

Index Cards

- Please mention three components of your **personal or collective identity** [at least one from each category]
- What are the first three associations you have when you think of Israeli?
- What are your expectations from the course?
- What can you bring to the course?

Identity Formation

- The concept of identity incorporates a wide array of components, either rational or emotional, that shape one's behavior and action
- *Etymology*: “(L) *idem*, the same; the condition or act of being the same or exactly alike; sameness“.
- *Other* -- