



Philip and Muriel Berman Center for Jewish Studies



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Newsletter

Lehigh University
Bethlehem, Pa.

City of David Society



Fist from a bronze statuette, 10th century B.C.E.

Discoveries from the City of David Displayed at Lehigh

More than 200 objects unearthed during seven years of archaeological excavation at the site of ancient Jerusalem were on display at Lehigh University in September and October 1991. The exhibit, "The City of David: Discoveries from the Excavations," provided the unique opportunity to view relics from biblical times, some bearing the names of people mentioned in the Bible.

The exhibit includes pottery, coins, and statuettes, and paints a fascinating picture of life in Israel thousands of years ago. The artifacts, along with schematics, models, and photographs, reconstruct Jerusalem's history from the time David conquered the Canaanite city of Jebus and made it his capital until Jerusalem's destruction by the Romans in 70 C.E.

At the opening dinner on September 5, remarks were offered by Peter Likins, President of Lehigh University, and Laurence J. Silberstein, Director of the Berman Center. In addition, Professor Trude Dothan spoke about the significance of the City of David excavations and exhibit. Dothan is Director of the Philip and Muriel Berman Center for Biblical Archaeology

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Center to Host Conference on "The Other in Jewish Thought and History"

From May 17 through May 19, 1992, at Lehigh University, sixteen scholars from the United States and Israel will present papers at a conference entitled "The Other in Jewish Thought and History." The conference, the third sponsored by the Berman Center for Jewish Studies, will explore the categories, descriptions, and images by means of which Jews have defined other groups and, simultaneously, themselves.

It is increasingly recognized in fields such as anthropology, social thought, and literary theory that groups forge their own cultural boundaries and establish their identities through their definition of "other." Such conceptions of otherness, which often reflect a group's fears and vulnerabilities, also generate and support discourses of inclusion and exclusion. Bringing together scholars from a variety of disciplines to explore these issues in relation to Jewish thought and history, the conference aims to enhance our understanding of the processes through which Jewish

identity, culture, and ideology have been constructed, legitimated, and disseminated.

The conference is co-chaired by Dr. Laurence J. Silberstein, Director of the Berman Center and Philip and Muriel Berman Professor of Jewish Studies at Lehigh University, and Dr. Robert Cohn, Philip and Muriel Berman Scholar in Jewish Studies at Lafayette College. In addition to planning the conference, Drs. Silberstein and Cohn will also present papers and co-edit the conference proceedings, which will be published as the third volume in the Berman Center series *NEW PERSPECTIVES ON JEWISH STUDIES* from New York University Press. Preparation of the proceedings for publication is being funded by a grant from the Lucius N. Littauer Foundation.

The keynote address, which will open the conference on Sunday evening, May 17, will be delivered by Dr. **Sander Gilman**,

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First Volume of Berman Center Series Available from NYU Press

The Berman Center for Jewish Studies is pleased to announce the publication of *New Perspectives on Israeli History: The Early Years of the State*, edited with an introduction by Laurence J. Silberstein. The first in a new series *NEW PERSPECTIVES ON JEWISH STUDIES* published by New York University Press, the volume draws upon recent Israeli and North American scholarship and seeks to shed new light on fundamental social, political, and cultural issues surrounding the emergence of the State of Israel.

The book includes papers by a distinguished group of international scholars presented at the Center's 1990 conference by

the same name. The authors explore such issues as the transition from *yishuv* to state, early state policy toward the Arab minority, the origins of the Palestinian refugee problem, the conflict over myths and symbols in the early state, early attitudes toward Holocaust victims and survivors, Arab historiography of the 1948 war, Israel-Diaspora relations, and the shaping of Israeli foreign policy.

New Perspectives on Israeli History is available in hard cover (ISBN 0-8147-7928-X, \$40.00) and paperback (ISBN 0-8147-7929-8, \$20.00) from New York University Press (212 564-3730) and the Lehigh University Bookstore.

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Goldwin Smith Professor of Humane Studies, Department of Germanic Studies, Cornell University. His talk, "Are Jews White? The History of the Nose Job," will draw upon ideas he has developed in his book *Jewish Self-Hatred*. Sessions May 18 and 19 include the following:

Daniel Boyarin, Hermann P. and Sophia Taubman Professor of Talmudic Culture, Near Eastern Studies Department, University of California, Berkeley, *Saul, Paul's (Br)other: Galatians and Jewish Ethnicity*

Jonathan Boyarin, Visiting Scholar, Center for Studies of Social Change, New School for Social Research, New York, *The Other Within and the Other Without*

Robert Cohn, Associate Professor and Philip and Muriel Berman Scholar in Jewish Studies, Department of Religion, Lafayette College, *The Canaanites, the Other Within*

Gerald Cromer, Senior Lecturer, Department of Criminology, Bar-Ilan University, *The Arabs Within and the Arabs Without: Aspects of Kahane's Politics and Theology*

Trude Dothan, Eleazar L. Sukenik Professor of Archaeology, and Director, Philip and Muriel Berman Center for Biblical Archaeology, Hebrew University of

Jerusalem, *The Philistines as Other: Biblical Rhetoric and Archaeological Realia*

Elizabeth Fifer, Professor, Department of English, Lehigh University, *People of Color as Other in Recent Jewish American Literature*

Steven Fraade, Mark Taper Professor of the History of Judaism, Department of Religious Studies, Yale University, *Defining the Anomalous: Non-Jews at the Intersection of Rabbinic Law and Narrative*

Hannan Hever, Senior Lecturer, Department of Poetics and Comparative Literature, Tel Aviv University, *Territoriality and Otherness in Hebrew Literature of the Independence War*

Ross Kraemer, Visiting Associate Professor, Department of Religious Studies, Franklin and Marshall College, *Woman as Other: Modern Scholarship on Judaism in the Greco-Roman World*

Peter Machinist, Professor, Department of Near Eastern Languages and Civilizations, Harvard University, *Outsiders or Insiders: The Biblical View of Emergent Israel and Its Contexts*

Jacob Meskin, Assistant Professor, Department of Religion, Williams College, *Writing, Body, Politics: The Other in Levinas and Derrida*

Adi Ophir, Lecturer, Institute for the History and Philosophy of Science and

Ideas, Tel Aviv University, and Resource Fellow, the Van Leer Jerusalem Foundation, *Memory and Otherness in the Haggadah: From Pharaoh to Saddam Hussein*

Laurence Silberstein, Philip and Muriel Berman Professor of Jewish Studies, Religion Studies Department, and Director, Berman Center for Jewish Studies, Lehigh University, *Otherness and Self in the Interpretation of Judaism: Theoretical Issues*

Chava Weissler, Philip and Muriel Berman Professor of Jewish Civilization, Religion Studies Department, Lehigh University, *Jewish Mystical Heresy and the Construction of Women as the Other*

Elliot Wolfson, Associate Professor, Skirball Department of Hebrew and Judaic Studies, New York University, *Woman—The Feminine as Other in Kabbalah*

To receive registration materials and a detailed conference schedule, please write to the Berman Center for Jewish Studies, Lehigh University, Maginnes Hall 9, Bethlehem, PA 18015-3082, or call (215) 758-3352.

Charles Liebman Serves as Scholar-in-Residence

Charles Liebman, Professor of Political Studies at Bar Ilan University and a leading scholar of the world Jewish community, served as the Berman Center's scholar-in-residence in April 1991. During his residency, Dr. Liebman presented lectures at Lafayette College, Muhlenberg College, and Lehigh University and visited classes at Lehigh and Lafayette. The lectures were co-sponsored by the Lucius N. Littauer Foundation and the Berman Center.

At Lafayette and Muhlenberg, Liebman spoke on the topic "Is There One Jewish People? Judaism in the United States and Israel," based on his recent book *Two Worlds of Judaism*, written with Steven Cohen. Liebman believes that any deep-seated differences between American and Israeli Jews derive from differing interpretations of Judaism. Jewish tradition has components that are particularistic and components which are universalistic. While

Judaism in the United States has been universalized and its particularist elements ignored, Judaism in Israel has been largely stripped of its universalist elements.

One of the examples Liebman gave of the trend in the United States to universalize Jewish tradition is an article in which a conservative rabbi wrote that *galut/exile* means such things as nuclear warheads pointed at different countries and children going to bed hungry at night. In Liebman's opinion, to extend the metaphor *galut* to include children going to bed hungry is a distortion of the term. This imposition of a universal meaning to *galut* stems from the tendency of American Jews to compress Jewish tradition into a few categories of thought. In Israel, on the other hand, he said, one experiences Judaism with a certain richness.

As an indication that Judaism in Israel has become increasingly particularistic, Liebman cited some examples of recently

published orthodox writings. According to Liebman, the failure of secularist Jews to protest the narrow views of these orthodox rabbis is indicative of their readiness to accept them as representing authoritative Judaism.

While acknowledging that American Judaism and Israeli Judaism are set on different trajectories, Liebman pointed out that both communities share a common set of symbols, even though these symbols do not mean the same thing to all Jews. In addition, each community acknowledges its need for the other.

