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Research Departments

1. Migrating Knowledge

In the last ten years the problematic of "knowledge on the move" has preoccupied scholars in many fields of the humanities and the social sciences. This preoccupation with practices of transfer, transmission and diffusion of knowledge was born out of epistemological, historiographical and political concerns. On the epistemic level, the idea that knowledge does not mean pure, theoretical, epistemic knowledge in the narrow sense has infiltrated the humanities. This was coupled with the demise of positivism and the rise of interest in practices of knowledge-production that are irreducible to the "creation of ideas," seen as the product of individual geniuses. Many would now agree that theoretical knowledge itself is a product of specific practices; that the boundaries between theoretical and practical knowledge are socially and culturally dependent; that when we talk of knowledge we are actually speaking about different discursive levels, which include ideas, objects, instruments and representations; that knowledge also implies the practices of its organization into fields, recognition of disciplinary boundaries and their possible transgression, values, norms and the articulation of authorities. Additionally, on the historiographical as well as ethical-political level, questioning the privilege traditionally assigned to the cultural heritage of the West over all other cultures has led to a sense of malaise regarding the configuration of West/East relationship in dichotomous terms. This had far-reaching implications for the conceptualization of time-space parameters in framing research problems. The grand narratives of knowledge-development along a linear time arrow leading to Western science have been undermined, as have the spatial configuration of West and East as center and periphery: a picture in which data moves from the periphery to the center while the center in turn diffuses "ideas" to the periphery.
Workshops and Conferences

* For detailed conference programs and posters please see the final section, “Annual Events”.

Curricula and Humanistic Scholarship (the Van Lear Jerusalem Institute and the Minerva Humanities Center, 9-10/9/2015).

Matters of curricula have traditionally been considered the most internal core of academic discourse. But in a rapidly changing global world, mass higher education demands to adapt our disciplinary and institutional tools to cope with new problems and use new technological means in our teaching and research. Furthermore, new players have entered the field of higher education, such as private funders, managers, and consumer-students. Seeing as curricula are the site where disciplinary-epistemic issues, social processes and formation of subjectivities intersect, they constitute a privileged locus for assessing contemporary developments in the field of humanistic scholarship, with its particular vulnerabilities in this new, contemporary context. Participants in this conference included humanists, social scientists and several natural scientists (including two biologists and one astro-physicist) from Israel, Germany, Austria, Hungary, the United States and India.

Physico-Mathematical Knowledge on the Move: From Aristotle to Seventeenth Century Jesuits (18/2/2016, Tel Aviv University).

This workshop explored different aspects of the development of Aristotle's ideas and theories through the ages—from the Hellenistic to the Early Modern periods. Participants included scholars from the universities of Tel Aviv and Haifa and from the Max Planck Institute for the History of Science in Berlin. Transformations in Aristotelian doctrines were not only analyzed in and of themselves, but deeper questions regarding migration of knowledge were raised, such as why did many of Aristotle's self-proclaimed followers choose not to bring his ideas to their full potential but rather to develop very different, at times conflicting, interpretations of his notions. The purpose of this workshop was to examine whether meaningful new historical perspectives emerge from studying the migration of Aristotle's teachings under such questions.
From Faith and Knowledge to Religion and Science: Critical Reflections on the Genealogies of Modernity (March 2016, Van Leer Jerusalem Institute and Tel Aviv University).

Coming to terms with modernity and its discontent requires an account of its genealogies, and more specifically of the transformations or metamorphoses in its concept of knowledge. The shift from faith to religion and from knowledge to science underscores not only the foundation of disciplines and institutions but also connotes epistemological and hermeneutical dimensions. These changes are also inseparable from concepts of power and sovereignty, state and representation, and processes of individualization and identity. Thinking simultaneously along these different dimensions opens up not only different histories but also new venues for critical evaluation. The conference dealt with these questions from an interdisciplinary perspective, bringing history of science, art and religion together with other fields. Participants included over 20 scholars from around the world.

Canon and Critique in the Humanities (March 2016, ETH Zürich).

The main aim of this workshop was to examine the intersection of canon and critique in the religious, literary and legal contexts in modernity. "Critique" in the modern sense is a habitus of questioning the rules of tradition and authority, presumably in search for the "rationally new". Thus "opening the canon" through critique is regarded as an act of liberation and inclusion. The attempt was thus to combine theological, aesthetical and political aspects in the understanding of the shaping of bodies of knowledge in the European contexts, following the main question of the interplay of canon and critique in the shaping of knowledge. The workshop included scholars from the MHC, colleagues from the ZfL-Berlin and Dubnow Institute, as well as DLA Marbach.
Meetings

October 27: Israel Gershoni
The lecture discussed Arab Responses to Fascism and Nazism, and explored forms of attraction and repulsion of those elements in the Arab world.

November 11: Ido Yavetz and Miki Elazar
The lecture presented a rich reconstruction of Aristotle’s theory of motion-through-medium.

December 15: Vered Sakal
The lecture discussed the difference between the politics and epistemology of tradition. It suggested that while the politics of tradition presupposes a thin level of engagement, the epistemology of tradition is structured on a thicker and more demanding sense of obligation.

January 12: Susanne Zepp
The lecture discussed the Notion of German-Jewish tradition in comparative literature.

May 5: Iddo Ginat
The lecture discussed the modes of representation of the Zionist Ethos in the 1939 World Fair in New York. It suggested that those representations were influenced by various agendas of the different Jewish leadership movements in the United States and Palestine.

May 31: Michael Hagner
The lecture discussed the lack of a “business model” for books in the humanities. Given that the book has lost its function as an object of desire, the question is how would books in the humanities be independent of capitalistic market economy.
Publications

*Baroque Ghosts: Metamorphoses of Scientific and Artistic Discourses in Early Modern Europe.* Edited by Raz Chen-Morris, Rivka Feldhay, Roni Weinstein. Forthcoming in the Springer series "Humanities".

This collection investigates the question of the Baroque as a leverage to a critique of modernity. It uses Walter Benjamin’s magisterial *Ursprung des deutschen Trauerspiels* as a lens through which to reexamine the main issues of power and culture, and the ways in which the specific methodologies of the humanities are interrelated to modernity’s self-identity. Going beyond questions of historical periodization and stylistic issues that usually stand at the core of discussions of the Baroque, this collection examines specific cultural dynamics, recasting an interdisciplinary array of crucial problems to our notion of the humanities, such as anachronism, performance and the frustrated quest for truth. Reading the Baroque through such a lens provides further points of critique of political theology and its assumed continuities, which tend to reduce modernity to a mythical core. Instead this collection views the Baroque/Modernity pair as a question of irreducible diversity that demands a new definition, as well as a new perspective on the humanities, which comprises multiple perspectives so as to accommodate entanglement and complexity.

Research Groups

**Tradition: Canon, Transmission and Critique**

This research group is part of the Migrating Knowledge project, and is led by Dr. Vered Sakal and Dr. Lina Barouch. The group is devoted to exploring the idea of tradition from a theoretical perspective and via its concrete implementation in the examination of, for example, religious, artistic and scientific traditions. Participants are drawn from a wide range of disciplines, and were chosen from over forty applicants by merit and suitability. During the academic year of 2015-2016 the group held an opening colloquium and convened for four joint reading and learning sessions.
The opening colloquium was held on 19.1.2016 and consisted of three sessions: Tradition in Modernity and Hermeneutics (Ori Rotlevy and Lina Barouch); Kuhn and Agamben: Tradition between Science, History and Theology (Rivka Feldhay and Dikla Bytner); The Politics of Tradition: Loyalty and Truth (Yael Atia and Vered Sakal).

During the summer semester our four seminars were dedicated to further exploring the group members' individual projects. Simultaneously we focused on developing a jargon, or a common speech, which signifies the creation of group-knowledge.

With the aim of future group publication, the next academic year (2016-2017) will be devoted to the members' writing projects. Initial papers will be presented during the group's summer workshop, scheduled for September 2016. The keynote speaker will be Professor Henriette Dahan Kalev. The group's work will resume throughout the academic year, and will include seminars, an international workshop, and an international conference in the following summer.

**Enlightenment under Colonialism: Reception, Domestication and Reproduction of Enlightenment in Middle Eastern Societies and Cultures**

Our research group is interested in the emergence of the ideas of Enlightenment in the Middle East, as well as the integration of the Middle East in the study of “modernity”. The group examines the ways in which Middle Eastern societies and cultures attempted to cope with Enlightenment ideas and practices during the nineteenth and twentieth centuries.

The central question is how, and in what ways, was it possible to develop a local modernity under colonial and post-colonial conditions. What were the colonial mechanisms that promoted and supported, or delayed and prevented the internalization of modernity in the Middle East. What was the concrete relationship between the colonizer and the colonized in the processes of coping with modernity, as well as the tension between power
and knowledge. Was it possible to represent and to domesticate European values and practices, while simultaneously conducting a national struggle for independence from the European colonial yoke—political independence, as well as cultural, social, and economic independence?

The group includes fourteen researchers with a maximally varied and rich profile: a range of ages including senior researchers in academia, professors, senior lecturers, lecturers, as well as young researchers (doctoral students and post-docs), men and women, Israelis, Arabs, Palestinians and Jews. Despite the fact that the unifying element of the research group is a specialization in the study of the Arab Middle East (but also Turkey, Iran, and East Asia) group members represent a wide variety of specialties, historical and sociological: political history, intellectual history, social and economic history, art history, law, gender and sexuality.

This year was dedicated to research and debate on the topic of Enlightenment and modernity via close readings and analyses of seminal texts dealing with cultural and institutional evolution in the Middle East and North Africa. Each meeting, its specific text and corresponding debate were chosen by individual researchers who led the discussion and contextual analysis. The list of presenters and texts is as follows.

Mr. Eli Osherov, October 27, 2015
*Dipesh Chakrabarty, Provincializing Europe: Postcolonial Thought and Historical Difference.*

Prof. Liat Kozma, November 17, 2015
*James Gelvin and Nile Green (ed.), Global Muslims in the Age of Steam and Print.*
Prof. On Barak and Prof. Avner Wishnitzer, December 15, 2015

Mrs. Rachel Kantz Fedder, January 19, 2016

Prof. Giora Eliraz, February 16, 2016

Prof. Sivan Balslev, March 1, 2016
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 peer-reviewed academic journal *Mafte’akh*.

Our work 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 aspects of political reality which the revisited concept seeks to capture.

Within the department, three 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; and **Photo-Lexic**, led by Dr. Ruthie Ginsburg. These reading groups strive to cultivate a community of scholars—including faculty, graduate and postgraduate students—committed to a critical approach to political theory and a political approach to theory in the humanities.

In the first semester of the year, the project’s core seminar meetings focused on the concepts of **legitimacy and legitimation**. The literature dealing either directly or implicitly with political legitimacy is extraordinarily rich and combines perspectives from philosophy, sociology, psychology and more. Our assumption, following prominent writers, was that as long as governments make use of anything more than sheer violent force, they are established at least partially on an attribution of legitimacy to its authority to rule and the cultivation of legitimation. We have found the scholarly critical exploration of the topic especially relevant against the backdrop of the more rhetorical use of the term in the Israeli
public discourse of our time, where it is used mainly to denounce critical perspectives on government policies and render them as "de-legitimation" attempts. Through the more classical writings of Weber, Schmidt and Habermas, and more contemporary writers like Mouffe, Barker, Boltanski and Thévenot, and Hardt and Negri, we have found the legitimacy attributed to the execution of governmental power to be inherently linked to core political problems, such as the relations between obedience, compliance and consent, and the relations between the law and the violence it inflicts. Periods of legitimacy crisis were also of special interest, due to the promises and dangers hidden in the transformations they promote.

The second semester was devoted to the theme **Theorizing (from) Israel/Palestine**. Looking to integrate two of the major kernels of the Political Lexicon group—its engagement in a specific time and place, and its commitment to the highest level of critical-political theory—the reading sought to advance theorization of the political situation in Israel/Palestine. The ongoing processes of occupation and separation serve already as an advanced laboratory: for new weapons, for original practices of population management, for creative acrobatics of military legal experts, and more. Different branches of the Israeli academy are also involved in this laboratory, turning occupation and control into actual and symbolic capital. The idea behind the semester's theme was to invert a new point of view: to analyze the existing political situation in order to see how this specific laboratory challenges common concepts in political theory. By reading updated researches by Aeyal Gross (whom we had the pleasure to host in one of the meetings, devoted to reading in his new book, forthcoming at Cambridge Univerity Press), Ariella Azoulay and Adi Ophir, Merav Amir, Nasser Aburahme, Marcelo Svirski, and Jason Ritchie, we had the opportunity to rethink concepts such as "international law", "border", "activism", "state", "regime", "resistance", "materiality", and more. Finally, the goal was not only to theorize from Israel/Palestine but also to theorize the concept of Israel/Palestine itself: the separation and connection it implies. What is the value—and burden—of the slash (or should it be a hyphen?) between the two terms? What are its theoretical and political presuppositions and implications?
The 12th Lexical Conference for Critical Political Thought
(May 2016)

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.

This year, the conference was held in Ben Gurion University of the Negev, in cooperation with the Department of Politics and Government, with the idea of opening the lexical conferences to new audiences and broadening its exposure. The conference was a great success, with wide audience from Ben Gurion University and beyond. The conference consisted of six sessions, presenting concepts such as "becoming-Arab", "impersonating", "territorialization", "central bank", "rating", "populism", "torture", "semi-realism", "recognition", "foreigner", "self-care", and "community".

Workshop: "Eleh Shemot" ("These are the Names"): Political Concepts in Hebrew Beyond the Horizon of the Secularization of Hebrew

This 2-days workshop, held in cooperation with the Van-Leer Institute in Jerusalem, sought to examine the political meaning of conceptual work in Hebrew, in light of the theological baggage the latter holds, by studying a variety of "Names" in Hebrew. Following Gershom Scholem’s famous description of the modernization, i.e. secularization and “actualization”, of Hebrew as a volcano on the verge of eruption, the workshop explored various Hebrew political concepts – either present or absent in current use, and discussed the modes of their use, their history, their potentials, and the problematics they unravel. The participants navigated through the tensions between concepts naturalized into the political Hebrew vocabulary, while repressing their historical theological meanings; concepts re-vitalized as political options because of their historical and particular meanings; and concepts whose theological designation renders them as axis concepts in political struggles over meaning.
in the Zionist context. Special attention was devoted to the question of conceptual work in Hebrew, in light of the dominance of western – translated – concepts in its current political language on the one hand, and its status and tradition as a theological and political concept in its own, on the other. Finally, the participants sought to use their lexical analysis to consider language, and Hebrew particularly, as a major vehicle for transcending the modern, secular, dichotomies between the theological and the secular in the political context.

*For detailed conference programs and posters please see the final section, “Annual Events”.

Integration Workshop for “first academic generation” students
This workshop is intended for research students who are first generation academics—that is, whose parents do not hold academic degrees—who study for a master degrees in the humanities or social sciences, and who consider climbing the academic ladder.

Local and international research shows that the percentage of students among those whose parents do not have degrees is significantly lower than among those who have at least one parent with an academic degree. First-generation students also tend to prefer colleges to universities and professional programs that yield social mobility over the humanities and social sciences. These tendencies further decrease the representation of first-generation academics among university staff. The lack of first-generation role models also deters such students from pursuing academic careers, further perpetuating their sub-representation.

In order to promote first-generation students, the workshop focuses 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. In addition, meetings with senior and junior researchers (some of which are themselves first-generation academics) and reading critical texts concerning academia, exposes the students to the structural
strengths and weaknesses of the contemporary academic establishment. The workshop also
serves as a mutual support group for the participants, allowing them to discuss their own
concerns and experiences.

In the academic year 2015-2016, the workshop took place as a pilot project, led by Dr. Roy
Wagner and Ms. Revital Madar (a Ph.D. candidate and first-generation scholar herself) from
the Minerva Humanities Center. We were approached by 60 students, and selected the 20
candidates best fitting our criteria (MA students who are first-generation students). The
students came from various universities and colleges, and various disciplinary programs.

The students confirm the contribution of the workshop. They report that they have a better
understanding of what is expected from them as researchers, and that they have more
tools to meet those expectations. For example, one student who thought that publishing
in English is beyond her capacities started working on an English publication. Others have
started mapping journals, working on their CVs and submitting abstracts to academic
meetings.

The program will continue over the next year, with support from the students’ dean (for a
specialized program for Palestinian students) and from the humanities and social sciences
faculties (for a general first generation studentship).
3. Living Together and the Crisis of Globalization:

The Middle-Eastern Perspective

The theme of this year was **Arab Nationalism from the Nineteen Century until Today**. We held 12 meetings through the year, each one revolving around a text by a different scholar. These included Sayyid Jamal al-Din al-Afghani, Ali Abd al-Raziq, Rached Ghannouci, Mohammad Arkoun, Sayed Qutb, Hasan al-Banna, and others. Each meeting was led by a different scholar, either a member of the group or a guest lecturer. Below are selected abstracts of our sessions:

Ahmad Igbaria: **Mohammad Arkoun and his Modern Interpretation of the Quran**

The presentation dealt with the philosophy of the researcher and thinker Mohammad Arkoun (who died in 2010), focusing on his method with regard to understanding the Quran in modern times. Arkoun argues that the Quran must be understood in accordance with the historical period in which it was written. In order to achieve this goal, Arkoun enlists different disciplines and methods of thinking that he acquired from western culture, such as linguistic analysis, deconstruction, anthropology, and psychology. In brief, Arkoun's project aims to introduce the Quran as a historical phenomenon with all its aspects, freeing it from its metaphysical dimensions that has dominated it over the years and led to stagnation in theology and jurisprudence.

Abed Kanaaneh: **Dr. Ali Shari’ati and Shi’ite Islamic activism**

The presentation dealt with Shi’ite Islamic activism and ideas. Special emphasis was given to the Ideas and thoughts of Dr. Ali Shari’ati, one of the Ideologues of the Iranian revolution. The presentation dealt extensively with the links between the ideas of Shari’ati and other thinkers, such as Khomeini and Muhammad Hussein Fadlallah, connecting these with the political and social programs of the Hizbullah movement and its emergence and evolution in Lebanon.
Rami Yunes: Rashid Al Ghannushi and the Cultural and Political Change in Tunisia

The presentation dealt with the Tunisian cleric and political leader Rashid Al Ghannushi, and the process of cultural change he went through, from fundamentalism to pluralism, before and after the Tunisian revolution. By applying the method of cultural analysis, following mainly Edgard Chines's theory of cultural structure and cultural analysis, Rami tried to make explicit the cultural factors that affected Al Ghannushi's religious worldview, and prevented him from embracing the core democratic value of pluralism, leading to the synthesis between Islam and democracy he tried so hard to achieve for most of his life.

The analysis of Al Ghannushi's thought and of the Islamic cultural system he belongs to revealed that certain cultural elements that belong to the conscious level of fundamentalist Islamic culture, mainly certain traditional interpretations of the Quran, have affected deeper layers of the Islamic cultural system, undermining the balance between basic worldview themes, mainly the basic conceptions of Man and God in favor of the latter, such that Al Ghannushi no longer viewed humans as free creatures with free will under God. Although he thought and wrote a lot about the subject matter, Al Ghannushi was unable to think critically about his own worldview. He was able to do so only under the impression of the Tunisian revolution in 2011. This self-critical examination of the deepest assumptions about reality amount to a worldview-transformation, a process that enabled him and his Islamic-oriented political party to participate successfully in the process of building a democratic Tunisia after the revolution.

Dr. Taghreed Yahia-Younis, guest lecture: Feminist thought in the Arab and Muslim World

Arabic terms for "feminism" and "gender" have only appeared in recent decades, but discussions of the "woman question" began already in the 1860s. The context was intellectuals' discussions of the reasons for the Arab world's backwardness in relation to the colonial powers. On the other hand, colonialists also used cultural issues, like the veil, to justify their presence in Arab countries. In 1899 the Egyptian Qasim Amin published
a groundbreaking work on the liberation of women, in which he claimed that legal restrictions on women testifying in court were opposed to Islam. Figures like Aisha Taymur and May Ziyade were pioneers in the field of literature; Huda Shaarawi took off her veil in public; and Nabwiyyah Musa developed women’s education. We also discussed the role of Palestinian women’s organizations in opposing Zionism during the British Mandate, the dramatic changes in the Iraqi state’s policy towards women under the Baath, Islamic feminism in post-revolutionary Iran, and the innovations of Bourguiba in Tunisia, as well as several other cases.

Group Projects and Publications

Thinking Theology: Religion and the Political Sphere in the Middle East. Edited by Shaul Setter. Minerva Humanities Center: Forthcoming, 2016 (Hebrew)

This book is a collection of essays written by members of the Tel Aviv branch of the Religion, Secularism, and Political Belonging project an international working group, bringing together scholars from Arizona, Utrecht, Hong Kong and Tel Aviv to consider, in a trans-local fashion, the current place of religion in the public sphere. The resurface of religion in Middle Eastern politics—whether in the form of post-Westphalian political organization, of “Islamic terror,” or of religious nationalism—along with the challenges to the European paradigm of secularization call for a conceptual and political rethinking: on home and exile, belonging and partaking, faith and blasphemy, the private and the public. This book, first of its kind in Hebrew, includes nine articles that expand the discussion on the political meaning of theology in the contemporary Middle East. Among the articles: The anti-fundamentalist theology of the Ayatollah Khomeini; the role of religion in post-revolutionary Tunisia; theology and gender in Israeli literary history; ISIS and the Suicide of Memory; and more.

This critical visual study is seeking to examine the inflation of Temple Mount representations throughout the local space, since the invention of photography to date in Israel/Palestine. As part of the project, Temple Mount photographs were examined that had been found in state and press archives, as well as in nostalgia picture albums, tourist postcards or military repositories; photographs that had a part to play in turning the Temple Mount into an international icon. In the second part of the project, thinkers of different disciplines were invited to comment on the photographic collection with written texts. Among the articles: A Visual Genealogy of a Sacred Landscape (Noa Hazan and Avital Barak); Moving the Second Temple (Yael Padan); Mountain, House, Temple and Law (Haim Yaacobi); Imagination, Memory and Phantasy (Merav Mac); From Orientalism to Militarism: The Dome of the Rock in Photographs of Jewish Photographers (Dor Gez).

The book will contain articles in three languages—Hebrew, Arabic and English—as well as a collection of archive photographs.

Museum Exhibition “The Dome of the Rock”, in cooperation with the Bezalel Art Academy

As part of the visual research for the above mentioned book, we collaborated with the Bezalel Art Academy to launch the exhibition “The Dome of the Rock”. This served as an updated perspective of students and lectures from the department of photography who reacted on the archival collection. The exhibition took place in the Bezalel Photography Gallery, Mount Scopus, Jerusalem.

Curatorship: Dor Gez, Noa Hazan, Avital Barak

A chosen collection of works from the exhibition will be printed in the book as well.
**Ongoing Projects**

**Sciences of Academia/The Public Role of Academia**

**Academic coordinator:**

**Dr. Lin Chalozin-Dovrat** (Epistemology and History of Science)
Minerva Humanities Center, The Edmond J. Safra Center for Ethics, The Cohn Institute for the History and Philosophy of Science and Ideas, TAU

**Project Steering Committee:**

**Dr. Eyal Chowers** (Political Philosophy), Department of Political Science, TAU
**Dr. Hagar Kotef** (Critical Theory), SOAS University of London and Minerva Humanities Center, TAU
**Prof. Shai Lavi** (Law), Head of the Edmond J. Safra Center for Ethics, TAU
**Prof. Yossef Schwartz** (History of the University), The Cohn Institute for the History and Philosophy of Science and Ideas, TAU

“The Public Role of the Academia” groups more than 20 academics working together on an original research project, exploring the Israeli Academia and the conflicting demands directed at it. The group’s work will be published in a special volume destined to the Hebrew reading public.

Participants were carefully selected according to their expertise (Political philosophy; General epistemology; Critical theory and critical pedagogy; History of the Academia; Law; Education; and Sociology, among others), and their respective points of view on the Academia. They include both young and advanced academics, ranging from doctorate candidates, post-doctorate fellows, and professors in different stages of their career; employment status (adjunct professors vs. full professors); faculty of universities vs. faculty of community colleges and teacher training colleges, etc.

The research group held 10 meetings, during which participants shared their work and received feedback from their colleagues. In June 2015, we held a day-long editorial marathon with all participants, in which we discussed work in progress, and theorized the
connections between the papers. Most of the first drafts were submitted during the first and second semesters of this scholar year (2015-2016). In December 2015 we launched the book’s editing process. The first phase of this carefully-designed procedure includes two in-depth reviews: one by a member of the project committee, and a second one by an external reader, an expert in the specific chapter’s field. In a second phase, the author is expected to work in concert with the chief editor towards the completion of a final draft. In a third phase, the full manuscript will be submitted to the publishing house.

The book is intended to include 18 articles, and most of them are currently at the first phase of the editing process. A couple of months ago, we presented an extensive book proposal to the Haim Rubin Tel Aviv University Press, which has shown genuine interest in publishing the book. We hope to accomplish the manuscript and submit it to the editorial board by the end of the year.
The One and the Other. The body and the words

Led by Susana Huler

The course, was composed of seven encounters where we studied concepts that are necessary to understand the current Lacanian psychoanalytical practice. Precisely because psychoanalysis is not a Weltanschauung, its practice syntonizes with its time. We are not bound to a definite conception of the world. On the other hand psychoanalysis is bound to a certain ethic and certain principles.

The concepts that guide the practice nowadays have to do with the late teachings of Lacan’s. Parlettre: this is a neologism, the “speaking being” that tries to express that what for Lacan was a mystery: the speaking body - how do the words touch the body, hurt and stroke and define ways of life, ways of sensing reality? Lacan wished that this word, parlettre, should substitute the Freudian word Unbewuste, unconscious. Since what is of the most importance is not what the man knows, but what he feels and acts. He feels and acts as a being made by the fact that he speaks. In the past psychoanalysis would only consider the subject of the unconscious and would face meanings and significations that have its origin in the oedipal complex and the prohibition of the incest. Nowadays the psychoanalytical perspective is not a complex, but a dark and senseless jouissance which is the real material of psychoanalysis. The evaporation of the father in our culture produces a proliferation of ways of enjoying, pleasures and sufferings unknown in the past and difficult to understand in our times. A psychoanalysis that progresses is the one in which the analysand finds the way of his desire, which enables him to create a path for his life - a path that is no longer produced by traditions and laws.

The psychoanalytical simptome has changed. For this change Lacan proposed the use of an old word: sinthome. This word gives name to a kind of repetition of ways of suffering and acting in life which has to be taken in account in the reengineering of oneself and is not a burden from which the subject has to get rid of. The cure consists in the good use of the sinthome.
Sublimation has changed in the globalized society. Nowadays we deal with de-sublimation, as Miller calls it. Beauty, ideal, and the social acceptance don’t have the authority they had in the past. For this de-sublimation Lacan proposed the name eskabeau, which means a little latter or podium on which the subject stands in order to enhance his ego with which he can circulate in the global market.

The Lacanian orientation, under the guide of Miller, enables a new way of facing the real: being prepared to believe in it without trying to ignore it, and being certainly not in a position of adherence to it. This formula is useful for an analyst not less than for a politician in these troubled times.
Book Review Project

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

The Humanities as Critical Sciences: An Unfinished Project?

The 1990s have witnessed a “critical explosion” in the humanistic and social disciplines in Israel. Like other research trends, the latter too was imported from abroad by a generation of young scholars. With time, it has received a more local character, and enjoyed resonance even outside academia.

And yet, this “critical big-bang” appears to have died out today. The adjective “critical” in combinations like critical literary studies, historical studies, sociological, etc. is not as popular as it seems to have been. Is this the result of the term “critical” being worn out, or due to the fact that the fuel that used to feed it ran out? Is it because the critical standpoint became the “zero point” or common denominator of various polemics, and hence no longer requires specific articulation, or is it because it is less relevant than before? Has the critical turn indeed leave its mark on the humanities in general, or has it remained an addendum to the canonical curricula?

At the same time, our seminar seeks to examine these questions in light of the recent rise of positivist, quantitative, statistical and neuro-biological approaches to the humanities and social sciences. We ask what kind of critical approach is either opened up or rather foreclosed by methodologies such as Big Data or research perspectives such as Anthropocene studies. In what sense is this the continuation of the humanities by other means? Do these developments call us to rethink critique in a different manner, or does this climate rather call for a renewed beginning of the critical turn?

To discuss these questions, and to think through them both about the nature of the human and social sciences, as well as about the very character of the Minerva Humanities Center, being a site dedicated to a reflective reexamination of these fields, we shall conduct a series of conversations with researchers from various fields, who would be interested in presenting a response to this rationale, both from a historical perspective, and with a view to the present condition. Together we shall explore whether this narrative regarding the
rise and fall of the “critical turn” is indeed valid, whether these disciplines indeed exhibit an epistemic or methodological fissure, and what the future holds for these disciplines in the academy in general and in the Israeli one in particular.

List of Sessions

Session 1 (10/11/2015). Prof. Rivka Feldhay, Dr. Ariel Handel, Dr. Naveh Frumer.
Introductory session: Wither Minerva?

Session 2 (15/12/2015). Dr. Ariel Handel (Minerva Humanities Center, Tel Aviv University). Israelis Studying the Occupation: Reflections on a Critique of the Present.

Session 3 (12/1/2016). Prof. Galili Shahar (Director, Minerva Institute for German History, Tel Aviv University). The Whole Torah on One Leg.


Session 5 (12/4/2016). Dr. Orly Lubin (Literature and Women and Gender Studies, Tel Aviv University). Can the Master’s House Be Dismantled by the Master’s Own Tools?

Academic Director’s Publications

Rivka Feldhay


Ariel Handel


Handel, A (2015). "What is occupied in Palestine?" (Guest Editorial), Political Geography. doi:10.1016/j.polgeo.2015.05.006


Handel, A (2015). "What Are We Talking About When We Talk About Geographies of Occupation?" In Cedric Parizot and Stephanie Latte Abdallah (eds.) The shadows of the Wall: Israelis and Palestinians between Separation and Occupation (Ashgate).

Adi Ophir


Raef Zreik

“When do settlers become natives?” Forthcoming in Constellations.


Our Young Scientists

As part of our vision, membership in the Center is not restricted to students and faculty of Tel Aviv University. Our scholars come from various Israeli academic institutions, including the Hebrew University of Jerusalem, Bar Ilan University, Ben Gurion University of the Negev, the University of Haifa and other research institutes, such as the Van Leer Jerusalem Institute. About thirty of the Center’s members receive annual salaries, grants, stipends, and fellowships of varying amounts. Some have been granted scholarships from their home departments with a matching stipend from MHC.

Postdoctoral Fellows

Dr. Nabih Bashir

During my Minerva’s post-doc (2015/2016) I could develop my central project of the past years: a critical Judeo-Arabic edition of Saadia Geon’s (d. 942, Baghdad) commentary on the book of Genesis with a Hebrew translation. This edition is based on more than 250 manuscripts scattered in numerous collections throughout many countries, including Russia, Britain, France, USA, Switzerland, Hungary, and Israel. During the year, I could focus on preparing more than 90 manuscripts to be included in the new edition. In addition, I began writing a first draft of an article focusing on the emergence of three Jewish traditions during the tenth-eleventh centuries, related to the exegesis of the biblical terms “El-Shaddai”.

Dr. Lin Chalozin-Dovrat

Specializes in cognitive approaches to the study of scientific knowledge, and in the historical epistemology of cognitive and structural linguistics. Building on previous work she has conducted in the political lexicon group on the concept of “crisis” and its epistemic functions in modernity, her postdoctoral research puts forward the hypothesis that the infamous Crisis of the Humanities—the ongoing decline in prestige of the traditional Humanities and the social, institutional and economic realities involved in it—is not a singular event or a recent disturbing trend, but rather a mode of temporality that
reconstructs a particular epistemological memory. This research adds to previous work Lin has conducted in the MHC on the concepts of Subjectivity, Representation, and the Left (together with Roi Wagner). In addition, over the past year, she has been directing the Sciences of Academia research group, in cooperation with the Edmund J. Safra Center for Ethics, Tel Aviv University, working towards the publication of a collection of original essays on the public role of academia.

**Dr. Naveh Frumer**

Studies the impasses of the liberal conception of justice, and is interested in the revival of a concept of *injustice* based on the works of the early Frankfurt School, particularly Adorno.

**Publications**


“Two Pictures of Injustice: Forst and the Aporia of Discursive Deontology” (under review with *Constellations*).


“The University as Idea: From Past Tensions to a One-Dimensional Present,” co-written with Rivka Feldhay, forthcoming in *The Public Role of Academia*, Tel Aviv University Press (Hebrew)

**Conference Papers**

“The Indignity of ‘Humanity’: Adorno’s Deconstruction of the Categorical Imperative,” *Adorno and Politics*, Boğaziçi University, Istanbul (June 2016)

“A Theory of Injustice,” Colloquium talk at The Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University (Feb 2016)

“Inhumanity as End: Adorno’s Critique of Kant’s Categorical Imperative,” *Israeli Philosophical Association* (Feb 2016)
Dr. Ori Rotlevy
Attained his PhD in Philosophy at Tel Aviv University. After a period in Freie Universität Berlin as a Minerva Foundation postdoctoral fellow he received a fellowship from the Minerva Center. His fields of research are the history of modern philosophy, the philosophy of history, metaphysics and philosophical methodology. In his dissertation he dealt with the problem of the presence of ideas in experience in the Kantian tradition. By investigating Kant’s and Walter Benjamin’s use of two spatial figures to describe thought—orientation and indirection—he reconstructed two models of this presence and examined their surprising relations. He has published papers on Benjamin and Kant, and co-edited a special issue on urban space in the historical quarterly “Zmanim”. His new research project concerns the relations between tradition and revolution in Kant and Benjamin. As a fellow in the “Migrating Knowledge” project at the center, he contributed a paper to a collected volume on the project’s topic. It concerned George Makdisi’s research on the transmission of academic institutions and ways of learning from Islam to the West in the middle ages as an early instance of “migrating knowledge”, problematizing the terminology used in the research group and in contemporary literature in the history of science. He was also involved in launching a new research group, titled “Tradition: Transmission, Canon, Critique”, and co-presented a paper in its first colloquium regarding the concept of tradition in Benjamin and Gadamer.

