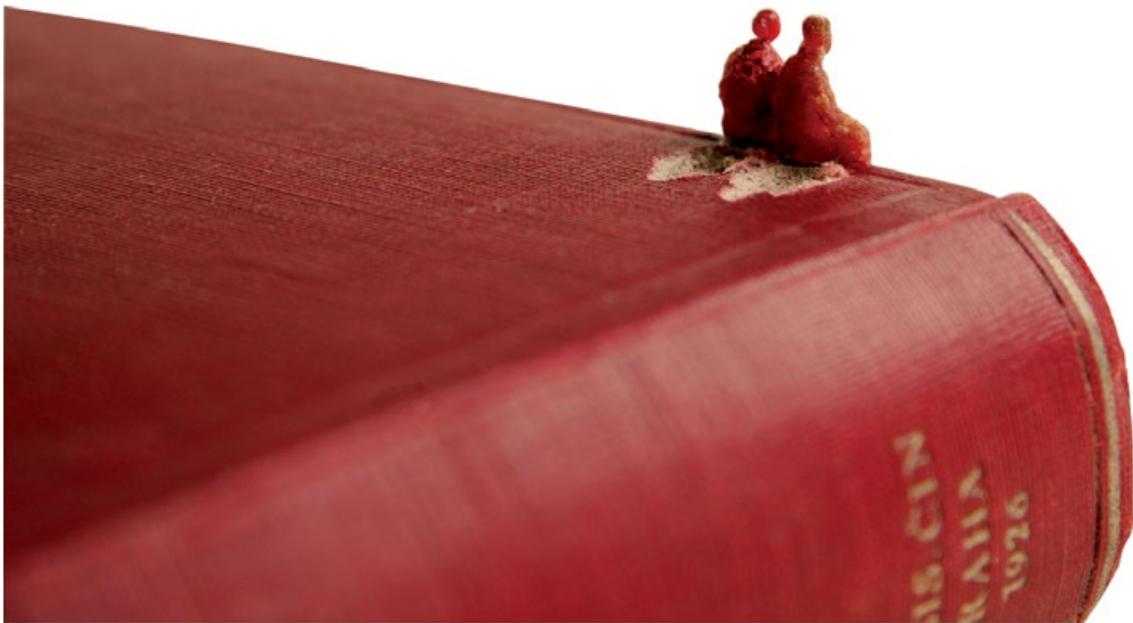




Minerva Humanities Center, Tel-Aviv University Annual Academic Report 2015-2016



Contents

Contact Information	p. 3
International Scientific Board	3
Management and Administration	3
Research Departments	5
1. Migrating Knowledge	5
2. Political Lexicon	13
3. Living Together and the Crisis of Globalization: The Middle-Eastern Perspective	18
Ongoing Projects	22
Sciences of Academia/The Public Role of Academia	22
The One and the Other. The body and the words	24
Book Review Project	26
Minerva Colloquium	27
Academic Director's Publications	29
Rivka Feldhay	29
Ariel Handel	30
Adi Ophir	31
Raef Zreik	32
Our Young Scientists	33
Postdoctoral Fellows	33
PhD Students	38
Affiliated Scholars	42
Annual Events: Detailed Programs	45

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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 Leer 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.
Princeton: Princeton University Press, 2007.

Prof. Liat Kozma, November 17, 2015

James Gelvin and Nile Green (ed.), *Global Muslims in the Age of Steam and Print.*
University of California Press, 2013.

Prof. On Barak and Prof. Avner Wishnitzer, December 15, 2015

M. Alper, *Learned Patriots: Debating Science, State, and Society in the Nineteenth Century Ottoman Empire*.

Chicago: University of Chicago Press, 2014.

Mrs. Rachel Kantz Fedder, January 19, 2016

Muhsin Al-Musawi, *The Medieval Islamic Republic of Letters: Arabic Knowledge Construction*.

University of Notre Dame Press, 2016.

Prof. Giora Eliraz, February 16, 2016

Robert Hefner, *Civil Islam: Muslims and Democratization in Indonesia*.

Princeton: Princeton University Press, 2000.

Prof. Sivan Balslev, March 1, 2016

Abbas Milani, *Lost Wisdom: Rethinking Modernity in Iran*.

Mage Publishers, 2003.

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 University 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 Hizballah 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.

Viewpoints on the Temple Mount. Edited by Noa Hazan. Minerva Center for the Humanities: Forthcoming, 2016.

