



The Lehigh Valley Center for Jewish Studies



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Newsletter

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Philistine Life Illuminated by Israeli Archaeologist

In a series of lectures and classroom seminars in the Lehigh Valley, Hebrew University professor Trude Dothan recreated an ancient civilization for her listeners. Dothan, a professor of archaeology at the Hebrew University and former chairperson of the department, is co-director, with Dr. Sy Gitin, of the Tel Miqne-Ekron Excavation Project, a joint American-Israeli venture "designed to investigate the political, cultural, and economic processes of interaction between Philistines and Israelites during the Iron Age, ca. 1200-600 B.C.E." Her visit had special significance for the Center which, in 1985, through a grant from the Philip and Muriel Berman Foundation, became a co-sponsor of the Mique Project, joining the Albright Institute in Jerusalem, Baltimore Hebrew College, Brown University, Boston College, and Southeastern Baptist Theological Seminary in supporting one of Israel's most significant archaeological excavations.

Dothan's public lectures were funded in part by a grant to Lehigh University from the Lucius N. Littauer Foundation. Her lectures are the first in a proposed series to be given annually in the field of Jewish Studies. The series, to be known as the Littauer Lectures in Jewish Studies, will bring prominent scholars in the field to the Lehigh Valley.

During her two-day February visit to the LVAIC campuses, Dothan created a climate of intense excitement and interest. Her lively and informative lectures at Lehigh University and Cedar Crest College, illustrated with slides of the excavation site and its artifacts, focused on the history of Ekron, a major Philistine city which developed from a small settlement into a major industrial center. Once an unfortified settlement, Ekron rose to economic promi-

nence as one of the major centers of olive oil production in the ancient Near East. By the end of the 7th century B.C.E., Ekron ceased to exist, most probably burned by Nebuchadnezzar. The total abandonment of the city, Dothan wryly noted, has been a boon for archaeologists; olive press installations have been uncovered virtually intact.

Speaking to classes at Lafayette and Muhlenberg Colleges, Dothan countered the popular image of the Philistines as uncultured barbarians. As evidence at Ekron amply demonstrates, the Philistines, participants in the migration of the mysterious Sea Peoples, were both economically and culturally sophisticated. Pottery found on the site, exhibiting the stylized bird motif associated with Philistine ceramic design, is of excellent quality. Analysis of the pottery reveals that it is of local manufacture, rather than a trade item or import.

In her lectures, Dothan stressed that the excavations at Ekron are part of a regional cooperative effort among many archaeologists currently excavating sites on the border between ancient Philistia and Israel. The goals of this effort include devising a research design for sharing and evaluating data already collected by the individual excavations and establishing new ways of collecting data based on a regional approach. "In so doing," the directors write, "the degree of direct and indirect penetration, the influence of one ethnic group upon the other, and the effect of cultural and economic interchange can be properly evaluated. The extent of the interactions of the Philistines and Israelites should prove to be a source of a better understanding of the forces that shaped their history."

