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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

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it became an important symbolic event for the Jewish national movement. The fact that the revolt was commemorated 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: University 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 University 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.

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MICHEL FOUCAULT, from "Film in Popular Memory:

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

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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.

" --Baruch Kimmerling, The Hebrew University Boas Evron concludes that Israel should become a territorial state that would accommodate its sizeable non-Jewish minority in a truly democratic way.

When discussing large social trends or experiences, we tend to group people into generations. But what does it mean to be part of a generation, and what gives that group meaning and coherence? It's collective memory, say Amy Corning and

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Howard Schuman, and in *Generations and Collective Memory*, they draw on an impressive range of research to show how generations share memories of formative experiences, and how understanding the way those memories form and change can help us understand society and history. Their key finding—built on historical research and interviews in the United States and seven other countries (including China, Japan, Germany, Lithuania, Russia, Israel, and Ukraine)—is that our most powerful generational memories are of shared experiences in adolescence and early adulthood, like the 1963 Kennedy assassination for those born in the 1950s or the fall of the Berlin Wall for young people in 1989. But there are exceptions to that rule, and they're significant: Corning and Schuman find that epochal events in a country, like revolutions, override the expected effects of age, affecting citizens of all ages with a similar power and lasting intensity. The picture Corning and Schuman paint of collective memory and its formation is fascinating on its face, but it also offers intriguing new ways to think about the rise and fall of historical reputations and attitudes toward political issues.

Israeli youth voyages to Poland are one of the most popular and influential forms of transmission of Holocaust memory in Israeli society. Through intensive participant observation, group discussions, student diaries, and questionnaires, the author demonstrates how the State shapes Poland into a living deathscape of Diaspora Jewry. In the course of the voyage, students undergo a rite de passage, in which they are transformed into victims, victorious survivors, and finally witnesses of the witnesses. By viewing, touching, and smelling Holocaust-period ruins and remains, by accompanying the survivors on the sites of their suffering

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and survival, crying together and performing commemorative ceremonies at the death sites, students from a wide variety of family backgrounds become carriers of Shoah memory. They come to see the State and its defense as the romanticized answer to the Shoah. These voyages are a bureaucratic response to uncertainty and fluidity of identity in an increasingly globalized and fragmented society. This study adds a measured and compassionate ethical voice to ideological debates surrounding educational and cultural forms of encountering the past in contemporary Israel, and raises further questions about the representation of the Holocaust after the demise of the last living witnesses.

The pioneering sociologist and author of *The Seven Day Circle* continues his analysis of time with this fascinating look at history as social construct. Who were the first people to inhabit North America? Does the West Bank belong to the Arabs or the Jews? Why are racists so obsessed with origins? Is a seventh cousin still a cousin? Why do some societies name their children after dead ancestors? As Eviatar Zerubavel demonstrates in *Time Maps*, we cannot answer burning questions such as these without a deeper understanding of how we envision the past. In a pioneering attempt to map the structure of collective memory, Zerubavel considers the cognitive patterns we use to organize the past and the social grammar of conflicting interpretations of history. Drawing on fascinating examples that range from Hiroshima to the Holocaust, 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

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through watersheds, such as the invention of fire or the fall of the Berlin Wall. "Time Maps extends beyond all of the old clichés about linear, circular, and spiral patterns of historical process and provides us with models of the actual legends used to map history...brilliant and elegant."-Hayden White, University of California, Santa Cruz

States of Memory illuminates the construction of national memory from a comparative perspective. The essays collected here emphasize that memory itself has a history: not only do particular meanings change, but the very faculty of memory—its place in social relations and the forms it takes—varies over time. Integrating theories of memory and nationalism with case studies, these essays stake a vital middle ground between particular and universal approaches to social memory studies. The contributors—including historians and social scientists—describe societies' struggles to produce and then use ideas of what a "normal" past should look like. They examine claims about the genuineness of revolution (in fascist Italy and communist Russia), of inclusiveness (in the United States and Australia), of innocence (in Germany), and of inevitability (in Israel). Essayists explore the reputation of Confucius among Maoist leaders during China's Cultural Revolution; commemorations of Martin Luther King Jr. in the United States Congress; the "end" of the postwar era in Japan; and how national calendars—signifying what to remember, celebrate, and mourn—structure national identification. Above all, these essays reveal that memory is never unitary, no matter how hard various powers strive to make it so. States of Memory will appeal to those scholars-in sociology, history, political science, cultural studies, anthropology, and art history—who are interested in collective memory, commemoration,

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nationalism, and state formation. Contributors: Paloma Aguilar, Frederick C. Corney, Carol Gluck, Matt K. Matsuda, Jeffrey K. Olick, Francesca Polletta, Uri Ram, Barry Schwartz, Lyn Spillman, Charles Tilly, Simonetta Falasca Zamponi, Eviatar Zerubavel, Tong Zhang

Zionism is an international political movement that was originally dedicated to the resettlement of Jewish people in the Promised Land, and is now synonymous with support for the modern state of Israel. This addition to the Short Histories of Big Ideas series looks at the controversial and topical notion of Zionism from a balanced viewpoint, concentrating on where it came from, how it accomplished its goals, and why it affected so many people.

"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."

What is the symbolic impact of the Vietnam War Memorial?

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How does television change our engagement with the past?
Can the efforts to wipe out Communist legacies succeed?
Should victims of the Holocaust be celebrated as heroes or
as martyrs? These questions have a great deal in common,
yet they are typically asked separately by people working in
distinct research areas in different disciplines. *Frames of
Remembrance* shares ideas and concerns across such
divides.

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