Publications
“Presentation as Indirection, Indirection as Schooling: The Two Aspects of Benjamin’s Scholastic Method”

“Knowledge in ‘transition’ or ‘migrating’ knowledge? The Arabic influence on Scholasticism in the west in The rise of Colleges as a terminological test case” [Hebrew]

Presentations
“Orientation and Indirection: On the Place of the Ideal in Kant and Benjamin” [Hebrew], June 2016. Department of Philosophy Colloquium, Tel-Aviv University.

“Schooling Geist: Reinterpreting ‘Method is Detour’, December 2015

*Spaces, Places, Cities and Spatiality*, International Walter Benjamin Society Conference, Tel Aviv and Jerusalem.

“Transcendental Ideas as Schemata: Reason’s Role in Empirical Cognition,” September 2015

*Nature and Freedom*: XII International Kant Congress, University of Vienna

**Dr. Vered Sakal**

Continued her work on Migrating Knowledge in a theo-political context, studying Halachic Writing in French Algeria. This study aims to give an account of the religio-political metamorphosis Jewish life in Algeria went through during the years of the French occupation, which imported to Algeria foreign and challenging paradigms about religion and politics. The article, titled "Can the Subaltern Rule? Halachic Writing in French Algeria: A Critical Reading of Abraham Ankawa’s "Kerem Hemer" focuses on the writing of Abraham Ankawa (1810-1890), an Algerian Rabbi who wrote during the time of the French colonial regime, and is now under review in a peer-reviewed journal. She is currently working on a book that will offer a post-colonial reading of Halacha in the Maghreb. Vered also directs the "Tradition: Canon, Transmission and Critique" research group.

**Publications**


"The Land of The Free: Judaism meets Liberalism in the New World" (Under review).

"Can the Subaltern rule? Halachic Writing in French Algeria: A Critical Reading of Abraham Ankawa’s "Kerem Hemer" (Under review).
Presentations

"Judaism and Liberalism in the New World: Compartmentalization of Knowledge as a Model of Encounter between Canon and Critique", Canon and Critique in the Humanities Workshop, organized by ETH Zurich and Tel Aviv University. 7-8 March 2016, Zurich.


"Water supply", "These Are the Names": Political Concepts in Hebrew beyond the Horizon of the Secularization of the Language Workshop, organized by Tel Aviv University and the Van Leer Jerusalem Institute. 23-24 May 2016, Tel Aviv and Jerusalem.


Dr. Mtanes Shihadeh

During my postdoctoral period I was able to attend a series of meetings of the Institute and be exposed to new areas of knowledge. I was able to work on three articles currently in their final stages. "The Settlers’ Welfare State" is to be published in a special issue of the journal “Theory and Criticism”. The second study deals with the voting patterns of the Arab population in Israel’s 2015 elections, and is planned for publication in a scientific journal. A third study, still in process, focuses on the attitudes of Israeli citizens, Jewish and Arab, towards globalization between the years 2003-2013.
PhD Students

Dikla Bytner
Is a PhD student at the Cohn Institute for the History and Philosophy of Science at Tel Aviv University. Her PhD focuses on Leibniz's scientific, technological, economic and socio-cultural inventions (ranging from the infinitesimal calculus to a blueprint of the department store). She places these inventions in a broader synchronic context (of both Leibniz's theory of knowledge and early modern pre-occupation with scientific methods of invention), and a broader diachronic context (of the genealogy of the concept of invention, and its relations to science and to history). Placed in this broader context, Leibniz's inventions seem to epitomize early modern "New Science" as a re-articulation of "the scientific" and "the new", reconfiguring the place of science in history. Traces of this reconfiguration are found in the later modern emergence of a distinction between invention and discovery, accompanied by similar transformations in related concepts, e.g. objectivity and fact, and testifying for the effort to conceptualize the transformations of the place of science in the order of things and words; as well as in the present-day material/ontological/practical/vital turn in the historiography of science. This turn attempts to overcome the mediation of the allegedly purely metaphysical or badly transcendental historical conceptual distinctions such as that between invention and discovery, the constructed and the real etc., by immersing in the concrete details of the vital mode of existence and transformation of things scientific over time. Re-constructing this path, Dikla's PhD explores the history of the place of science in modern civilization, and the ways "the modern", "the scientific" and "the historical" define and re-define, place and replace, each other.
Chen Eron

What happens when the ethical justifications for an economic policy are forgotten but the policy itself remains in practice? What if this policy gains a different set of ethical justifications? How will this affect the normative, political and economic considerations of decision makers? My dissertation tries to deal with this kind of questions through the case-study of Corporate Social Responsibility (CSR). CSR is an umbrella concept that incorporates different sets of actions and practices taken by a firm or a corporate in order to better the community. These actions can be in the domains of the natural environment (environmental hazards), the labor environment (labor conditions) or the community (creating jobs, maintaining schools etc.). Today, CSR is considered by many of the international organizations and NGO’s (World Bank, IMF, EU, ILO and many more) as a primary tool for bettering social, economic and environmental conditions that are in line with UN Millennium project’s goals. In practice it emphasize the role of business in creating a sustainable development. I criticize the primary justifications for CSR using the conceptual framework introduced by Adam Smith. As I try to show in my work, the ethical justifications Smith gives for the free market economy, and in particular regarding the role of society in improving the lives of the poor, are inconsistent with those given by modern economists and businessmen for CSR. Smith argued for an economic system that regulates wealth so even the poorest worker could enjoy the fruits of economic growth. This ethical justification was based on a secular concept of a liberal society and was set against the Christian moral view that the poor should stay poor for the rich to help them and so gain their salvations—a view that can be seen in the practice of CSR. This proposed critique is on a par with Smith’s own view on the "love of system" as opposed to the "love of virtue", and is closely related to the "migration of knowledge" workgroup project, dealing with questions like what is it that stays and what is left behind in the course of transferring economic knowledge.
Abed Kanaaneh

During the previous year, I made serious progress in my research, writing five out of seven chapters of my dissertation, titled "Hizballah in Lebanon: The Muqawamah as a Counter-Hegemonic Project". Nowadays I am writing the drafts of the last two chapters. I also gave presentation in our research group on the topic of Shi’ite Islamic activism and ideas. Special emphasis was given to the Ideas and thoughts of Dr. Ali Shari’ati, one of the Ideologues of the Iranian revolution. I elaborated the links between the ideas of Shari’ati and other thinkers, such as Khomeini and Muhammad Hussein Fadlallah. I also had connected these ideas with the political and social programs of Hizballah and its emergence and evolution in Lebanon.

Presentations
"Muqawamah and Jihad: Two Competing Political Theologies", Religion & Revolution, the Fifth Annual Conference of the Irish Society for the Academic Study of Religions (ISASR), University College Cork, June 2016.

Additional Activities
Translated parts of our website into Arabic.

Zahiye Kundos

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

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

Dr. Michael Elazar
(Migrating Knowledge) studies the migration of mechanical concepts from Greek to early Modern science. During this year I prepared and presented two lectures. The first, “The impetus as an instrument of adaptation: from Buridan’s School to the Jesuit Post-Galileans”, was presented in our workshop “Physico-Mathematical Knowledge on the Move.” I presented the second paper, “Between Galileo and Newton: Giovanni Alfonso Borelli and Vertical Projectiles”, at the conference held in honor of Prof. Rivka Feldhay. In this lecture I discussed the theory of vertical (perpendicular) projectiles devised by Giovanni Alfonso Borelli, a leading Italian scientist and one of the founding members of the renowned Accademia del Cimento. I am now exploring possible venues for publishing these papers. Furthermore, I am now in the process of preparing a course entitled “The Birth of the New Science”, which I intend to teach in the Technion – Israel Institute of Technology in Haifa. This course has been recently approved by the Technion authorities, as part of a new cooperation with them. In preparing this course I am employing ideas which evolved during the collaborative efforts of the members of our group “Transmission and transformation of mechanical knowledge from antiquity to early modernity”, led by Dr. Ido Yavets.

Dr. Ruthie Ginzburg
(Political Lexicon) explores the human-rights discourse through an investigation of visual activism, mainly photography, of human rights organizations. She writes on civil uses of photography through concepts such as Exposure and Resolution. Ginsburg heads the
Photo-Lexic research group adjunct to Political Lexicon department. This year her research proposal, “Citizens’ Photography: Knowledge Production in the Realm of Human Rights”, won significant financial support from the Fritz Thyssen Foundation.

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

Dr. Ivor Ludlam
(Migrating Knowledge) works on transmission and reception of concepts between Classical Greek, Hellenistic, Roman and Early Modern Thought. Following the publication of his analysis of Plato’s Republic (Plato’s Republic as a Philosophical Drama on Doing Well, Lexington Books / Lanham 2014), Ludlam is continuing with his project to produce several more analyses of Platonic dialogues leading to a reevaluation of the philosophical tradition and Plato’s place in it before turning to a closer examination of the subsequent Stoic tradition. An analysis of Plato’s Hippias Minoris forthcoming; and an analysis on Meno is in preparation.

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

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

**Noam Yuran**  
Minerva Humanities Center, Tel-Aviv University
Annual Academic Report 2015-2016

Annual Events: Detailed Programs

CURRICULA AND HUMANISTIC SCHOLARSHIP:
BETWEEN TACIT KNOWLEDGE AND PUBLIC DISCOURSE

Wednesday-Thursday, 9-10 September 2015, Jerusalem and Tel Aviv

A University is a place … whither students come from every quarter for every kind of knowledge; … a place for the communication and the circulation of thought, by means of personal intercourse … in which the intellect may safely range and speculate. It is a place where inquiry is pushed forward, … discoveries verified and perfected, and … error exposed, by the collision of mind with mind and knowledge with knowledge…. One generation forms another.

Cardinal Newman

Newman’s triple vision of the university – to create new knowledge, to transmit traditions of knowledge, and to educate concerned citizens capable of taking care of the needs of their societies – has not much changed since the 19th century. But the world within and around universities has been enormously transformed: new disciplines and professions have emerged; old ones seem to have lost their status or even slowly disappeared from the university’s landscape; borders between disciplines have been redrawn; canons of literature and law have been challenged; a revolution in information and communication technologies has occurred; knowledge society has emerged; and the planet has undergone globalization.

Curricula certainly reflect some of these changes, but the discourse about curricula seems to lag behind, and remains rather tacit.

In order to deepen the discussion on research university curricula, we have convened over thirty prominent scholars from around the world, as well as from Israel, in a workshop to reflect on the principles of curricula in the 21st century.

This workshop is part of a series of events on problems of higher education in memory of Yehuda Elkana. The series opened with a workshop at the Max Planck Institute for the History of Science in Berlin (From Local Universalism to Global Contextualism, September 2013) and continued with a workshop organized by the Volkswagen Foundation in Hannover (What is Intellectual Quality in the Humanities? September 2014).
List of Participants

Prof. Gabriel Motzkin, Director, The Van Leer Jerusalem Institute
Prof. Diana K. Buchwald, Division of the Humanities and Social Sciences, The California Institute of Technology
Prof. Yaron Ezrahi, Department of Political Science, The Hebrew University of Jerusalem
Prof. Rivka Feldhay, Minerva Humanities Center, Tel Aviv University
Prof. Menachem Fisch, The Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University
Dr. Yochi Fischer, Academic Director, Advanced Studies, The Van Leer Jerusalem Institute
Prof. Raghavendra Gadagkar, Centre for Ecological Sciences, Indian Institute of Science, India
Prof. Sarah Guru-Rosenblit, Dean, Development and Learning Technologies, The Open University of Israel
Prof. Ruth HaCohen, Department of Musicology; Director, the Martin Buber Society of Fellows in the Humanities and Social Sciences, The Hebrew University of Jerusalem
Prof. Geoffrey Harpham, Senior Fellow, The Kenan Institute for Ethics, Duke University
Prof. Wilhelm Krull, Secretary General, Volkswagen Foundation
Prof. Manfred D. Laubichler, School of Life Sciences, Arizona State University and Santa Fe Institute
Prof. Elia Leibowitz, School of Physics and Astronomy, Tel Aviv University
Dr. Reimund Leicht, Head, The Program for the History, Philosophy and Sociology of the Sciences, The Hebrew University of Jerusalem
Prof. Menachem Lorberbaum, Department of Hebrew Culture Studies, Tel Aviv University
Prof. Liviu Matei, Provost, Central European University; Director, Yehuda Elkana Center for Higher Education
Prof. Hagit Messer-Yaron, Tel Aviv University; Vice-Chair, The Council for Higher Education
Ben Nelson, Founder of the Minerva Schools at KGI
Prof. Isaac (Yanni) Nevo, Department of Philosophy, Ben-Gurion University of the Negev
Prof. Helga Nowotny, Former President, The European Research Council; Vice-President, The Lindau Nobel Laureate Meetings
Dr. Ohad S. Parnes, Research Coordinator, Max Planck Institute for the History of Science in Berlin
Dr. Asher Ragen, Programme Director, Yad Hanadiv
Prof. Malka Rappaport Hovav, The Hebrew University of Jerusalem; Planning and Budgeting Committee, The Council for Higher Education
Prof. Amnon Raz-Krakotzkin, The Van Leer Jerusalem Institute; Department of Jewish History, Ben-Gurion University of the Negev
Prof. Jürgen Renn, Director, Max Planck Institute for the History of Science in Berlin
Christoph Rosol, Max Planck Institute for the History of Science: Haus der Kulturen der Welt, Berlin
Prof. Bernd M. Scherer, Director, Haus der Kulturen der Welt, Berlin
Prof. Daniel Statman, Department of Philosophy, University of Haifa
Prof. Dror Wahrman, Dean, Faculty of Humanities, The Hebrew University of Jerusalem
Tuesday, 8 September 2015, Jerusalem
19:00 Welcome dinner

Wednesday, 9 September 2015, The Van Leer Jerusalem Institute
43, Jabotinsky St., Jerusalem (Tel. 02-5605222)

09:00-09:30
Greetings
Prof. Gabriel Motzkin, Director, The Van Leer Jerusalem Institute
Prof. Wilhelm Krull, Secretary General, Volkswagen Foundation
Prof. Rivka Feldhay, Minerva Humanities Center, Tel Aviv University

09:30-11:00
Introductory Lectures
Prof. Helga Nowotny, Former President of the European Research Council; Vice-President of the Lindau Nobel Laureate Meetings
Prof. Gabriel Motzkin, Director, The Van Leer Jerusalem Institute
Prof. Jürgen Renn, Director, Max Planck Institute for the History of Science in Berlin

11:00 – 11:30 Coffee break

11:30-14:00
Panel I. Professional vs. General Education
Prof. Yaron Ezrahi, Department of Political Science, The Hebrew University of Jerusalem
Prof. Geoffrey Harpham, Senior Fellow, The Kenan Institute for Ethics, Duke University
Prof. Isaac (Yanni) Nevo, Department of Philosophy, Ben-Gurion University of the Negev

14:00-15:00 Lunch break

15:00-17:00
Panel II. New Information Technologies: Knowledge, Teaching, Learning
Ben Nelson, Founder of the Minerva Schools at KGI
Prof. Liviu Matei, Provost, Central European University; Director, Yehuda Elkana Center for Higher Education

17:00-17:30 Coffee Break

17:30-19:30
Panel III. The Humanities, Ethics and Religion
Prof. Menachem Fisch, The Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University
Prof. Daniel Statman, Department of Philosophy, University of Haifa

20:00 Dinner at HaChatzer Restaurant

Thursday, 10 September 2015, Tel Aviv University
Room 496, Fourth Floor, Gilman Building (Tel. 03-6405764)

10:00-13:00
Panel IV. Humanities and the Sciences
Prof. Elia Leibowitz, School of Physics and Astronomy, Tel Aviv University
Prof. Manfred D. Laubichler, School of Life Sciences, Arizona State University and Santa Fe Institute
Prof. Raghavendra Gadagkar, Centre for Ecological Sciences, Indian Institute of Science, India

13:00-13:30 Initial Assembly: Framing Goals and Distribution to Workgroups

13:30-14:30 Lunch break
14:30-16:30 Workgroup Discussions and Drafting Policy Papers
Heads of Workgroups:
- Prof. Diana K. Buchwald, Division of the Humanities and Social Sciences, The California Institute of Technology
- Prof. Jürgen Renn, Director, Max Planck Institute for the History of Science in Berlin
  Prof. Bernd M. Scherer, Director, Haus der Kulturen der Welt, Berlin
  Christoph Rosol, Max Planck Institute for the History of Science; Haus der Kulturen der Welt, Berlin
- Prof. Isaac (Yanni) Nevo, Department of Philosophy, Ben-Gurion University of the Negev

16:30-17:00 Coffee break

17:00-18:30 Final Assembly: Presentation and Discussion of Policy Papers
18:30-19:30 Closing Remarks
Physico-Mathematical Knowledge on the Move: From Aristotle to Seventeenth Century Jesuits

Thursday February 18th Room 497, Gilman Building, Tel-Aviv University.