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.

Participants: David Adika, Gaston Zvi Ickowicz, Safaa Khateeb, Lihi Binyamin, Barak Rubin, Ariel Hachohen, Shabtai Pinchevsky, Niv Ben David, Muli Goldberg, Shiri Rozenberg.

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 *Unbewusste*, 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 4 (1/3/2016). Prof. Gadi Algazi (Department of History, Tel Aviv University). Topic: The Humanities and the reproduction of cultural capital.

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?*

Session 6 (10/5/2016). Prof. Yehuda Shenhav (Sociology, Tel Aviv University). Topic: A Brief History of Critical Studies in Israel, and the prospects translation as a critical practice.

Academic Director's Publications

Rivka Feldhay

R. Feldhay & F. J. Ragep, *Before Copernicus: The Cultures and Contexts of Scientific Learning in the Fifteenth Century*, Montreal: McGill-Queen's University Press (forthcoming 2016)

R. Chen Morris & R. Feldhay, "Framing the Appearances in the 15th Century: Alberti, Cusanus, Regiomontanus and Copernicus" in R. Feldhay & F. J. Ragep, *Before Copernicus: The Cultures and Contexts of Scientific Learning in the Fifteenth Century*, Montreal: McGill-Queen's University Press (forthcoming 2016)

R. Feldhay, J. Renn, M. Schemmel, M. Valleriani (eds.), *Emergence and Expansion of Pre-Classical Mechanics*, Boston Studies in the Philosophy of Science, 271 (publication in 2016)

R. Feldhay, "The Sovereign State, Arts and the Sciences in 17th Century Catholic Europe: A Path to Modernity?" in R. Feldhay, J. Renn, M. Schemmel, M. Valleriani (eds.), *Emergence and Expansion of Pre-Classical Mechanics*, Boston Studies in the Philosophy of Science, 271 (publication in 2016)

R. Feldhay & A. Even Ezra, "Heaviness, Lightness and Impetus in the 17th Century" in R. Feldhay, J. Renn M. Schemmel, M. Valleriani (eds.), *Emergence and Expansion of Pre-Classical Mechanics*, Springer 2016 (forthcoming)

R. Feldhay and M. Elazar, "Jesuit Post-Galilean Conceptions of Impetus: HOnore' Fabri, Paolo Casati and Francesco Eschinardi", in *Emergence and Expansion of Pre-Classical Mechanics*, Springer 2016 (forthcoming)

R. Feldhay, J. Renn, M. Schemmel, M. Valleriani (eds.), *Emergence and Expansion of Pre-Classical Mechanics*, Boston Studies in the Philosophy of Science, 271 (forthcoming 2016)

Ariel Handel

Allegra, M, Ariel Handel and Erez Maggor (eds.) *Normalizing Occupation: Making of Jewish Life in the West Bank* (Indiana University Press, 2016).

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

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

Handel, A. Galit Rand and Marco Allegra,(2015). "Wine-Washing: Colonization, Normalization and the Geopolitics of *Terroir* in the West Bank's Settlements", *Environment and Planning A*47(6), 1351-1367

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).

Handel, A (2015). "Present", *Mafté'akh – academic journal for political thought*, 9:8 -30.

Adi Ophir

Jay M. Bernstein, Adi Ophir, Ann L. Stoler (eds.), *Political Concepts: A Critical Lexicon* (New York: Fordham University Press, forthcoming Dec 2016).

Adi Ophir, "Concept I," in Jay Bernstein et al (eds.), *Political Concepts: A Critical Lexicon* (New York: Fordham University Press, forthcoming Dec 2016).

Adi Ophir, "Concept II," *Political Concepts: A Critical Lexicon*, (<http://www.politicalconcepts.org/>), forthcoming.

Adi Ophir, "Spirit's Left Over: On the Humanities in a Neoliberal Age," *Makhbarot*, vol. 1, 2016, forthcoming

Adi Ophir and Ishay Rosen Zvi, "Paul and the Universal Goyim: A Radical Jew Revisited," Muli Vidas, et al (eds.), *Talmudic Transgressions: Encounters with Daniel Boyarin* (Leiden: Brill, forthcoming Dec 2016).

Adi Ophir, "On Linking Machinery and Show: Étienne Balibar and Althusser's Dramaturgy," *Differences*, vol 26, no. 3 (2015): 54-80.

Raef Zreik

"When do settlers become natives?" Forthcoming in *Constellations*.

