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Identity and Alterity

The book begins by providing a brief history and overview of social scientific analysis of the Old Testament, to bring the reader up to speed with the current scholarship. The remaining chapters are divided into three parts. The first part of the book, chapters 3-9, apply social-scientific models to general issues in Old Testament research, issues such as tribalism, polygamy, rituals and in particular sacrifice, the practice of exchange and the acquisition of wealth in the biblical world. Three models of patron and client, limited wealth, and honour and shame are used. The second part, chapters 10-16, apply social-scientific models to particular texts, including Micah 1-3 and Micah 6: 9-15 on economic states, the use of euphemisms for male genitalia in Deuteronomy 25: 11-12 using cross-cultural sociolinguistic research, the sacrifice of Jephthah's daughter is examined in an honour and shame framework, examining Judges 10 to 11, and in 2 Samuels 10-13, the social dynamic of challenge and response is examined in relation to David's sacking of Rabbah. Chapter 14 looks at Ezekiel and the call to be a prophet, and uses the social-scientific disciplines of cultural anthropology and cognitive neuroscience to analyse the call, to better understand and appreciate this event. Symbols of war are examined in the final chapter in this part, in Maccabees 1, applying anthropological theories of war. The third part of the book, chapters 18-20, focuses on hermeneutical issues, looking first at

psychological interpretations, then identity theory and political interpretations and finally at the role of social sciences as a whole in biblical interpretation. Philip F. Esler is Professor of Biblical Criticism in the University of St Andrews, St Andrews, Scotland, UK. Among his recent publications are *Galatians* (1998), *Conflict and Identity in Romans: The Social Setting of Paul's Letter* (2003) and, with Jane Boyd, *Visuality and Biblical Text: Interpreting Velazquez' Christ with Martha and Mary as a Test Case* (2004). He is also editor of *The Early Christian World*, two volumes (2000).

Dialogical Thought and Identity

This volume sheds light on how particular constructions of the 'Other' contributed to an ongoing process of defining what 'Israel' or an 'Israelite' was, or was supposed to be in literature taken to be authoritative in the late Persian and Early Hellenistic periods. It asks, who is an insider and who an outsider? Are boundaries permeable? Are there different ideas expressed within individual books? What about constructions of the (partial) 'Other' from inside, e.g., women, people whose body did not fit social constructions of normalness? It includes chapters dealing with theoretical issues and case studies, and addresses similar issues from the perspective of groups in the late Second Temple period so as to shed light on processes of continuity and discontinuity on these matters. Preliminary forms of five of the contributions were presented in Thessaloniki in 2011 in the research programme, 'Production and Reception of Authoritative Books in

the Persian and Hellenistic Period,' at the Annual Meeting of European Association of Biblical Studies (EABS).

Dissertation Abstracts International

By revisiting the past hundred years of shared Palestinian and Jewish-Israeli history, Baruch Kimmerling reveals surprising relations of influence between a stateless indigenous society and the settler-immigrants who would later form the state of Israel. Shattering our assumptions about these two seemingly irreconcilable cultures, Kimmerling composes a sophisticated portrait of one side's behavior and characteristics and the way in which they irrevocably shaped those of the other. Kimmerling focuses on the clashes, tensions, and complementarities that link Jewish, Palestinian, and Israeli identities. He explores the phenomena of reciprocal relationships between Jewish and Arab communities in mandatory Palestine, relations between state and society in Israel, patterns of militarism, the problems of jurisdiction in an immigrant-settler society, and the ongoing struggle of Israel to achieve legitimacy as both a Jewish and a democratic state. By merging Israeli and Jewish studies with a vast body of scholarship on Palestinians and the Middle East, Kimmerling introduces a unique conceptual framework for analyzing the cultural, political, and material overlap of both societies. A must read for those concerned with Israel and the relations between Jews and Arabs, *Clash of Identities* is a provocative exploration of the ever-evolving,

always-contending identities available to Israelis and Palestinians and the fascinating contexts in which they take form.