In his lecture at Lehigh, "The Holocaust in Israeli Civil Religion," Liebman described the Holocaust as a basic symbol of Israeli civil religion. The Holocaust integrates Israeli society because it asserts the commonality of Jewish fate. It legitimates the social order, which centers around Zionism, because from it the Jews

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Carol Meyers Discusses Image of Eve

"The Image of Eve: Women in Biblical Israel" was the topic of a spring 1991 lecture presented at Lehigh by Carol Meyers, Professor of Religion at Duke University. Drawing from her book *Discovering Eve: Ancient Israelite Women in Context*, Meyers challenged the conventional reading of biblical texts that have played a powerful role in shaping Western views of women's role and worth.

In particular, Meyers takes issue with the traditional interpretation of the story of the Garden of Eden in which Eve, created second to man and thus inferior, is seen as representing sin and seduction. This negative image, Meyers contends, is not intrinsic to the biblical text and resulted from post-biblical translations and interpretations which reflect the values of the societies in which they were produced.

Based upon her study of the biblical text and her research into archaeological findings, Meyers uncovers a different "Eve," an archetypal representation of the first women of Israel, or "Everywoman Eve." This woman of Eden, argues Meyers, is "equal to, if not stronger than her male counterpart." Indeed, the original Hebrew syntax depicts an Eve who, through "her domination of the discourse and deeds, is more prominent than her partner."

In her efforts to reconstruct the typical lives of women in ancient Israel, Meyers looks beyond the biblical texts, to the social and economic context in which they were written. The biblical texts, which were predominantly authored by members of a male urban elite, reflect little understanding of the domestic lives of the rural agrarian Israelite women.

Scholarly reconstruction of life in the Early Iron Age shows an agrarian society which, focused in small villages in a marginal ecological zone, was populated by large families. The necessity of clearing and working the rocky highlands demanded great physical effort by men and women alike. When this scholarly reconstruction is combined with a careful rendering of the Hebrew text, such as that produced by recent feminist biblical scholarship, we are presented with a picture of strong women who contributed significantly to the survival of the family and society.

To demonstrate her method, Meyers focused on Genesis 3:16, which has been widely used to legitimate the traditional role of women. This verse is usually translated, "I will greatly increase your pain in childbirth." However, argues Meyers, when one attends to the original Hebrew text, a different translation emerges, which she renders as: "I will greatly increase your toil and your pregnancies; . . ." When this text is placed within the social context of the times, it no longer makes sense as a penalty imposed by God on Eve for disobedience. Instead, insists Meyers, the verse is best understood as a social imperative to women—in order to live effectively in this demanding physical environment, women must work productively and bear many children.

Based on this and many other passages in Genesis, together with those in other biblical books, Meyers has produced an interpretation that directly challenges the conventional view of biblical woman that has been used to legitimate confining her to a subordinate social role.

Meyers, who earned her Ph.D. at Brandeis University, is associate director of the Women's Studies Program at Duke and served as a visiting fellow at Princeton University in 1990-91. Her book, *Discovering Eve*, has received widespread attention in the scholarly community. Other recent publications are "Women and the Domestic Economy of Early Israel" and "Expanding the Frontiers of Biblical Archaeology." Her archaeological experience includes serving as co-director of the Joint Sepphoris Project and associate director of the Meron Excavation Project, both located in Israel.

Her lecture was co-sponsored by the Berman Center and Lehigh's Women's Studies Program.

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To obtain further information concerning the center and its programs or to be added to our mailing list, please write to the Philip and Muriel Berman Center for Jewish Studies, Lehigh University, Maginnes Hall 9, Bethlehem, PA 18015-3082.

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Gabriel Weimann

Professor of Communications Named Berman Visiting Scholar for 1991-92

Gabriel Weimann, Associate Professor in the Department of Sociology and Anthropology at the University of Haifa, is serving as the Philip and Muriel Berman Visiting Scholar for 1991-92. Dr. Weimann, who earned his Ph.D. in Communications from the Hebrew University of Jerusalem, specializes in the study of the mass media and its effects on terrorism, politics, voting, and images.

As a member of the faculty of the Berman Center, Dr. Weimann offered a course on "Terrorism and the Mass Media" at Lehigh University and Muhlenberg College during the fall semester, and he is teaching a course on "Mass Communication and Society" at Lafayette College and Lehigh this semester.

Dr. Weimann has been associated with the University of Haifa since 1977 and served as chair of its Department of Sociology and Anthropology from 1988 to 1991. He has been a visiting professor at Carleton University in Canada, Stanford University, the Rand Corporation, the University of Mainz in Germany, and the Annenberg School of Communication at the University of Pennsylvania.

He co-authored a book entitled *Hate on Trial* and has just completed a second book, *The Theater of Terror: The Mass Media and International Terrorism*. He is currently working on a new book, *The Influentials*, that reports a study of opinion leadership and personal influence. His articles on terrorism and the media have appeared in the *Journal of Communication*, the *Journal of Broadcasting and Electronic Media*, *Middle East Focus*, *Communication Research*, and the *European Journal of Communication*.

