

Course Syllabus:

The Israeli Collective Memory of the Israeli-Arab/Palestinian Conflict

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Course Number: 2120.1012.02

Year: 2018; **Term:** Fall; **Dates, locations and hours:** TBA; **Office hours:** please schedule (in person, rafi.nets@gmail.com, or 054-5953-224).

Course Description

The course – that includes 2.5 movies, a field trip and a lecture of an Israeli-Jewish war veteran – deals with an enigmatic phenomenon: collective memory (CM), namely, the way a group views its past events. Specifically, it focuses on the **Israeli-Jewish** (“Israeli”) CM of the Israeli-Arab/Palestinian conflict (“the conflict”). CM is an important socio-psychological phenomenon because it significantly influences the social and political spheres, both within a country and externally. This is why in recent decades CM of conflicts has gained major salience worldwide.

The course has four main parts. It starts with a (A) **theoretical background** regarding CM in general and that of conflicts in particular: the main theories and concepts as well as the characteristics of historical narratives. Based on this theoretical foundation, the course moves on to the (B) **Israeli CM of the conflict**. This second part is divided into two sub-parts: B1) Israeli CM of the **conflict at large**, addressing the memory of various major events of the conflict (until the mid-term test); B2) Israeli CM specifically referring to one of the major historical events of the conflict - the **1948 Palestinian exodus**, leading to the creation of the Palestinian refugee problem. Since Hanukkah falls during this part of the course, we will also deal with **the Israeli/Jewish CM of Hanukkah**, a holiday that actually addresses a conflict – between the Jews and the the Seleucid Empire. Onward, in order to provide some context to the Israeli CM of the conflict, the third part provides a (C) **comparative perspective**, that addresses the **Palestinian** CM of the conflict. The final part includes (D) **class presentations of the students** that address various case studies and topics regarding the Israeli collective memory of the conflict. For more information see below the detailed program of the classes.

Course Requirements

1. Reading all required publications (marked with *). The others are optional.
2. Attendance.
3. Active participation in class.
4. Mid-term test.
5. Class presentations (each done by a group of students).

Grade Composition

1. 10% - Reading the required items, attending classes and active participation.
2. 30% - Mid-term test.
3. 60% - Class presentations.

Pedagogical Tools

The course includes lectures, class discussions, a guest lecturer, power point presentations, video clips, films, and a field trip.

Program of the Classes

Part A: Theoretical Foundations

1. Why study CM, course info and main approaches to CM
2. Key concepts of CM – I
3. Key concepts of CM - II
4. Narratives

Part B: The Israeli CM of the Conflict

Part B1: Israeli CM of the conflict at large

5. Case study background: History of the conflict
6. Main topics and patterns in the Israeli CM of the conflict (1948-2017) - I
7. Main topics and patterns in the Israeli CM of the conflict (1948-2017) - II
8. Institutions that shape the CM as well as Israeli war veterans and their **autobiographical** memory of the conflict
9. [L] Film **“Waltz with Bashir”** (Israeli autobiographical memory of the 1982 Lebanon War)
10. **Lecture of an Israeli-Jewish war veteran** about his autobiographical memory's dynamics regarding his personal experiences in the battle field
11. **Mid-term test**

Part B2: Israeli CM of the 1948 Palestinian exodus

12. The impact of the passage of time and the politics of memory (all, of 1948 exodus); preparation for the field trip
13. [L] **Field trip to the Palm”ach** (Jewish elite fighting force in the pre-Israel period) **Museum** (walking distance from Tel Aviv University)
14. Discussing the field trip; **the Israeli/Jewish CM of Hanukkah**, Historical controversies, internal/external CMs as well as self- and external-censorship (all, about the 1948 exodus)
15. [L] **Film “Izkor: Slaves of memory”** (commemoration practices, education and ceremonies in Israel regarding the conflict, 1948 and the Holocaust)
16. Discussing the film, the Israeli official memory of 1948 exodus and the peace process, major events in the exodus’s memory

Part C: Comparative Perspectives

17. The Palestinian CM of the conflict (**including part of the film “The Inner Tour”** about Palestinians’ tour in Israel) and Israeli-Palestinian narratives’ collaboration

Part D: Class presentations about the Israeli CM of the conflict

18. Class presentations – I
19. Class presentations – II
20. Class presentations – III, and integrative summary

Readings – By Class

Required reading is marked with an asterisk. All the below bibliography will be available full-text for downloading on Moodle.

Part A: Theoretical Foundations

1. Why study CM, course info and main approaches to CM

- a. Devine-Wright, P. (2003). A theoretical overview of memory and conflict. In: E. Cairns and M. Roe (Eds.), *The role of memory in ethnic conflict*, 9-33. New York: Palgrave, MacMillan. *
- b. Olick, J.K., Vinitzky-Seroussi, V. & Levy, D. (2011). Introduction. In: J.K. Olick, V. Vinitzky-Seroussi & D. Levy (Eds.) *The collective memory reader*, 3-22. New York, NY: Oxford University Press.
- c. Nora, Pierre. (1989). Between memory and history: Les lieux de memoire. *Representations*, 26, 7-25.