10:00-10:30 Rivka Feldhay- Opening Remarks
10:30-11:00 Ido Yavetz- Aristotle in the Eye of the Beholder
11:00-11:30 Joyce Van Leeuwen- The Circulation and Visualization of Aristotelian Knowledge
11:30-12:00 Discussion
12:00-12:30 Ivor Ludlam- Tradition, Reception and Aristotle: a Case Study
12:30-13:00 Orna Harari- Alexander of Aphrodisias on Elemental Motion
13:00-13:30 Discussion
13:30-14:15 Lunch Break
14:15-14:45 Ahmad Ighbariah- Ṣadd ʿAṣṣrār ʿAlā al-Mannā wa ʿIbād bi al-Manār ʿAlā al-Mannā ʿAlā 'Ibād about Motion in the Categories
15:15-15:45 Discussion
15:45-16:00 Coffee Break
16:00-16:30 Miki Elazar- The impetus as an instrument of adaptation: from Buridan’s School to the Jesuit Post-Galileans
16:30-17:00 Matteo Valleriani -Commentary as a mean of knowledge production. Technology and the Mechanical Questions
17:00-18:00 Closing discussion
19:00 Dinner
Canon and Critique in the Humanities

Workshop

Organisation:
Prof. Rivka Feldhay (Tel Aviv)
and Prof. Andreas Kilcher (ETH Zurich)

Date: 7-8 March, 2016
Venue: Archives of Contemporary History,
Hirschengraben 62, Zurich

Contact:
Sara Booz / booz@wiss.gess.ethz.ch
Canon and Critique in the Humanities

For modern readers, intellectuals, and some scholars the pair «canon» and «critique» seems to invoke opposite meanings. A canon – whether of religious, literary or legal writings – is associated with following the rule of tradition, orthodoxy and authority. It implies exclusion. «Critique», in the modern sense, is a «habitus» of questioning the rules of tradition and authority, presumably in search for the «rationally new». Thus «opening the canon» through critique is regarded as an act of liberation and inclusion. Nevertheless, as the Greek and Latin original terms indicate, there had been a close relationship between canon and criticism, with κανών/canon being the criterion according to which something might be judged, and κριτής/κριτικός/criticus being the one judging according to the criterion.

Our main aim in this workshop is to examine the intersection of «canon and critique» in the religious, literary philosophical, psychoanalytical and legal contexts in modernity. Thus, we want to combine theological, aesthetical and political aspects in our understanding of the shaping of bodies of knowledge in different contexts. Previous work on this field at Tel Aviv University has focused on the religious, mainly Middle Eastern contexts of the canon/critique encounter with the result that such encounters have produced new forms of knowledge in other contexts too, especially the literary and legal ones. We now aspire to enlarge this extension of the field to European contexts, following the main question of the interplay of canon and critique in the shaping of knowledge.
Programme

Monday, March 7

Venue: Archives of Contemporary History, Hirschengraben 62, Zurich

10.00 Opening Remarks
   Rivka Feldhay, Andreas Kilcher

10.30 Canon and Critique in Religion I
   Muhammad Abu Samra: Rethinking Religious Canon and Tradition in Modern Arab Islamic Thought
   Noah Gerber: Recasting the Yemenite Jewish Canon

12.00 Lunch break

13.00 Short background information on the Archives of Contemporary History of the ETH Zurich

13.30 Canon and Critique in Religion II
   Vered Sakal: Canon as Critique
   Walid Abd El Gawai: «Der Beginn der Erneuerung ist, das alte Erbe zu Tode zu erforschen»: Zum Konzept der Modernisierung und Kanon-Kritik bei Amin Al-Khuš

15.00 Coffee break

15.30 Canon, Law and Hermeneutics
   Matthias Mahlmann: The Canon of Justice – Content and Critique
   Daniel Strassberg: The Hermeneutics of Exception
Programme

Tuesday, March 8

Venue: Archives of Contemporary History, Hirschengraben 62, Zurich

9.30  Canon and Critique between Philosophy and Literature
      Daniel Weidner: The Gesture of the Canonical: Walter Benjamin and Modern Scripture
      Christian Jany: Canon and Critique: The Case of Friedrich Nietzsche

11.00  Coffee break

11.30  Canon and Critique in Literature
      Caroline Jessen: Continuity and Change: The Literary Canon as a Trope
      Gal Hertz: Canon and Lamentation – Kurzweil, Scholem and Agnon

13.00  Closing discussion
Critical Reflections on Alternative Paths to Modernity
A Conference in Honour of Rivka Feldhay
April 13-14, 2016

Wednesday 13.4 (Tel Aviv University, Gilman building, 4th floor, hall 496)
09:00 Gathering
09:30 Greetings – Leo Corry, Dean of Humanities, José Brunner, Director of the Cohn Institute for the History and Philosophy of Science and Ideas
Introduction – Shaul Katzir
10:00 First Panel, Chair Yossi Mali
Raz Chen Morris: The Utopian Moment and the Emergence of the New Science: Alberti to Descartes
Ronnie Mirkin: Jesuit Ballet in Seventeenth-Century Paris – Between School and Court
Itay Sapir: On Piety and Doubt: Theology as Epistemology in Jusepe de Ribera’s Painting
11:50 Lunch Break
13:30 Second Panel, Chair Ora Limor
Naomi Yuval-Naeh: Imagining Coal in 19th Century Britain: Coal as a Botanical
Ohad Parnes: Divine Cells: ‘Science’ and ‘Religion’ in the Emergence of the Modern Life Sciences in the Nineteenth Century
Ido Yavetz: From Physics to Technology to Physics to Technology: A Spiral of Migrating Knowledge.
15:20 Coffee Break
15:50 Third Panel, Chair Shaul Katzin
Matteo Valeriani: The influence of Clavius’s Scientific Academy on the Teaching of Mathematics in Europe
Ofir Gal: Things I learnt from Rivka: reflections on interpretation
Miki Elazar: Between Galileo and Newton: Giovanni Alfonso Borelli and Vertical Projectiles
19:00 Dinner (closed)

Thursday 14.4 (the Van Leer Jerusalem Institute, 43 Jabotinsky st.)
10:00 Greeting – Gabriel Motzkin, Director of the Van Leer Jerusalem Institute
10:15 Fourth Panel, Chair Menachem Fisch
Lorraine Daston: What Is Modernity in Science?
Hanan Yoran: Modernity between Renaissance and Reformation
11:30 Coffee Break
11:50 Fifth Panel, Chair Yemima Ben Menachem
Dikla Bytner: What’s New about Early Modern “New Science”? Or, What I’ve Learnt so far from Leibniz’s Inventions
Moritz Epple: Inequality, Borders, and the Alliance of the Learned and the Great: Untimely Reflections of an Encyclopedist
Martin Herrnstadt: Administering the Self: Sciences of Man, the State and the Case of Joseph-Marie de Gérando (1842-1772)
13:40 Lunch Break
15:00 Sixth Panel, Chair Gal Hertz
Galen Guengerich: Pluralism Revisited: a New World View of Religion and Public Policy
Amnon Raz Karkotzkin: Liberal Historiography and the Question of the Jews
Julia Lerner: Russia in Israel, or the Post-Soviet Presence in the Israeli Middle East
16:45 Coffee Break
17:00 Musical Intervention, by Polyphony Young Musicians
17:20 Concluding Lecture, Chair Hanan Yoran
Rivka Feldhay: Alternative Paths to Modernity
הכנס הלכסיוקלי ה-13
למחשבת פוליטית ביקורית

15:30 – 14:15
ייזר: יואב קני, המרכז למדעי הרוח
אוניברסיטה העברית
טרים: יורי וויט, חניך ליאור
יושב ראש: אסף נינו
סמ-ראילם: פובליק פיק-חנות, מרכז
האוניברסיטה למדעי הרוח
האגודה של מדעי הרוח

17:00 – 15:45
ייזר: אסי אדלר, המרכז למדעי הרוח
אוניברסיטת תל אביב
טרים: יורי וויט, חניך ליאור
יושב ראש: אסף נינו
סמ-ראילם: פובליק פיק-חנות, מרכז
האוניברסיטה למדעי הרוח
האגודה של מדעי הרוח

