish Civilization at NYU. Her fields of research are modern Jewish thought and liberal theory, and her thesis dealt with Mordecai Kaplan's concept of "nationhood." Vered was also ordained as a Rabbi by the Hebrew Union College in Jerusalem. Her research in MHC is titled "Volontarization as a Case-Study of Knowledge-Migration: The Place and Function of Halachic Discourse in the Liberal State." It focuses on the transformations of Jewish communities, authorities and law given the massive nineteenth-century migration from Russia's Pale of Settlement to the United States.

PhD Students

Chen Eron is a Ph.D. student at the Cohn Institute for the History and Philosophy of Science and Ideas at Tel Aviv University. He received his B.A. from the program in philosophy, economics and political science at the Hebrew University, and a Master's degree (magna cum laude) from the Cohn Institute. His main field of research focuses on philosophical questions related to economic methodology and how it affects both the construction of economic knowledge and the characteristics of society and economy. He also teaches mathematics, specializing in working with children with learning disabilities and ADHD.

Efrat Even Tzur is a child psychologist, editor, and Ph.D. candidate at Tel Aviv University's School of Psychological Sciences. Both her academic interests and her political activism are focused on the interface between psychoanalysis, ethics and politics—a realm she intends to explore as part of the Lexicon Group. Her dissertation, under the supervision of Prof. Uri Hadar, deals with the psychology of socially-accepted violence, and includes an attempt to interlace classical psychoanalytic thought with philosophical and sociological ideas. The concepts she explores include violence, legitimation, perversion, identification, and play.

Alma Itzhaki (www.almaitzhaky.com) is an artist and a PhD student at Tel Aviv University's School of Philosophy. In her doctoral study she investigates conceptions of action in contemporary art, in light of Hannah Arendt's philosophy of action. Her master's thesis focused on the Psychoanalytic Act in the teachings of Jacques Lacan. Itzhaky's artistic work has won several prizes, including the Rappaport Prize for Young Israeli Artist, and the Osnat Mozes Painting Prize. In recent years she presented two solo exhibitions, and participated in numerous group exhibitions. Itzhaky teaches art in the Interdisciplinary Art Department at Shenkar Academy.

Abed Kanaaneh is a PhD candidate at the school of Historical Studies at Tel Aviv University. He holds both a BA and an MA in Political Science from the Hebrew University of Jerusalem. His dissertation title is "Hezbollah in Lebanon: Al-Muqawama (Resistance) as a Contra-Hegemonic Project".

Zahiye Kundos is a PhD candidate at the school of cultural studies at Tel Aviv University. She is interested in understanding the complexities of the relations between religion and secularism in modern Muslim identities, and their role in social and political activism since the end of the nineteenth century. Her work stems from texts written by Jamal ad-Din al-Afghani and Muhamad 'Abduh from 1884, published as an Arabic newspaper titled "The Indissoluble Link". Among other themes, these writers believed that the reactivation of certain historical and religious foundations of Islam could enable Easterners in general and Muslims in particular not only to seek unity and self-sovereignty vis-à-vis western colonial imperialism, but moreover to achieve completeness and happiness and to prepare their souls for the afterlife. They criticized the process of eastern youth receiving western knowledge, claiming that doing so under conditions of political imbalance, and without reflection on the historical processes through which this knowledge developed, would cause counter-results. These themes exemplify the original intent of the authors to produce a political-cultural newspaper. In this sense, the current research argues that the indissoluble link between the political and the cultural (*siyasa* and *adab*) posited by this text might enable us—given our twenty-first century sensitivities—to recall the historical moment of 1884, and to ask how we might activate our culture as a mechanism of political activism.

Projects coordinators

Dr. Hagar Kotef is managing director of the *Political Lexicon* group. She works on feminist theory, political theory, and post-colonialism. Her book, *Movement and the Ordering of Freedom* (Duke University Press, 2015) examines the conceptual ties of movement and freedom in liberal thought. She contributed several entries to *Maft'e'akh*, and published essays in leading journals, including *Political Theory*, *Antipode*, *Theory Culture and Society* and others.

Dr. Shaul Setter is co-director of the *Religion, Secularism and Political Belonging* project, adjunct to the *Living Together* research group. He is also the academic co-organizer of many of last year's MHC conferences and workshops, among them the *Love and Respect* workshop in Nazareth, and the *Knowledge in this Place* local workshop (together with Dr. Hagar Kotef). He is the editor of the recently-published booklet *Natives and Exiles in Israel/Palestine: Essays around Meron Benvenisti's and Haviva Pedaya's Books* (published by MHC).

Dr. Noam Yuran is the director of the *Book Review* project. He specializes in political economy, media and popular culture. His last book, *What Money Wants: An Economy of Desire* (Stanford University Press, 2014), presents a theory of money as an object of desire. Noam teaches and studies television in political and philosophical contexts and investigates Israeli culture in the theoretical context of the state.