Hana Wirth-Nesher Speaks on Women's Movement in Israel

The fiercely independent and powerful Israeli pioneer woman is a myth, said Professor Hana Wirth-Nesher of Tel Aviv University in a lecture, "Women in Israeli Literature and Culture," co-sponsored by the Berman Center and Lehigh's Women's Studies Program. The facts are, she said, that even in the 1920s in the *kibbutzim*, women did only traditional work, and those women who served in the Palmach and LEHI were employed mainly as wireless operators, nurses, and desk workers. Women in the kibbutz today are still not the equal of men. Assigned primarily to "women's work," they usually perform one specific task all the time. Even in the military, women have not received the same training as men, have usually been assigned to office work, and far too often have been subjected to sexual harassment.

Israel's women's movement has made significant progress, but Wirth-Nesher estimates Israel is ten to fifteen years behind the United States in the fight for women's rights. One reason for this is the impact of Israel's recurrent wars. Compared to the Intifada or Saddam Hussein, women's loss of basic rights and dignity seems to fade into the background.

Although Israel's Declaration of Independence granted equal rights to all citizens, this was later compromised by the Women's Equal Rights Law of 1951, which included clauses intended to "protect" women. In 1953 the Rabbinical Courts Jurisdiction Law awarded the religious establishment monopolistic control over marriage and divorce, thus legalizing what Wirth-Nesher referred to as the sexism of orthodox Judaism.

Today, a new consciousness about women's issues has brought about many improvements, including shelters for battered wives and their children, therapy and support groups for wife abusers, an active policy to prevent sexual harassment in the Army, assertiveness training and additional military training for women soldiers, women's studies programs at universities, panels and conferences about women in Israeli culture, research on the status of women, and the monitoring of textbooks for sexist stereotypes.

In her own field of literature, Wirth-Nesher noted, there are more women writ-

ers, including Ruth Almog, Yehudit Hendel, Dalia Rabikovitsh, Yehudith Katzir, and Amalia Kahana-Carmon, and they are gaining increased recognition. However, in Israel as elsewhere, writings by women are considered less serious because they do not address the kinds of topics men do.

According to Wirth-Nesher, Israeli writing, even when aiming for psychological realism, borders on the allegorical, with women objectified as some aspect of the male world or psyche. Thus, in much Israeli fiction written by men, women symbolize the land, the homeland, or Israel itself. However, feminist criticism has helped to change the way Israelis read, and this has led to new ways of reading texts by authors such as Amos Oz and A. B. Yehoshua.

Dr. Wirth-Nesher, who earned her Ph.D. in English and Comparative Literature at Columbia University, is currently head of the Department of English at Tel Aviv University. She serves on the Executive Committee of the Women's Studies Forum at Tel Aviv, which she helped to found. Wirth-Nesher, who has written extensively on American, British, and Jewish-American literature, is the editor of a forthcoming book entitled *What is Jewish Literature?*

Films About Holocaust Discussed

During the last academic year, the Berman Center sponsored two films which focus on the aftermath of the Holocaust.

Dr. Ruth Knafo Setton, who teaches Jewish American literature and creative writing at Lafayette College, introduced and discussed the film *Enemies: A Love Story*, based on the novel by Isaac Bashevis Singer. The film was co-sponsored by the Chaplain's Office.

Dr. Katharina von Kellenbach, Berman Visiting Scholar in Lehigh's Department of Religion Studies in 1990-91, led a discussion of *Now, After All These Years*. The powerful documentary focuses on the German village of Rhina forty years after its entire Jewish community vanished. Conflicting recollections of what happened during the Nazi period are presented. Von Kellenbach is currently Assistant Professor of Religion at St. Mary's College of Maryland.

Ethnicity Elusive in Israel's Archaeological Past

David Small, Associate Professor of Archaeology and Director of Lehigh's Classical Studies Program, spoke on the topic "Archaeology and National Identity: Jewish Ethnicity in Israel's Archaeological Past" during the fall semester. In his lecture, Small examined archaeological findings at Israeli sites and discussed the conflicting conclusions arrived at by researchers.

The archaeologist trying to identify the presence of Jews in the archaeological record is met with a serious methodological problem, according to Small. Does the appearance of Jewish artifacts in the archaeological record indicate the presence of Jews? Small contends that the social model of Jewish culture applied to these sites is far too narrow. There is no reason to assume that sites with pig bones were not Jewish sites.

Archaeology is not an objective science, stated Small, and projects and interests are often generated by the social and political interests of modern cultures. In Israel today, for instance, there is an emphasis on searching for a Jewish past in order to legitimate the presence of Jews in the Near East and the colonization of the West Bank.

