

The Zionist Ideology

[#Zionism](#) [#Zionist ideology](#) [#Jewish nationalism](#) [#Founding of Israel](#) [#History of Zionism](#)

Discover the core principles of Zionist ideology, a national movement dedicated to the self-determination and establishment of a sovereign Jewish state in the historical Land of Israel. This influential political and religious concept profoundly shaped modern Jewish history, leading to the creation of the State of Israel and impacting global geopolitics.

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He then describes the various streams of Zionist thought and how they were transmogrified by events and individuals, and concludes by examining both Zionism's connection with a secular Jewish identity and the nature of the Jewish claim to Eretz Israel.

The City in the Zionist Ideology

In this book, Rubinstein Grapples with the question of what happened to the Zionist dream by reviewing historical Zionist ideology and tracing its development and the development of other ideological, political, and conceptual responses to what Jewish nationalism should be. The Six Day War is viewed as a turning point in Zionist and Israeli history. He analyzes the conditions that gave rise to "gush emunim" and religious militant political groups. In "the end of the Sabra myth"

The Zionist Dream Revisited

Abba Ahimeir (1897 –1962) writer, journalist and historian began his public life as a socialist, but subsequently moved toward the rightward extreme of Zionist ideology. One of the earliest opponents of the British Mandate, in 1930 he founded a radical organization called Brit Habiryonim (the Union of Zionist Rebels). This was a clandestine, self-declared fascist faction of the Revisionist Zionist Movement (ZRM) in Palestine whose official ideology was Maximalist Revisionism, an ideology for which Ahimeir is now most well-known. Ahimeir's career as a political activist came to an early end, when he was arrested in connection with the murder of the Labour Zionist leader, Chaim Arlosoroff. Although acquitted, Ahimeir nonetheless went to prison for his involvement as a political activist. This is the first intellectual biography of one of the most influential figures on the Zionist Right. Based on much unseen primary source material from the Ahimeir archive in Ramat Gan and the Jabotinsky Institute in Tel Aviv, as well as Ahimeir's newspaper articles, the author provides a rigorous analysis of Ahimeir's ideological development. The book positions him more accurately within the contexts of the Israeli right

and the Zionist movement in general, updates common misunderstanding about this period of history and revises Israeli collective memory.

The Making of the Israeli Far-Right

"This Very Short Introduction discloses a history of Zionism from the origins of modern Jewish nationalism in the 1870's to the present. Michael Stanislawski provides a lucid and detached analysis of Zionism, focusing on its internal intellectual and ideological developments and divides"--

Zionism

Zionism was a movement of national liberation. It sought to establish a permanent home for the Jewish people where they could attain political independence and instigate a national renaissance. Some Zionists were inspired by a vision of religious redemption and the onset of the messianic age. For others it represented the construction of a perfect society. Others aspired to the more modest creation of a modern technological, capitalist state. The Hebrew Republic which came into being in May 1948 embellished all these possibilities. Today 38 per cent of all Jews live in Israel. The tragedy of Zionism was that it arose during the same period of history as Arab nationalism - and in the same land. Our perception of what it stood for and how it came about has been shaped and distorted by the conflict between Israelis and Palestinians. Colin Shindler explains the evolution of Zionism as a unique ideology and provides a clear and perceptive analysis of its ideas.

Introduction to Zionism and Israel

Comprehensive and critical analysis of the post-Zionist debates and their impact on various aspects of Israeli culture. Post-Zionism emerged as an intellectual and cultural movement in the late 1980s when a growing number of people inside and outside academia felt that Zionism, as a political ideology, had outlived its usefulness. The post-Zionist critique attempted to expose the core tenets of Zionist ideology and the way this ideology was used, to justify a series of violent or unjust actions by the Zionist movement, making the ideology of Zionism obsolete. In *Beyond Post-Zionism* Eran Kaplan explores how this critique emerged from the important social and economic changes Israel had undergone in previous decades, primarily the transition from collectivism to individualism and from socialism to the free market. Kaplan looks critically at some of the key post-Zionist arguments (the orientalist and colonial nature of Zionism) and analyzes the impact of post-Zionist thought on various aspects (literary, cinematic) of Israeli culture. He also explores what might emerge, after the political and social turmoil of the last decade, as an alternative to post-Zionism and as a definition of Israeli and Zionist political thought in the twenty-first century. Eran Kaplan is Richard and Rhoda Goldman Chair in Israel Studies at San Francisco State University. He is the author of *The Jewish Radical Right: Revisionist Zionism and Its Ideological Legacy* and coeditor (with Derek J. Penslar) of *The Origins of Israel, 1882–1948: A Documentary History*.