Affiliated Scholars

Dr. Ivor Ludlam (Migrating Knowledge) works on transmission and reception of concepts between Classical Greek, Hellenistic, Roman and Early Modern Thought.

Dr. Michael Elazar (Migrating Knowledge) studies the migration of mechanical concepts from Greek to early Modern science.

Dr. Gal Hertz (Migrating Knowledge) explores knowledge-migration between aesthetics, theology, and politics in German-Jewish thought at the turn of the twentieth century.

Dr. Naveh Frumer (Migrating Knowledge) studies the impasses of the liberal conception of justice, and is interested in the revival of a concept of injustice based on the works of the early Frankfurt School, particularly Adorno.

Dr. Ronen Ben-Arieh (Living Together) works on practices of control, resistance and cooperation in heterogeneous urban spaces in Israel-Palestine. He is director of the *Spaces of Living Together* research group, adjunct to the Living Together group.

Dr. Yoav Kenny (Political Lexicon) explores the political conceptualization of animality and its relations to the human, the ethical and the bio-political. He is also editor-in-chief of *Maft'e'akh*.

Dr. Itay Snir (Political Lexicon) works on the political conceptualization and theoretization of education, and is co-editor of *Maft'e'akh*.

Dr. Ariel Handel (Political Lexicon) investigates continuities and discontinuities of politics and violence, in theory and practice. He is director of the *Political and Philosophical Theory of Space* research group adjunct to the *Political Lexicon* department.

Dr. Roy Wagner (Political Lexicon) writes on theories of situated knowledge, standpoint epistemology, and minor, bottom-up, political practices and movements.

Dr. Ruthie Ginzburg (Political Lexicon) explores the human-rights discourse through an investigation of visual activism, mainly photography, of human rights organizations. She writes on civil uses of photography through concepts such as Exposure and Resolution. Ginzburg heads the *Photo-Lexic* research group adjunct to *Political Lexicon* department.

International Workshop: *Religion, Secularism and Political Belonging* (June 2015)

This 3-days workshop concluded the first stage of the international research project “Religion, Secularism and Political Belonging”, held under the supervision of CHCI (Consortium for Humanities Centers and Institutes) and funded by the Mellon Foundation. The project is led by four Humanities Centers located in North America (University of Arizona), Europe (Utrecht University), China (the Chinese University of Hong Kong), and the Middle East (Tel Aviv University). It investigates how religious and secular formations organize practices of political belonging across the globe.

The initiative takes a comparative approach to its topic, and employs the distinct interdisciplinary strengths of its participating centers by involving scholars from across the fields of literature, history, religion studies, philosophy, law and politics, anthropology, and critical race and gender studies. The workshop brought together young and senior scholars from the humanities centers involved in the project, and consisted of lectures, text discussions, and round-table discussions, as well as poetry reading and two tours in Jerusalem—a political and a theological one.

Prof. Galili Shahr (Tel Aviv University) spoke about Kant’s *The Conflict of the Faculties*; the scholars from Hong Kong discussed Wang Chung’s *All about Ghosts*; Dr. Ori Goldberg, Abed Kanaaneh, Zahiye Kundus, and Dr. Shaul Setter (MHC) participated in a round-table on theology in theory and practice; Prof. Shai Lavi and Dr. Lena Salaymeh (Tel Aviv University) talked about “Sacred Parts: Circumcising Secular Membership”; the scholars from Utrecht University discussed Bruno Latour’s “What Is Iconoclasm?”; Dr. Noa Hazan, Dr. Avi Shilon, Keren Dotan, Dr. Hamutal Tsamir, and Raz Saker-Barizlay (MHC) participated in a roundtable on *Religion and/in Zionism*; and scholars from University of Arizona discussed Kevin M. Kruse’s “One Nation Under God”.

Workshop:

The Public Role of Academia

(June 2015)

This one-day intensive workshop concluded this year's work of the "Sciences of Academia" research group (a co-operation of the MHC and the Edmond J. Safra Center for Ethics at Tel Aviv University). The aim of the workshop was to facilitate the work on the edited volume of original papers written by group members (to be published by the end of 2016, in Hebrew). The papers cover a wide range of topics concerning the public role of academia, focusing on the questions and problems of contemporary Israeli Academia, while placing them in a wider historical, theoretical, international and socio-political context.