In addition to classes and lectures, Dothan gave a special seminar at Le-

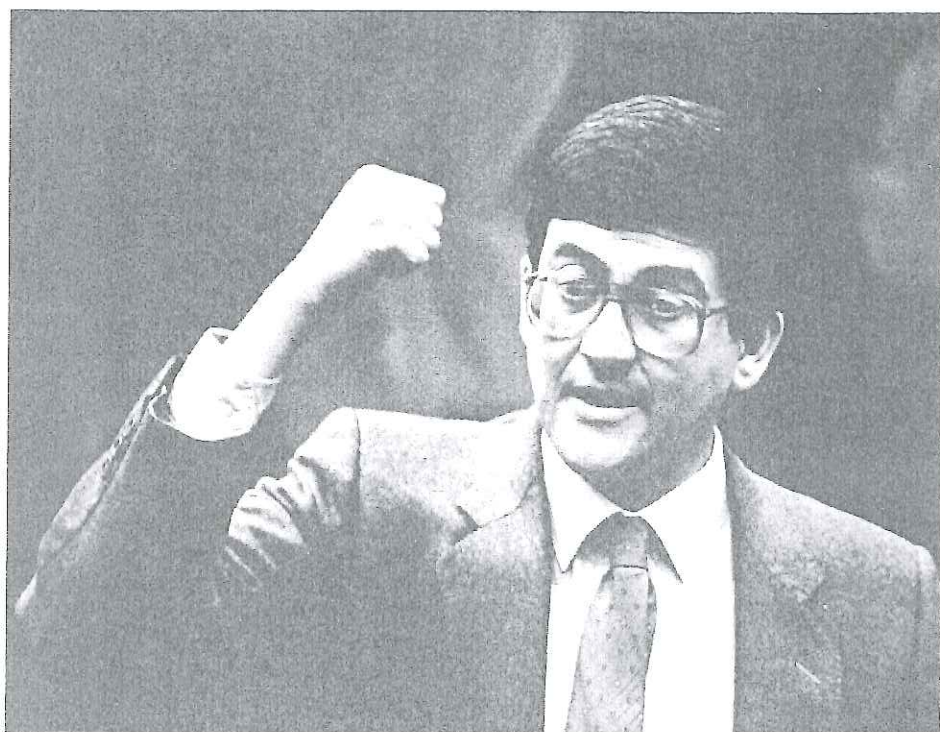
high University to introduce students to the field of archaeology. In a lively discussion, experts in archaeology, biblical studies, and metallurgy discussed the role of modern technology in archaeology, and the contributions of their particular disciplines to an excavation.

A world-class archaeologist, Dothan has been associated with a number of prominent excavations in her distinguished career. From 1972 to 1982, she directed the excavations at Deir el-Balah, and has worked as well at Hazor, Ein Gedi, and the Athienou Excavations on Cyprus. In addition to her wide field experience, she has published several book length studies and numerous articles.



Mique co-directors Trude Dothan and Sy Gitin.

Mique-Ekron



Yosef Olmert

Bethlehem Globe Times

Dayan Center Scholar Discusses Lebanon and Israel

Dr. Yosef Olmert, a specialist in Lebanon and Syria at the Dayan Center for Middle Eastern Studies at Tel Aviv University, spoke at Lehigh University in a program sponsored by the Center, the Lehigh University Department of History, and the University Chaplain's

office. His lecture, "Israel and Lebanon: History of a Conflict," addressed several aspects of the relationship between Lebanon, Israel, Syria, and the PLO, and touched briefly on the "hostage problem." In Olmert's opinion, "the Americans who continue to live in

Lebanon are betraying their country, because they force their country to do things it otherwise would not do. I really think your government should force its citizens out of Lebanon."

In discussing Israel's current relations with Lebanon, Olmert noted that the Israeli alliance with the Christians in Lebanon is "a thing of the past." He said that Israel is now concerned with the situation in southern Lebanon, and not with affairs in Beirut. The waning Israeli influence, he continued, is matched by an increasing Syrian involvement. "Syria looks at Lebanon as a domestic Syrian problem because Syria considers Lebanon a part of greater Syria." And, while neither Syria nor Israel wants to see the PLO return in force to Lebanon, they are not likely to cooperate to achieve this end.

Olmert has recently gained prominence as a commentator on the situation in Lebanon for the American and British press. He received his doctorate in history from the London School of Economics with a thesis on "British Policy Towards the Levant States, 1940-45"; from 1981-84, he wrote the Lebanon and Syria entries for the *Middle East Contemporary Survey*. Presently on the staff of the Dayan Center, Olmert has taught in the Political Science Department of York University in Toronto.

LVAIC Honors Bermans for Philanthropic Achievements

Presidents, administrators, and faculty of the Lehigh Valley Association of Independent Colleges (LVAIC) joined in honoring Philip and Muriel Berman for their unique contribution to higher education and Jewish Studies. A luncheon held at Moravian College marked the occasion, which celebrated the most recent of the Bermans' many philanthropic efforts on behalf of Jewish Studies in the United States, the endowment of new faculty positions in Jewish Studies at LVAIC institutions, and of a visiting professor to be shared among the LVAIC schools.