Small argues that ethnicity is often elusive—hidden by misleading texts or created by an archaeologist's bias—as may be illustrated in the case of the ethnic identification of the Israelites. Textual evidence exists which indicates that there was a people that others would call "Israel" and that they occupied the hill country of Palestine in the Late Bronze Age and Early Iron Age. The archaeological record indicates two types of settlements in Israel at that time. There were small individual, nucleated settlements in the hill country which were basically agricultural. On the lowlands, there were large Canaanite urban centers such as Gezer with a developed urban lifestyle, contacts with foreigners, and iron technology.

In Small's opinion, an assumption that the texts document an ethnic split between hill and lowland and a desire to localise early Israelites in the hill country mask what the difference in the archaeological record may mean. Rather than a clean ethnic split, it may just be a reflection of the disparity between rural and urban lifestyles. This is not to say that Israelites were not living in

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Berman Visiting Scholar Speaks on Jewish Perspective of Power

Dr. Ella Belfer, Philip and Muriel Berman Visiting Scholar at Lehigh University (1990-91) and Associate Professor of Political Science at Bar Ilan University, presented a lecture entitled "On the Dilemma of Power and Ethics: Jewish Perspectives" during the spring semester, 1991.

According to Dr. Belfer, there are two schools of thought in the West concerning the concept of power. The first, based on the Christian heritage, is that power is essentially domination; and the second, or Greek school, is that power is harmony. Belfer also offered an alternative definition, which is that power is the essence of life—creativity, energy, knowledge, discourse, truth and responsibility. In all of these, power is essentially a political notion.

Belfer divided the Jewish perspective of power into three phases, all of them remarkably different from both the conventional and alternative definitions of power. The first phase is the biblical one, which closed with the period around 200 C.E., the second covers the years of exile, and the third begins with the formation of the State of Israel.

Belfer contends the biblical stage is the most important because it molded the identity of the Jewish nation and created within it a unique application of power. Jews in the biblical phase understood God to be all powerful, a warrior, and a hero, attributes belonging only to God. In the Jewish consciousness (the Bible, the oral law, the Talmud), power or ultimate authority over life stems from theology because it begins with the covenant with God and is shaped through theological contexts. Humans have the responsibility to be virtuous and ethical, but not to play God. This means that humans can never, according to Jewish understanding, reach the sublime or even yearn to utter spirituality.

The second phase in the Jewish understanding of power began with the destruction of the Temple. With the elimination of the corporeal expression of the Jewish people, Jewishness became totally spiritual. In this phase, the Jewish people internalized the concept of power and waited for the

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Professor Questions Effect of Ideology on Anthropological Research

Focusing on anthropological studies among Israeli Jews and Arabs, Dr. Moshe Shokeid, Professor of Social Anthropology at Tel Aviv University, spoke in fall 1991 about the role that ideological beliefs play in anthropological studies. Sponsored by the Berman Center and Lehigh's Department of Social Relations, his lecture was entitled "Ideology and Anthropological Research: A Critique of Studies Among Jews and Arabs in Israel."

According to Shokeid, anthropologists, usually regarded as free of particular national and other primordial commitments, are presumably "objective." However, concentrating on two articles by "committed anthropologists," Shokeid indicated that both studies reflect an implausible interpretation of professional norms and ethics.

The first article, "Occupational Hazards: Palestinian Ethnography," appeared in *Cultural Anthropology* in 1989. The author, T. Swedenburg, interviewed aged Palestinian villagers regarding an insurgency that took place under British rule between 1936 and 1939. In Shokeid's view,

Swedenburg set out to disprove the official Palestinian national version of the revolt in an effort to emphasize the important contributions of the popular classes.

However, Shokeid contends that the facts revealed in the study did not support the truth for which Swedenburg was searching, even though Swedenburg concluded that they did. Clearly sympathetic to the Palestinian cause, Swedenburg argued that the revolt was primarily popular in nature "and much more rooted in the villages than in the educated urban classes."

The second article cited by Shokeid was written by T. Van Teeffelen and accused Israeli anthropologists of a double standard. According to the article, Israeli anthropologists employed detailed descriptions and extended case studies in their studies of Jews, but not in their studies of Arabs. According to Shokeid, the author supported his claims with only a few select articles and reports, while concealing or neglecting a few major studies of Israeli Arabs carried out by Israeli anthropologists. In addition, Van Teeffelen claimed that the studies of Arabs done by Israeli anthropologists lacked the empathy and drama which characterized their studies of Jews.

Both these authors, in Shokeid's view, should have openly stated their own biases or at least revealed their backgrounds.

