

Minerva Humanities Center, Tel-Aviv University

Annual Academic Report 2016–17

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A. Research Departments

1. Migrating Knowledge

The meetings of the “Migrating Knowledge” research group have focused on practices of transmission and transformation of knowledge, by exposing the deeper social, institutional and epistemological parameters that have underlined the diffusion of knowledge in the past and present. The undermining of the meta-historical narrative that once insisted upon a linear progression of Western science and its traditionally privileged place has had far-reaching implications for our perception of knowledge. The research group examined the geographical configuration of knowledge; questioned the boundaries between theoretical and practical knowledge; and challenged previous dichotomies between center and periphery. In this context, we have continued to discuss the significance of social and intellectual networks, employing a model of diffusion that steps away from the unilateral transmission of ideas from core to margins, center to periphery. From this perspective, there has been a significant extension in the number and nature of historical agents responsible for the spread of ideas, data and technologies.

The research group’s perspective has challenged the appreciation of knowledge as a “pure” product of the human intellect, and instead has politicized the content and the infrastructure that has been assigned to knowledge-production. The politicization of knowledge has been a recurrent and powerful focus of debate. Already at our first meeting, we assessed the many ways in which the current political and economic climate profoundly alters the autonomy of academic knowledge and of academic institutions.

The critical examination of practical and theoretical knowledge within academic disciplines continued to occupy a privileged place within our research group. We have included discussions on various academic fields, including sociology, geography and archeology, as they developed in various locations and historical contexts. We have discussed the context by which changes within established disciplines have occurred as well as the nature of disciplinary divisions, their emergence and demise, and the institutionalization of various knowledge-practices. We asked how the borders between disciplines frame and shape forms of knowledge-making and to what extent knowledge and disciplinary divisions are the product of natural “evolutionary” processes. We explored the assimilation of disciplinary methods and practices into new cultural settings and to the service of various political ends. The reconceptualization of time and space in narratives of knowledge-making also opened new ways for analyzing the notion of tradition, moving beyond the perception of modernity as the simple eradication of tradition.

Meetings

8.11.2016: Rivka Feldhay and Naveh Frumer

The lecture examined the neoliberal vision of “academic governance” in contemporary Israel and in the global context. It compared the model for higher education recently proposed by the new governance report to the former Israeli status quo, emphasizing the academic changes under neoliberal economy. The comparison revealed deep transformations in academic autonomy and the profound effect this had on the very perception of “knowledge.” In this climate, knowledge is increasingly viewed as a profit-oriented product at the service of a pre-determined (usually state-defined) goal.

27.12.2016: Shulamit Levi

Professor Levi’s lecture explored Renaissance humanist networks through the example of the Accademia Pontaniana in Naples, Italy. Challenging simplistic core-periphery models of the migration of knowledge, her talk pointed to vast intellectual networks which developed between the members of the academy and humanists across and beyond Southern Italy.

20.1.2017: Andreas Kilcher

Professor Kilcher’s lecture offered close readings of several of Kafka’s texts, aiming to analyze Kafka’s notion of tradition. In particular, he emphasized Kafka’s paradoxical approach to religion and modernity.

28.3.2017: Ran Segev

Dr. Segev’s lecture presented the religious ideologies that underpinned the field of geography in the early modern world. His talk examined how geographical writings promoted confessional visions in the colonial realm with the Spanish clergy, assimilating new geographical knowledge into Catholic doctrine during a time of religious renewal.

16.5.2017: Tal Arbel

Dr. Arbel’s lecture examined the import of social science research and methods on shell shock and war trauma that had been developed during the Second World War, as they were conveyed from America to Palestine/Israel during the 1948 war. Her talk highlighted the adaptation of theories of fear and practices to control it, linguistically, politically and culturally.

6.6.2017: Assaf Nativ

Dr. Nativ's lecture raised critical epistemological questions about the fundamental working assumptions that undergird the discipline of archeology. He offered a counter-model whereby the "archeological" served to reposition the scholar's approach to the field.

Workshops and Conferences

"The Moral Dilemmas of Science" (14.11.2016): see *Annual Events: Detailed Programs*.

Tradition group workshop: "Canon, Transmission and Critique" (20–21.9.2016): see below.

Publications

Before Copernicus: The Cultures and Contexts of Scientific Learning in the Fifteenth Century. Edited by Rivka Feldhay and F. Jamil Ragep. McGill-Queen's Press, 2017.

Highlighting the significance of reading side by side European, Islamic and Jewish astronomers and philosophers as a background to Copernicus, the volume examines the multi-cultural contexts of scientific learning on the eve of the Copernican revolution, reevaluating the intercultural exchanges between Copernicus and his predecessors.

Research Groups ("Migrating Knowledge")

Tradition: Canon, Transmission and Critique

This research group on tradition led by Dr. Vered Sakal and Dr. Lina Barouch is part of the Migrating Knowledge project. It explores the notion of tradition from a theoretical perspective and through its concrete implementation in the domains of religion, science and art. During the last academic year the group held two joint reading and study sessions: an opening session on November 15, 2016, and a lecture and discussion on Spinoza's tradition by Dr. Shoey Raz on December 6, 2016.

On September 20 and 21, 2016 the research group held its first workshop (the second one will take place on January 21, 2018). The workshop opened with a keynote lecture by Prof. Henriette Dahan Kalev: "Canon and Tradition

Transitions: The case of Gender in Israel.” The rest of the workshop was devoted to the members’ work. Ten group members presented their work, mainly drafts of papers that address varied aspects of the group’s central focus: exploring the idea of transmission of knowledge through the lens of traditional and canonical structures. Dividing into two sub-groups, as to allow each member to present her work and get feedback from her colleagues, each presentation was followed by a group discussion in which the emerging papers were discussed thoroughly.

Post-doctoral students

Dr. Tal Arbel. Tal Arbel is a cultural historian of modern science and technology. In 2016, she completed a Ph.D. in History of Science at Harvard University. Previously, she studied at Tel Aviv University, earning an MA in History and Philosophy of Science and Ideas. Her work concerns the history of social and psychological measurement, the sociology of expertise, and the scientific rationalization of public life and self-understanding. Her book manuscript, *The American Soldier in Jerusalem: A Global History of Survey Research*, asks how measuring the attitudes and preferences of ordinary people by means of sample surveys became a pervasive, nearly universal way of knowing in both social science and public life in the second half of the twentieth century. Set against the backdrop of postwar modernization politics, the book examines the importation of public opinion and market research into late 1940s Palestine and the deployment of these methods on a wide scale in Zionist nation-building and social engineering during the first decades of Israeli statehood. As a postdoctoral fellow at the Minerva Center (2016-2018), she is working on two new projects, both of which concern knowledge-migration in the social sciences. The first analyzes Hebrew translations of WWII-era self-help guides for American soldiers as a way of tracing the circulation of behavioral intelligibility and highlighting processes of hybridization. The second project—part of a larger project about the history of norms in the social sciences—explores the controversy over value-neutrality that took place at the Hebrew University in the late 1930s and 1940s.