Speakers at the luncheon included Dr. Roger Martin, president of Moravian College, the Reverend Daniel Gambet, president of Allentown College and chair of LVAIC's Board of Directors, and Center director Dr. Laurence Silberstein. Dr. Nahum Sarna,

emeritus professor of Judaic Studies at Brandeis University and past president of the Association for Jewish Studies, was the keynote speaker. He spoke of the rise of Jewish Studies programs in the United States, to the point where we are now seeing "a golden age" in the teaching and study of Jewish civilization. Sarna praised the Bermans for their support of this enterprise, and for following their vision to its fulfillment.

In his closing remarks, Philip Berman in turn thanked the assembled educators for their role in the establishment of the Center for Jewish Studies. "We saw a good idea," he said, "and decided to work with all our talents and resources for its success." He said that he has hopes that the Center will benefit the Lehigh Valley as a whole as well as its academic community.

Moravian Library Receives Littauer Gift

Through the efforts of Moravian College President Roger Martin, Moravian College and the Moravian Seminary have been awarded a \$5,000 grant by the Littauer Foundation to establish the Moravian College-Lucius N. Littauer Book Fund in Judaica. In the words of President Martin, "This significant gift will not only help us strengthen our own collection in this field, but will contribute as well to the ongoing development of Jewish Studies in the Lehigh Valley."

This is the second time that the Littauer Foundation has provided support for Jewish Studies programs in the Lehigh Valley. Last year, Lehigh University and the Center for Jewish Studies were awarded a grant of \$10,000, the interest of which is being used to support a distinguished annual lecture.

Muhlenberg Professor Attends Center for Teaching Jewish Civilization

by Reba Marblestone

For three weeks during each of the summers of 1982, 1983, and 1986, I participated in workshops sponsored by the International Center for University Teaching of Jewish Civilization. The first was on University Teaching of Hebrew Language, the second on University Teaching of Literary Hebrew, and the last on Teaching Hebrew Literature in Translation. These workshops provide scholars with the opportunity to broaden their knowledge in their own fields and to develop new courses. In addition, they are a forum for faculty to meet and exchange ideas on a number of critical issues relating to Jewish Studies pedagogy.

The International Center for University Teaching of Jewish Civilization was established in Jerusalem in 1980 by Professor Moshe Davis. Under his strong leadership, the Center, which is under the auspices of the President of Israel, has greatly influenced the teaching of Jewish civilization around the world. The purpose of the Center is to enhance courses in Jewish history and culture and in Hebrew language and literature currently taught in universities, and to encourage the introduction of new courses. The Center also promotes the expansion of current projects in Jewish civilization and seeks to develop and to disseminate a variety of curricular aids.

Since 1982, the Center has run continuing summer workshops in Jerusalem in several disciplines in order to identify issues to be confronted in teaching in those fields and to provide materials—including multi-media technology—to improve instruction.

Other workshops have dealt with the teaching of Jewish Political Studies, Sephardic History and Culture, Contemporary Jewish Civilization, and Jewish Civilization in the Hellenistic-Roman Period. The Center serves also as an international forum for pedagogic exchange among academics teaching courses in Jewish civilization.

Among the ongoing projects of the Center are: a compilation of a World Register of University Studies in Jewish Civilization, a training program for postgraduate students, the publication of workshop proceedings, a University

Resource Library, and the distribution of varied syllabi for the teaching of Jewish civilization. It is encouraging to learn that 824 colleges and universities have either a department of Jewish Studies or courses on Jewish subjects within general disciplines.

The work of the Center, as observed in the lively discussions of the summer workshops, is a lesson in making cultural and academic history. Its work has begun, and its future is viewed with enthusiasm and encouragement by all those involved.

"Rabbinic Interpretation of Scripture" Topic of Sarason Lecture



Richard Sarason

Drawing upon the Habakkuk Commentary from Qumran, as well as the rabbinic commentaries of the *Mekhilta* and *Midrash Rabba*, Professor Richard Sarason, Associate Professor of Rabbinic Literature and Thought at Hebrew Union College, introduced audiences at Muhlenberg College and Lehigh University to the intricate exegetical methods of classical Judaism. Sarason, exploring the possibility that rabbinic readers of biblical texts might have allowed for the unlimited play of imagination in the interpretive process,