"Herzl," in *Makers of Jewish Modernity*, Princeton University Press, 2016.

"A One-State Solution? From a 'Struggle Unto Death' to 'Master-Slave' Dialectics," in *Israel and Palestine: Alternative Perspectives on Statehood*, Edited by John Ehrenberg and Yoav Peled, Rowman & Littlefield, 2016.

"Apartheid: What is in the Analogy?" *Within Law, Society and Culture - Tel Aviv Law School Journal*, 2016.

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

"Review of Amy Allen: *The End of Progress*," *Critical Horizons* (forthcoming)

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

"Justification," *Mafté'akh: Lexical Journal for Political Concepts*, forthcoming 2016 (Hebrew).

"The University as Idea: From Past Tensions to a One-Dimensional Present," co-written w. 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.

"Tradition in Modernity and Hermeneutics" [Hebrew] (With Dr. Lina Barouch), January 2016.
The Minerva Center Colloquium of the Research Group "Tradition: Transmission, Canon, Critique"

"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

"Two Conceptions of Religious Self in Lockean Religiosity," *Journal of Religion* (Forthcoming, July 2016).

"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.

"Social Aspects of Individual Religiosity: New Ways of Thinking about Jewish Collectivity", Wrestling with Jewish Peoplehood Conference, organized by The Mordecai M. Kaplan Center for Jewish Peoplehood and the Department of Jewish Studies of McGill University. 10-11 April 2016, Philadelphia.

"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.

"Halachic Writing in French Algeria: A Critical Reading of Abraham Ankawa's "Kerem Hemer", Jews in Colonial and Postcolonial Africa Conference, organized by Bar-Ilan University and the University of Cape Town. 22-24 August 2016, Cape Town.

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 Israel 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. Ginzburg 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 *Mafté'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 *Mafté'akh*.

Dr. Roy Wagner

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

Noam Yuran

is the director of the *Book Review project*. He specializes in political economy, media and popular culture. His last book, *What Money Wants: An Economy of Desire* (Stanford University Press, 2014), presents a theory of money as an object of desire. Noam teaches and studies television in political and philosophical contexts and investigates Israeli culture in the theoretical context of the state.

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 Guri-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

Dr. Adam Klin-Oron, The Van Leer Jerusalem Institute

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



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אוניברסיטת תל-אביב

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- SĎnÁ and Ćadr al-DĎn al-ShĎrÁzĎ about Motion in the Categories

14:45- 15:15 Yousef Awabdy- Theoretical vs Empirical Sciences in medieval Islam: the case of refraction of light.

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

מרכז מינרבה למדעי הרוח בניין רוזנברג, חדר 407, אוניברסיטת תל אביב, רמת אביב, תל אביב 69978
Minerva Humanities Center Rosenberg Building, Room 407c, Tel Aviv University, Ramat Aviv, Tel Aviv 69978
tel +972-3-6409198 / fax +972-3-6405715 / mhcenter@post.tau.ac.il

ETH zürich

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

D GESS

Mit der Unterstützung der
Gastprofessur „Wissenschaft und Judentum“, die von
Christiane und Nicolaus Weickart
ermöglicht wird

ZENTRUM
GESCHICHTE DES WISSENS


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 Gawal: «Der Beginn der Erneuerung ist, das alte Erbe zu Tode zu erforschen»: *Zum Konzept der Modernisierung und Kanon-Kritik bei Amin Al-Khuli*
- 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**

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Gastprofessur «Wissenschaft und Judentum»
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Gestaltung Hochschulkommunikation, ETH Zürich

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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 Katzir

Matteo Valleriani: The influence of Clavius's Scientific
 Academy on the Teaching of Mathematics in Europe
 Ofer 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 Herrstadt: Administrating 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



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
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אוניברסיטת
בן-גוריון בנגב



הכנס הלקסיקלי ה-13 למחשבה פוליטית ביקורתית

15:30 – 14:15

יו"ר: יואב קני, מרכז מינרבה למדעי הרוח,
אוניברסיטת ת"א

עיניים יעל לוי-חזן, התכנית לניהול
ויישוב סכסוכים, אוניברסיטת בן-גוריון

סמי-ריאליזם מיכל פיק-חמו, מרכז
קבנר מינרבה להיסטוריה גרמנית,
האוניברסיטה העברית

17:00 – 15:45

יו"ר: אודי אדלמן, המכון לנוכחות ציבורית
במרכז לאמנות דיגיטלית, חולון

אי-הכרה שלמה דב רוזן, מרכז אלישר
לחקר יהדות ספרד והמזרח, אוניברסיטת
בן-גוריון

זך תגריד יחיא-יונס, התכנית ללימודי
מגדר, אוניברסיטת בן-גוריון והתכנית
ללימודי נשים ומגדר, אוניברסיטת ת"א