What Do Zionists Believe?

The legitimacy of the Zionist project--establishing a Jewish homeland in Palestine--has been questioned since its inception. In recent years, the voices challenging the legitimacy of the State of Israel have become even louder. Chaim Gans examines these doubts and presents an in-depth, evenhanded philosophical analysis of the justice of Zionism. Today, alongside a violent Middle East where many refuse to accept Israel's existence, there are two academically respectable arguments for the injustice of Zionism. One claim is that the very return of the Jews to Palestine was unjust. The second argument is that Zionism is an exclusivist ethnocultural nationalism out of step with current visions of multicultural nationhood. While many therefore claim that Zionism is in principle an unjust political philosophy, Gans seeks out a more nuanced ground to explain why Zionism, despite its manifest flaws, could in principle be just. Its flaws stem from the current situation, where exigencies have distorted its implementation, and from historical forces that have ended up favoring an extreme form of Jewish hegemony. For Gans, the justice of Zionism and of Israel are not black-and-white propositions. Rather, they are projects in need of repair, which can be achieved by reconceptualizing the Jews' relationship with the Palestinian population and by adhering to a significantly more limited version of Jewish hegemony. Ultimately, *A Just Zionism* offers a concrete, historically and geographically rooted investigation of the limits of contemporary nationalism in one of the world's most fraught cases.

Beyond Post-Zionism

Yosef Gorny examines the attitudes of Jewish settlers and Zionist intellectual and political leaders towards the Arab population in the period when Jewish settlement began in Palestine, and shows that the ideological principles of Zionism were a decisive influence throughout the world.

A Just Zionism

Since its foundation in 1948, Israel has drawn on Zionism, the movement behind its creation, to provide a sense of self and political direction. In this groundbreaking new work, Ilan Pappé looks at the continued role of Zionist ideology. *The Idea of Israel* considers the way Zionism operates outside of the government and military in areas such as the country's education system, media, and cinema, and the uses that are made of the Holocaust in supporting the state's ideological structure. In particular, Pappé examines the way successive generations of historians have framed the 1948 conflict as a liberation campaign, creating a foundation myth that went unquestioned in Israeli society until the 1990s. Pappé himself was part of the post-Zionist movement that arose then. He was attacked and received death threats as he exposed the truth about how Palestinians have been treated and the gruesome structure that links the production of knowledge to the exercise of power. *The Idea of Israel* is a powerful and urgent intervention in the war of ideas concerning the past, and the future, of the Palestinian–Israeli conflict.

Zionism and the Arabs, 1882-1948

Appraise critically the Likud government's rule from 1977 to 1992 and the version of Zionism that is Central to Likud's ideology.

The Idea of Israel

What has become of Zionism? *Zionism: the sequel* examines the Zionist idea since the movement began over 100 years ago, and it explores the questions raised since Israel celebrated its independence 50 Jewish homeland and grapple with its realities as a broad spectrum of distinguished Israeli and diaspora writers, historic and contemporary, explore what Zionism has meant and what Zionism now means.

The Land Beyond Promise

After half a century of occupation and tremendous costs of the conflict, Israel is still struggling with the idea of a Palestinian state in what is often perceived as the Biblical Eretz Israel. *Mapping Zionism*, enemy images, peace and war policies, as well as democracy within the Jewish State, the present study offers original insights into Israel's role in this conflict. By analyzing Israeli history, politics and security-oriented political culture as it has been evolving from 1948 on, this book reveals the ideological and political structures of a Zionist-oriented state and society. In doing so, it uncovers the abyss between the Zionist vision of Eretz Israel on the one hand and the aspiration to achieve normalization, peace and security on the other. In view of this conflict-laden bi-national reality, the Palestinian question is identified as the Achilles' heel of Jewish statehood in the Land of Israel. Thus, *Zionist Israel and the Question of Palestine* provides a fresh, innovative, critical and yet accessible perspective on one of the most controversial issues in contemporary history.