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Excavation at Ancient Sepphoris Described by Eric Meyers

The excavation at ancient Sepphoris with its stunning Dionysos mosaic was the topic of a slide lecture by Eric Meyers, co-director of the team of American and Israeli archaeologists who discovered this 1,700-year-old mosaic. In the opinion of experts from the Israel Museum and the Israeli Government's Department of Antiquities, the mosaic's outstanding state of preservation and high artistic level "establish[ed] it as one of the premier examples of mosaic art in Israel."

The mosaic, located in a large public building, covers 54 square feet and was rendered with extremely small tiles and a large spectrum of colors. Its main portion is rect-

angular with a series of fifteen panels, all of which display mythological scenes relating to the popular Greek and Roman god Dionysos, the god of wine and fertility and patron to the theater. Two female portraits were uncovered. The portrait in the northern section, which is being called the "Mona Lisa of Roman Palestine," depicts a woman with a hint of a smile and the timeless quality of da Vinci's painting.

Sepphoris, the capital of Galilee in Roman times, was a major population center. Although its pre-Roman history is obscure, Meyers' team ascertained important information relating to the population during Roman times—a mixture of Jews, Christians, and pagans. The most noticeable structure at the site, which towers over the rest of the area, is the citadel, which is probably from the 19th century C.E. but whose foundations are ancient. The theater and the discovery of two bronze statues of Pan and Prometheus attest to a high level of cultural achievement and are indicative of the pagan

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Israeli Arab Works for Peace in Israel

Mohammed M. Darawshe, leader and activist in the Arab community in Israel, presented a lecture at Lehigh in May entitled "The Role of Israeli Arabs in the Israeli-Palestinian Conflict." Darawshe is the executive director of the Young Leadership Forum in Jerusalem, an organization which works to foster understanding between Arabs and Jews and to educate young Arabs for leadership roles.

Darawshe believes that unless the younger generation of Jews and Arabs come to see one another as human beings, there is no hope for a lasting peace in the Middle East. Accordingly, his organization, the Young Leadership Forum, is devoted to fostering dialogue between Israeli Arabs and Israeli Jews, and between Palestinians and Israelis. To this end, they have developed programs which focus on training emerging young leaders in conflict management, leadership skills, and public relations.

Politically, they have been conducting programs involving Israeli professionals, bringing together all types of specialists to discuss topics dealing with Middle East cooperation. In addition, they are currently designing programs to teach people about stereotypes—how they are formulated and what damage they cause.

However, Darawshe insists that these efforts at dialogue and cooperation cannot succeed unless Arabs achieve full equality in Israeli society. "Although our mission is really cooperation and coexistence, you can't have that without equality," he said. "For Arabs, equality means closing the economic gap. This is why discrimination must end inside Israel."

Darawshe explained that while Israeli Arabs link their destiny to that of Israel, they strongly support the establishment of a Palestinian state in the West Bank and Gaza. He estimates that 98 percent of Arabs in Israel would not leave Israel to live in a Palestinian state. To Darawshe, the establishment of a Palestinian state in the West Bank and Gaza is a reasonable and just solution to the plight of the Palestinians. At the same time, Israel's security, which he considers to be non-negotiable, must be guaranteed.

Darawshe believes that three goals need to be achieved before there can be peace in the Middle East: (1) equal status

and civil rights for Arabs in Israel, (2) self-determination for the Palestinians, and (3) security for the State of Israel. As an example of discrimination against the Arab minority in Israel, he pointed to the fact that while Arabs comprise 17 percent of Israel's population and pay 15 percent of its taxes, they receive only 2-1/2 to 3-1/2 percent of the national budget for municipal services and schools. For every \$3 or \$4 spent in an Arab village, \$96 are spent in a Jewish town. This is legal, he said, because most Arab settlements are classified as villages regardless of their size, and a village does not qualify for the same amount of money as a town. Thus, a Jewish town with half as many people as the Arab village gets two or three times more money.

Another form of "legal" discrimination described by Darawshe is the development region. For example, he explained, Nazareth, located in a development region, with a largely Arab population, is not classified as a development town, while Upper Nazareth, which is predominantly Jewish, is. As a result, when an Arab in Nazareth starts a factory to produce shirts and a Jew in Upper Nazareth starts the same kind of factory, the Jew from Upper Nazareth will enjoy a 25 percent tax break—enough to drive the Arab in Nazareth out of business.

Darawshe emphasized that his generation of Arabs, born Israeli citizens and educated in Israeli schools, has no sense of inferiority and refuses to be treated as second-class citizens. As long as Arabs in Israel have not achieved full equality, there will be no lasting peace.

In addition to his work with the Young Leadership Forum, Darawshe is a columnist with *Al-Bayader Assiyasi*, an independent Arab weekly news magazine in Jerusalem, and has written many articles on the Arab-Israeli conflict, focusing on prospects for peace and conflict management.