18:30 – 17:15

יו"ר: לין חלוזין-דברת, מכון כהן
להיסטוריה ופילוסופיה של המדעים
והרעיונות, אוניברסיטת ת"א

אפימליאה (הדאגה לעצמי)
הנרייט דהאן-כלב, התכנית ללימודי מגדר,
אוניברסיטת בן-גוריון

קהילה יפתח גולדמן, המכללה האקדמית
לחינוך ע"ש דוד ילין בירושלים

10:15 – 9:00

יו"ר: מיכל גבעוני, המחלקה לפוליטיקה
וממשל, אוניברסיטת בן-גוריון

הסתערבות אילת זהר, החוג לתולדות
האמנות, אוניברסיטת ת"א

התחזות תמיר צדוק, אמן

11:45 – 10:30

יו"ר: חן משגב, המחלקה לפוליטיקה וממשל,
אוניברסיטת בן-גוריון

טריטוריאליזציה דיויד ניומן, המחלקה
לפוליטיקה וממשל והקתדרה לגיאופוליטיקה,
אוניברסיטת בן-גוריון

בנק מרכזי אריה קרמפף, בית הספר
לממשל וחברה, המכללה האקדמית ת"א-יפו

13:15 – 12:00

יו"ר: אריאל הנדל, המחלקה לפוליטיקה
וממשל, אוניברסיטת בן-גוריון

רייטינג תמר ברקאי, בית הספר לממשל
וחברה, המכללה האקדמית ת"א-יפו

פופוליזם דני פילק, המחלקה לפוליטיקה
וממשל, אוניברסיטת בן-גוריון

14:15 – 13:15 הפסקת צהריים

יום ג', 17.5.2016

אוניברסיטת בן גוריון בנגב, בניין 72, חדר 629

כניסה חופשית



מרכז מינרבה למדעי הרוח
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مركز مينرفا للآداب

רסלינג

טל אביב אוניברסיטת תל אביב
TEL AVIV UNIVERSITY

ערב השקה לכבוד הספר

על הגרמטולוגיה

ז'אק דרידה

על
הגרמטולוגיה

ז'אק דרידה

רסלינג

נווה פרומר

אוניברסיטת ת"א

ענת מטר

אוניברסיטת ת"א

שאול סתר

בצלאל, מכללת ספיר

אדם אבולעפיה

אוניברסיטת ת"א

יום ראשון, 22.11.2015, בשעה 18:00
בניין גילמן, חדר 282, אוניברסיטת ת"א

הכניסה חופשית



מרכז מינרבה למדעי הרוח
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אוניברסיטת תל אביב
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מכון ון ליר בירושלים
THE VAN LEER JERUSALEM INSTITUTE
معهد فان لير في القدس
תרבות ומחשבה יהודית

"אלה שמות": מושגים פוליטיים בעברית מעבר לאופק חילון השפה

ימים שני-שלישי, טו-טז באייר תשע"ו, 23-24 במאי 2016

יום שני, 23 במאי

באוניברסיטת תל-אביב, בנין גילמן חדר 496

16:00-14:30 מושב ג'

יו"ר: יוכי פישר

עלייה - עידו הרדי,
אוניברסיטת בן-גוריון בנגב
משק המים - ד"ר ורד סקל,
אוניברסיטת תל-אביב

18:15-16:15 מושב ד'

יו"ר: נורית ענבר

חילון - ד"ר יוכי פישר,
מכון ון ליר בירושלים

קדם-קידמה - אסף תמרי,
אוניברסיטת בן-גוריון בנגב

גלות - פרופ' אמנון רז-קרקוצקין,
אוניברסיטת בן-גוריון בנגב
ומכון ון ליר בירושלים

9:30 ברכות

11:45-9:45 מושב א'

יו"ר: עדי אופיר

עבודת השם - פרופ' גילי שחר,
אוניברסיטת תל-אביב

שם משתתף - מרחב ישורון,
אוניברסיטת תל-אביב

הפקר - אודליה חטרון,
האוניברסיטה החופשית בברלין

13:30-12:00 מושב ב'

