

Department of Sociology and Anthropology, BGU

Course: Sites and Rites of Israeli Collective Memory

BA lecture – 2nd - 3rd year. 4 Credits

Taught 2007-2008

Lecturer: Dr. Jackie Feldman

Description: The seminar will deal with the dynamic relations between space, ceremony and memory in Israel from a comparative perspective. Among the questions we shall discuss are: How do practices of commemoration reflect and construct changing historical understandings in Israeli society? To what extent do forms of memory embody long-standing religious paradigms and/or changing conceptions of the self? Are all rememberers equal? How do various interpretations and bodily actions of founders of sites and participants engaged in commemoration lend meaning to a site or rite? What is the importance of oral narrative or written text in the formation of sites of memory? To what extent do ceremonies and commemorative sites express hegemonic forces in society? Has the nature of memory changed in postmodernity? How do subaltern groups express their resistance through the materialization of conflicting memory at the sites?

During the first semester we will provide various definitions of collective memory, discuss the relation between personal and collective memory and between collective memory and history. We will also introduce themes from the anthropology of space and place.

In the second part of the first semester and the first part of the second, we will devote lessons to the various sites and rites of memory in Israel: cemeteries and monuments, settlement museums, archaeological heritage sites, Holocaust monuments and museums, monuments to terror victims, the fallen and the Holocaust, and visit to Palestinian remains of 1948. We will also discuss religious collective memory.

To broaden our understanding of the Israeli phenomena, we will read articles dealing with general discussion of collective memory as well as similar phenomena in other societies.

Course Requirements:

1. Obligatory attendance and class participation (10%).
2. In the course of the year, each pair of students will select a topic and present an oral exposé (20-30 minutes) and a written paper (5 minutes) based on reading of required and optional articles on a particular topic (25%).
3. Exam at the end of the first semester.
4. Final exam (50%).

Reading List:

- Maurice Halbwachs, *The Collective Memory*, New York, 1980, pp. 23-30, 60 – 76.
- Maurice Halbwachs, *On Collective Memory*, Lewis A. Coser, translator and editor, University of Chicago Press: Chicago, 1992.
- Pierre Nora, "Between History and memory – The Lieux de Memoire", in *Zemanim* 45 (Summer 1993), pp. 2-19 (Hebrew).
- Yael Zerubavel, *Recovered Roots: Collective Memory and the Making of Israeli National Tradition*, University of Chicago Press, Chicago and London, 1995, Ch1, 2.
- Michael Feige. 2002, "Introduction: Rethinking Israeli Memory and Identity". *Israel Studies*, 7(2): pp. v-xiv.
- Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory*, University of Washington Press, 1982, Chapter 1.
- Mircea Eliade, "The Sacred Space and the Sanctification of the World", in *Pilgrimage: Jews, Christians, Muslims*, Ora Limor and Elchanan Reiner, eds., Open University, Raanana, 2005, pp. 193—211 (Hebrew).
- Jonathan Z. Smith *To Take Place: Toward Theory in Ritual*, Chicago: University of Chicago Press, 1987, Chapter 2.
- Anthony Giddens, *The Consequences of Modernity*, Stanford: Stanford University Press, 1990, pp. 17-21.
- Michel De Certeau, *The Practice of Everyday Life*, Berkeley: University of California Press, 1984, pp. xvii-xx; 91-110.
- Zali Gurevitch and Gideon Aran, "On Place", *Alpayim* 4 (1991): 9-45 (Hebrew).
- George Mosse, "Cult of the Fallen: National Cemeteries and National Revival", in *Zemanim* 6 (1981): 3-14 (Hebrew).
- Edna Lomsky-Feder, "Life Stories of Liberated Soldiers: Reciprocal Relations between Personal Memory and Collective Memory of War" *Theory and Criticism* 11, pp. 59-79 (Hebrew).
- Sivan, Emmanuel. 1999. "Private Pain and Public Remembrance in Israel", in *War and Remembrance in the Twentieth Century*, Winter, Jay and Emmanuel Sivan, eds., Cambridge and New York: Cambridge University Press, pp. 177-204.
- Prost, Antoine. 1999. The Algerian War in French Collective Memory. In *War and Remembrance*. J. Winter and E. Sivan, ed. pp 161-176. Cambridge: Cambridge University Press.
- Wagner-Pacifici R. and Schwartz Barry. 1991. The Vietnam Veterans' Memorial: Commemorating a Difficult Past. *American Journal of Sociology* 97 (2):376-420.
- Eliezer Witztum and Ruth Malkinson, "Bereavement and commemoration: The Double Image of the National Myth", in Ruth Malkinson, Shimshon Rubin and Eliezer Witztum, eds., *Loss and Bereavement in Israeli Society*, Kana and Defense Ministry, Jerusalem, 1993 (Hebrew).
- Andreas Huyssen, "Monument and Memory in a Postmodern Age", in James E. Young, ed., *The Art of Memory: Holocaust Memorials in History*, Prestel: Munich and New York, 1994, pp. 9-18.
- Saul Friedlander with Adam Seligman, "Memory of the Shoah in Israel: Symbols, Rituals and Ideological Polarization", in Young, ed., *Art of Memory*, pp. 149-158.
- James, Jason. 2006. "Undoing Trauma: Reconstructing the Church of Our Lady in Dresden", *Ethos*. Vol. 34 (2): 244-272.
- Omer Bartov, "Chambers of Horror: Holocaust Museums in Israel and the United States", *Israel Studies*, Volume 2, Number 2, Fall 1997, pp. 66-87.