SHOAH Leaves Deep Impression on Valley Audiences

More than 400 people saw the epic nine hour film, *Shoah*, at Lafayette and Muhlenberg Colleges and Lehigh University during the month of September. The impact of the film on the audiences was reflected in the observation of one student: "Listening to people describe their experiences upset me very much, but it made the Holocaust more real and alive for me than it had ever been before." Her response was echoed in various ways by most of the audiences. The showings of *Shoah*, which is a landmark in the efforts to capture on film the drama and horror of the Nazi war against the Jews, were made possible through the cooperative efforts of the Chaplains' offices at Lafayette and Muhlenberg, the Chaplain's Film Series at Lehigh, the Lehigh Hillel, the Jewish Federation of Allentown, the Jewish Community Center of Allentown, the synagogues of the Lehigh Valley, and the Center.

situated his lecture against the background of contemporary critical theory. While agreeing with some modern scholars that rabbinic hermeneutics involved the decontextualizing and recontextualizing of words and phrases to produce new meaning, he emphasized that the rabbis were constrained in their interpretation by the system of beliefs and values within which they operated. These values included the chosenness of Israel, belief in divine providence and the moral rationality of the universe, and the salvific value of Torah study. Classical exegesis, in which Scripture was viewed as divine speech applicable to all ages, permitted the rabbis to read their own values into the text. For the rabbis, the way to the knowledge of God was through the interpretation of this divine speech.

Professor Sarason received his Ph.D. in Religious Studies at Brown University in 1977. His thesis, "A History of the Mishnaic Law of Agriculture.

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Faculty Colloquium Discusses Begin and the Israeli Right

The Third Lehigh Valley Center for Jewish Studies Faculty Colloquium took place in January. Professor Ilan Peleg, Head of the Government and Law Department at Lafayette College, spoke on "The Rise of the Israeli Right: 1977-1983." According to Peleg, Begin's foreign policy initiatives must be understood in the context of the ideology of the Israeli Right. While Begin's personality was undoubtedly a factor in the successful implementation of that policy, it cannot account for the policy's content, which was a logical, if occasionally perplexing, outgrowth of the Rightist traditional ideological position.

The colloquium coincided with the publication, by Greenwood Press, of Professor Peleg's book *Begin's Foreign Policy, 1977-1983: Israel's Move to the Right*. The volume is an in-depth analysis of the ideological, psychological, and political origins of Israel's foreign policy during the stormy years of Menachem Begin's government. In a more general way, it is a commentary on and interpretation of the psychology of the Israeli Right.

In his lecture, Peleg argued that the foundations for the ideology of the Israeli Right were laid down in the pre-State era by the Zionist (Revisionist) leader Vladimir Jabotinsky. In contrast to the Labor Zionists, who believed that physical-agricultural work was the supreme personal and collective value and that through hard work Zionism would establish its right to existence in the land, the Revisionists offered an alternative: the myth of national grandeur, military might, and territorial expansion. For Menachem Begin and his generation of persecuted Eastern European Jews, this dream of total redemption and unlimited power was emotionally attractive. As Jabotinsky's disciple, Begin further radicalized the ideology, and crystallized it into a coherent position which Peleg calls Neo-Revisionism.

What, asked Peleg, is the ideology of the Israeli Right as represented by Begin, the current premier Yitzhak

Shamir, and other Rightist elements such as the religious zealots of Gush Emunim and the ultranationalist Tehiya Party? It is, he answered, a complex belief system which treats coherently and systematically the ancient and modern history of the Jewish people and offers Israeli society a series of values, symbols, myths, and policies, including the following:

First, in terms of ancient Jewish history and its relevance for the present, the Right believes not only that there should be a Jewish presence in Eretz Yisrael, but that Israel has a right to maintain control over all territories previously under Jewish control.

Second, there is an often unrecognized uniqueness to the Rightist approach to what Peleg calls the dilemma of Jewish normalcy. Herzl, and even Jabotinsky, believed that by establishing their own state the Jews would achieve normal existence and rejoin the family of nations. Peleg's research led him to the firm conclusion that the Israeli Right does not believe that normalcy is either achievable or desirable.

Third, the Israeli Right is greatly obsessed with anti-Semitism; for them it is a permanent condition, cosmic reality, dominant fact-of-life.