Among the papers to be included in the volume are: "Ecologies of Knowledge and Academia in Israel", written by Dr. Ari Bar'el; "Theses and Dissertations written in Israeli Schools of Education: Insights from the Sociology of Knowledge", written by Prof. Ayman Agbaria; "The Public Role of Students in Israel: The Case Study of Students' Attitudes towards the Constitution of German-Israeli Diplomatic Relations in the 1960s", by Doron Timor; "Citizenship, Language and the Hebrew University in the Yishuv Period", by Prof. Eyal Chowers; "The Construction of the Public Role of Academia in Israel as a Work of Organizational-Identity: A Phenomenological-Institutional Approach", by Prof. Gili Drori; "On the Margins of all Empires: Knowledge in this Place", by Dr. Hagar Kotef and Dr. Shaul Setter; "The Questions of Academia", by Dikla Bytner; "How to Say *polis* in Hebrew? On the retraction of Hebrew from the Israeli University and its effects on Political Knowledge", by Dr. Lin Chalozin-Dovrat; "Content-Indifferent Quality Indices, and the Disciplining of Academia", by Prof. Oded Goldreich; "The Tower and the Tent: Two Education Institutions in our Town", by Prof. Shai Lavi; "Knowing, Knowledge, and the Public Role of Academia", by Prof. Menny Mautner; "Covert Knowledge in Academia: Subversive Narratives in the Classroom", by Dr. Tamar Hager; "Between the Rational and the Public: Three Conceptions of the Academic Ethos", by Prof. Yanni Nevo; and "'Professor', 'Student', 'Campus': The Corporation which Exceeds the Sum-Total of its Parts", by Prof. Yossef Schwartz.

Conference: *Zionist Resistance to 1948 Expulsions?* (June 2015)

Between the end of 1947 and the beginning of 1949, approximately 770,000 Palestinians were expelled from the area which later became the state of Israel. These refugees constituted about 85% of the Palestinian population which lived in the area prior to the expulsions. The historiographical accounts of these events—whether those written by Zionist historians or by critical scholars—hardly considered the intra-Zionist resistance to the expulsions. While the attacks on Palestinian settlements were conducted by the Israeli army and Zionist undergrounds, and while many of the Jewish citizens participated in these attacks or profited from them, there has accumulated, over the years, a body of evidence pointing that there were, within the Israeli-Zionist society at the time, various acts of resistance to various stages of the expulsion process. While it is obvious, in retrospect, that these acts of resistance did not stop the process as a whole, there were several cases in which Jewish neighbors, soldiers, politicians and government officials managed to prevent the destruction of specific Palestinian settlements, or to allow the return of Palestinian inhabitants.

The aim of this conference was not to beautify the past, nor to glorify those who resisted, but rather to open a discussion concerning various historical options which seem to have been forgotten: there were parts, however small, within the Jewish society in Israel, which did not accept the expulsion of the Palestinian population as a solution to the conflict between the Palestinian national movement and the Zionist movement. Who were those who resisted? What was their ideological background? Did they conceive themselves as Zionists? What kind of Zionism did they reflect? Did they, like others, strive for the establishment of a Jewish state? To what extent did this resistance express a partnership between Jews and Palestinians, whether within Zionist organizations or within other, non-Zionist ones? What made them resist? Was there a chance for this resistance to succeed, or was it doomed to fail? What is the role of

individuals in such historical intersections? What is the relation between the political and the moral in such decisive moments in history?

The conference brought together both young and established scholars and activists, writers and journalists, to reflect on these questions, including Tom Pesach, Ariej Sabba-Huri, Eitan Burnstein, Tamar Novik, Tomer Gardi, Avi-Ram Zoref, Salman Natour, Uri Avneri, Binyamin Gonen, and Liora Bilezki.

Book Review Symposium: *Movement and the Ordering of Freedom* by Hagar Kotef (May 2015)

From its very beginning, Liberal thought has posited freedom of movement as the embodiment of its concept of liberty. In liberal states, however, movement is also subject to supervision, regulation and control by increasingly sophisticated means—from toll-roads to surveillance cameras to biometric passports. Kotef's book follows this dual role of movement in liberal thought and in the structuring of political spaces. Kotef examines how the emergence of movement as a fundamental liberty is closely entangled with its conception as a security problem and with the development of practices intended to control movement. She thus shows that the coexistence of liberal rhetoric and non-liberal practices in democratic regimes is by no means paradoxical, as some scholars maintain. Rather, since the apparatuses intended to secure freedom of movement are the very same apparatuses which oversee, control and regulate movement as a political problem to be managed, freedom and its negation appear as intimately entangled. The book moves between readings of classic political philosophers like Locke, Hobbes and Mill, and the examination of various technologies for disciplining the movement of Palestinians in the occupied territories. Honaida Ghanim, Amal Jamal, Neve Gordon, Ariel Handel and Chen Misgav participated in the event.