- Cole, Tim. 2004, "Nativization and Nationalization: A Comparative Landscape Study of Holocaust Museums in Israel, the US and the UK", *Journal of Israeli History* 23/1: 130-145.
- James Young, *The Texture of Memory: Holocaust Memory and Meaning*, New Haven: Yale University Press, 1993.
- David Lowenthal, "Identity, Heritage and History", *Commemorations: The Politics of National Identity*, Princeton University: Princeton, New Jersey, 1994, pp. 41-57.
- Hobsbawm, E. 1983. Introduction: Inventing Tradition. in E. Hobsbawm & T. Ranger (Eds.), *The Invention of Tradition*. Cambridge: Cambridge University Press, 1-14.
- David Lowenthal. 1975. "Past Time, Present Place: Landscape and Memory." *The Geographical Review* LXV(1): 1-36.
- Deborah Golden, "The Museum of the Jewish Diaspora Tells a Story", *The Tourist Image: Myths and Myth Making in Tourism*, Tom Selwyn, ed., John Wiley & Sons, Ltd., 1996, pp. 223-250.
- Ariella Azulai, "Open Doors: History museums in Israeli Space", *Theory and Criticism* 4, Fall 1993, pp. 79—95 (Hebrew).
- Kohl, Philip L. 1998. "Nationalism and Archaeology: On the Construction of Nations and the Reconstructions of the Remote Past", *Annual Review of Anthropology* 27, pp. 223-246.
- Shackel, Paul A. 2001. "Public Memory and the Search for Power in American Historical Archaeology", *American Anthropologist* 103(3): 655-670.
- Bauman, Joel. 2004. "Tourism, the Ideology of Design, and the Nationalized Past in Zippori/Sepphoris, an Israeli National Park", in *Marketing Heritage: Archaeology and the Consumption of the Past*, Yorke Rowan and Uzi Baram, eds, Alta Mira Press.
- Elon, Amos. 1997. "Politics and Archaeology", in Silberman, Neil David and David Small, eds., *The Archaeology of Israel: Constructing the Past, Interpreting the Present*, Sheffield: Sheffield Academic Press, pp. 93-100
- Abu el-Haj, Nadia. 1998. "Translating Truths: Nationalism, the Practice of Archaeology and the Remaking of Past and Present in Contemporary Jerusalem", *American Ethnologist* 25(2), pp. 166-188.
- Connerton, Paul. 1989. *How Societies Remember*, Cambridge: Cambridge University Press, pp. 1-5, 23-40.
- Schwartz, Barry. 1982. "The Social Context of Collective Memory: A Study in Commemoration", *Social Forces* 61(2): 374-402.
- Katriel, Tamar. 1995. "Touring the Land: Trips and Hiking as Secular Pilgrimages in Israeli Culture", *Jewish Ethnology and Folklore Review* 17:6-13.
- Oz Almog, *The Tzabar – a portrait*, Am Oved, Tel Aviv, 1997, pp. 252—288.
- Orit Ben-David, "Tiyul (Hike) as an Act of Consecration of Space" in Eyal Ben-Ari and Yoram Bilu, eds., *Grasping Land: Space and Place in Contemporary Israeli Discourse and Experience*, SUNY Press: Albany, 1997, pp. 129-146.
- Aronoff, Myron J. 1985. "Establishing Authority: The Memorialization of Jabotinsky and the Burial of the Bar-Kochba Bones in Israel under the Likud." In *The Frailty of Authority*, ed. Myron J. Aronoff. New Brunswick, NJ: Transaction, pp. 105-130.
- Verdery, Katherine. 1999. *The Political Lives of Dead Bodies: Renewal and Postsocialist Change*, New York: Columbia University Press, pp. 4-13.
- Avner Ben-Amos and Ilana Bat-El, "Ceremonies, Education and History: Holocaust Memorial Day and Memorial Day in Israeli Schools", in *Education and History: Cultural and Political Contexts*, Rivka Feldhai and Emmanuel Etkes, eds., Merkaz Shazar, Jerusalem, 1999, pp. 457—479 (Hebrew).

- Edna Lomsky-Feder, "From Agents of National Memory to Local congregations of Mourning: The Memorial Day Ceremony in Israeli Schools, *Megamot* 42(3): (2003) 353—387 (Hebrew).
- Eitan Bronstein, "The *Nakba* in Hebrew: Israeli-Jewish Awareness of the Palestinian Catastrophe and Internal Refugees", in *Catastrophe Remembered: Palestine, Israel and the Internal Refugees*, Masalha Nur, ed. London and NY: Zed Books, pp. 214-215, 219-224, 230.
- Michael Feige, "Yitzhak Rabin, His Commemoration and the commemoration of his Commemoration", in *Memory in Dispute: Myth, Nationalism and Democracy; Investigations following the Murder of Yitzhak Rabin*, Lev Grinberg, ed., Ben Gurion University, Beersheba, 2000, pp. 39—64 (Hebrew).
- Harrison, Jo-Ann. "Social Ceremonies for Yitzhak Rabin: Social Construction of Civil Religion in Israeli Schools." *Israel Studies* 6(3): 113-134.
- Paul Basu, "Root Metaphors of 'Roots-Tourism' in the Scottish Highland Diaspora", in Coleman, Simon and John Eade, *Reframing Pilgrimage: Cultures in Motion*, Routledge, 2004, pp. 150-174.
- Levy, Andre. 2004. "Homecoming to the Diaspora: Nation and State in Visits of Israelis to Morocco", in *Homecomings: Unsettling Paths of Return*, Levy, Andre and Alex Weingrod, eds., Lanham, Kentucky: Lexington Books, 2004, pp. 92-108.
- Ben-Zeev, Efrat. "The Politics of Taste and Smell – Rites of Palestinian Return to Destroyed Villages", *Alpayim* 25: 73-88 (Hebrew).
- Adi Ofir, "The Passover Hagaddah – A Deconstructed Text", in *Culture, Communication and Leisure in Israel*, A. Katz and V. Janowski, eds., Part 1, Open University, Tel Aviv, 1999, pp. 117—144 (Hebrew).
- Vinitzky-Saroussi, Vered, "Collective Memory Has No Borders", *Israeli Sociology* 1(1): 171-181 (Hebrew).