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Further, their selective use of data would not have been acceptable even twenty years ago. It is essential, Shokeid concluded, that anthropologists engage in "a more disciplined approach to the contextual study" of ethnographic research and writing. "Are the personal convictions of the involved anthropologist sufficient . . . to condone 'facts' whose 'truth' is ideologically tailored?" he asked.

Moshe Shokeid earned his Ph.D. in Social Anthropology at the University of Manchester, U.K. His latest book, *Children of Circumstances: Israeli Emigrants in New York*, was published by Cornell University Press. His other recent publications include "From the Anthropologist's Point of View: Studying One's Own Tribe" and "An Anthropological Perspective of Ethnic Violence in Israel."

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grace of God. Power was not theological, but historical and political.

This brought about a new equation which did not exist in the first phase—power does not equal survival or eternity. In a world of soldiers, the Jews were civilians. In a world of land, they had no land. Why did they survive? The Jewish answer is that there is a moral value in powerlessness. This second phase was broken by the Holocaust, which altered the equation between spirituality and eternity.

In the third phase, Belfer argues, Jewish attitudes towards power became twofold: power as prowess and power as creativity. These attitudes are reflected in Israel today in three separate answers to the question of survival.

One answer is to reinforce total spirituality. In a world of torture and torment, it is very easy and even morally tempting to want to be a victim. After the Holocaust, according to this view, Judaism became a spiritual order, not a theological or political order. To be Jewish means to rebel against power, against statehood, against physical prowess, and against war.

The second answer, totally opposite from the spiritual one, is for Jews to accept living in a state of siege. This means that Jews see themselves as engaged in a total war, living with vindictiveness, hatred, and pain, and never being the first to take off the uniform.

The third answer, the middle ground, is for Jews to live from day to day as if life is normal—the answer that many Israelis have chosen. This is quite surprising, commented Belfer, in light of the six wars which have taken place since the formation of the State of Israel.

Belfer earned her Ph.D. at Tel Aviv University and has taught at Bar Ilan University since 1975. Her recent articles include "On Marxism and Judaism,"

"Rousseau in the Continuum of Western Thought," "Jewish Political Theory," and "Historical Interpretation and Political Ideology." Her forthcoming volume, *The State of Israel: The Dialectical Dimension in Jewish Politics*, will be published by Bar Ilan University Press.



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presence in Sepphoris. A large public building, which probably dates from the third century C.E., consists of several wings and a main hall, where the extraordinary mosaic floor was discovered.

Because the mosaic was discovered at the end of the excavation season, it was decided to photograph the mosaic and rebury it for excavation the following season. In 1988, the mosaic was extracted from the site and moved to the Israel Museum, where it is currently on display.

Eric Meyers, who earned his Ph.D. at Harvard University, directs the Center for

Judaic Studies at Duke University. He is currently serving as Director of the Annenberg Research Institute in Philadelphia. He has participated in numerous archaeological expeditions and has written extensively on his work. He is editor-in-chief of the *Oxford Encyclopedia of Biblical Archaeology* and edits the *Biblical Archaeologist*. His recent books include *Sepphoris and Its Mosaics* and *Ancient Synagogue Excavations at Gush Halav*.

The lecture, held at Lehigh in spring 1991, was co-sponsored by the Berman Center and the Program in Classical Studies at Lehigh.

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and the Eleazar L. Sukenik Professor of Archaeology at the Hebrew University of Jerusalem. During a private showing and the public opening of the exhibit, Professor Dothan personally guided guests through the "City of David" on what she called "a walk through centuries of history."

During the course of the exhibit, specially trained docents led tours for more than fifty religious and educational groups from eastern Pennsylvania and northern New Jersey. Ricardo Viera, Director of Museum Services at Lehigh University, whose design and display of the "City of David" were widely praised, commented that the exhibit was one of the most popular ever offered by LU Galleries.

Throughout the exhibit's six-week stay at Lehigh, gallery talks, examining the "City of David" from various perspectives, were presented by faculty from Lehigh University and Lafayette College. Professor **Benjamin G. Wright III** of the Department of Religion Studies at Lehigh spoke on "King and Messiah: The Religious Significance of David in Israelite and Jewish Tradition." Professor **Robert L. Cohn**, Philip and Muriel Berman Scholar in Jewish Studies, Department of Religion at Lafayette, discussed "Jerusalem as Sacred Center." "The City of David: The Archaeological Dimension" was offered by Professor **David B. Small**, Director of the Program in Classical Studies at Lehigh. Professor **Howard Marblestone**, Department of Foreign Languages and Literature at Lafayette College, lectured on "Jerusalem through Greek and Roman Eyes." Professor **Michael R. Notis** of Lehigh's Department of Materials Science and Engineering closed