Zionism

'*A Jewish State*' is a book written by Theodor Herzl. He was an Austro-Hungarian Jewish lawyer, journalist, playwright, political activist, and writer who was the father of modern political Zionism. Herzl formed the Zionist Organization and promoted Jewish immigration to Palestine in an effort to form a Jewish state.

Zionism in Transition

The Jewish Radical Right is the first comprehensive analysis of Zionist Revisionist thought in the 1920s and 1930s, and of its ideological legacy in modern-day Israel. The Revisionists, under the leadership of Ze'ev Jabotinsky, offered a radical view of Jewish history and a revolutionary vision for its future. Using new archival material, Eran Kaplan examines the intellectual and cultural origins of the Zionist and Israeli Right, when Revisionism evolved into one of the most important movements in the Zionist camp. He presents revisionism as a form of integral nationalism, rooted in an ontological monism and

intellectually related to the radical right-wing ideologies that flourished in the early twentieth century. Kaplan provocatively suggests that revisionism's legacies can be found both in the right-wing policies of Likud and in the heart of Post Zionism and its critique of mainstream (Labor) Zionism. Published with support from the Koret Jewish Studies Program

Zionist Israel and the Question of Palestine

An in-depth account of the ideology driving Israel's religious Zionist settler movements since the 1970s. The Jewish settlements in disputed territories are among the most contentious issues in Israeli and international politics. This book delves into the ideological and rabbinic discourses of the religious Zionists who founded the settlement movement and lead it to this day. Based on Hebrew primary sources seldom available to scholars and the public, Moshe Hellinger, Isaac Hershkowitz, and Bernard Susser provide an authoritative history of the settlement project. They examine the first attempts at settling in the 1970s, the evacuation of Sinai in the 1980s, the Oslo Accords and assassination of Yitzhak Rabin in the 1990s, and the withdrawal from Gaza and the reaction of radical settler groups in the 2000s. The authors question why the evacuation of settlements led to largely theatrical opposition, without mass violence or civil war. They show that for religious Zionists, a "theological-normative balance" undermined their will to resist aggressively because of a deep veneration for the state as the sacred vehicle of redemption. "This is a well-written book of sound scholarship that makes an important contribution to the research on settlers' rabbis. The authors refute popular arguments that condemn the rabbis as 'radicals,' instead showing how complex is their worldview." — Motti Inbari, author of *Jewish Fundamentalism and the Temple Mount: Who Will Build the Third Temple?*

A Jewish State

Detailed historical reconstruction of the origins of Jewish political thought. By tracing the development of Socialist Zionism and Revisionism in the years prior to Israel's independence, the book demonstrates how the political, social and economic foundations of the future state of Israel were negotiated in this period and how these ideologies have endured and are reflected in Israeli diplomacy. In this respect, the comprehensive analysis is key to an understanding of the basis of Israeli international relations and the fragmentary nature of its politics. The book promises to become a standard reference for students of Zionist and Israeli politics, as well as those interested in the Middle East generally.

The Jewish Radical Right

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.

Religious Zionism and the Settlement Project

In a detailed historical reconstruction of the origins of Jewish political thought, the book traces the development of Zionist ideology in the years prior to Israel's independence. The analysis demonstrates how the political, social and economic foundations of the future state were negotiated in this period and how these ideologies have endured and are reflected in present-day Israeli diplomacy and in the fragmentary nature of its politics. The book will become a standard reference for students of Zionist and Israeli politics and for those interested in the Middle East generally.

Liberalism and Conservatism in Zionist and Anti-Zionist Ideologies

Offers a novel exploration of the relationship between religion and the state in Israel. The question of Jewish sovereignty shapes Jewish identity in Israel, the status of non-Jews, and relations between Israeli and Diaspora Jews, yet its consequences remain enigmatic. In *Sovereign Jews*, Yaacov Yadgar highlights the shortcomings of mainstream discourse and offers a novel explanation of Zionist ideology and the Israeli polity. Yadgar argues that secularism's presumed binary pitting religion against politics is illusory. He shows that the key to understanding this alleged dichotomy is Israel's interest in maintaining its sovereignty as the nation-state of Jews. This creates a need to mark a majority of the population as Jews and to distinguish them from non-Jews. Coupled with the failure to formulate a viable alternative national identity (either "Hebrew" or "Israeli"), it leads the ostensibly secular state to apply a narrow interpretation of Jewish religion as a political tool for maintaining a Jewish majority. "This book makes an important contribution to the study of Zionist ideology and the relationship between state and religion in Israel. As the author shows rather convincingly, Zionism and the State of Israel needed the Jewish tradition to supply meaning to their political-theological project. This is a fascinating argument that expands our critical understanding of the ideological foundations of the Jewish national movement." — Eran Kaplan, author of *Beyond Post-Zionism*