Symposium:**Temple Mount in a Jewish State: History, Politics and Political Theology****(May 2015)**

קבוצת חיים ביחד במרכז מינרבה למדעי הרוח מזמינה
**הר הבית במדינה היהודית:
 היסטוריה, פוליטיקה ותאולוגיה פוליטית**



צילום: גלי תיכון

רב שיח בהשתתפות:

מנחה דר אבי שילון

די"ר הלל כהן (האוניברסיטה העברית): הר הבית/אל אקצא בלאומיות היהודית ובלאומיות הפלסטינית: מבט משווה
מר יהודה גליק מנהל מיזם הליבי"ה לחופש יהודי בהר הבית ויו"ר הקרן למורשת הר הבית

די"ר תומר פרסיקו (אוניברסיטת תל-אביב): הפרטת הדת וקידוש האומה: הר הבית כמוקד של מגמות סותרות ומשלימות בחברה הישראלית

גבי חוה שורץ (האוניברסיטה העברית): הר הבית כמונומנט הלאומי הנעדר

יום ג' | 12.5.2015 | בבניין נפתלי, אולם ונצואלה, חדר 527, אוניברסיטת תל אביב | בין השעות 16-18

הכניסה חופשית

This was the first symposium in a new project which aims to combine visual research of photographic representations of the Temple Mount with an interdisciplinary theoretical framework, drawing on urban planning, religion studies, critical theory and other disciplines. Dr. Hillel Cohn offered a comparative perspective on the place of Temple Mount/El-Akza in Jewish and Palestinian nationalism; Chava Schwartz presented Temple Mount as the absent Jewish/Israeli national monument, through various urban

and landscape design plans; Yehuda Glick spoke about the Temple Mount Heritage project, and the "Jewish Freedom in Temple Mount" initiative he leads; Dr. Tomer Persico talked about Temple Mount as a focal point of the contradictory and complementary trends of the privatization of religion and the sanctification of the nation prevalent in contemporary Israeli society; and Dr. Shlomo Fischer spoke about the transformations of the conceptions of Temple Mount within Religious Zionism, as exemplified by figures like Yehuda Etzion and Yehuda Glick.

Book Review Symposium:
The National Origins of the Market Economy,
Arie Krampf
(April 2015)

Is there an Israeli capitalism? What is the relation between capitalism and nationalism? In recent decades, there emerges in Israel a strange combination of two apparently contradictory processes. On the one hand, a shift towards a neo-liberal economy, which erodes frameworks of social solidarity. On the other hand, the strengthening of national parties, which claim to represent popular fraternity. Krampf's book studies the shaping of the Israeli economy before the declaration of the Israeli state and during the state's first decades, and sheds new light on this strange contemporary combination. The common narrative claims that, during the 1980s, Israeli economy had undergone a fundamental transformation, shifting from a planned and highly regulated economy to a global privatized one. Krampf claims that this was not a one-time transformation; that market economy didn't stand opposite to the national ethos but was rather designed, from the outset, as a national project; that this project was not based on liberal values and instruments but rather intended to serve national interests, and was propagated by state powers. This new portrayal of the relations between state and market can explain many of the current characteristics of Israeli capitalism. Ze'ev Rozenhak, Avi Bar'eli, Oleg Komlik, Noam Yuran and Arie Krampf participated in the event.

Book Review Special Event: Tour and discussion in the exhibition *The Urburb: Patterns of Contemporary Living* (March 2015)

This special event, co-organized by the MHC and the Artport Gallery in Tel Aviv, included a tour and a discussion in the exhibition "The Urburb: Patterns of Contemporary Living", which represented Israel in the Venice Architecture Biennale of 2014, curated by Roy Brand, Ori Scialom, Edith Kofsky, and Keren Yeala Golan. Israeli architecture is characterized by a hybridization of the urban and the suburban. This is the urban suburb or "urburb", which groups neighborhoods and buildings in a spatial pattern similar to a **kibbutz** or village. "This hybrid embodies the contradicting demands inflicted upon a modernist machine operating in an old-new land: to create small and equal communities, while, at one and the same time, to satisfy the needs of a big and diverse population; to spread out through the space while consolidating inwards; to put down roots and inhabit the land, through a planning system imposed from above".

Roy Brand directed the guided tour through the exhibition, and Chaim Ya'acobi (Ben Gurion University), Oren Yiftach'el (Ben Gurion University), Eyal Sagi-Bizawi (Bezal'el Art Academy), Esther Zandberg (*Ha'aretz*) and Noam Yuran (MHC) participated in the discussion that followed.

ארטפורט וסמס פירובה למדעי הרוח
באוניברסיטת תל אביב ממזינים לספור ולרין בתערוכה

THE URB URB

דפוסי חיים
עכשוויים

11:45 – 11:00
סיוור בתערוכה בהנחיית האוצר **רוטי ברנד**

11:45 – 11:00
דיון בהשתתפות -
חיים יעקבי (אוניברסיטת בן גוריון)
אסתר זנדברג (עיתון הארץ)
איל שביא ביזאוי (בצלאל)
נועם ירון (אוניברסיטת תל אביב)

13.3
יום שישי

ארטפורט
דרך בן צבי 55
תל אביב

כתובת: 7-ארטפורט
שעות פתיחה: חמישי 12:00-20:00
שישי 10:00-18:00 ובתאום מראש
לשעות מיוחדות במוקד קוונים ומטורים מודעים
בתערוכה או להודיען באתר האירועים:
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מרכז המדעים
האנושיים מינרבה
אוניברסיטת תל אביב

אוניברסיטת תל אביב

International Workshop: *Love, Respect and the Political* (February 2015)

The concepts of love and respect represent two basic attitudes towards the Other. Each embodies an array of connotative and denotative layers gathered through time and use. The *Love and Respect* project explores and investigates the genealogy of these two concepts, their deployments in different contexts, their development, and their relation to public life, politics, and law; as well as the development of the distinction between the two, and the ways in which these distinctions are mapped onto those between private and public, the objective and the subjective, law and morality, politics and religion, rights and virtues, negative and positive rights, and more.