A fourth ideological component in the belief system of the Right is its perception of the Holocaust, an event to which Begin returned in nearly every one of his numerous speeches. The Right in general developed a Holocaust-fixation that became for it the measure of all things. A tendency emerged to see any conflict between Jews and others in apocalyptic terms.

A direct consequence of this Holocaust-fixation is the Right's perception of the Arabs. The Right applies the anti-Semitic and Holocaust models to the Arab-Israeli conflict. The Arabs are perceived as the modern carriers of the anti-Semitic germ and are more and more referred to as Amalek, the biblical nation identified as Israel's eternal, mortal enemy. This kind of analogy renders the Arab-Israeli dispute insolvable.

However, it is important to realize that the Right does not have only a negative message for its adherents; its philosophy is by no means nihilistic. It has a positive message to complement its negative one. The negative perception of victimization, powerlessness, vulnerability, and dependence is balanced by an equally strong positive image that constitutes a massive overcompensation. What is the content of this positive image? Its components are a call for unlimited power as a national goal, burning desire for national grandeur, support for territorial expansion, demand for overwhelming superiority over adversaries and total independence from powerful allies, and, in the final analysis, a deeply-held belief in the total collective redemption. Therefore, the link between the Old Right (Begin's secular Herut) and the new Right (Gush Emunim) is not accidental or unnatural; it is organic.

The overcompensatory nature of the Rightist approach takes many different and sometimes surprising forms. In the area of international politics and geostrategic thinking, writers on the Right (like Yuval Neeman, Oded Yinon or Zvi Shiloah) dream publicly of Israeli domination of the Middle East, offering simultaneously such plans as the creation of a 'new order' in Lebanon, the dissolution of the Hashemite monarchy in Jordan, the division of Iraq, Syria and Egypt into a series of mini-states, and so forth.

So far, Israel's democratic institutions and, above all, the long-standing humanitarian foundations on which Judaism itself is based, have been able to withstand pressure from the Right. Yet, the perpetuation of the Arab-Israeli dispute, and particularly the close and hostile daily contact between the Israeli and Palestinian populations on the West Bank and in Israel proper, put the future of the Israeli democracy in grave danger. According to Peleg, the emergence of a Jewish underground in the West Bank and a racist party in the Knesset are merely warning signs.

Meron Benvenisti Offers Unique Perspectives on Israeli Policy and Politics

For three days in November, former Deputy Mayor of Jerusalem Meron Benvenisti engaged academic and community audiences in spirited discussion on the situation on the West Bank, Arab-Israeli relations, and the 'Israeli mind.' Benvenisti is currently the Director of the West Bank Data Base Project, which monitors and publishes studies on the demographic, political, and economic conditions on the West Bank. During his stay in the Valley, Benvenisti lectured at Cedar Crest College on "Changing Realities and Settlement Policies in the West Bank," and at Lehigh University on "Formative Myths and Current Realities in Israeli Society." In addition, he conducted a faculty seminar at Lafayette College, and participated in classes at Lafayette and Moravian Colleges and Lehigh University. He also participated in a discussion at a dinner at Lehigh's Hillel House.

Throughout his visit, two issues surfaced repeatedly: the present and future status of the West Bank, and the prospects for peace in the Middle East. Benvenisti, who sees his role as that of an intellectual who observes and analyzes



Meron Benvenisti

Lehigh University Brown & White

situations and formulates problems without solving them (at least not in public lectures), has stirred up much controversy in Israel by insisting that the annexation of the West Bank has taken place by default as a result of time and economic factors. The West Bank is one of Israel's major trade partners, and increasing numbers of Israelis have moved there, not for ideological reasons, but to find less expensive housing. In a recent article in *The New York Times*, Benvenisti presented demographic evidence demonstrating that the majority of those who recently moved to the West Bank could

be called Israeli yuppies, professional people who work in Tel Aviv and Jerusalem and live in the West Bank for economic reasons.

Benvenisti sees little likelihood of change in the Israeli position. Similarly, as long as the Jordanians, the Palestinians, and the PLO remain fixed in their positions, they will initiate little in the way of new policy. What is needed, he asserts, is leadership that will first present a pragmatic assessment of the situation, and then provide clear choices for their people to act on.

