**Editor's Note**

This issue is published in a time when the State of Israel seems to be experiencing some hazards that can indicate whether or not it is a resilient country. The COVID-19 that had paralyzed Israeli society seemed to be over as large portions of society, unlike other cases in the West, preferred to cooperate with the authorities and take the vaccine. Another round of violence, with missiles from Gaza reaching Israel's major cities, Jerusalem and Tel Aviv, is over, though this time the confrontation included national riots in mixed cities – Arabs assaulting Jewish communities in places where coexistence was the illusion for decades. This time, the violence between Israel and its Gazan neighbors led by the Hamas, was ignited by Jewish presence in the Holy City of Jerusalem, just the way it has been for over a century. Starting at the 1920s, through the 1936 Arab revolt, and all the way to 1996 and October 2000, it has always been a struggle over the Temple Mount. Indeed, just like a century ago, Jewish communities faced pogroms led by Arab mobs that were incited in their mosques.

It was, no doubt, a measure of governmental vacuum that enabled the riots, and the police forces fulfilled their duty too late and too little. The weakness of state administration had to do, to a large extent, with the political crisis, in which for about two years four rounds of elections were launched and each round reached again a deadlock. Hence, if national resilience is a nation's ability to absorb some blows and then make a bounce-back, or better yet – a bounce-forward, then Israel demonstrated eventually a tremendous measure of resilience, with an amazing ability to return in no-time to its normal daily behavior, to continue the routines of life immediately as though there had never been a Corona pandemic, Arab riots, or missiles in the streets.

The various articles in this issue touch, each in its own way, issues of national resilience, some of them in a general perspective and others concentrate on the Israeli case study. In the first article in the Hebrew section, Rafi Nets-Zehngut explores the manner in which the 1948 Palestinian exodus was presented throughout the years 1949 to 2004 in the publications of some leading social institutes in Israel. The findings reveal that there was one leading narrative, the Zionist one, until the mid-1970s, with a further change in it by the mid-1980s, reflecting, among other things, the tensions within Israeli society between the liberal ethos, prevailing during recent decades, and the republican one that maintained for years the Zionist collective memory.

In the second article, Kobby Barda, an expert on the origins of AIPAC, the American Israel Public Affairs Committee, inquires how this organization has become so powerful within the American political system. He concentrates on the unique leadership of AIPAC's creator, Isaiah "Si" Kenen. An analysis of Kenan's activity shows that in practice he constructed a bottom-up model, in which a small lobby with minimal manpower and resources become a well-established network of organizations, individuals, and communities spanning the entire United States and advancing American relations with Israel. This grassroots technique enabled AIPAC to be such an influential organization.

In the third article of the Hebrew section, Einat Shushan-Refaeli examines the connection between civil participation in local politics and its influence on the measures of corruption. Scholarly literature tends to assert that the more citizens participate in politics, the more transparent and democratic the system is expected to be, therefore eventually the government will prove to be less corrupt. However, Shushan-Refaeli's comprehensive examination of 255 local authorities in Israel and the analyses of their functioning, led her to conclude that unexpectedly – higher measures of involvement of citizens in the local administration actually anticipate more corruption. These surprising results from a wide range of cases call for a reassessment of some of the common theories in the field of public administration.

In the first article in the English part of this issue, Eunice G. Pollack touches Louis Farrakhan and the Nation of Islam’s antisemitism as interlocking parts of an antisemitic theology to which NOI members have always adhered. Most importantly, beyond an analysis of the crude hatred towards Jews that Farrakhan inspired, the article shows how prominent broadcast journalists, in many cases charmed and confused by Farrakhan, failed to illuminate the nature of the antisemitic ideology he embraced and his campaign for a religious war.

The Second article in the English section of this volume is authored by Elad Neemanie, who tries to evaluate and see if it is possible to define the IDF [Israel Defense Forces] as a typical post-colonial army. The paper strives to make an important contribution in the contextualization of the evolution of the Israeli military with the post-colonial era. By comparing and analyzing main characteristics and problems that were typical to post-colonial armies, Neemanie shows how the IDF was indeed a typical post-colonial military, challenged by many of the same issues that affected other post-colonial militaries at their inception – all over the world.

The book reviews too, just like the articles, are directly connected with local and global events, that enable us to poke into social resilience. The first book reviewed in the Hebrew sector in this issue is Zipi Gushpanz's *Diving into Deep Water*. For decades, soldiers in Israel’s elite naval commando unit trained in the highly polluted waters of the Kishon River without conducting any prior examination of its suitability as a training site. The result was a high incidence of disease and even death among these soldiers. Gushpanz inquired the organizational phenomenon in the IDF: generations of senior officers enabled activities that directly contravened the declared code of ethics regarding the risking of lives. She pointed out how the values, symbols and beliefs of a senior peer group mold a unique sub-culture and climate that can undermine the ethical ethos, even in the Israeli military.

Another book review referred to Etta Bick's *Citizenship and Service: The Politics of National Service in Israel*. This is a groundbreaking study that examines civic non-military national service in Israel from independence until today, focusing on the controversies that ensued as the ethos of Israeli citizenship evolved from republican to liberal. As the review mentions, the book raises many questions that refer to social resilience in every given society: should minorities with different attitudes toward the state be obliged to do national service in the name of equality? What are the social and political consequences for minorities not given such opportunity to serve? ---

The third book review refers to Pierre-Andre Targuiff's *Rising from the Muck: The New Anti-Semitism in Europe*. This work is no less than an x-ray picture of nowadays hatred toward Jews in the West. It describes how a growing faction of European and North American intellectual circles consistently view the history of Western civilization, Israel included, as a prolonged chronology of crimes against humanity – mainly initiated by Jews. By presenting Zionism as the incarnation of absolute evil, an anti-Jewish vision of the world reconstituted itself in the second half of the twentieth century within numerous social groups with very little intellectual and political resistance.

Finally, in this issue, a book report regarding Jason M. Olson's *American’s Road to Jerusalem: The Impact of the Six-Day War on Protestant Politics*. Olson provides invaluable analysis of the history of how various Protestant groups dealt with issues related to Jewish peoplehood, Israeli sovereignty, and biblical prophecy, and how the Israeli government navigated the changing circumstances of religious life in the U.S. in the years before and after the Six-Day War. These analyses offer explanations why Palestinian Christians in the territories and their American allies had such an easy time turning mainline Protestant churches in the U.S. into bastions of anti-Israel propaganda during and after the 2000 Second Intifada.

All in all, just like our previous issues, once again we have bundled together Israeli case studies with general occurrences, specific theories as well as general ones. Altogether this forms another resourceful scholarly platform for researchers and students of national resilience.

Eyal Lewin