יו"ר: עומר מיכאליס

פרגוד - נורית ענבר,
אוניברסיטת בן-גוריון בנגב

מסכה ומסך - הרב יוסף מילר,
מכון ון ליר בירושלים ומכון הרטמן

14:30-13:30 הפסקת צהריים

הכניסה

לבידורים: 02-5605222 www.vanleer.org.il | לא תתאפשר חניה בשטח מכון ון ליר [חניה מוסדר

יום שלישי, 24 במאי**במכון ון ליר בירושלים, רחוב זיבוטינסקי 43****16:00-14:00 מושב ז'**

יו"ר: ורד סקל

יהודיות ד"ר חזקי שוהם,
אוניברסיטת בר-אילן ומכון הרטמןספרדיות ד"ר יובל עברי,
בית ספר מנדל למנהיגות חינוכיתתורה ומצוות אבי-רם צורף,
אוניברסיטת בן-גוריון בנגב**17:45-16:15 מושב ח' - שולחן עגול**

יו"ר: אסף תמרי

פרופ' עדי אופיר,
אוניברסיטת בראוןפרופ' מנחם לורברבוים,
אוניברסיטת תל-אביבפרופ' גילי שחר,
אוניברסיטת תל-אביב

9:30 התכנסות

11:15-9:45 מושב ה'

יו"ר: עידו הררי

בעלי חיים - ד"ר יואב קני,
אוניברסיטת תל-אביבקריאה - יעקב צ' מאיר,
אוניברסיטת תל-אביב**13:00-11:30 מושב ו'**

יו"ר: אודליה חטרון

עת לעשות - עומר מיכאליס,
אוניברסיטת תל-אביבריבונות - הרב יוסף קמינר,
מכון חכמת התורה

14:00-13:00 הפסקת צהריים

חופשית

רת ברחובות הסמוכים | תמונות שיצולמו במהלך האירוע יפורסמו באתר המכון וברשתות החברתיות

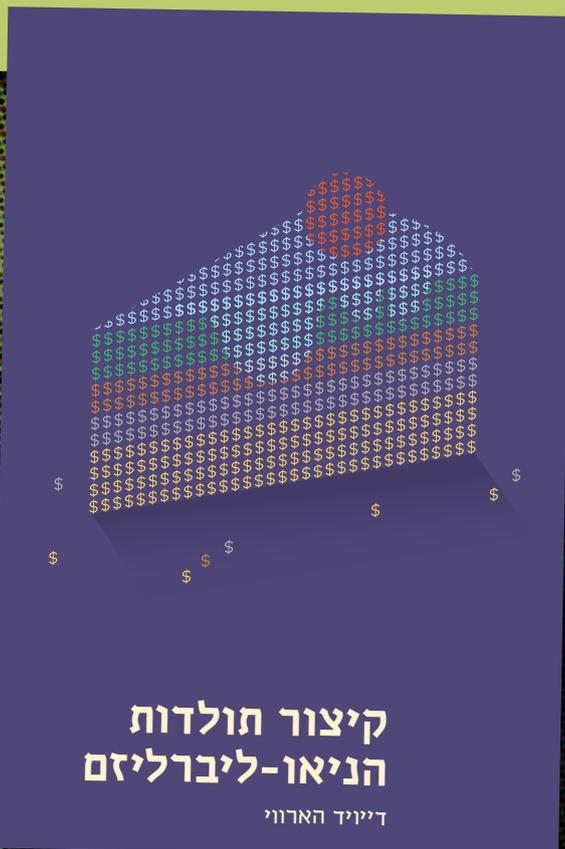


מרכז מינרבה למדעי הרוח
Minerva Humanities Center
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טל אביב אוניברסיטת תל-אביב
TEL AVIV UNIVERSITY