The Fantastic in Religious Narrative from Exodus to Elisha

A Companion to Border Studies introduces an exciting and expanding field of interdisciplinary research, through the writing of an international array of scholars, from diverse perspectives that include anthropology, development studies, geography, history, political science and sociology. Explores how nations and cultural identities are being transformed by their dynamic, shifting borders where mobility is sometimes facilitated, other times impeded or prevented Offers an array of international views which together form an authoritative guide for students, instructors and researchers Reflects recent significant growth in the importance of understanding the distinctive characteristics of borders and frontiers, including cross-border cooperation, security and controls, migration and population displacements, hybridity, and transnationalism

Iranophobia

Essays from the Margins

The series Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft (BZAW) covers all areas of research into the Old Testament, focusing on

the Hebrew Bible, its early and later forms in Ancient Judaism, as well as its branching into many neighboring cultures of the Ancient Near East and the Greco-Roman world.

Ancient Israel

The series Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft (BZAW) covers all areas of research into the Old Testament, focusing on the Hebrew Bible, its early and later forms in Ancient Judaism, as well as its branching into many neighboring cultures of the Ancient Near East and the Greco-Roman world.

Clash of Identities

Partition--the idea of separating Jews and Arabs along ethnic or national lines--is a legacy at least as old as the Zionist-Palestinian conflict. Challenging the widespread "separatist imagination" behind partition, Gil Hochberg demonstrates the ways in which works of contemporary Jewish and Arab literature reject simple notions of separatism and instead display complex configurations of identity that emphasize the presence of alterity within the self--the Jew within the Arab, and the Arab within the Jew. In *Spite of Partition* examines Hebrew, Arabic, and French works that are largely unknown to English readers to reveal how, far from being independent, the signifiers "Jew" and "Arab" are inseparable. In a series of original close readings, Hochberg analyzes fascinating examples of such inseparability. In the Palestinian writer Anton

Shammas's Hebrew novel Arabesques, the Israeli and Palestinian protagonists are a "schizophrenic pair" who "have not yet decided who is the ventriloquist of whom." And in the Moroccan Jewish writer Albert Swissa's Hebrew novel Aqud, the Moroccan-Israeli main character's identity is uneasily located between the "Moroccan Muslim boy he could have been" and the "Jewish Israeli boy he has become." Other examples draw attention to the intricate linguistic proximity of Hebrew and Arabic, the historical link between the traumatic memories of the Jewish Holocaust and the Palestinian Nakbah, and the libidinal ties that bind Jews and Arabs despite, or even because of, their current animosity.

“Remain in Your Calling”

Today, along with those Ethiopians who have been recognized as Jews by the State of Israel, many who are called Feres Mura, the descendants of Ethiopian Jews who have now reasserted their Jewish identity, still await full acceptance in Israel. Since the 1990s, they have sought homecoming through Israel's Law of Return, but have been met with reticence and suspicion on a variety of fronts. This book documents this tenuous relationship and the challenges facing the Feres Mura.

Jewish Identity and Politics Between the Maccabees and Bar Kokhba

Hebraic Political Studies

A Companion to Border Studies

Drawing on the non-individualistic perspective of social representations theory, this book presents an alternative view of social identity by articulating the inseparable dynamic relationships that exist between content, process and power relations when social identity is embedded in social knowledge.

"The Dispossession of (cultural) Authenticity"

"This book is an attempt to historically and conceptually address the present human condition and the current specific role of education as a distinctively creative symbolic violence. In doing so, the book reevaluates the various manifestations and conflicting alternatives to normalizing education. The author suggests a unique, Diasporic, counter-education that transcends modern politics, postmodern philosophical assumptions and spiritual telos towards an impetus for the re-birth of what the author refers to as the "enduring improviser." It is a first step towards a new critical language that addresses the challenges of globalizing capitalism, of the cyberspace, of racism and of the new antisemitism that springs from postcolonialism. The book calls for a creative rearticulation of the relations between the aesthetic, the ethical, the intellectual and the bodily dimensions of the cosmos and human life. It is an invitation for a new Diasporic religiosity, one which turns courageously towards the exile of the

gods. It addresses the ever-strengthening-and-tempting-sophistication of the anti-humanistic dimensions of "our" postmodern pleasure machine, of pre-modern "redemption" projects and of modern deceiving offers for "emancipation." The book is of special relevance for students of critical sociology, critical philosophy, Jewish philosophy, cultural studies, feminist studies, education--and for all friends of the free spirit.