Dr. Ran Segev. Dr. Ran Segev is a historian of the early modern period, whose interests include religious culture, colonial encounters and the interplay between science and religion, especially as they pertain to the Spanish world. His work focuses on the social, intellectual and religious transformations that accompanied

the colonization of the New World. He graduated from the department of history at the University of Texas, Austin in December 2015, where he wrote his doctoral thesis "The Science of Faith: Religious Worldviews and the Study of Nature in the Spanish World, 1530s-1640s." Presently he is working on his forthcoming book, which explores the importance of the study of the earth in Spain and its colonies for confessional ends. In this monograph, he shows how in the post-Reformation world new empirical knowledge and natural disciplines—including geographies, cosmographies and natural histories—were assimilated into Catholic outlooks by providing new ways to conceptualize and transmit religious ideologies

2. Political Lexicon

The Political Lexicon department, led by Dr. Ariel Handel, 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 online, 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 bi-weekly or monthly. *Political Theory*, the project's core group, led by Dr. Ariel Handel; *Political Economy*, led by Dr. Noam Yuran; *Photo-Lexic*, led by Dr. Ruthie Ginsburg; and a new group, *Education & Politics*, led by Dr. Itay Snir and Mr. Adam Aboulafia. 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

Annual theme and lexical workshop: 'Relative Value'—Political concepts and their family relations

This year's annual theme and lexical workshop was devoted to political concepts that come from the sphere of domestic and family life. At the background of these explorations is the fundamental liberal dichotomy between the private and the public, which entails a strict distinction between the familial on the one hand and the political on the other. As Hagar Kotef writes in her paper published at the first issue of *Maft'e'akh*, the domestic has functioned within Western philosophy in general as "the Other of the political, incorporating that which has been excluded from the political." Following many critical writers, including Marxists, queer/feminists and post-structuralists, the workshop sought to challenge this dichotomy and to turn attention to such fruitful intersections.

The encounter between the familial and the political proved fruitful in the various interpretations it rendered and the different direction suggested by the workshop's participants. Ideas from related fields were brought into the philosophical lexical discussion, including literature, gender and queer studies, history, sociology, urban planning, psychoanalysis and more. The discussion of several concepts reflected changes in current family structures and their political consequences. Other presentations expressed attempts to politically deconstruct established perceptions of family-related concepts, such as motherly love and reproduction, paying special attention to their meaning and particular manifestation in the Israeli-Zionist discourse.

The workshop's theme was also the common theme of the yearly seminar held by the lexical project. The texts discussed in the seminar demonstrated a common endeavor to politicize and historicize family-related concepts, such as childhood, parenting, kinship, etc. Additional attention was devoted to the familial etymological roots of some central political concepts, such as fraternity and patriarchy. The discussion on political concepts from the sphere of family life between scholars who are at the same time positioned as daughters/sons, parents/nonparents, and taking part in different familial forms, was able to demonstrate the blurred lines between the political and the personal, as well as between political-philosophical thought and what is usually considered the private aspects of a scholars' life.

The 14th Lexical Conference for Critical Political Thought (May 2017)

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 conference consisted of five sessions, presenting concepts such as "authentic neighborhoods", "landscape", "calligraphy", "mimesis", "pile", "transparent works", "disability art", "censorship", "education", and "messianism".

Mafte'akh: A Lexical Journal of Political Thought

The journal *Mafte'akh: A Lexical Journal of Political Thought* is now in its seventh year of continuous open-access online publication. The first issue published in 2017, issue 11, was published in March as a special issue celebrating fifteen years to the publication of Adi Ophir's seminal book *The Order of Evils*. The issue includes an editor's introduction, a Hebrew translation of Étienne Balibar's entry "Je, Moi, Soi" from Barbara Cassin's acclaimed *Vocabulaire européen des philosophies: Dictionnaire des intraduisibles*; a portfolio of video art, photography and painting, which were curated especially for the issue around the concept "The Face of Evil"; and eight original lexical essays: "Justification", "Definition", "This World", "Cosmopolitan Publics", "Disaster-without-Disaster", "Common Struggle", "Congenital Affinity", "Literature in the Voice of the Victim." Seven of these were authored by current or past members of the Political Lexicon department.

The second issue to appear in 2017 is issue 12, forthcoming in October as the second issue produced and dedicated to the *Photolexic group*. This ongoing working group consists of photography theorists and practitioners operating under the auspice of the Political Lexicon department, and co-directed by Dr. Ruthie Ginsburg.

Work on issues 13, forthcoming April 2018 has already begun. Issue 14 is forthcoming in October 2018 (guest co-editor: Dr. Assaf Tamari), and will include selected papers from a very successful and influential workshop on Jewish political concepts that took place this year, titled "Beyond the Horizon of Secularization."

During this year *Mafte'akh's* editorial team was joined by three prominent young female scholars: Dr. Yael Berda, a leading human rights lawyer and associate professor at the department of sociology and anthropology at the Hebrew University in Jerusalem; Dr. Michal Givoni, a former member of the Political Lexicon

department and associate professor at the politics and government department at Ben Gurion University in the Negev; and Zahiye Kundos, who is in the process of submitting her PhD dissertation, and is also co-director of the "Humanities in Conflict Zones" project at the Minerva Humanities Center.

Education & Politics Group: Critical perspectives in Contemporary Theories of Education

Led by Dr. Itay Snir and Mr. Adam Aboulafia, this new research group in the Political Lexicon department is devoted to a critical examination of the relationship between education and politics, focusing on both conceptual issues in the philosophy of education and more empirical analyses of the various links between the political sphere and educational practices and institutions. We are particularly interested in the variety of ways in which education is or might be politicized, taking as our point of departure the understanding that any "de-politization" is yet another political strategy.

Participants were chosen from over 40 applicants according to merit and disciplinary and/or professional diversity, consisting of researchers in philosophy (particularly philosophy of education), sociology, and law, many of whom have also held professional positions within or in close connection with non-academic educational institutions (e.g. high-school teachers, education journalism, curriculum supervisors in the ministry of education). Our goal for the academic year 2016-2017 was to create a collective research environment that would be able to connect various theoretical disciplines engaged with the politics-education nexus, and to bring them into close contact with issues stemming directly from educational and political practice. We met once a month throughout the year, and for each session at least two participants gave presentations—either of important relevant research from their field or from their own work—followed by group discussion.

As the year progressed, a common group problematic gradually emerged, namely the relationship between the state and educational institutions: the ways in which the state strives to control or regulate these institutions, the more general functions that these institutions fulfill in relation to the goals of the state, and the ways in which educational institutions can become a locus of pressure and protest regarding state policy. Our plan for the next academic year is to produce original work on this particular theme by the participants, and we plan to publish an edited volume on the subject.

Academic Professionalization from a Critical Perspective: Workshops for First-Generation Academics and Arab Students

In the academic year 2016-2017, two workshops took place under Minerva Humanities Center's initiative, both for research students, Master's degree students and PhD Candidates in the humanities and social sciences, who consider climbing the academic ladder. The First-Generation Academics workshop is intended for students whose parents do not hold academic degrees. The workshop for Arab students responds to educational exclusion and other structural factors that prevent entrance to the Israeli academia. This workshop was in cooperation with Tel Aviv University's "Sawa" (سوا), the Kahanoff Arab Student Retention Initiative, and the dean of students' office.

Local and international research shows that the percentage of students whose parents do not have academic degrees is significantly lower than the percentage of students who have at least one parent with an academic degree. First-generation students also tend to prefer colleges to universities, and professional programs that are perceived to yield social mobility rather than the humanities and social sciences. These tendencies further decrease the representation of first-generation academics among university staff. Arab students currently comprise only about 4-8% of the students who graduate with advanced degrees and a mere 2% among academic staff. Some of the barriers that have been identified as impeding academic success of Arab students in Israeli academia are linguistic, cultural and peer-group differences.

The workshops focus on academic professionalization skills: reading and writing academic texts (research proposals, dissertations, articles), writing CVs and abstracts, submitting proposals for conferences and research funding, publishing papers, adjunct teaching, etc., and reading critical texts concerning academia, which expose the students to the structural strengths and weaknesses of the contemporary academic establishment. In addition, there are meetings with senior and junior researchers. For the first time this year there was a mentoring program that provided six hours of tutoring for the students. All mentors are volunteer researchers from Minerva Humanities Center and from the *Academia for Equality* organization. In both our workshops, some of tutors were themselves first-generation or Arab researchers. The workshops also serve as a mutual support group for the participants, allowing them to discuss their own concerns, experiences, and language challenges.