Considered from the perspective of the rhetoric of love and of respect, the birth of the modern presents an ongoing attempt to assert the priority of respect over love, autonomy over solidarity, and the right over the good. The justification for this move lies in the fact that love, ironically, can ultimately lead to war. It seems, however, there is a danger lurking in both concepts: too much love can lead to a colonizing of ends and to repression, while the discourse of respect, taken to an extreme, can bring about total indifference.

The project investigates attempts that have been made to integrate love and respect into concepts such as friendship, and to suggest new conceptualizations of citizenship that transcend dichotomies between the two terms, instead offering a third, *friendship*-based model. This theme critiques the distinctions between the concepts and the role that these distinctions play in our political and legal discourse. The project seeks to disclose that which is hidden in the concepts and in their juxtaposition, and to reveal the political imagination that they hinder as well as the conceptual violence that they might exert.

Our third workshop took place in Nazareth, and brought together scholars from various disciplines: Avital Barak (MHC), Dr. Raef Zreik (MHC), Prof. Paul Kahn (Yale Law School), Prof. Shai Lavi (Tel Aviv University), Prof. Sharon Krishek (The Hebrew University), Prof. Ester Herlin-Karnell and Prof. James Conant (University of Chicago), Prof. Nissim Mizrahi (Tel Aviv University), Dr. Kineret Sadeh (Tel Aviv University and The Israel Democracy Institute), Dr. Nitzan Rotem (The Hebrew University), Dr. Adv. Dana Freibach-Heifetz (The Kibutzim College), Prof. Christoph Schmidt (The Hebrew University and The Van Leer Institute, Jerusalem), Prof. Lisa van Alstyne (University of Chicago), Prof. Eli Friedlander (Tel Aviv University), Prof. Jonathan Yovel (University of Haifa), Dr. Idit Elfandri (Tel Aviv University), and Dr. Shaul Setter (MHC).

Local Workshop: *Knowledge in this Place* (January 2015)

Following the *Knowledge in this Era* conference that took place on January 2014, the Minerva Humanities Center and the Edmond J. Safra Center for Ethics at Tel Aviv University organized a workshop focusing on the particular problematics of academic knowledge and intellectual discussion in Israeli Academia. The workshop, led by Dr. Hagar Kotef (Political Lexicon) and Dr. Shaul Setter (Living Together), sought to go beyond the questions already unpacked in the previous conference concerning the relations between academia and political power in Israel, as well as beyond a mapping of the different regimes of separation within which the Israeli academia operates—between Jews and Palestinians, citizens and non-citizens, universities and colleges, private and public higher education, periphery and center, etc. Drawing on these important issues, the workshop sought to situate the discussion in the intersection between “East” and “West,” as a crucial junction that frames some of the unique aspects of Israeli academic knowledge. What, for example, is the array of relations that emerges from the gap between the German university structure, which served as model for the Israeli academia, and the increased Americanization processes the latter undergoes in recent years? Or between this German (subsequently American) model and the Middle Eastern space within which the Israeli academy is situated? What are the relations between the ideal of universal, abstract knowledge (simultaneously Christian and secular) and a locality rooted in other traditions of knowledge? What are the meanings and implications of academic research in the Global periphery? Is such knowledge necessarily provincial (and what would that mean)? What are the various limits and limitations, as well as possibilities and opportunities, of a local thought on this particular locus?

Book Review Symposium: *And You will Serve as Eyes for Us*, by Ruthie Ginsburg (January 2015)

Ginsburg's book focuses on the civil gaze of Israeli human rights organizations which operate in the occupied territories. By analyzing photos produced by three different organizations, the book discusses the complexity of the standpoint of citizens who adopted a universal language in order to criticize the policy of their government. While international human rights organizations are driven by shifting their gaze towards the other, the book claims that the gaze of local organizations is reflexive, turned inwards as well as outwards, focusing on deeds conducted in their own name. By tracing the development of these organizations and through interviews with activists, the book shows how visual analysis is essential to understanding the operation of these organizations. The symposium was a collaboration of the MHC, the Minerva center for Human Rights, and the Edmond J. Safra Center for Ethics at Tel Aviv University. Participants included Eyal Gross, Dafna Hacker, Michal Givoni, Dafna Ben-Shaul and Ruthie Ginsburg.