Zionism and the Foundations of Israeli Diplomacy

Seminar paper from the year 2014 in the subject History - Miscellaneous, grade: 1,0, University of Potsdam (Historisches Institut), course: Utopia in Distress: Israeli Politics and Society, language: English, abstract: The focus of this paper is primarily going to be set on the downsides of Zionism for Oriental Jews who arrived from the 1950s to the 1970s. Hereby, I claim that the Zionist movement has not been a liberation movement for all Jews, but rather worked in favor of the Ashkenazim. I will support this claim by displaying not only the disadvantages Zionism carried for Mizrahim but also by examining the unequal treatment of the Sephardim which show parallels to colonial oppression.

Parting Ways

While it is widely recognized that architects and their architecture play a key role in constructing a sense of place, the inherent nexus between an architectural ideology and the production of national space and place has so far been neglected. Focusing on the Zionist ideology, this book brings together practising architects and academics to critically examine the role of architects, architecture and spatial practices as mediators between national ideology and the politicization of space. The book first of all sets out the wider context of theoretical debates concerning the role of architecture in the process of constructing a sense of place then divides into six main sections. The book not only provides an innovative new perspective on how the Israeli state had developed, but also sheds light on how architecture shapes national identity in any post-colonial and settler state.

Zionism and the Foundations of Israeli Diplomacy

Since 1901 the Jewish National Fund was the organ of the World Zionist Organization for the purchase of lands in Palestine and settling it with Jewish people. While working towards this goal, the JNF had to design its land and settlement policy, and to decide where to purchase lands, what types of farming and economy to enhance, which types of settlements to develop, which socio-economic sectors of the Jewish people to assist, how to develop national geographic and economic systems, how to secure as wide as possible borders for the anticipated Jewish autonomy, and how to create a Jewish demographic majority in Palestine. This book presents the first deep and detailed research conducted on the subject. In a lively and exciting way it relates the process of decision-making, planning, and carrying out of the policies and enterprises of the JNF in the years prior to World War I, all this against the background of the conditions in Palestine and developments in the Zionist world.

Sovereign Jews

An investigation of Jewish identity politics and Jewish contemporary ideology using both popular culture and scholarly texts. Jewish identity is tied up with some of the most difficult and contentious issues of today. The purpose in this book is to open many of these issues up for discussion. Since Israel defines itself openly as the 'Jewish State', we should ask what the notions of 'Judaism', 'Jewishness', 'Jewish culture' and 'Jewish ideology' stand for. Gilad examines the tribal aspects embedded in Jewish secular discourse, both Zionist and anti Zionist; the 'holocaust religion'; the meaning of 'history' and 'time' within the Jewish political discourse; the anti-Gentile ideologies entangled within different forms of secular Jewish political discourse and even within the Jewish left. He questions what it is that leads Diaspora Jews to identify themselves with Israel and affiliate with its politics. The devastating state of our world affairs raises an immediate demand for a conceptual shift in our intellectual and philosophical attitude towards politics, identity politics and history.

Zionism Through the Statements of Its Leaders

Zohar Segev's book *Immigration, Ideology, and Public Activity from an American Jewish Perspective* follows four Zionist leaders in the mid-twentieth century. Following the paths of Tartakower, Kubovy, Akzin and Robinson reveals the multifaceted nature of modern Jewish history in the mid-twentieth century.

Caution: Zionism!

"Essays ... written as a tribute to Elmer Berger"--P. xii.

The Other Side of the Coin. The Negative Impact of Zionism on Mizrahi Jews

This book examines how Israeli and American Jewish literatures share commonalities and affinities.