The first workshop took place in the academic year of 2015-2016, as a pilot project,

led by Dr. Roy Wagner and Ms. Revital Madar. In 2016-2017 the two workshops were led by Efrat Ben-Shoshan Gazit, who hold an MA in Gender Studies. The call for applications yielded some 90 responses for both workshops. For the First-Generation workshop we selected the 24 candidates who adhered best to our criteria (first-generation MA and PhD students). The students came from various universities and colleges, and from a variety of disciplines. In the Arab group we selected 15 students, all of them from Tel Aviv University. In both workshops the students strongly confirmed the contribution of the project. They reported that they have a better understanding of what is expected from them as researchers, and that they have more tools to meet those expectations.

Publications

Books

Allegra, M, Handel, A and Maggor, E (eds.). (2017). *Normalizing Occupation: The Politics of Everyday Life in the West Bank Settlements* (Indiana University Press)

Special Journal Issues

Handel, A and Ginsburg, R (guest editors). (forthcoming, 2017), *Critical Inquiry* special theme: "Israelis study the Occupation: Critical Perspectives"

Handel, A, and Maggor, E (guest editors). (2016), *Theory and Criticism* special issue: "The Settlements in the West Bank: New Perspectives" (in Hebrew).

Articles in Refereed Journals

Handel, A and Dayan, H, (Forthcoming, 2017), "Multilayered surveillance in Israel-Palestine: dialectics of inclusive exclusion," *Surveillance and Society*.

Handel, A and Ginsburg, R (forthcoming, 2017), "Israelis study the occupation: politics, ethics, methodology, and theory", *Critical Inquiry*.

Allegra, M and Handel, A (forthcoming, 2017). "La fondazione dell'insediamento di Ma'ale Adumim (1968-1978)", *Passato e Presente*.

3. Living Together

The theme of our department this year was *Political Violence*. We held 12 meetings throughout the year, in each of which we read text by a different scholar and examined a different aspect or display of political violence. Among the authors we studied were Franz Fanon, Hana Arendt, Jean Amery, Mahmood Mamdani and Norbert Elias. Each meeting was led by a different scholar, either a member of the group or a guest lecturer. The following are selected abstracts of our meetings.

29.12.2016, Political Violence in Settler Societies (Tom Pessah)

Dr. Tom Pessah led a meeting on the representation of violence in democratic settler societies. He provided some historical background on debates in nineteenth-century US and New Zealand regarding the indigenous groups that “deserve” violence, and on the ways in which it was necessary to frame such debates in order to secure consensus within the settler society.

14.3.2017, “Occupation of the Senses” (Dr. Nadera Shalhoub-Kevorkian)

Guest lecturer Dr. Nadera Shalhoub-Kevorkian led a discussion based on her recent book. The theme emphasized the particular nature of violence exhibited even by such seemingly innocent festivals, where colored lights transform the walls of Jerusalem’s Old City to violent parades with chants of “Death to the Arabs”. The lecture analyzed the effect of these displays on Palestinian residents of Jerusalem. Also discussed were the theologies of the Bible and of Security, and how they provide justification for such actions, as well as the notion of necropenology—punishment directed towards the dead (e.g. refusing to return bodies of Palestinians to their families). We discussed the relationship of these concepts to anti-colonial writings, such as those of Fanon.

4.4.2017, Trauma and political violence (Irit Aviram)

Irit Aviram led the discussion, based on a text by Effi Ziv, “Insidious Trauma” (*Maftē'akh* 5 [2012], pp. 55-73). In this article the author integrates into the psychoanalytic field the political dimension which is often omitted from it, and she does so by naming traumas of political origin which are unrecognized as traumas. In Irit Aviram’s presentation, a similar line of thought was proposed, which examined the traumatic influence of an oppressive culture on the psyche from the perspective of the concept of *otherness*. For this purpose, Aviram compared the Generalized Temptation Theory of the psychoanalyst Jean Laplanche and the

Melancholic Identification Theory of Judith Butler. This comparison illuminated the way in which political forces demand the denial of the internal otherness that is inherent to the psyche; that is, the denial of the dimensions of the psyche which cannot be recognized by society. Aviram sees this denial as inherently violent. In the discussion questions were raised regarding the usefulness of the concept Insidious Trauma, the place the psychoanalytic field allows for the influence of external reality on the psyche (over and above internal conflicts), the relation between the violence operating on the self and the violence inflicted on others, and more.

15.5.2017, The French Revolution and the Concept of Trauma (Amnon Yuval)

The term trauma was developed was developed in psychiatric thought since the end of the nineteenth century, in order to make sense of extreme experiences and behaviors of individuals. It began to appear in works dealing with the French Revolution in the end of the 1960s. However, for several decades its use by historians was slim, eclectic and based mainly on the popular sense of the word, with no commitment to a careful definition of the term or to its internal logic. Since the beginning of the 2000s this attitude began to change. The first historians of the Revolution to employ the concept of trauma as a significant tool for analysis were art and literary researchers, but in recent years they were joined by some more politically-oriented historians. My presentation dealt with this historiographical turn, trying to clarify the added value of the sociological concept of Cultural Trauma (or Collective Trauma) in the context of the French Revolution.

13.6. 2017, Violence across time and Regions (Prof. Oded Heilbronner)

In my lecture I looked at 'violence' across all periods of human history and across some regions of the world. My outlook capitalizes on the growing scholarly interest in the history of violence, which is emerging as one of the key intellectual issues of our time. I discussed recent scholarship in the field, providing a narrative of violence, as well as a wide-ranging thematic treatment of different types of violence. At the center of the lecture was the debate about the rise and fall of the amount and quality of mass human violence

Symposium: Between Settlers and Citizens in the Negev (17.1.2017, Tel Aviv University)

This event was part of our *From Settlers to Natives* series. During the first session, scholars from Ben Gurion University and the Sapir Academic College discussed processes of gentrification, class formation and colonization in the Negev. The second session was devoted to community members, and we heard from an environmental activist and from the chairperson of the Council of Unrecognized Villages in the Negev. The symposium furthered our study of relationships between settlers and natives by highlighting the complex relationships between secular and religious Ashkenazi newcomers, older Mizrahi residents and indigenous Bedouin groups in a shared space.

Publications

Law, Minority, and National Conflict, ed. Raef Zreik and Ilan Saban, Buchan Faculty of Law, Tel Aviv University, 2017.

The book deals with the legal and socio-political status of Palestinians in Israel in light of the broad, historical picture that covers the relationship between Israel and the Palestinian people at large.

"On South Africa then and Palestine-Israel now: Apartheid and its Conceptualization." Raef Zreik and Azar Dakwar. In Zreik and Saban (ed.), *Law, Minority, and National Conflict*, pp. 185-221.

The paper suggests an analytical framework for comparing both the reality and discourse of apartheid in former South Africa with the current reality and discourse in Palestine-Israel. This historical-analytical perspective includes four factors: economy, political unit, language, and political theology. This framework allows us to draw analogies and discover the similarities and dissimilarities between the two cases.

The Mountain, The Dome and The Gaze: Visual Research Project on the Temple Mount (Noa Hazan and Avital Barak, ed., 2017)

This book is a collaboration of the Minerva Humanities Center with the Bezalel Art Academy and the Rosa Luxemburg Foundation. The eight articles that comprise this book are accompanied by a collection of both popular and rare historical images of the Temple Mount, located in institutional Israeli archives and in private collections. In addition, it includes contemporary photographic artworks that engage with the historical collection and were presented at the photography gallery of the Bezalel Academy in 2016. The book is a cross between an academic volume, a memorial album and an exhibition catalogue. It presents original and critical research, but also strives to break out of the boundaries of academia through its accessible form and language. It aesthetics recalls memorial albums, but it also seeks to undermine the authority of the kind of memory such albums pertain to have. It is an exhibition catalogue, where the exhibition itself is borderless and without a specific time frame, as it is still growing. Each of the articles included in the book focuses on a different visual arena in Israel, using it to examine the ideologies and narratives that frame the presence of Temple Mount in it. They adopt a critical position towards the iconic status of the site, peeling away and politicizing its mythical imagery.