Book Review symposium:
***The Remainder of Faith*, by Rabbi Shimon Gershon Rosenberg**
(January 2015)

The book incorporates a selection of the sermons by Rabbi Shimon Gershon Rosenberg, aka "Shagar" (1949-2007). An external reader of contemporary philosophy, Rabbi Shagar's sermons conjoin Jewish thought and postmodern philosophy. For him, the texts of Gilles Deleuze, Jacques Lacan, Jaen Baudrillard and others open ways for new thoughts in and about Judaism. Rabbi Shagar's sermons were collected by his students after his death, and a selection was recently published by **Resling** publishing house. Yitzhak Binyamini, Yishay Mevorach, Haim Dauel Luski and Noam Yuran participated in the event.

The 12th Lexical Conference for Critical Political Thought (January 2015)

The presentations in this conference aimed, like those presented in previous conferences, to contribute to an alternative political lexicon, drawing upon various trends within twentieth-century Continental Philosophy or inspired by it.

The first day of the conference consisted of four sessions, presenting concepts such as *Manifest*, *Melancholy*, *Game*, *Spatial Memory*, *Security* and others.

The second day was devoted to a conceptual reflection on the relations between ethics and politics, following Adi Ophir's *The Order of Evils: Toward an Ontology of Morals* (Hakibutz Hameuhad, 2000), marking the fifteenth anniversary of its publication. This day included four sessions discussing various concepts drawn from the book, among them *Loss*, *Damage*, *Victim*, *Justification*, *This World* and others. The concluding event was a roundtable titled "Down the Slope: The Order of Evils in Current Politics", which juxtaposed five concepts: *Common Struggle*, *Kiddush Hashem* (sanctification of God's name), *The End of the World*, *Footnote*, and *Common World*. A special volume of *Maft'e'akh*, incorporating some of the papers presented in the second day of the conference will be published in Spring 2016.

Workshop: ***Spaces of Living Together*** **(December 2014)**

This special workshop was organized by the *Spaces of Living Together* research group, adjunct to the *Living Together* department.

The aim of the group is to explore possibilities of political change and the 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, we wish to go beyond the overriding concepts of national and ethnic separation that dominate the production of space in Israel-Palestine, and its common understandings.

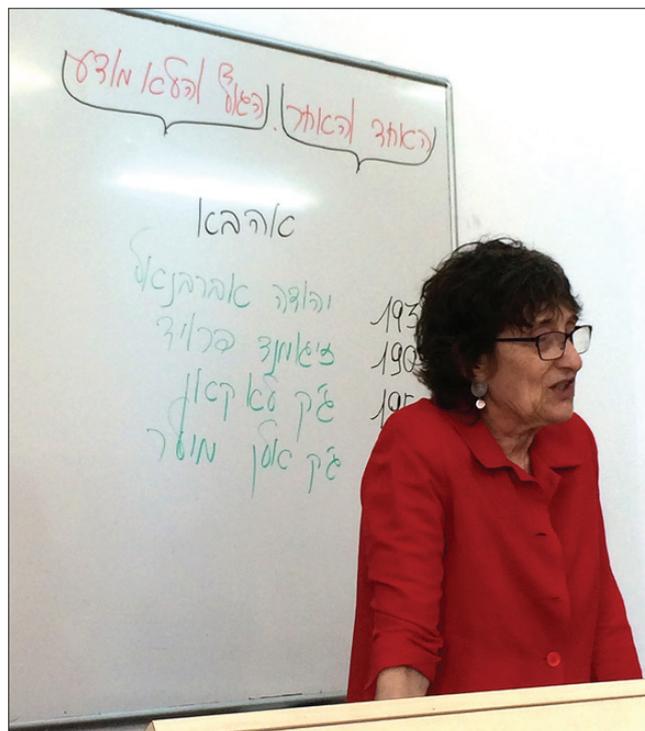
The workshop elaborated the themes of "Spaces of Living Together: Control, Resistance, Partnership" by bringing together scholars and activists from various disciplines, institutions and fields of knowledge and action, for two intensive days of lectures and discussions.

Roundtable: ***Israeli Academy between Autonomy and Governance*** **(December 2014)**

The MHC and the Van Leer Jerusalem Institute held a first in a series of roundtables concerning *Higher Education in Israel: Between Autonomy and Governance*. The “Committee for the Reorganization of Governance in the Israeli Higher-Education System” has recently published its conclusions. This committee was mandated to redesign the organizational structure of those bodies in charge of managing Israeli higher education, so that their interface with the government would express relations that “well-serve the autonomy of the higher-education system, while giving expression to that government’s policy and to national needs and goals” (quoted from the committee’s letter of appointment). In light of this, the committee’s top priority was defined as the need to strike “a reasoned and sustainable balance between the two” (quoted from the committee’s summary report). The publication of the committee’s summary report already generated varied responses as well as criticism. Some argue the recommendations would be devastating to academic freedom, leading to a politicization of the academy. Others see them as a necessary step in order to provide for contemporary needs, improving management processes, and increasing efficiency and transparency. We suggest the questions already raised by this report are not purely technical or administrative questions regarding functions, appointments, authorities, and budgets. Instead they point to two fundamental issues that have received insufficient attention and reflection. The question of the relation between academy and government (the question of autonomy); and the question of the relation between academy and society. In light of the importance and timeliness of the matter, and the public responses it generated, this series of roundtable discussions, revolving around the committee’s recommendation, is intended to consider the committee’s report through these two key questions.