John Kish IV

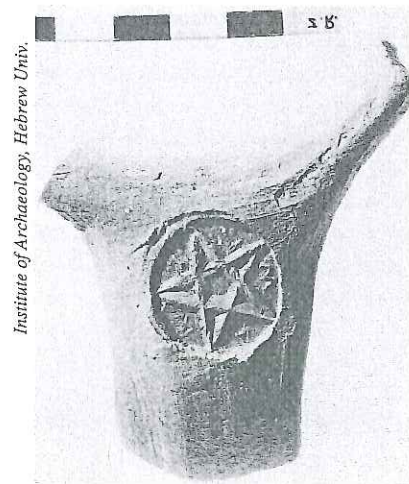


Trude Dothan lectures at City of David Exhibit

the series with "The Metal Artifacts of the City of David Exhibit."

The exhibit was organized by the Institute of Archaeology of the Hebrew University of Jerusalem and was first shown in Israel in 1987 as a tribute to the late Yigal Shiloh, world-renowned archaeologist and director of the City of David excavation from 1978 through 1985. The current tour marks the first time the exhibit has been seen outside of Israel. Brought to the United States through the efforts and generosity of Philip and Muriel Berman, it is being circulated by the Philip and Muriel Berman Museum of Art at Ursinus College. It can be viewed at the Cobb Institute of Archaeology, Mississippi State, January 22-May 30, 1992; Biblical Arts Center, Dallas, June 17-August 9, 1992; Mizel Museum of Judaica, Denver, September 14-November 15, 1992; and the Cleveland College for Jewish Studies, Cleveland, Ohio, December 16, 1992-February, 1993.

"The City of David: Discoveries from the Excavations" was a joint project of Lehigh University's Art Galleries - Museum Services and the Berman Center for Jewish Studies.



Handle of storage jar with official seal, 6-4 centuries B.C.E.

learned what happens when they have no land of their own. It mobilizes the population towards social goals by affirming that the threat of destruction and annihilation stand at the threshold of all Jewish experience. Thus, the Holocaust functions as a constant reminder that unless the Jewish people of the State of Israel are cautious, have power, and preserve their military prowess, they are likely to be destroyed.

During the first decade of the Israeli state, the Holocaust played an inconsequential role. Liebman speculated that this decade of indifference to the Holocaust was in part due to numbness to the event. The rest of the answer, he believes, lies in the nature of Israeli civil religion during that period, which was dominated by David Ben Gurion's conceptions. Ben Gurion emphasized the normalization of the Jews and downplayed all situations in which Jews were perceived as abnormal. As a result of the Eichmann trial in the sixties, the June 1967 war, and the Yom Kippur war, there has been growing identification among Israelis with the Holocaust victims.

Liebman concluded by enumerating three criticisms which are leveled against the

way in which Israeli civil religion deals with the Holocaust. First, because of the centrality of the Holocaust in Israeli culture, Holocaust paradigms are utilized for a whole variety of purposes, which trivializes the event. Second, the political parties, in appropriating the Holocaust for their own purposes, demean the memory of the event. Third, the universal dimension of the Holocaust—good against evil, and powerful against powerless—is neglected.

Liebman, who spent his early years in the United States, moved to Israel in 1969. His unique first-hand knowledge of both American and Israeli Jewry is reflected in his recent book *Two Worlds of Judaism*. Among his other writings are *Religion and Politics in Israel*, *Civil Religion of Israel*, and *Deceptive Images: Toward a Redefinition of American Judaism*.

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the hills, Small added, but the issue is more complex.

There are additional studies, Small said, which question the existence of a definite ethnic boundary between Israelites and

Canaanites in the archaeological record of this period. Ethnographers argue that there is often little sharp ethnic change between urbanites and rural pastoralists located in close proximity and that the pastoralists often share cultural traits with their sedentary neighbors. Small cited one study which suggests that there was an exodus from the Canaanite urban centers and the reason for the increased population in the hill country was not the influx of new peoples but the dispersal of people from the urban areas. The political direction of archaeological exploration in Israel and the preferred weighting of textual material present obstacles when it comes to identifying the location of Israelites in early Israel, Small concluded.

David Small has participated in numerous archaeological excavations, including those at Ashkelon and Tel Anafa in Israel. His articles have appeared in *American Journal of Archaeology*, *Journal of Anthropological Archaeology*, *Journal of Mediterranean Archaeology*, *Bulletin of the American Schools of Oriental Research* and *Levant: Annual of the British Schools of Archaeology at Amman and Jerusalem*. He has recently completed a book entitled *Archaeology and Classical Architecture*.

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