The articles in the book include: "Above and Beyond the View Line" (Noa Hazan and Avital Barak); "How Many Political-Theological Particles Can Be Replicated in a Single Photograph?" (Muhammad Jabali); "The Return to the Monument" (Hava Swartz); "Temple and Law" (Haim Yaacobi); "Moving the Second Temple" (Yael Padan); "Imagination, Memory and Phantasy" (Merav Mac); "From Orientalism to Militarism: The Dome of the Rock in the Work of Jewish Photographers" (Dor Gez); "I See Her and I See Neither Mountain nor Temple" (Hagar Ophir).

B. Center-Wide Projects

Humanities in Conflict Zones

A. Activities, Dec. 2016—June 2017

Starting January 2017 we began a process of engaging the new body of “Humanities in Conflict Zone” into the Minerva Humanities Center. Despite the fact that the new fellows did not know Minerva before, the decision of including them within the center goes hand in hand with its spirit, which is committed to change, able to highlight the crucial dynamics between several levels of institutional production of knowledge, and to draw a direct line between theory and practice.

We have recruited 4 fellows and one artist-in-residence (the fifth was interviewed as potentially committed), who joined the research groups of the Center, promoting their own projects, while taking part in outreach initiatives on and off campus.

We held our first annual researchers’ workshop in April, in which the fellows presented their projects and received feedback.

We also held our special annual workshop, *Narratives of Progress*, hosted in the Van Leer Jerusalem Institute.

B. Decision on Thematic Threads for the Project

We decided to divide our broad vision into several thematic threads. These provide a conceptual structure around which to integrate both individual projects of our scholars, as well as conferences, workshops, outreach activities, etc.

The threads are:

1. Modernity as Cultural Shock: Between Continuity and Break

We seek to examine the challenges modernity poses to religion and culture, with an emphasis, although not an exclusive one, on the Islamic heritage of knowledge traditions in the context of colonial and post-colonial states. This theme deals with questions such as identities, nationalism, religiosity; as well as secularism, reforms, cultural transformations etc.

Under this theme we link the projects of scholars Zahiye, Manar and Maram. The theme also relates to many of Raef’s group projects, as well as Yusri’s initiative to examine the impact of the Arab spring on Israeli-Palestinian society. In addition, we are developing cooperation with the group of scholars led by Prof. Israel Gershoni, dealing with modernity in the Middle East.

2. Knowledge and Civilization: Immigration and Transformation of Knowledge in the Islamic Space and beyond

The immigration of Greek and other forms of science and knowledge into Islamic spaces, and later to Europe is one of the central yet contested aspects of history of science and religion. It was not simply a process of translation and transmission of knowledge, but primarily a *transformation* of that knowledge itself, as well as its relation and role in the broader culture into which it was integrated. Through the concept of civilization we would like to question some of the assumptions in the history of science and provide different perspectives to current debates.

Under this theme we link the project of Yusri, the upcoming project of Yossef Awabdy; Rodeyna (once we have a place for her as post-doc); and the Mucks project of Miki and Ahmad. We also plan an international workshop next summer, and a special bi-lingual, English-Arabic edition of the journal *Science in Context* (published under the hospice of the Cohn Institute).

3. Spiritual Practices and Rituals of Sovereignty

This theme draws the connection between spiritual practices, such as spiritual exercises and mystical experiences in different religions, and new forms of sovereignty, especially that of the modern state, from the late middle-ages to early modernity. The theme also examines the ways these practices and rituals create a new inter-religious discourse and develops into disciplines of knowledge and literary works.

Under this theme we link such projects as Maram's and Gal's; a cooperation with Galili's Arab-Jewish studies; the "Tradition and Transmission" research group already operating in the MHC since 2014; and the project of Hebrew Literature. We also develop a cooperation with Vivian Liska, head of the Institute of Jewish studies in Antwerp in these lines. This theme also brings together Dikla's project and also to some of the research groups of the Political lexicon. We also plan a workshop on these topics next fall.

C. Humanities as Intervention in the Israeli-Arab Education System

The above thematic threads are linked in what we previously defined as *Humanities Outreach Projects*. Once knowledge migrates from the university to schools and colleges, its function also changes. The educational aim here is not about providing information about history or philosophy but rather—following the unique academic approach developed by the Cohn Institute over the years—realizing that knowledge changes by being placed in a new context. The aim is to turn the learning experience into a transformative one, based on the idea that all knowledge-experience—including that of “high science” and not only that of the high-school classroom—is inherently transformative.

The fact that there is poor presence of the humanities within the Arabic-Israeli education system not only distances it from the ideas of enlightenment or the achievements of human spirit. It first and foremost separates these students from themselves. It prevents them from *negotiating their identities*, their past, traditions and beliefs. Instead of equipping them with advanced tools for negotiating with the “shocks of modernity,” giving them an option to revise ideas and to resist destructive options, it only allows them to adopt a limited, reactionary position.

We see the above three thematic threads as closely linked to this issue, both in terms of providing better understanding of the situation (for example: what is the relation between the recent increase of violence in the Israeli Palestinian society and the Arab spring) as well as making transformative knowledge accessible to students by creating materials, training teachers, cooperating with different organizations.

What we plan for the next year is to further develop the concept of humanities as intervention in schools and colleges, and at the same time, to produce this form of transformative knowledge through the different research projects. We plan on providing accessible knowledge with the support of advanced technologies, i.e. Mucks (online courses), accompanied by teaching methods that teachers will use to make this learning as meaningful as possible.

Citizens' Photography: Knowledge Production in the Realm of Human Rights

Led by Dr. Ruthie Ginsburg, supported by Fritz Thyssen Foundation.

This project focuses on visual knowledge-production in the realm of human rights, especially knowledge produced by non-professionals in the field of human rights, based on a combination of political expertise, with particular attention to citizens' photography.

Both globally and locally, human rights are currently the main political framework for individuals and groups struggling for justice. As opposed to traditional political practice that is grounded in expanding public support, human rights politics strives to sway public opinion through expert knowledge. The mode of producing and collecting knowledge on human rights-violations has transformed thanks to major technological developments such as digital photography and the internet. In the last two decades in particular, evidence on human rights abuses has been increasingly produced by non-professionals—citizens who are part of the afflicted community—rather than by a third parties such as human rights professionals or photojournalists. This mode of knowledge-production has led to new networks and collaborations that affect the structure and activity norms of human rights organizations. The case study for this project is the Camera Project of the Israeli human rights organization B'Tselem, which operates in the Occupied Palestinian Territories (OPT). The case study is examined in comparison to similar citizens' photography projects elsewhere in the world.

In order to gain better understanding of citizens' photography as a mode of knowledge production in the realm of human rights, several interviews were conducted over the past months: five with Palestinians who participate in the Camera Project and live at Hebron (al-Khalil) and Nabi Salih, a Palestinian village in the West Bank; and five with B'Tselem employees, one of whom is the project's director. The intricate relations and collaboration between the non-professional citizens and human rights experts were also revealed through archive research and comparison between B'Tselem's YouTube channel and Palestinian channels, such as the Tamimi's YouTube channel, documenting Nabi Salih's ongoing struggle against the occupation.

Publications

Two papers are currently under review and two others currently being written.

"Citizens' Photography: A Comparative Analysis" is under review in *Media, Culture & Society*. It is a comparative analysis of citizens' photography in the spheres of media/journalism, the social sciences, and human rights organizations, demonstrating the role of such photography in those fields and its complicated relationship with experts in each. Based on a comprehensive review of the literature, the analysis is concerned with the historical emergence of the practice, its strengths and weaknesses. While most scholars have considered citizens' photography in a single, isolated field of knowledge, this article seeks to understand its centrality for a civil politics of visual participation via a comparative approach. Taking advantage of developments in digital and information technology, citizens' photography has become a common way for ordinary people, rather than exclusively professionals, to produce knowledge, holding the promise of democratization of information-making and distribution but also the potential for failure.

2. "Emancipation and Collaboration: A Critical Examination of Human Rights Video Advocacy" is under review in *Theory, Culture, & Society*. It explores the relationship between political freedom and collaboration in the work of human rights organizations. It focuses on the ethical and political implications of producing evidence, once the documenting tool, the camera, is in the hands of an engaged civilian rather than a professional bystander such as a photojournalist. By examining cases in the occupied Palestinian territories (OPT) where the Palestinians are the photographers, I outline the relations and tensions between emancipatory acts and collaboration via visual information production. While both human rights organizations and the Palestinian non-professional photographers celebrate the collaboration in knowledge production as empowering, it also has negative political effects, such as reducing its political impact to an instrumental and public-oriented one—directed mainly at the Israeli public.

3. *"Armed with a Camera: Human Rights Documentation, Gender, the Case of Israel/Palestine"* is currently in writing. It focuses on the special agency of women in a conflict zone. Women participation in visual documentation is portrayed by B'Tselem in the context of their precarious position—if not double oppression—as Palestinian women under occupation. The article relates these women's position to the discussion on the ethics of abuses documentation in a gendered context initiated by Virginia Woolf in *Three Guineas* (1938), and taken up by Susan Sontag in *Regarding the Pain of Others* (2003). It also offers a critical reading of B'Tselem's celebration of the Palestinians' participation in the Camera Project, as they are the paradigmatic civil society in the eyes of international law. While international law and human rights organizations emphasize the protection of women, children and elders in a state of war, unarmed men are neglected. Against this background, I ask whether we can see gender differences in the visual documentation produced in the Camera Project.

4. Another article in writing is the first documentation of non-professional photographers in the OPT. During the First Intifada (1987-1993), a team of filmmakers and journalists initiated a citizen photography project where they trained three young Palestinians to film and edit. The outcome was a 60-minute documentary called *Palestinian Diaries*. The article is based on interviews conducted with the initiators about the aim of the project and its effects.

Modernity and its Critics in the Middle East: Reception of and Resistance to Enlightenment under Colonialism

Led by Prof. Israel Gershoni.

This year we continued our reading group, getting familiarized with the cutting-edge historical research conducted lately in the field of Middle Eastern History. Each session was dedicated to one important book, discussing its contribution to the body of research in its specific historical discourse, as well as its broader meanings and contributions.

Session 1, 29.11.2016: Dr. Keren Zdafee

Discussing the book *The Age of Efendiyya: Passages to Modernity in National Colonial Egypt*, Oxford University Press, 2014 by Lucie Ryzova. We discussed the emerging new Middle Class elite in colonial-era Egypt, how different men and women exploited new opportunities for social mobility as vehicles for the reorganization of society, enrolling in new schools and acquiring education disseminated through new networks of communication. By doing so, they articulated a new *effendi* culture imbued with a sense of mission and duty towards the building of the new Egyptian society.

Session 2, 27.12. 2016: Dr. Sivan Balslev

Discussing the book *Childhood and Colonial Modernity in Egypt*, Palgrave Macmillan, 2015, by Heidi Morrison. We discussed the transformations of Egyptian childhoods that occurred across gender, class, and urban/rural divides. This is the first book to discuss modern childhood as a social experience in modern Egypt, seeing children as historical actors to influence and be influenced by modernity. Through the detailed overview of this book we acquired a closer understanding of the emergence of the category of childhood in the Middle East and its historical importance on the background of the colonial experience of the country.

Section 3, 24.1.2017: Ms. Zahiya Kundus

Discussing the book *Freedom in the Arab World: Concepts and Ideologies in Arabic Thought in the Nineteenth Century*, Cambridge: Cambridge University Press, 2016 by Wael Abu-'Uksa. We discussed the emergence and translations of the concepts of freedom and modernity in modern Arabic thought, how it played a valuable role in defining associated concepts such as liberalism, socialism, progress, rationalism, secularism, citizenship, and enlightenment. This intellectual effort contributed to important and groundbreaking linguistic developments and semantic shifts that assumed historical importance such as the rise of nationalism, relations with European powers, and the influence of the Ottoman rule over society.

Session 4, 28.3.2017: Mr. Ellie Osherov

Discussing the book *Formations of the Secular: Christianity, Islam, Modernity*, Stanford: Stanford University Press, 2003, by Talal Asad. We discussed the concepts, practices, and political formations of secularism in the modern Arab Middle East, and the major historical shifts that shaped major secular attitudes and manifestations. Asad's book undermines the Western idea of the articulation of secularism in the Islamic world, as well as the notion that secularism was mainly introduced into the Middle East by colonial powers. He explains how the concept of secularism was developed within the societies of the Middle East themselves, imbuing it with socio-cultural meanings relevant to their own culture and ways of living.

Session 5, 25.4.2017: Dr. Liat Kozma

Discussing the book *Industrial Sexuality: Gender, Urbanization, and Social Transformation in Egypt*, Texas: The University of Texas Press, 2016 by Hanan Hammad. We discussed the experience of industrial work by Egyptian men, women, and children, and the transition from peasant-based, handcraft cultures to factory organization and urbanization in the years between the two world wars. The book underlines the struggle to live in new urban spaces, the need to embrace new customs of urban norms and morals, and most importantly, gender hierarchy and order. This book contributed to the understanding of the evolution of the working class in Egypt on the background of the colonial rule.

Session 6, 23.5.2017: Dr. Abigail Jacobson

Discussing the book *Extraterritorial Dreams: European Citizenship, Sephardi Jews, and the Ottoman Twentieth Century*, Chicago: University of Chicago Press, 2016, by Sara Stein. We discussed the experience of Mediterranean Jewish men, women, and families, in an era of great changes within their physical vicinity and space. Stein explores how the changing of borders, migrations, genocides, and the collapse of the Ottoman Empire, as well as the formation of a new modern passport regime, influenced the identity of Jews in their journey to find their legal place in a divided world with competing nationalist sentiments. This stands as an important contribution to minority studies, and the ways in which minorities struggled global politics in a changing environment of the Middle East between the two world wars.

The One and the Other: Sanity and Madness

Special seminar by Susana Huler.

In 1946, a short time after the war, Lacan said that it is impossible to understand the being of man without madness, and even more: it would not be the being of man if it did not carry in itself madness as a limit to his freedom. This seminar was dedicated to studying this limit from the perspective of different moments in the teachings of Freud, Lacan and Miller.

Book Review Project

The Book Review Project, directed by Dr. Noam Yuran, is a series of public events dedicated discussions about recently-published books in the Humanities and related Social Sciences. The events focus on books of Israeli authors as well as on Hebrew translations of books in Philosophy, History, Literature, Political Science, Cultural Studies and more. The events, which usually attract wide and diversified audience, comprise of interdisciplinary panels of researches, combining leading scholars and young researchers. By providing a stage for these encounters, MHC aims to establish a fertile and critical discussion on issues and themes at the heart of the contemporary academic life, touching upon social and political questions of the present. For more details see the event posters below.

Minerva Colloquium

The Minerva Colloquium is a joint forum of the entire center, dedicated either to presentations by our own members, guest lecturers, or center-level discussions of thematic topics. Part of the sessions is also dedicated to cross-departmental updates, where we inform each other of our activities, plans, and methodologies. The Colloquium meets between two and three times each semester.

22.11.2016 Dr. Ronen Ben-Arie. Collaborative Struggles in Israel-Palestine

Dr. Ronen Ben-Arie presented a joint book-project he is working on together with Dr. Marcelo Svirsky (University of Wollongong). Together they develop a new research framework for examining collaborative struggles of Arabs and Jews in Palestine (focusing on the Mandatory period), and through which to reevaluate the possible horizons of political activity.

***24.1.2017 Chen Iron. Corporate Social Responsibility:
Adam Smith's Critique***

Chen Iron, student at the Cohn institute, presented a re-reading of Adam Smith's moral theory of economic behavior, relating it to the contemporary discussion about the corporate responsibility.

28.3.2017 Zehiya Kundus and Dr. Gal Hertz. Humanities in Conflict Zones: Introduction

This session was dedicated to introducing the Center's new project and research group, "Humanities in Conflict Zones," to the rest of the members. We were introduced to the rationale of the project, followed by personal presentations of the new project members, and finally a discussion of possible integrations between that project and the rest of the center's activities.

***16.5.2017 Ori Landsberg. Hegel after Levinas:
Towards Immanent Otherness***

Ori Landsberg, a research student, presented part of his study-in-progress focusing on the central concept of otherness in Hegel. The presentation surveyed certain problematic readings of this concept, calling for its re-evaluation by means of a critical juxtaposition with its use in the works of Levinas.

***6.6.2017 Avital Barak and Dr. Noa Hazan: Temple Mount Book Project
/ Dr. Raef Zreik: The Occupation at 50***

In the first part of this session, Avital Barak and Dr. Noa Hazan presented their joint book-project, *The Mountain, The Dome and The Gaze* (see description above under "projects"). We were introduced to the final draft of the book and to several selected articles from it. We discussed the new venues opened up by this scholarly format and their implications for the sort of questions we are interested in as a center.

In the second part, Dr. Raef Zreik conducted a discussion marking the fiftieth year of the Israeli occupation of the West Bank and Gaza. We used this opportunity to review some of the scholarly work conducted in our center, and to ask about the requirements and possibilities of political thinking, and about the possibility of a joint Israeli-Palestinian, under this ongoing condition.

C. Detailed Event Programs



The Cohn
Institute for the
History and
Philosophy of
Science and
Ideas



Conference: The Moral Dilemmas of Science

Nov 14, 2016 (Monday), room 449, Gilman building floor 4

18:00 Chair: [Jose Brunner](#) (Director, Cohn Institute, Tel-Aviv University)

Key lecture: [John Heilbron](#) (Professor of History and Vice-Chancellor Emeritus, University of California, Berkeley), *Bacon's Idols Updated*.

Commentator: [Rivka Feldhav](#) (Director, Minerva Humanities Center, Tel-Aviv University)

Nov 15, 2016 (Tuesday), room 449, Gilman building floor 4

10:00 – 12:00 Session 1: Dilemmas

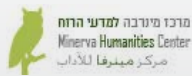
Chair: [Amir Teicher](#) (History Department, Tel Aviv University)

[Claus Spenninger](#) (History, Ludwig-Maximilians-Universität, Munich), *Towards a more reasonable frame of mind among scientific men: International relations and "private" communication between physicists, ca. 1914-1927.*

[Ute Deichmann](#) (Jacques Loeb Centre for the History and Philosophy of the Life Sciences BGU), *Internationality as moral challenge - The early beginnings of the Israeli-German collaboration in the sciences.*

[Peter Collins](#) (Director Emeritus, the Centre for History of Science at the Royal Society), *The Royal Society During the Cold War: Keeping the Door Open.*

12:00 – 13:00 Lunch Break



Narratives of Progress

Tuesday-Wednesday | June 20-21 | 2017

The Van Leer Jerusalem Institute

Polonsky Academy Building, Room 207
(second floor)

Tuesday June 20, 2017 *(Invitees Only)*

11:30-12:00

Greetings:

Shai Lavi, Director of the Van Leer Jerusalem Institute

Introduction:

Raef Zreik, Tel Aviv University

Amnon Raz-Krakotzkin, Ben-Gurion University of the Negev and the Van Leer Jerusalem Institute

12:00-13:15 Panel: The Idea of Progress and It's Connotations

Chair: Noam Yuran, Tel Aviv University

Falko Schmieder, ZfL-Berlin: *The Concept of Progress in Marxism and in Critical Theory*

Pini Ifergan, Bar-Ilan University and the Van Leer Jerusalem Institute: *Blumenberg's Narrative of Progress: Overcoming It and Reoccupying It*

13:15-14:30 Lunch Break

14:30-16:00 Roundtable: No Critique without Hope? On the Historical Dynamics of Critical Thinking

Chair: Gal Hertz, Tel Aviv University, ZfL-Berlin

José Brunner, Tel Aviv University

Naveh Frumer, Tel Aviv University

Zahiye Kundos, Tel Aviv University

16:00-16:15 Coffee Break

16:15-17:30 Roundtable: Education and Progress

Chair: Maram Masarwi, Al Quasemi College and Tel Aviv University

Itay Snir, University of Haifa: *Progressive Education, Child Development, and the School*

Ruth Amir, The Max Stern Yezreel Valley College: *From a Narrative of Progress to (Cultural) Genocide: Forcible Transfers of Indigenous Children*



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

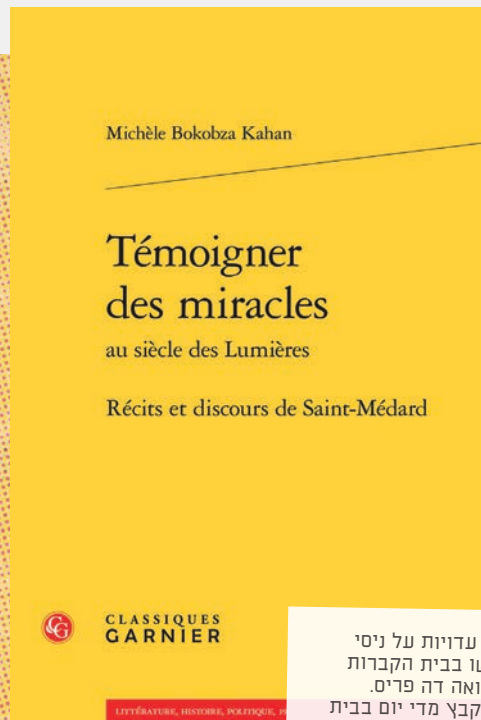


CLASSIQUES
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אוניברסיטת תל אביב
UNIVERSITY TEL AVIV

ערב השקה לכבוד ספרה של מישל בוקובזה קאהן עדויות על ניסים בעידן הנאורות



אביעד קליינברג
אוניברסיטת ת"א

זיוזה ברונר
אוניברסיטת ת"א

מיכל בן-נפתלי
אוניברסיטת ת"א

עידן דורפמן
אוניברסיטת ת"א

מישל בוקובזה קאהן
אוניברסיטת ת"א

בשנים 1732-1727 נפוצו בפרים עדויות על ניסי החלמה שונים ומשונים שהתרחשו בבית הקברות סנט-מדאר, ויוחסו לקדוש פרנסואה דה פריס. למורת רוחם של השלטונות, התקבץ מדי יום בבית הקברות קהל רב כדי לצפות ולהשתתף במעשי הנס. ספרה של מישל בוקובזה קאהן מנתח עדויות כתובות על ניסי הקדוש מפרספקטיבה חדשה, ומראה כיצד הן מטרימות את שיח העדות של ימינו.

יום חמישי, 1.12.2016, בשעה 18:00

אוניברסיטת תל אביב, בניין גילמן, חדר 282

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

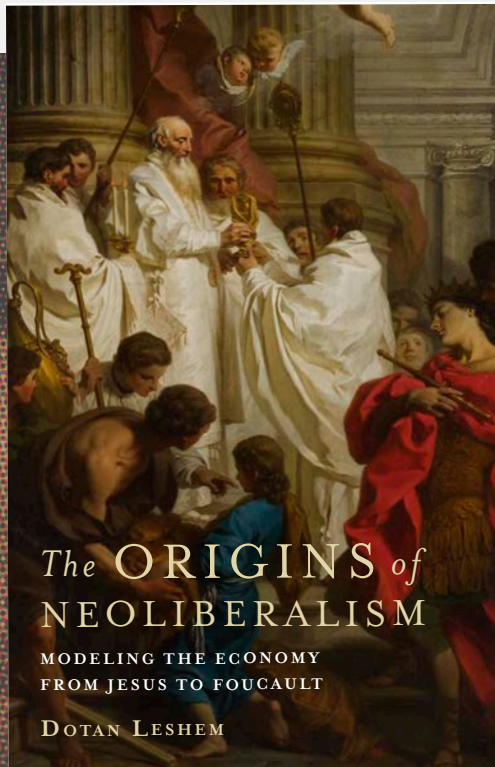


COLUMBIA
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אוניברסיטת תל אביב
UNIVERSITY

ערב עיון לכבוד הספר מקורות הניאו-ליברליזם דותן לשם



יוסף שוורץ

אוניברסיטת תל אביב

מאיה קציר

סמינר הקיבוצים

אסף שגיב

המרכז האקדמי שלם

יובל יונאי

אוניברסיטת חיפה

דותן לשם

אוניברסיטת חיפה

ספרו של דותן לשם מציג גניאולוגיה חדשה של הכלכלה המודרנית והמחשבה הכלכלית. הוא חוזר אל תור שחור בהיסטוריה הקאנונית של הכלכלה, ומאתר בתיאולוגיה של אבות הכנסייה את המקור לשילוש האנושי: כלכלה, פוליטיקה ופילוסופיה. הספר מציג כך בסיס חדש לביקורת כלכלת השוק הניאו-ליברלית.

יום רביעי, 26.4.2107, בשעה 18:00

אוניברסיטת ת"א, בניין גילמן, חדר 281

הכניסה חופשית



הזמנה לדין
בעקבות צאת הכרך

משפט, מיעוט וסכסוך לאומי

במסגרת סדרת הספרים
"משפט, חברה ותרבות"
לזכרו של חיים י. צדוק

עורכים: ד"ר ראיף זריק וד"ר אילן סבן

משפט, מיעוט
וסכסוך לאומי

עורכים: ראיף זריק ואילן סבן



יום חמישי, 15 ביוני 2017

כ"א סיון תשע"ז

18:00-19:45

הפקולטה למשפטים

בניין טרובוביץ

אולם ע"ש אלגה צגלה

חדר 021, קומת כניסה



18:00 התכנסות

18:15 ברכות: דקאן הפקולטה למשפטים ע"ש בוכמן, אוניברסיטת תל אביב, **פרופ' שרון חנס**

פרופ' מנחם מאוטנר על מאמרה של פרופ' גילה שטופלר המיעוט הערבי, המיעוט החרדי והתאוריה הרב-תרבותית במדינה יהודית ודמוקרטית

תגובה: **פרופ' גילה שטופלר**

ד"ר מיטל פינטו על מאמרו של פרופ' יואב פלד אורחותם של מיעוטים בדמוקרטיה אתנית: הרפובליקה הפולנית השנייה (1918-1939), צפון-אירלנד (1921-1972) וישראל

פרופ' אורן יפתחאל על מאמרו של ד"ר יהונתן אלשך ומאמרו של ד"ר ראיף זריק ועאזר דקואר פרדיגמת האפרטהייד: היסטוריה, פוליטיקה ואסטרטגיה;

על דרום-אפריקה דאז ועל פלסטין/ישראל

תגובה וסיכום הדין: **ד"ר ראיף זריק**

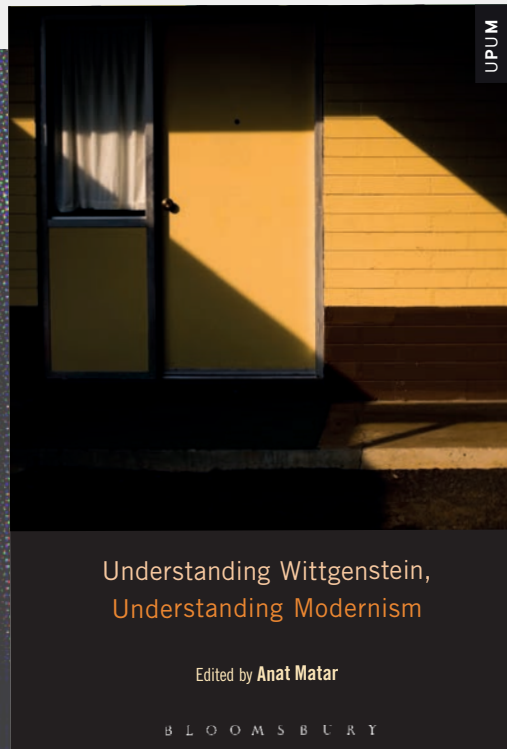


מרכז מינרבה למדעי הרוח
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ערב עיון לכבוד הספר להבין את ויטגנשטיין, להבין מודרניזם עורכת: ענת מטר



עידן דורפמן
אוניברסיטת תל אביב

מיכל ספיר
מוזיקאית וכותבת

מיכל פלג
סופרת

שאול סתר
עיתון הארץ

נמרוד מתן
מכללת בית ברל

ענת מטר
אוניברסיטת תל אביב

יום חמישי, 15.6.2017 בשעה 18:00

בניין גילמן, חדר 281, אוניברסיטת ת"א

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

רסלינג



אוניברסיטת תל אביב
UNIVERSITY

ערב לכבוד הספר

פוסט פנומנולוגיה וטכנומדע



גלית ולנר

אוניברסיטת תל אביב

ליאת פרידמן

בצלאל

בועז מילר

אוניברסיטת בר אילן

כרמל וייסמן

אוניברסיטת תל אביב

משה אלחנתי

אוניברסיטת תל אביב

דון איידי הוא אחד ההוגים העכשוויים הבולטים בפילוסופיה של הטכנולוגיה. ספרו מציג בצורה שיטתית את עיקרי תורתו, השואבת מהגותם של הוסרל, היידגר, מרלו פונטי ורורטי. דרך דוגמאות מאסטרנומיה, ארכיאולוגיה, פיזיקה ועוד, איידי מסביר עקרונות בסיסיים של פוסט-פנומנולוגיה, בהם קדימות הטכנולוגיה למדע, טבעם המגופנן של טכנולוגיה וידע, משתנים היסטוריים, ריבוי יציבויות ועוד.

יום שלישי, 10.1.2017, בשעה 18:00

בניין גילמן, חדר 496, אוניברסיטת ת"א

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

הוצאת שלם



ערב לכבוד תרגום הספר הגנה על זכויות האישה מרי וולסטונקרפט

הוצאת שלם
ספריית לויטן

מרי וולסטונקרפט

הגנה על זכויות האישה



מבוא שרון הלוי תרגום ליה נירגד

שרון הלוי
אוניברסיטת חיפה

תהל פרוש
אוניברסיטת בן גוריון

ליה נירגד
מתרגמת הספר

תמר מרין
המרכז האקדמי שלם

ב-1792 פירסמה מרי וולסטונקרפט כתב אישום נוקב כנגד השעבוד הפוליטי, החברתי, הכלכלי והתרבותי של נשים. **הגנה על זכויות האישה** הפך מאז לאבן דרך במחשבה הפמיניסטית. בספר טוענת וולסטונקרפט כי מעמדן השולי של נשים בחברה אינו נובע מהבדל טבעי בין המינים, אלא הוא תוצאה של אפליה מתמשכת ושל מאמץ להותיר את בנות המין הנשי בחשלותן הרוחנית והמוסרית