Special Course: *Lacanian Psychoanalysis, directed by Susanna Huller* (October 2014–May 2015)

Susanna Huller, an acclaimed psychoanalyst, offered this course on Lacanian psychoanalysis, as an experiment in transferring psychoanalytic knowledge from the clinic to the university, and from the therapeutic encounter to the intellectual one. In psychoanalytic praxis, the psychoanalyst is the “subject-supposed-to-know”. In the classroom, however, the psychoanalyst attempts to transmit psychoanalytic knowledge to addressees who cannot be assumed to suppose that the psychoanalyst knows. This course was thus an experiment in experiencing the risks involved in every attempt to reach and relate to the Other.



International Workshop: *Genealogies of the Humanities 1200-1840* (June 2014)

This two-day intensive international workshop launched this joint project of MHC and the Goethe University Frankfurt. The humanities are a contested field—politically and ideologically as well as epistemologically and disciplinarily. The very persistence of the debates concerning the humanities throughout the centuries, and across transformations in the institutional settings and cultural positioning of its different fields, suggest that a serious study of the humanities, past and present, calls for a genealogical approach. Current analyses of the evolution of the humanities, however, tend to take the academic reforms of these disciplines, starting in the early nineteenth-century, as their point of departure. The contention of the present project is that, although these early nineteenth-century developments constitute a crucially important and transformative moment in the history of the humanities, they by no means mark their origin. We therefore propose to examine not only the “pre-history” of the humanities, in terms of the background for these nineteenth-century developments, but also those modes of humanistic thought that were marginalized by that process. The genealogical method we propose will uncover these sources and options, potentially challenging the prevalent interpretation of the humanities promoted by the exclusive focus on their recent institutional history. Workshop participants and project members include Yossef Schwartz, Ayelet Even-Ezra, Hanan Yoran, Raz Chen-Morris, Amos Edelheit, Andreas Niederberger, Anselm Spindler, Rivka Feldhay, Menachem Fisch, Tim Rojek and Andreas Wagner.

Recent Publications by the MHC scholars

Published Books

Giddon Ticotsky und Lina Barouch (Hrsg.). *Zukunftsarchäologie: Eine Anthologie hebräischer Gedichte*. Frankfurt am Main: Klostermann, 2015.

Adi Ophir et. al. (eds). *Mafté'akh: Political Concepts—A Selection*. Tel Aviv: Tel Aviv University, Minerva Humanities Center, The Political Lexicon Group, 2014 (in Hebrew).

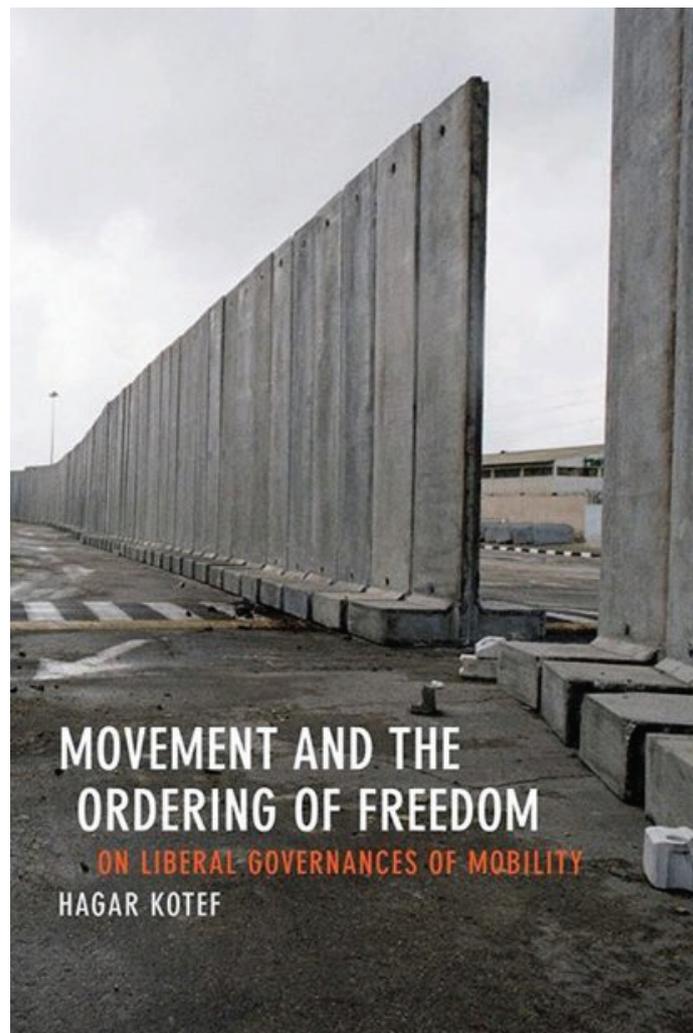


Shaul Setter (ed.). *Indigeness and exile in Israel/Palestine*. Tel Aviv: Tel Aviv University, Minerva Humanities Center, The Living Together Group, 2014 (in Hebrew).