2. Key concepts of CM - I

- a. Tint, B. (2010). History, memory, and intractable conflict. *Conflict Resolution Quarterly*, 27, 239-256. *
- b. Olick, J., & Robbins, J. (1998). Social memory studies: From “collective memory” to the historical sociology of mnemonic practices. *Annual Review of Sociology*, 24, 105-140.
- c. Assmann, Jan. 1995. Collective memory and cultural identity. *New German Critique*, 65, 125-133.
- d. Langenbacher, E. (2010). Collective memory as a factor in political culture and international relations. In: E. Langenbacher & Y. Shain (Eds.), *Power and the past – Collective memory and international relations*, 13-49. Washington DC: Georgetown University Press.

3. Key concepts of CM – II

- a. Paez, D. & Liu J. (2011). Collective memory of conflicts. In: D. Bar-Tal (Ed.) *Intergroup conflicts and their resolution – A social psychological perspective*, 137-173. New York: Psychology Press. *
- b. Kansteiner, W. (2002). Finding meaning in memory: Methodological critique of collective memory studies. *History and Theory*, 41, 179-197.
- c. Winter, Jay. 2010. Thinking about Silence. In *shadows of War*, edited by Efrat Ben-Ze'ev, Ruth Ginio and Jay Winter, 3-31. Cambridge: Cambridge University Press.

4. Narratives

- a. Auerbach, Y. (2010). National narratives in a conflict of identity. In: J. Bar-Siman-Tov (Ed.) *Barriers to peace in the Israeli-Palestinian conflict*, 99-134. Jerusalem: The Jerusalem Institute for Israel Studies. *
- b. Wertsch, J. (2008). A narrative organization of collective memory. *Ethos*, 36 (1), 120-135.
- c. Bruner, J. (1990). *Acts of meaning*. Cambridge, MS: Harvard University Press, 1-31.

Part B: The Israeli CM of the Conflict

5. Case study background: History of the conflict

- a. Mahler, G, and Mahler R. (2010). *Introduction to the Arab-Israeli conflict*. New York: Routledge, 3-33. *
- b. Bregman, A. (2002). *Israel's Wars: A History Since 1947*. London: Routledge (chapter 1 5).
See also Bergman in class 9 (a) and 12 (a).

6. Main topics and patterns in the Israeli CM of the conflict (1948-2016) - I

- a. Podeh, E. (2000). History and memory in the Israeli educational system: The portrayal of the Arab-Israeli conflict in history textbooks (1948-2000). *History and Memory*, 12, 65-83. *
- b. Ram, U. (2007). The future of the past in Israel. In: B. Morris (Ed.) *Making Israel*. Ann Arbor, MI: The University of Michigan Press, 202-230.
- c. Stein, L. (2010). Rewriting Israel's history. *Shofar: An Interdisciplinary Journal of Jewish Studies*, 30 (1), 129-140.

7. Main topics and patterns in the Israeli CM of the conflict (1948-2016) - II

- a. Bar-Tal, D., & Salomon, G. (2006). Israeli-Jewish narratives of the Israeli-Palestinian conflict: Evolvement, contents, functions and consequences. In: R. Rothberg (Ed.), *History's double helix: The inter-wined narratives of Israel and Palestine (19-46)*. Bloomington, IN: Indiana University Press. *
- b. Firer, R. (2004). The presentation of the Israeli-Palestinian conflict in Israeli history and civics textbooks. In: Ruth Firer and Sami Adwan (Eds.), *The Israeli-Palestinian conflict in history and civics textbooks of both nations*, 37-96. Hanover: Verlag Hahnsche.
- c. Yogeve, E. (2010). A crossroads: history textbooks and curricula in Israel. *Journal of Peace Education*, 7 (1), 1-14.

8. Institutions that shape the CM as well as Israeli war veterans and their autobiographical memory of the conflict

- a. Lomsky-Feder E. 2004. Life Stories, War, and Veterans: On the Social Distribution of Memories. *Ethos*, 32 (1). 82-109. *
- b. Ben-Ze'ev, E. (2010). Imposed silences and self-censorship: Palmach soldiers remember 1948. In: E. Ben-Ze'ev, R. Ginio, & J. Winter (Eds.), *Shadows of war – A social history of silence in the twentieth century* (pp. 181-196). Cambridge: Cambridge University Press.
- c. Nets-Zehngut, R. (2014). The role of direct-experience people in promoting transitional justice: The Israeli case. In E. Bird and F. Ottanelli (Eds.), *The performance of memory as transitional justice*, 115-133. Cambridge: Intersentia.