יום רביעי, 14.12.2016, בשעה 18:00

אוניברסיטת תל אביב, בניין גילמן, חדר 282

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

פרדס הוצאה לאור
ספרות עברית מתקדמת



ערב עיון לכבוד הספר **העידן הפוסט-אנושי** עורכים: יוחאי עתריה ועמיחי שלו

יוחאי עתריה ועמיחי שלו



העידן הפוסט-אנושי
בין פנטזיה לחיי נצח לבהלה קיומית

משה אלחנתי

אוניברסיטת תל אביב

כרמל וייסמן

אוניברסיטת תל אביב

עמרי הרצוג ועודד וולקשטיין

מכללת ספיר

אסף דגני

General Motors

יוחאי עתריה

עורך הספר

יום חמישי, 1.6.2017

בשעה 18:00

אוניברסיטת ת"א,

בניין גילמן, חדר 281

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

רסלינג



ערב לכבוד הספר

אני אומר לכם שאני מת! מסה על אדגר אלן פו עודד וולקשטיין

רסלינג

אני אומר לכם שאני מת!
מסה על אדגר אלן פו

עודד וולקשטיין



בדיעבד
סדרה לאסתטיקה עברית

גילי שחר
אוניברסיטת תל אביב

עילית פרבר
אוניברסיטת תל אביב

תהל פרוש
אוניברסיטת בן גוריון

עודד וולקשטיין
עורך ומתרגם

ספרו של עודד וולקשטיין הוא מסע פרשני עקלקל לנבכי המרתפים ביצירתו של אדגר אלן פו. זוהי מסה של קורא נאמן המנסה לפענח את הכישוף שמטילה יצירתו של פו על נמעניה, את המלכודות והפיתויים שהיא מציבה להם; קריאה המבקשת בו בזמן לחדור לסודותיו הפנימיים של הטקסט, ולהיחלץ ממנו כדי להביט אל הרגע ההיסטורי שבו הוא נוצר.

יום רביעי, 5.4.2107, בשעה 18:00

בניין גילמן, חדר 281, אוניברסיטת ת"א

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

רסלינג



ערב עיון לכבוד הספר חיים דעואל לוסקי: צילום אופקי מאת אריאלה אזולאי



מנחה: ענת מטר

יואל רגב

"זיווג דהכאה, זיווג
דנשיכה: אנכי/אופקי
וצילום היסודות"

רותי גינזבורג

"צילום הוא"

אדם אבולעפיה

"הצילום כמדיום: בעקבות
פרויקט המצלמות"

מיקי קרצמן

"הצלם הדיגיטלי הראשון"

שבה סלהוב

"לכתוב מימין לשמאל:

המחר והחרם"

יום רביעי, 24.5.2107, בשעה 18:00

אוניברסיטת ת"א, בניין גילמן, חדר 281

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للاداب



אוניברסיטת תל אביב
TEL AVIV UNIVERSITY

הכנס הלקסיקלי ה-14 למחשבה פוליטית ביקורתית

9:00 - 10:15

יו"ר: לין חלוזין-דברת

שכונות אותנטיות יארה סעדי,

אוניברסיטת תל אביב

סינקופה נופית אפרת הילדסהיים,

אוניברסיטת תל אביב

10:30 - 11:45

יו"ר: אודי אדלמן

קליגריפיה אניסה אשקר,

אמנית רב תחומית

מימזיס לבנת דקלב,

אוניברסיטת תל אביב

12:15 - 13:30

יו"ר: רותי גינזבורג

ערימה רלי דה-פריז

אמנית

עבודות שקופות רונה ברייד-גארב,

מכון ון-לייר בירושלים

13:30 - 14:30 הפסקת צהריים

14:30 - 15:45

יו"ר: יואב קני

אמנות נכאת נירה מזוד,

אוניברסיטת תל אביב

ונילי בדוויאר,

אוניברסיטת אילינוי שבשיקגו

צנזורה תמר משמר,

אוניברסיטת ת"א

16:15 - 17:30

יו"ר: איתי שניר

חינוך ענת רימון-אור,

המרכז ללימודים אקדמיים באור-יהודה

משיחיות יואב רונאל,

אוניברסיטת בן-גוריון בנגב

יום ב' 8.5.2017

אוניברסיטת תל-אביב, בניין גילמן, חדר 496

כניסה חופשית

אתר הבית של מרכז מינרבה: mhc.tau.ac.il

אתר מפתח: כתב-עת לקסיקלי למחשבה פוליטית: mafteakh.tau.ac.il



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينيرفا للاداب



תל אביב
UNIVERSITY

בין השארים: מושגים פוליטיים וקשרי המשפחה שלהם

סדנה במסגרת קבוצת הלקסיקון למחשבה פוליטית במרכז מינרבה למדעי הרוח, אוניברסיטת תל אביב

14:30-13:30 הפסקת צהריים

16:15-14:30 מושב ג' | יו"ר: לבנת קונופני דקלב
דנה אולמרט אוניברסיטת תל אביב **אם הבנים מיני רוזמרין** אוניברסיטת בר אילן **האם המתה**
אפרת אבן-צור אוניברסיטת תל אביב **רצח אב**

18:15-16:30 מושב ד' | יו"ר: רותי פרסר
לליב מלמד אוניברסיטת תל אביב **חֶבְדָּה**
אפי זיו אוניברסיטת תל אביב **גילוי עריות**
עמליה זיו אוניברסיטת בן גוריון בנגב **שארות קוירית**

9:30 ברכות

11:30-9:45 מושב א' | יו"ר: איתי שניר
אהד זהבי אוניברסיטת תל אביב **די לחינה!**
מרים סמט האוניברסיטה העברית בירושלים **חינוך ביתי**
עפרי אילני אוניברסיטת תל אביב **ארוס פדגוגי**

13:30-11:45 מושב ב' | יו"ר: חן משנב
לין חלוזין דברת אוניברסיטת תל אביב **קשר דם**
אומי לייסנר אוניברסיטת בר אילן **כריית נשים**
שלי כהן אוניברסיטת תל אביב והמכללה למנהל **משק בית**

יום ב', 22.5.2017 | בניין גילמן, חדר 496, אוניברסיטת תל-אביב

הכניסה חופשית



אקדמיה לשוויון

أكاديمية من أجل المساواة



למכור, לקנות, לפקח: מה קורה לאוניברסיטה בעידן הניאו-ליברלי?

דוברות ודוכרים:
**עמרי בללי, עודד גולדרייך,
הילה דיין, נטלי לוי, מלי נבו,
שאול סתר, עלי תולת**

**יום שלישי, 24 בינואר
18:00-20:00**
חדר 278, בניין גילמן,
אוניברסיטת תל אביב

רוחות חדשות נושבות באוניברסיטאות. מדברים על מצוינות ומטפחים העסקה פוגענית. מדברים על רב-תחומיות ומקוריות, אבל הלחץ הוא לייעל את ההוראה, למשטר את המחקר ולאכוף משמעת נאו-ליברלית. האוניברסיטה לא היתה מעולם פתוחה ושוויונית, אבל משהו חשוב קורה עכשיו. וזה לא קורה רק בארץ: בכמה מוסדות השכלה גבוהה התחיל דיון ער של סטודנטים\ות, מרצים\ות וכלל העובדים. פני המקום הזה נקבעות עכשיו.

נתכנס כדי לדון בנושאים הללו ואחרים הקרובים להם. נברר מה קורה למחשבה ולהוראה כשאיכות מתורגמת לכמות, האם אפשר ללמוד על כלכלה אחרת, מהן צורות ניצול העובדים והעובדות בקמפוס וכיצד נאבקים בדחבי העולם בעידן הכלכלה הניאו-ליברלית. הניע הזמן להתחיל לדבר על זה, להתחיל לשאול שאלות. הכנס הזה הוא התחלה. בואו!

הכניסה חינם