

ISRAEL

STUDIES IN ZIONISM AND THE STATE OF ISRAEL
HISTORY, SOCIETY, CULTURE

No. 16, 2009

Special Issue **The Myth of the New Jew**

Editor

Dvora Hacoheh



TEL AVIV UNIVERSITY

THE CHAIM ROSENBERG SCHOOL OF JEWISH STUDIES
THE CHAIM WEIZMANN INSTITUTE FOR THE
STUDY OF ZIONISM AND ISRAEL

Editor: Meir Chazan

Editorial Board: Avi Bareli, Nurith Gertz, Avner Horowitz,
Hannah Naveh, Shalom Ratzabi, David Tal

Style Editing: Herzlia Efrati
English Editing: Philippa Shimrat

Front cover: Menachem Shemi, *Portrait of Alexander Zaid*, 1938,
oil on cardboard, private collection

Back cover: Menachem Shemi, *The Dinning Room in Hanita*, 1938,
charcoal and oil on cardboard, Hanita Museum

© 2009

All Rights Reserved

Tel Aviv University

The Chaim Weizmann Institute for the Study of Zionism and Israel

Graphic Editing: Michal Semo and Yael Bieber, TAU Graphic Design Studio

Printed in Israel at Meah – Printing and Production

CONTENTS

Introduction	
Dvora Hacoen	1
The Habitus of the “New Jew” of the Haskalah Movement	
Zohar Shavit.....	11
Between Two Worlds: Modern Orthodoxy in Germany as a New Form of Jewish Identity	
Guy Miron.....	39
The New Jew in Zionist Thought: Nationalism, Ideology, and Historiography	
Yitzhak Conforti.....	63
“The First of Those Who Return”: Incarnations of the New Jew in Modern Hebrew Literature	
Glenda Abramson.....	97
“With Blood and Sweat/ Shall Arise a Race”: The “New Jew” according to Ze’ev Jabotinsky	
Arye Naor.....	119
Religious Zionism and the Idea of the New Person	
Dov Schwartz.....	143
A Secularized Zionist Sacred and the Making of the New Jew	
Arieh Saposnik.....	165
“He Walked through the Fields” – But What Did She Do? The “Hebrew Woman” in Her Own Eyes and in the Eyes of Her Contemporaries	
Bat-Sheva Margalit Stern.....	195
Abba Hillel Silver’s Construction of the “New Jew” in the Aftermath of Israel’s Independence	
Ofer Shiff	227
Rebirth of the “Other” in the 1948 War: A Cinematic Expression	
Ariel Feldestein.....	251

REVIEWS

<i>Meir Yaari: A Collective Biography, The First Fifty Years, 1897-1947,</i> by Aviva Halamish Yechiam Weitz	271
<i>The Quiet Revolution: Jewish Emigration from the Russian Empire,</i> 1875-1924, by Gur Alroey Scott Ury	279
<i>The British Mandate for Palestine, 1948: War and Evacuation,</i> by Motti Golani Eitan Bar-Yosef.....	283
List of Contributors	289
English Summaries	VII

Summaries

Zohar Shavit

The Habitus of the “New Jew” of the Haskalah Movement

The article deals with the change in the habitus of the Jews that members of the Haskalah movement introduced into traditional Jewish society in the German-speaking lands at the end of the eighteenth and the beginning of the nineteenth centuries. It focuses on the persons and historical processes that made this change possible and analyzes several of the components of daily practices, most of them quite trivial. The first part of the article describes the circumstances that made the constitution of a new habitus possible, namely, the coincidence between the interests and programs of two groups within Jewish society, a group of financial entrepreneurs and a group of cultural entrepreneurs, both of which were part of the Haskalah movement who shared, to some degree, a common vision of Jewish society that accorded with the policy and economic programs of the absolute monarchy in Prussia. The second part of the article deals with the maskilic programs that led to the creation of the new habitus, focusing on the concrete directives and instructions given to Jewish children and young adults through the maskilic texts. The children and young adults were expected to internalize them and to use them as guidelines for their everyday behavior and new daily practices regarding the organization of their lives.

Guy Miron

Between Two Worlds:

Modern Orthodoxy in Germany as a New Form of Jewish Identity

The article presents the main features of the German Jewish Modern Orthodox identity. Modern Orthodox Jews integrated as citizens in their European homeland – Germany – but aspired to separate themselves from the mainstream Liberal Jewish community. Their attitude towards German culture was quite open, and a new type of rabbi emerged, who was much more sensitive to the changing needs of the community. Modern Orthodox German Jews were particularly concerned with the challenge presented by the East European Jewish immigrants to Germany. The article argues that their identity, like other forms of modern Jewish identity, was at least partly influenced by the pressures that the German state and society exerted on the Jews to adapt themselves to the surrounding society.