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In Zionist collective memory the Bar Kokhba revolt symbolizes the nation's last expression of patriotic ardor and the last struggle for free dom during Antiquity. As such it became an important symbolic event for the Jewish national movement. The fact that the revolt was commem orated did not constitute a dramatic change from Jewish tradition.

COLLECTIVE MEMORY AND Recovered Roots

Zerubavel, Yael 1995: Recovered Roots: Collective Memory and the Making of Israeli National Tradition.Chicago: Univer-sity of Chicago.Zipperstein, Steven 1992: Ahad Ha'am and the Politics of As-similation.In: Assimilation and Community: The Jews in Nineteenth-Century Europe.Cambridge: Cambridge Uni-versity Press, pp. 344-365.Jackie Feldman is a professor of anthropology at Ben Gurion ...

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Recovered Roots: Collective Memory and the Making of Israeli National Tradition (review) Fuchs, Esther 1997-10-03 00:00:00 SHOFAR Winter 1997 Vol. 15, No.2 Nonetheless, Craig has provided a new and rich perspective for understanding the continuing appeal of the Book of Esther. For that all students of Esther stand in his debt.

Recovered Roots: Collective Memory and the Making of ...

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Because new nations need new pasts, they create new ways of commemorating and recasting select historic events. In Recovered Roots, Yael Zerubavel illuminates this dynamic process by examining the construction of Israeli national tradition. In the years leading to the birth of Israel, Zerubavel shows, Zionist settlers in Palestine consciously sought to rewrite Jewish history by reshaping Jewish memory. Zerubavel focuses on the nationalist reinterpretation of the defense of Masada against the Romans in 73 C.E. and the Bar Kokhba revolt of 133-135; and on the transformation of the 1920 defense of a new Jewish settlement in Tel Hai into a national myth. Zerubavel demonstrates how, in each case, Israeli memory transforms events that ended in death and defeat into heroic myths and symbols of national revival. Drawing on a broad range of official and popular sources and original interviews, Zerubavel shows that the construction of a new national tradition is not necessarily the product of government policy but a creative collaboration between politicians, writers, and educators. Her discussion of the politics of commemoration demonstrates how rival groups can turn the past into an arena of conflict as they posit competing interpretations of history and opposing moral claims on the use of the past. Zerubavel analyzes the emergence of counter-memories within the reality of Israel's frequent wars, the ensuing debates about the future of the occupied territories, and the embattled relations with Palestinians. A fascinating examination of the interplay between history and memory, this book will appeal to historians, sociologists, anthropologists, political scientists, and folklorists, as well as to scholars of cultural studies, literature, and communication.

At once an ecological phenomenon and a cultural construction, the desert has varied associations within Zionist and Israeli culture. In the Judaic textual tradition, it evokes exile and punishment, yet is also a site for origin myths, the divine presence, and sanctity. Secular Zionism developed its own spin on the duality of the desert as the romantic site of Jews' biblical roots that inspired the Hebrew culture, and as the barren land outside the Jewish settlements in Palestine, featuring them as an oasis of order and technological progress within a symbolic desert. Yael Zerubavel tells the story of the desert from the early twentieth century to the present, shedding light on romantic-mythical associations, settlement and security concerns, environmental sympathies, and the commodifying tourist gaze. Drawing on literary narratives, educational texts, newspaper articles, tourist materials, films, popular songs, posters, photographs, and cartoons, Zerubavel reveals the complexities and contradictions that mark Israeli society's semiotics of space in relation to the Middle East, and the central role of the "besieged island" trope in Israeli culture and politics.

"As Eviatar Zerubavel demonstrates in Time Maps, we cannot answer questions such as these without a deeper understanding of how we envision the past. In a pioneering attempt to map the structure of our collective memory, Zerubavel considers the cognitive patterns we use to organize the past in our minds and the mental strategies that help us string together unrelated events into coherent and meaningful narratives, as well as the social grammar of battles over conflicting interpretations of history. Drawing on fascinating examples that range from Hiroshima to the Holocaust, from Columbus to Lucy, and from ancient Egypt to the former Yugoslavia, Zerubavel shows how we construct historical origins; how we tie discontinuous events together into stories; how we link families and entire nations through genealogies; and how we separate distinct historical periods from one another through watersheds, such as the invention of fire or the fall of the Berlin Wall."