ערב עיון לכבוד תרגום הספר קיצור תולדות הניאו-ליברליזם דיוויד הארווי



קיצור תולדות
הניאו-ליברליזם
דיוויד הארווי

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

יום רביעי,
2.12.2015
בשעה 18.00
אוניברסיטת ת"א,
בניין גילמן, חדר 282

הכניסה חופשית

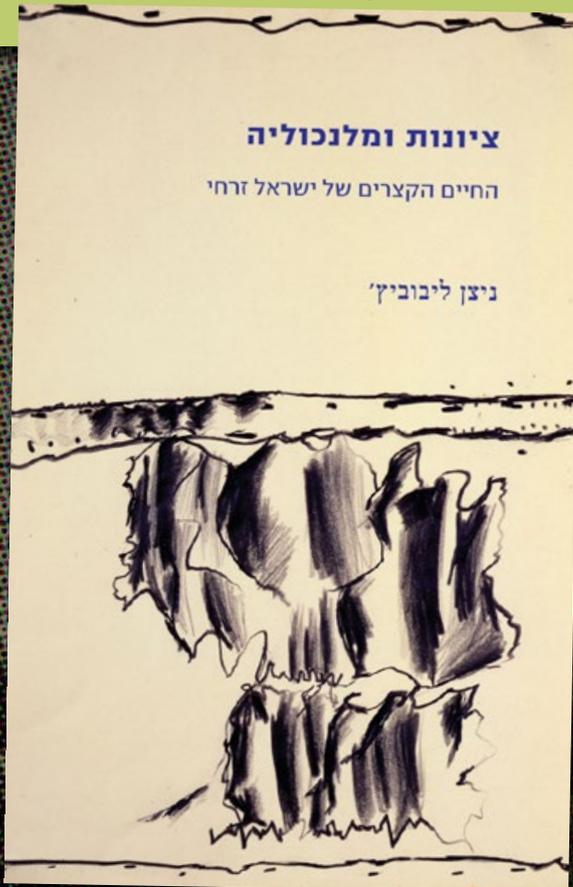


מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب



תל אביב אוניברסיטת תל אביב
TEL AVIV UNIVERSITY

ערב השקה לכבוד הספר
ציונות ומלנכוליה
החיים הקצרים של ישראל זרחי
ניצן ליבוביץ'



נורית זרחי
סופרת ומשוררת

ניצן ליבוביץ'
אוניברסיטת ליהיי

מיכאל גלזמן
אוניברסיטת תל אביב

גלילי שחר
אוניברסיטת תל אביב

תהל פרוש
אוניברסיטת בן גוריון

שאול סתר
בצלאל ומכללת ספיר

יום שלישי

22.12.15

בשעה 18:00

אוניברסיטת תל אביב,
בניין גילמן, חדר 281

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

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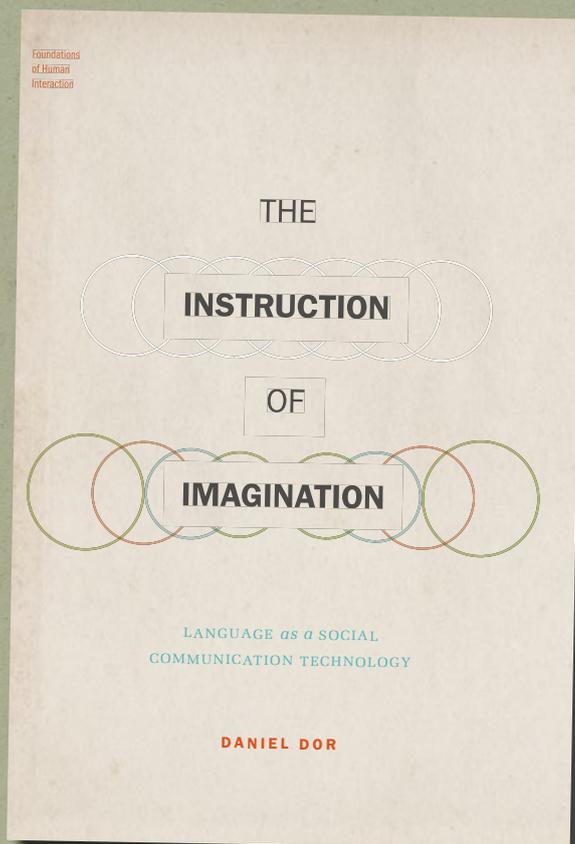
אוניברסיטת תל אביב
UNIVERSITY

ערב עיון לכבוד הספר

THE INSTRUCTION OF IMAGINATION

LANGUAGE AS A SOCIAL COMMUNICATION TECHNOLOGY

דניאל דור



דניאל דור

אוניברסיטת תל אביב

ענת מטר

אוניברסיטת תל אביב

נווה פרומר

אוניברסיטת תל אביב

לין חלוזין דברת

אוניברסיטת תל אביב

גל הרץ

המרכז למחקר תרבות
וספרות, ברלין

ספרו של דור מציע פרספקטיבה חדשה לחקר השפה, החוזרת אל שאלת היסוד שהבלשנות הזניחה: כיצד השפה האנושית משמשת כטכנולוגיית תקשורת. השפה האנושית נבדלת מצורות תקשורת ביולוגיות אחרות ביכולתה להדריך בצורה שיטתית את בני השיח בתהליך דימיון המשמעות הנמסרת.