9. Film “Waltz with Bashir”

This award winning film addresses the **autobiographical** memory of Israeli war veterans who participated in the 1982 Israeli-Lebanese War

- a. Bregman, A. (2002). *Israel's Wars: A History Since 1947*. London: Routledge (95-117, chapter 5). *
- b. Raz, Y. (2010). War Fantasies, memory, trauma and ethics in Ari Folman's *Waltz with Bashir*.

Journal of Modern Jewish Studies, 9 (3), 311-326.

- c. Levy, A; Witztum, E; Solomon, Z. (1996). Lessons learned: When denial becomes impossible – therapeutic response to combat stress reaction during the Yom Kippur War (1973), the Lebanon War (1982), and the Intifada. *Israeli Journal of Psychiatry and Related Sciences*, 33 (2), 89-102.

10. Lecture of an Israeli-Jewish war veteran; Israeli academia and the New Historians (historical memory)

- a. Ghazi-Bouillon, A. (2009). *Understanding the Middle East peace process—Israeli academia and the struggle for identity*. London: Routledge, 53-88. *
- b. Heller, J. (2006). Alternative narratives and collective memories: Israel's new historians and the use of historical context. *Middle Eastern Studies*, 42 (4), 571-586.
- c. Nets-Zehngut, R. (2011). Origins of the Palestinian refugee problem: Changes in the historical memory of Israelis/Jews 1949–2004. *Journal of Peace Research*, 48, 235–248.

11. Mid-term test

12. The impact of the passage of time and the politics of memory (all, of 1948 exodus)

- a. Ram, U. (2009). Way of forgetting: Israel and the obliterated memory of the Palestinian Nakba. *Journal of Historical Sociology*, 22 (3), 366-395. *
- b. Isacoff, J. (2005). Writing the Arab-Israeli conflict: Historical bias and the use of history in political science. *Perspectives on Politics*, 3 (1), 71-88.
- c. Nets-Zehngut, R. (2012). The passing of time and collective memory of conflicts. *Peace and Change*, 37 (2), 253-285.

13. Field trip

14. The Israeli/Jewish CM of Hanukkah; historical controversies, internal/external CMs as well as self- and external-censorship (all, of 1948 exodus)

- a. Strombom, L. (2013). Identity Shifts and conflict transformation – Probing the Israeli history debates. *Mediterranean Politics*, 18 (1), 79-97. *
- b. Kabha, M. (2007). A Palestinian look at the new historians and post-Zionism in Israel. In: B. Morris (Ed.) *Making Israel*. Ann Arbor, MI: The University of Michigan Press, 299-319.
- c. Nets-Zehngut, R. (2012). Internal and external collective memories: Israel and the 1948 Palestinian exodus. *International Journal of Conflict and Violence*, 6 (1), 126-140.

15. Film “Izkor: Slaves of memory”

- a. Ben-Amos, A. (2003). War commemoration and the formation of Israeli national identity. *Journal of Political and Military Sociology*, 3 (2), 171-195. *
- b. Brog, M. (2003). Victims and Victors: Holocaust and Military Commemoration in Israel Collective Memory. *Israel Studies*, 8 (3), 65-99.
- c. Ben-Amos, A., and Bet-El, I. (1999). Holocaust Day and Memorial Day in Israeli Schools: Ceremonies, Education and History. *Israel Studies*, 4(1), 258-284.

16. Israeli official memory of 1948 exodus and the peace process as well as major events in the exodus’s memory

- a. Lustick, I. (2006). Negotiating truth: The Holocaust, lehavdil, and Al-Nakba. *Journal of International Affairs*, 60, 52-77. *
- b. Ben-Josef Hirsch, M. (2007). From taboo to the negotiable: the Israeli new historians and the changing representation of the Palestinian refugee problem. *Perspectives on Politics*, 5, 241-258.
- c. Nets-Zehngut, R. (2013). Major events and the collective memory of conflicts. *International Journal of Conflict Management*, 24 (3), 209-230.

Part C: Comparative Perspective

17. The Palestinian CM of the conflict (including a partial film) and Israeli-Palestinian narratives’ collaboration

- a. Adwan, S. (2004). The presentation of the Israeli-Palestinian conflict in Palestinian textbooks. In: Ruth Firer and Sami Adwan (Eds.), *The Israeli–Palestinian conflict in history and civics textbooks of both nations*, 97-132. Hanover: Verlag Hahnsche. * (optional – 133-150).
- b. Koldas, U. (2011) The Nakba in Palestinian memory in Israel. *Middle Eastern Studies*, 47 (6), 947-959.
- c. Adwan, S. & Bar-On, D. (2004). Shared histories project: A PRIME example of peace-building under fire. *International Journal of Politics, Culture and Society* 17, 513–21.
- d. Daoudi, M. and Barakat, Z. (2013). Israelis and Palestinians: Contested narratives. *Israel studies*, 18 (2), 53-69.

Part D: Class Presentations

18. Class presentations I

19. Class presentations II

20. Class presentations III; integrative summary of the course