This book analyzes the evolution and cultivation of modern Palestinian collective memory and its role in shaping Palestinian national identity from its inception in the 1920s to the 2006 Palestinian elections.

There are few terms or concepts that have, in the last twenty or so years, rivaled "collective memory" for attention in the humanities and social sciences. Indeed, use of the term has extended far beyond scholarship to the realm of politics and journalism, where it has appeared in speeches atthe centers of power and on the front pages of the world's leading newspapers. The current efflorescence of interest in memory, however, is no mere passing fad: it is a hallmark characteristic of our age and a crucial site for understanding our present social, political, and cultural conditions.Scholars and others in numerous fields have thus employed the concept of collective memory, sociological in origin, to guide their inquiries into diverse, though allegedly connected, phenomena. Nevertheless, there remains a great deal of confusion about the meaning, origin, and implication of theterm and the field of inquiry it underwrites.The Collective Memory Reader presents, organizes, and evaluates past work and contemporary contributions on the questions raised under the rubric of collective memory. Combining seminal texts, hard-to-find classics, previously untranslated references, and contemporary landmarks, it will serve as anessential resource for teaching and research in the field. In addition, in both its selections as well as in its editorial materials, it suggests a novel life-story for the field, one that appreciates recent innovations but only against the background of a long history.In addition to its major editorial introduction, which outlines a useful past for contemporary memory studies, The Collective Memory Reader includes five sections - Precursors and Classics; History, Memory, and Identity; Power, Politics, and Contestation; Media and Modes of Transmission; Memory,Justice, and the Contemporary Epoch - comprising ninety-one texts. In addition to the essay introducing the entire volume, a brief editorial essay introduces each of the sections, while brief capsules frame each of the 91 texts.

This volume explores the dynamics of cultural memory in a variety of contexts.

To this end, writes Osiel, we should pay closer attention to the way an experience of administrative massacre is framed within the conventions of competing theatrical genres. Defense counsel will tell the story as a tragedy, while prosecutors will present it as a morality play. The judicial task at such moments is to employ the law to recast the courtroom drama in terms of a "theater of ideas," which engages large questions of collective memory and even national identity. Osiel asserts that principles of liberal morality can be most effectively inculcated in a society traumatized by fratricide when proceedings are conducted in this fashion.

This volume addresses the topics of collective memory and collective identity in relation to Deuteronomy and the Deuteronomistic History. The articles gathered here portray the fascinating relationship between memory and identity, and between history within Deuteronomy and the Deuteronomistic historiography as well as its proximate context. They present fresh and illuminating perspectives that, it is hoped, will inspire future research.

There is one critical way we honor great tragedies: by never forgetting. Collective remembrance is as old as human society itself, serving as an important source of social cohesion, yet as Jeffrey Andrew Barash shows in this book, it has served novel roles in a modern era otherwise characterized by discontinuity and dislocation. Drawing on recent theoretical explorations of collective memory, he elaborates an important new philosophical basis for it, one that unveils profound limitations to its scope in relation to the historical past. Crucial to Barash's analysis is a look at the radical transformations that symbolic configurations of collective memory have undergone with the rise of new technologies of mass communication. He provocatively demonstrates how such technologies' capacity to simulate direct experience-especially via the image-actually makes more palpable collective memory's limitations and the opacity of the historical past, which always lies beyond the reach of living memory. Thwarting skepticism, however, he eventually looks to literature-specifically writers such as Walter Scott, Marcel Proust, and W. G. Sebald-to uncover subtle nuances of temporality that might offer inconspicuous emblems of a past historical reality.

This volume in honour of Eep Talstra focusses on the function of tradition in the formation and reception of the Bible, and the role of the innovations brought about by ICT in reconsidering existing interpretations of texts, grammatical concepts, and lexicographic practices.