Palestinian Identity in Jordan and Israel

Deals with the issues of the construction of Self and Other in the context of social exclusion of those perceived as different. This collection focuses on one theoretical proposition, namely, that the seemingly universal processes of identity formation and exclusion of the 'other' can be differentiated according to three modalities.

Social Representations and Identity

The book examines the process of national identity formation. It argues that identity, whether of a small community, a nation, an ethnic group, or a religious community, requires an Other against whom it becomes meaningful. In other words, identity develops via difference from Others against whom our sense of self becomes meaningful. This thesis emerges out of the synthesis the study develops from the from the various modern and poststructuralist theories of identity and nationalism.

Whom God Has Called

Collective Identity Formation

Judith Butler follows Edward Said's late suggestion that through a consideration of Palestinian dispossession in relation to Jewish diasporic traditions a new ethos can be forged for a one-state solution. Butler engages Jewish philosophical positions to articulate a critique of political Zionism and its practices of illegitimate state violence, nationalism, and state-sponsored racism. At the same time, she moves beyond communitarian frameworks, including Jewish ones, that fail to arrive at a radical democratic notion of political cohabitation. Butler engages thinkers such as Edward Said, Emmanuel Levinas, Hannah Arendt, Primo Levi, Martin Buber, Walter Benjamin, and Mahmoud Darwish as she articulates a new political ethic. In her view, it is as important to dispute Israel's claim to represent the Jewish people as it is to show that a narrowly Jewish framework cannot suffice as a basis for an ultimate critique of Zionism. She promotes an ethical position in which the obligations of cohabitation do not derive from cultural sameness but from the unchosen character of social plurality. Recovering the arguments of Jewish thinkers who offered criticisms of Zionism or whose work could be used for such a purpose, Butler disputes the specific charge of anti-Semitic self-

hatred often leveled against Jewish critiques of Israel. Her political ethic relies on a vision of cohabitation that thinks anew about binationalism and exposes the limits of a communitarian framework to overcome the colonial legacy of Zionism. Her own engagements with Edward Said and Mahmoud Darwish form an important point of departure and conclusion for her engagement with some key forms of thought derived in part from Jewish resources, but always in relation to the non-Jew. Butler considers the rights of the dispossessed, the necessity of plural cohabitation, and the dangers of arbitrary state violence, showing how they can be extended to a critique of Zionism, even when that is not their explicit aim. She revisits and affirms Edward Said's late proposals for a one-state solution within the ethos of binationalism. Butler's startling suggestion: Jewish ethics not only demand a critique of Zionism, but must transcend its exclusive Jewishness in order to realize the ethical and political ideals of living together in radical democracy.

Beyond Alterity

This book explores alterity, pain, and suffering through readings of selected passages from Isaiah, Jeremiah, and Ezekiel. It uses reading methods drawn from modern literary theory, cultural geography, social psychology, and moral philosophy to read these ancient texts from the viewpoint of twenty-first century interests. Mills' aim is to focus on the absolute reality of pain, suffering, and difference in human experience and to find the values contained in

these experiences; thus it produces a Narrative Ethics approach to the Old Testament. Mills argues that these selected biblical texts provide evidence of human interrogation of the meaning and value of pain and loss in human experience. The ways in which these texts interweave the subjective voice of the prophet with the life experience of the wider society offer the modern reader a resource for exploring contemporary concerns such as embodiment, landscape, and horror.

In Spite of Partition

This important volume rethinks the conventional parameters of Middle East studies through attention to popular cultural forms, producers, and communities of consumers. The volume has a broad historical scope, ranging from the late Ottoman period to the second Palestinian uprising, with a focus on cultural forms and processes in Israel, Palestine, and the refugee camps of the Arab Middle East. The contributors consider how Palestinian and Israeli popular culture influences and is influenced by political, economic, social, and historical processes in the region. At the same time, they follow the circulation of Palestinian and Israeli cultural commodities and imaginations across borders and checkpoints and within the global marketplace. The volume is interdisciplinary, including the work of anthropologists, historians, sociologists, political scientists, ethnomusicologists, and Americanist and literary studies scholars. Contributors examine popular music of the Palestinian resistance, ethno-