"ספר מבריק זה ישנה את פני הדיסציפלינה - לא רק את הבלשנות אלא את מדעי השפה באופן כללי", ניקולס אוונס, אוניברסיטה האוסטרלית הלאומית

יום שני, 11.4.2106, בשעה 16:00

אוניברסיטת תל אביב, בניין גילמן, חדר 496

הכניסה חופשית



ערב השקה לכבוד הספר **אתיקת העדות** היסטוריה של בעיה מיכל גבעוני



סדרת הקשרי עיון וביקורת

מיכל גבעוני
אתיקת העדות
היסטוריה של בעיה

הוצאת סכנון ון ליר | הוצאת הקיבוץ המאוחד

שלומי אלקבץ
במאי
רותי גינזבורג
בצלאל
רונית פלג
אוניברסיטת תל אביב
נועם יורן
אוניברסיטת תל אביב
מיכל גבעוני
אוניברסיטת בן גוריון

במהלך המאה העשרים עלתה חשיבותה של העדות כתגובה המוסרית המתבקשת לאירועים מבעיתים. ספרה של מיכל גבעוני חוקר כיצד הפכה העדות למעשה ציבורי נפוץ ומוערך, אך גם לכישלון ידוע מראש.

יום שני, 2.5.2016, בשעה 16:00

אוניברסיטת תל אביב, בניין גילמן, חדר 496

הכניסה חופשית



ערב עיון לכבוד הספר **אוטוטופיה** על מרחב הביניים הפרוורי בישראל תמר ברגר



מיקי קרצמן
האקדמיה לאמנות בצלאל
ובסיס לאמנות ולתרבות

רותי גינזבורג
אוניברסיטת תל אביב

נעמה מישר
אוניברסיטת תל אביב

עפרי אילני
אוניברסיטת בן גוריון

תמר ברגר
האקדמיה לאמנות בצלאל

הפרוור הישראלי נמצא בצומת בין משטר כלכלי חדש לבין חלומות על אושר משפחתי. בספרה החדש משוטטת תמר ברגר ב"אוטוטופיה", המרחב הישראלי הפרוורי של זמננו: מרחב מופרט, מבוסס מכונית, מתפשט והולך ובעל נראות מיוחדת. שיטוט מעשי ותיאורטי בישראליות עכשווית

יום רביעי, 18.5.2016, בשעה 18:00

אוניברסיטת ת"א, בניין גילמן, חדר 326

הכניסה חופשית



מרכז מינרבה למדעי הרוח
Minerva Humanities Center
مركز مينرفا للآداب

רסלינג



אוניברסיטת תל אביב
TEL AVIV UNIVERSITY

ערב השקה לכבוד הספר **מעבר לקליניקה** השיח הפסיכולוגי בתרבות העכשווית עורכים: ז'וזה ברונר וגליה פלוטקין עמרמי



מעבר לקליניקה

השיח הפסיכולוגי בתרבות העכשווית

עורכים: ז'וזה ברונר | גליה פלוטקין עמרמי

רסלינג

סביונה רוטלוי
שופטת בדימוס

אורי הדר
אוניברסיטת תל אביב

קרלו שטרנגר
אוניברסיטת תל אביב

ז'וזה ברונר
אוניברסיטת תל אביב

גליה פלוטקין עמרמי
אוניברסיטת בן גוריון

השיח הפסיכולוגי כבר מזמן אינו מוגבל לכותלי הקליניקה. הוא נוכח בארגונים, ביחסים בין-אישיים, בתקשורת ובפוליטיקה, ומעצב את הדרכים בהן אנו חושבים על ילדות, זוגיות, הורות, עבודה ואושר. "מעבר לקליניקה" מאגד מבהר מאמרים מקשת רחבה של דיסציפלינות, הבוחנים את התרגומים של השיח הטיפולי בשדות שונים

יום חמישי, 9.6.2016, בשעה 18:00

בניין גילמן, חדר 496, אוניברסיטת ת"א

הכניסה חופשית