18:30 – 17:15
ייזר: יוני חסן-ברדית, מכון כהן
טרים: יורי וויט, חניך ליאור
יושב ראש: אסף נינו
סמ-ראילם: פובליק פיק-חנות, מרכז
האוניברסיטה למדעי הרוח
האגודה של מדעי הרוח

יומן 2016
オンビリシシュ ボンビーニ ボン, ビニョ, ダラ, チェル
כימא חופשית

Minerva Humanities Center, Tel-Aviv University
Annual Academic Report 2015-2016
עיבר השקה לכתב המפרסום
על הגרמטולוגיה
יצק דרידה

נווה פרומר
انونיברסיפט דために
ענת מפר
انونיברסיפט דために
שואל סומר
בעלונל, מכלאת ספיר
אוד אבולעפיה
انونיברסיפט דために

יום ראשון, 22.11.2015, בשעה 18:00
בניין גלמן, חדר 282, אוניברסיטת תל-אביב
הכניסה חופשית

רכל פרג

הכינה תופשית
" אלה שמחת" מושגים פוליפיים עברית  
מעבר לאופק חילון השפה  
ימי שעון-שלישית, פ-ו, בציר עם, 23-24 במאי 2016

يوم שני, 23 במאי
באוניברסיטת תל-אביב, בנייןוגל 496

9:30 כרטוף
9:45-11:45 משב צז
ייד: צפי פישר
עילית - דרור הירש,
אוניברסיטת ברוניו בניין
מועצת הימי - דרור סילק,
אוניברסיטת תל-אביב
שמדשף - מרדכי ישרוב,
אוניברסיטת תל-אביב
מקס - הודילה לבית
ואוניברסיטת הخوفית בברלין
12:00-13:30 משב דב
ייד: גדעון Меיקלאים
פרוג - נורית ענבר,
אוניברסיטת ברוניוובנבר
מקס - דב יוספוב
מקס - דב יוספוב
13:30-14:30 הספה עד
בכירית

התוכנה
לבדיורו: 02-5605222 | אוכ公益性 | עלייה בשמע בניין דב | ליום אףından

Minerva Humanities Center, Tel-Aviv University
Annual Academic Report 2015-2016
ערב עיון לכבוד תרגום הספר
קייזור תולדות الهيئة-ליברליים
דונייד האדבר

ענת רוזנברג
המרכז הבינתחומי הרצליה
ניצה ברקוביץ
אוניברסיטת בן גוריון
אריה קרמפף
המכללה האקדמית תל אביב-יפו
דונייד לשמ
אוניברסיטת חיפה

יומбуд
2.12.2015
18:00
אוניברסיטת הרצליה
בניין לולמ, הדר 282

הכינסה הפתיחה
ערב המשקה לכרם הספר
ציון ומלנכוליה
החיים הקצרים של ישראל זרחי
נייצן ליבוביץ
נורית זרחי
סופרת ומשוררת
נייצן ליבוביץ
אוניברסיטת ליהוי
מיכאל גלוזמן
אוניברסיטת תל אביב
גלילי שחר
אוניברסיטת תל אביב
תהל פרוש
אוניברסיטת בן גוריון
שאול סתר
בצלאל ומכללת ספיר
יומ שלישיה
22.12.15
בשעה 18:00
אוניברסיטת תל אביב
בניין עזריאלי, חדר 281
הכינוס חופהית
THE INSTRUCTION OF IMAGINATION
LANGUAGE AS A SOCIAL COMMUNICATION TECHNOLOGY

DANIEL DOR

“This brilliant book will change the face of the discipline—not just of linguistics, but of the language sciences more generally. It is deep, challenging, provocative, and written in a way that combines learning, passion, and eloquence. It will rapidly become a classic.”
—Nicholas Evans, Australian National University

"The Instruction of Imagination is captivating for its comprehensive scope, sophisticated argumentation, and well-rounded approach to language and linguistic theorizing. Language origin and evolution is an area attracting a good deal of attention, and this provocative book will make a real contribution to a research paradigm currently in transition.”
—Mirjam Fried, Charles University

In The Instruction of Imagination, Daniel Dor offers a new perspective on the essence of human language. This enormous achievement of our species is best characterized as a communication technology—not unlike the social media on the Net today—that was collectively invented by ancient humans for a very particular communicative function: the instruction of imagination.

While all other systems of communication in the biological world target the interlocutors' senses, language allows speakers to systematically instruct their interlocutors in the process of imagining the intended meaning, instead of directly experiencing it. This revolutionary function changed human life forever, and in this book it operates as a unifying concept around which a new general theory of language gradually emerges.

Dor identifies a set of fundamental problems in the linguistic sciences: the nature of words; the complexities of syntax; the interface between semantics and pragmatics; the causal relationship between language and thought; language processing; the dialectics of universality and variability; the intricacies of language and power; knowledge of language and its acquisition; the fragility of linguistic communication; and the origins and evolution of language. Dor then shows how the theory provides fresh answers to these problems, resolves persistent difficulties in existing accounts, enhances the significance of empirical and theoretical achievements in the field, and identifies new directions for empirical research. The theory thus opens a new path toward the unification of the linguistic sciences on both sides of the cognitive-social divide.

DANIEL DOR is head of the Department of Communication at Tel Aviv University. He has written extensively on a wide variety of issues, including the relationship between semantics and syntax, the pragmatics of newspaper headlines, the emergence of a new sociolinguistic regime on the Internet, the construction of political ideology in the language of the media, and the cultural-biological evolution of language and its speakers.
Atikat ha’darat

The Ethics of Testimonies

How Testimonies Have Emerged from Privilege to Public Authority But Also Entailed Known Failure

Throughout the twentieth century, testimonies about catastrophes and wars became a moral response to events of unprecedented proportions. Michal Gavroni’s book examines how testimonies have become public and valued, but also known in advance. The book focuses on several decisive historical junctures after World War I, following the Holocaust, and in the face of political events in Rwanda, Bosnia, and other places in the 1990s.

It reveals the wide range of challenges, tools, and tasks that testimonies face, and clarifies that the difficulty of representing the events of the Holocaust is not synonymous with all the crises that the testimonies face in our times. Within this, it reveals a little-known chapter in the history of non-governmental politics, and points to the deep connections of this new view of the testimony as a moral figure whose defense requires planning and care and is not always beneficial to those who observe and record.

About the author

Dr. Michal Gavroni teaches in the Political Science and Government Department at the Ben-Gurion University of the Negev. She specializes in contemporary political theories and her work focuses on the points of intersection between citizen politics and moral sensitivity.

Alfredo Jaar

Lament of the Images, 2002

Three illuminated texts, light screen, text by David Levi Strauss

Overall dimensions variable


First edition: November 2015
ערב עיון לבלוד המספר

אוטוטופיה
על מרחב הביניים הפרוורי בישראל

תמר ברגר

MIKI KRICHER
אוניברסיטת תל אביב
נעמה מישר
אוניברסיטת תל אביב
עפרי אילני
אוניברסיטת בן גוריון
תמר ברגר
האקדמיה לאמנות בצלאל

 lille
The Art of Circulation
Alfredo Jaar
Lament of the Images
2002
Three illuminated texts, light screen,
text by David Levi Strauss
Overall dimensions variable
Courtesy Galerie Lelong, New York,
Louisiana Museum of Modern Art,
Humlebæk, Museum of Modern Art,
New York and the artist, New York

 המחなんで

הｰsh’il י_folders
פפרוטות נשיאית, מצע דגירה, שני
בגijn משבש בכלכ, חרם לעיב
ходят מעובד, נוסף משמש
הصاصרים החשובים משמשות תמיר ברגר
בפפרוטותיה, זכרות בעברית
ופפרוטותיה שוכנות, המ읷ית
במרחבים מניעים, מגוונים
ובגijn רגרות פופולריות. יטרוס מושפים
ויודואים בין־פרותרות, יישומי

ברקובה, 2016, בשעה 18:00
apolis פוליאית

הכנסה חופשית
The psychology of the sexual is not limited to the clinical arena. It is present in organizations, in inter-personal relationships, in communication and in politics, and it shapes the ways we think about childhood, sexuality, parenting, work and happiness. "Moving to the Clinic" brings together a selection of disciplines, examining the translations of the clinical dialogue in various fields.

Svetlana Rotzli
Judge of the Court
Ori Eder
Institute of Art and Culture
Karl Speranza
Institute of Art and Culture
Zoe Broner
Institute of Art and Culture
Gila Polkofsky Efron
Institute of Art and Culture