Benvenisti believes that some of the roots of the present situation are lodged in the myths that shaped the thinking of the small but influential generation of Israelis born before 1948 of immigrant parents. In his recent book, *Conflicts and Contradictions*, he describes the way in which the cult of the land, enhanced by the myths which have developed around such events as the fall of Masada, shaped the thinking of his generation. After the Six Day War, this secular mythology was shaped into a religious-messianic ideology by ultra-nationalists and religious fundamentalists. This new doctrine, he fears, could have potentially drastic consequences, but, he writes, "Such is the danger of the reliance on myth."

Center Sponsors Trip to Archaeology Exhibit

Sarason Lecture *cont'd from page 3*

Mishnah-Tosefta Tractate Demai: A Commentary," was published in 1979. Among his numerous publications are "Interpretation of Jeremiah 31:31-34 in Judaism," "The Significance of the Land of Israel in the Mishnah," and critical annotations to Jacob Neusner's *A History of the Mishnaic Law of Women, Part VI*. He is currently at work on a translation and analysis of the Palestinian Talmudic tractate Demai.

Describing himself as "an historian of religious culture who works with literature," Sarason's major scholarly interests are the history and development of Jewish religious culture, with particular attention to the ways in which Jewish communities throughout the ages have interacted with the inherited tradition.

On Sunday, November 2, 50 students and faculty from the six LVAIC campuses travelled to the Metropolitan Museum to see "Treasures of the Holy Land: Ancient Art from the Israel Museum." En route, Lehigh University visiting instructor Benjamin Wright, a doctoral candidate in Religion at the University of Pennsylvania, presented a historical overview of the 11,000 years spanned by the exhibit and discussed the significance of several of the artifacts.

The almost 200 objects displayed were chosen for their artistry, their cultural significance, and as representatives of Israel's major twentieth-century excavations. Among the exhibit's highlights were the Habakkuk commentary from Qumran, an anthropoid sarcophagus from Deir el-Balah, and an elaborate Canaanite cult stand (see photograph).



Israel Museum

SPRING SEMESTER PROGRAMS

Yosef Olmert, Dayan Center for Middle Eastern Studies, Tel Aviv University
"Israel and Lebanon: History of a Conflict," presented at Lehigh. Co-sponsored with the Chaplain's Office and History Department, Lehigh.

LITTAUER LECTURE IN JEWISH STUDIES

Trude Dothan, Institute of Archaeology, Hebrew University
"Ekron of the Philistines," presented at Cedar Crest and Lehigh. Co-sponsored with The Lucius N. Littauer Foundation and the Women's Alliance of Lehigh.

Meir Tamari, Chief Economist, Office of the Governor, Bank of Israel
"Some Problems in Welfare Economics: A Jewish Perspective," presented at Lehigh. Co-sponsored with the Economics Department and Fairchild-Martindale Center, Lehigh.

Joan Ringelheim, Institute for Research in History
"Women and the Holocaust: A Feminist Perspective," presented at Muhlenberg and Lehigh. Co-sponsored with the Women's Alliance of Lehigh and the Department of Religion, Muhlenberg.

"Rockinghorse," Israeli film, Hebrew with English subtitles
Presented at Lafayette and Lehigh. Co-sponsored with the Freshman Seminar Program, Lehigh.

ARTIsrael: the 1980s

Exhibit sponsored by the Lehigh University Art Galleries.

David Shipler, New York Times, author of *Arabs and Jews*

"The Journalist and Human Rights," presented at Muhlenberg. Co-sponsored with Muhlenberg College, Muhlenberg Christian Fellowship, Hillel chapters of Cedar Crest and Muhlenberg, Jewish Federation of Allentown, and Northeastern Pennsylvania Synod of Lutheran Church of America.

Avner Moriah, Israeli artist (in conjunction with ARTIsrael Exhibit)

"Israeli Art Today," presented at Lehigh. Co-sponsored with the Lehigh University Art Galleries.

FOURTH FACULTY COLLOQUIUM IN JEWISH STUDIES

Myra Rosenhaus, Program Administrator, LVCJS

"So What's In A Name? Attempting a Description of American Jewish Women Writers"

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