Constructing a Sense of Place

What is the meaning of Zionism today? this is the basic question addressed in this work. with the establishment of the State of Israel, Zionism May seem to have become obsolete. but a widely held ideology seems vital for legitimizing the arduous political, emotional, cultural and material hardships from external and internal sources involved in both the consolidation of the state and crystallization of the nation. hence, the dilemma.

Ideology and Settlement

A large number of political plays have been written in Israel over the past fifty years, and they are perceived, by audiences and critics alike, as major interventions in the country's ongoing political debates; the result is that Israeli drama is at the centre of many public controversies. In this first full-length study of Israeli political drama Glenda Abramson shows that during the early years of the State of Israel most of its intellectuals were identified with the 'official' state interpretation of Zionism. After the Six-Day War in 1967 an influential group of playwrights, concerned with the evolution of Zionist ideology in the modern nation state, began to question the ethical basis of Zionism. Hanokh Levin, Yehoshua Sobol, Yosef Mundi, Miriam Kainy, Amos Kenan and others have gone on to examine Zionism as it affects contemporary Israeli society.

The Wandering Who

Sheikh Yusuf al-Qaradawi is regarded as the most influential contemporary Muslim religious figure. His best-selling book, *Al-Halal wal-Haram fi al-Islam* ("The Forbidden and the Permitted in Islam") is perhaps one of the most widely read Islamic works, after the Qur'an. The subject of jihad in Palestine is a salient feature of Qaradawi's thought and is addressed frequently in his books. His views on Israel and on the Jews shape those of many Muslims throughout the world. This book paints al-Qaradawi's portrait within the context of the subject of the struggle for Palestine and assesses why he is committed so fervently to the Palestinian cause. It also sheds light on another important aspect of al-Qaradawi's thought, namely the marked contrast between his ideas regarding the Muslim world and his views on relations with other religions and countries. Whereas al-Qaradawi is considered to be a moderate in Islamic matters, his attitude toward the Jews and to Israel is one of abiding hatred and uncompromising struggle. The book aims to classify Qaradawi's thought along the axis of moderation and extremism by drawing comparisons between Qaradawi's teachings and those of other Muslim jurists. Furthermore, it compares the features of

antisemitic writing with that of Qara w+ in order to answer the question as to whether Qara w+'s teachings actually constitute an expression of anti-semitism. Despite the subject of jihad in Palestine being so central to Qara w+'s thought, there has not been a comprehensive and systematic academic study of this to date. The book therefore represents a major contribution to the field and will appeal to anyone studying the Israel-Palestine conflict, Islamic Studies, Jewish Studies, Terrorism and Political Violence.

Immigration, Ideology, and Public Activity from an American Jewish Perspective

Was Einstein a Zionist? Albert Einstein was initially skeptical and even disdainful of the Zionist movement, yet he affiliated himself with this controversial political ideology and today is widely seen as an outspoken advocate for a modern Jewish homeland in Palestine. What enticed this renowned scientist and humanitarian, who repeatedly condemned nationalism of all forms, to radically change his views? Was he in fact a Zionist? *Einstein Before Israel* traces Einstein's involvement with Zionism from his initial contacts with the movement at the end of World War I to his emigration from Germany in 1933 in the wake of Hitler's rise to power. Drawing on a wealth of rare archival evidence—much of it never before published—this book offers the most nuanced picture yet of Einstein's complex and sometimes stormy relationship with Jewish nationalism. Ze'ev Rosenkranz sheds new light on Einstein's encounters with prominent Zionist leaders, and reveals exactly what Einstein did and didn't like about Zionist beliefs, objectives, and methods. He looks at the personal, cultural, and political factors that led Einstein to support certain goals of Jewish nationalism; his role in the birth of the Hebrew University; his impressions of the emerging Jewish settlements in Palestine; and his reaction to mounting violence in the Arab-Jewish conflict. Rosenkranz explores a host of fascinating questions, such as whether Zionists sought to silence Einstein's criticism of their movement, whether Einstein was the real manipulator, and whether this Zionist icon was indeed a committed believer in Zionism or an iconoclast beholden to no one.

Zionism and Economy

This study of "The Stern Gang" attempts to demythologize the image of this extremist, Zionist underground group. The book analyzes the party's split from the Irgun Zvai Leumi (National Military Organization) and its attempts to synthesize the politics and ideals of the right and left.

The Zionist Mind

Self-expression and Democracy in Radical Religious Zionist Ideology