racial "passing" in Israeli cinema, Arab-Jewish rock, Euro-Israeli tourism to the Arab Middle East, Internet communities in the Palestinian diaspora, café culture in early-twentieth-century Jerusalem, and more. Together, they suggest new ways of conceptualizing Palestinian and Israeli political culture. Contributors. Livia Alexander, Carol Bardenstein, Elliott Colla, Amy Horowitz, Laleh Khalili, Mary Layoun, Mark LeVine, Joseph Massad, Melani McAlister, Ilan Pappé, Rebecca L. Stein, Ted Swedenburg, Salim Tamari

Understanding Karma

This volume offers an examination of varied forms of expressions of heresy in Jewish history, thought and literature. Contributions explore the formative role of the figure of the heretic and of heretic thought in the development of the Jewish traditions from antiquity to the 20th century. Chapters explore the role of heresy in the Hellenic period and Rabbinic literature; the significance of heresy to Kabbalah, and the critical and often formative importance the challenge of heresy plays for modern thinkers such as Spinoza, Freud, Kafka, and Derrida, and literary figures such as Kafka, Tchernikhovsky, and I.B. Singer. Examining heresy as a boundary issue constitutive for the formation of Jewish tradition, this book contributes to a better understanding of the significance of the figure of the heretic for tradition more generally.

Alterity, Pain, and Suffering in Isaiah, Jeremiah, and Ezekiel

Study of theory of Karma with reference to Mahābhārata and works of Paul Ricoeur.

Israeli Cinema

The American Journal of Islamic Social Sciences

With the economic and political rise of East Asia in the second half of the twentieth century, many Western countries have re-evaluated their links to their Eastern counterparts. Thus, in recent years, Asian German Studies has emerged as a promising branch within interdisciplinary German Studies. This collection of essays examines German-language cultural production pertaining to modern China and Japan, and explicitly challenges orientalist notions by proposing a conception of East and West not as opposites, but as complementary elements of global culture, thereby urging a move beyond national paradigms in cultural studies. Essays focus on the mid-century German-Japanese alliance, Chinese-German Leftist collaborations, global capitalism, travel, identity, and cultural hybridity. The authors include historians and scholars of film and literature, and employ a wide array of approaches from postcolonial, globalization, media, and gender studies. The collection sheds new light on a complex and ambivalent set of international relationships, while also testifying to the potential of Asian German

Building Walls and Dissolving Borders

World-renowned biblical interpreter Walter Brueggemann invites readers to take a closer look at the subversive messages found within the Old Testament. Brueggemann asserts that the Bible presents a "sustained contestation" over truth, in which established institutions of power do not always prevail. But this is not always obvious at first glance. A closer look reveals that the text actually contradicts the apparent meaning of an innocent, face-value reading. Brueggemann invites the reader into this thick complexity of the textual reading, where the authority of power is undermined in cunning and compelling ways. He insists that we are--as readers and interpreters--always contestants for truth, whether we recognize ourselves as such or not.

Israeli Backpackers

Jewish Philosophy for the Twenty-First Century

In discussion with Martin Buber, Franz Rosenzweig, Abraham Joshua Heschel, Franz Fischer and Emmanuel Levinas, Ephraim Meir outlines a novel conception of a selfhood that is grounded in dialogical thought. He focuses on the shaping of identity in present day societies and offers a new view on identity around the concepts of self-transcendence,

self-difference, and trans-difference. Subjectivity is seen as the concrete possibility of relating to an open identity, which receives and hosts alterity. Self-difference is the crown upon the I; it is the result of a dialogical life, a life of passing to the other. The religious I is perceived as in dialogue with secularity, with its own past and with other persons. It is suggested that with a dialogical approach one may discover what unites people in pluralist societies.

Parting Ways

The relationship between the church and Israel in Pauline interpretation has long been an area of considerable debate. The traditional view has understood Paul to identify the church with Israel, such that the church is the sole inheritor of Israel's sacred history, privileges, and divine promises. Yet recent developments in Pauline scholarship have called this view into question. The so-called New Perspective and its emphasis upon the decidedly Jewish context of Paul's theologizing, along with an increasing sensitivity to the post-Holocaust context of modern interpreters, have brought about readings that understand Paul to maintain a distinction between God's historical people, Israel, and the newly created multiethnic communities of Christ followers, that is, the church. Nevertheless, there are still scholars who, while embracing the New Perspective, have interpreted Paul as holding that the church is indeed identifiable in some way as Israel. This work explores a spectrum of scholarly views on the subject advanced between 1920 (as per the publication of C.

H. Dodd's *The Meaning of Paul for Today*) and the present. Furthermore, it examines the most relevant Pauline texts upon which these views are founded, in dialogue with various readings of these texts that have been offered. Each view on Paul's understanding of the church vis-a-vis Israel is critically assessed in light of the exegetical findings. Using this approach Zoccali demonstrates that a view holding to both a certain distinction between, as well as an equating of, the church and Israel represents the most plausible interpretation of Paul's understanding.

Alterity and Identity in Israel

Israel and Iran invariably are portrayed as sworn enemies, engaged in an unending conflict with potentially apocalyptic implications. Iranophobia offers an innovative and provocative new reading of this conflict. Concerned foremost with how Israelis perceive Iran, the author steps back from all-too-common geopolitical analyses to show that this conflict is as much a product of shared cultural trajectories and entangled histories as it is one of strategic concerns and political differences. Haggai Ram, an Israeli scholar, explores prevalent Israeli assumptions about Iran to look at how these assumptions have, in turn, reflected and shaped Jewish Israeli identity. Drawing on diverse political, cultural, and academic sources, he concludes that anti-Iran phobias in the Israeli public sphere are largely projections of perceived domestic threats to the prevailing Israeli ethnocentric order. At the same time, he examines these phobias in relation to the

Jewish state's use of violence in the Palestinian territories and Lebanon in the post-9/11 world. In the end, Ram demonstrates that the conflict between Israel and Iran may not be as essential and polarized as common knowledge assumes. Israeli anti-Iran phobias are derived equally from domestic anxieties about the Jewish state's ethnic and religious identities and from exaggerated and displaced strategic concerns in the era of the "war on terrorism."

One People, One Blood

Examines the backpacking trip usually taken by Israeli youth following military service. In the period after their military service, Jewish Israeli youth customarily embark on a unique touristic practice: the backpacking trip. Combining sociological, anthropological, and psychological research—based on innovative fieldwork conducted with Israeli backpackers in Israel and abroad—this book depicts the complex relationship between the traveling youth and their society of origin. Via a perspective the editors term "outside-in," we learn how social and cultural tensions and tenets, identities, fantasies, and preoccupations are acted out within a symbolic, touristic space by scores of Israeli youth. Chaim Noy teaches in the Department of Communication at the Hebrew University of Jerusalem. Erik Cohen is George S. Wise Professor Emeritus of Sociology at the Hebrew University of Jerusalem and is the author of many books, including *Contemporary Tourism: Diversity and Change*.

Current Contents. Arts & Humanities

Catalogus van de 46e internationale tentoonstelling van moderne kunst in Venetië.

Beyond the Modern-postmodern Struggle in Education

These essays emerge from different crucial and complex conflicts: from the memory of a bishop, Bartolome de las Casas, urging the pope of his time to cleanse the church of complicity with violence, oppression, and slavery; from the lament and defiance of so many Middle Eastern women, victims of male domination and too many wars; from the voices bursting out from the colonial margins that dare to question and transgress the norms and laws imposed by colonizers and conquerors; from the emerging and diverse theological disruptions of traditional orthodoxies and rigid dogmatisms; from the denial of human rights to immigrant communities, living in the shadows of opulent societies; from the use of the sacred Hebrew Scriptures to displace and dispossess the indigenous peoples of Palestine. The essays belong to different intellectual genres and conceptual crossroads and are thus illustrative of the dialogic imagination that the Russian intellectual Mikhail Bakhtin considered basic to any serious intellectual enterprise. They are also the literary sediment of years of sharing lectures, dialogues, and debates in several academic institutions in the United States, Mexico, Argentina, Chile, Costa Rica, Malaysia, Switzerland, Germany, and Palestine.

Imagining the Other and Constructing Israelite Identity in the Early Second Temple Period

The Fantastic in Religious Narrative from Exodus to Elisha argues that perspectives drawn from literary-critical theories of the fantastic and fantasy are apt to explore Hebrew Bible religious narratives. The book focuses on the narratives' marvels, monsters, and magic, rather than whether or not the stories depict historical events. The Exodus narrative (Ex 1-18) and a selection of additional Hebrew Bible narratives (Num 11-14, Judg 6-8, 1 Kings 17-19, 2 Kings 4-7) are analysed from a fantasy-theoretical perspective. The 'fantasy perspective' helps to make sense of elements of these narratives that - although prominently featured in the stories - have previously often been explained by being explained away. These case studies can illuminate Hebrew Bible religion and offer wider perspectives on religious narrative generally. In light of the fantasy-theoretical approach, these Hebrew Bible stories - with the Exodus narrative at the centre - read not as foundational stories, affirming triumphantly and unambiguously the bond between the deity, his people, and their territory, but rather as texts that harbour and even actively encourage ambiguity and uncertainty, not necessarily prompting belief, orientation, and a sense of meaningfulness, but also open-ended reflection and doubt. The case studies suggest that other religious narratives, both in and beyond the Judaic tradition, may also be amenable to interpretation in these terms, thus questioning a dominant trend in myth studies. The

results of the analyses lead to a discussion of the role of ambiguity, uncertainty, and transformation in religious narrative in broader perspective, and to a questioning of the emphasis in the study of religion on the capacity of religious narrative for founding and maintaining institutions, orienting identity, and defending order over disorder. The book suggests the wider importance of incorporating destabilisation, disorientation, and ambiguity more strongly into theories of what religious narrative is and does.

Alterity and Identity in Israel

Covers up to 1986.

Truth Speaks to Power

Remain in Your Calling explores the way the Apostle Paul negotiates and transforms existing social identities of the Corinthian Christ-followers in order to extend his gentile mission. Building on the findings of Tucker's first monograph, *You Belong to Christ: Paul and the Formation of Social Identity in 1 Corinthians 1-4*, this work expands the focus to the rest of 1 Corinthians. The study addresses the way Paul forms Christ-movement identity and the kind of identity that emerges from his kinship formation. It examines the way previous Jewish and gentile social identities continue but are also transformed "in Christ." It then provides case studies from 1 Corinthians that show the way social-scientific criticism and ancient source material provide insights concerning Paul's formational goals. The first looks at the way Roman

water practices and patronage influence baptismal practices in Corinth. The next uncovers the challenges associated with the transformation of the Roman household when it functions as sacred space within the ekklesia. The final study investigates the way Paul uses apocalyptic discourse to recontextualize the Corinthians' identity in order to remind them that God, rather than the Roman Empire, is in control of history.

Canonization and Alterity

Grammars of Identity/alterity

Walls play multiple social, political, economic and cultural roles and are linked to the fundamental question of how human beings live together. Globalization and urbanization have created high population density, rapid migration, growing poverty, income inequality and frequent discontent and conflict among heterogeneous populations. The writers in this volume explore how walls are changing in this era, when social “containers” have become porous, proximity has been redefined, circulation has intensified and the state as a way of organizing political life is being questioned. The authors analyze how walls articulate with other social boundaries to address feelings of vulnerability and anxiety and how they embody governmental processes, public and social contestation, fears and notions of identity and alterity. This book’s authors explore walls as the consequence of a changing web of social

relationships. Whether walls are physical objects on the landscape or metaphors for difference among specific groups or communities, the writers consider them as heterotopias, powerful sites around which ways of living together are contested and transformed. They also investigate how architectural planning concerning walls may de facto become a means of waging war, as well as how demolishing walls may give way to new ways of imagining security.

Palestine, Israel, and the Politics of Popular Culture

Jewish Philosophy for the Twenty-First Century showcases living Jewish thinkers who produce innovative ideas taking into consideration theology, hermeneutics, politics, ethics, science and technology, law, gender, and ecology.

Toronto Journal of Theology

Based on an interdisciplinary conference held in Münster, this volume discusses the interrelation between political change and Jewish identity in the three centuries between the Maccabean and the Bar Kokhba revolt (168 BCE – 135 CE).

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