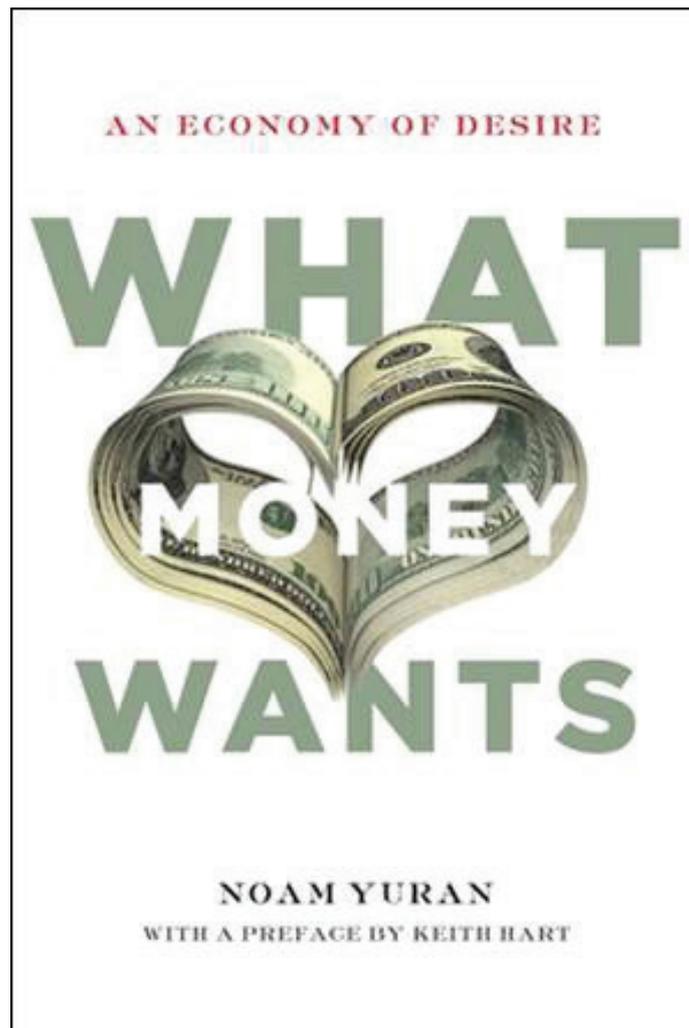


Hagar Kotef. *Movement and the Ordering of Freedom: On Liberal Governances of Mobility.*

Durham: Duke University Press, 2015.



Noam Yuran. *What Money Wants: An Economy of Desire*. With a preface by Keith Hart.
Stanford: Stanford University Press, 2014.



Ivor Ludlam. *Plato's Republic as a Philosophical Drama on Doing Well*. Lanham: Lexington Books, 2014.

Ruthie Ginsburg. *And You will Serve as Eyes for Us: Israeli Human Rights Organizations as Seen through the Camera's Eye*. Tel Aviv: Resling Press, 2014 (in Hebrew).

Ido Yavetz. *Bodies and Media: On the Motion of Inanimate Objects in Aristotle's Physics and On the Heavens*. Springer, 2015 (forthcoming).

Published Papers (a selection)

Lina Barouch, "Hölderlin in Jerusalem: Buber and Strauss on Poetry and the Limits of Dialogue", *Naharaim* 2014, 8(2): 289–307.

Lina Barouch and Galili Shahar, "Introduction: Arie Ludwig Strauss Between Hölderlin and Yehuda Halevi", *Naharaim* 2014, 8(2): 246-252.

Ariel Handel, "Gated/Gating Community: The Settlement complex in the West Bank", *Transactions of the Institute of British Geographers* 39 (2014), 504-517.

Revital Madar, "Covered yet overexposed: From a female religious Jewish performance to Israel's status as a western or non-western country", *International Journal of Fashion Studies*, 2(1), April 2015: 115-120.

Vered Sakal, "Realism, Pluralism, and Salvation: Reading Mordecai Kaplan through John Hick", *The Journal of Jewish Thought and Philosophy*, 23(1) (2015): 60-74.

Mafte'akh Volumes

Mafte'akh, Vol. 9: The Utopic Volume. Spring 2015 (in Hebrew): <http://mafteakh.tau.ac.il/>

Mafte'akh, Vol. 8, Summer 2014 (in Hebrew): <http://mafteakh.tau.ac.il/issue/2014-08/>

Mafte'akh, Vol. 7. Winter 2014 (in Hebrew): <http://mafteakh.tau.ac.il/issue/2014-07/>

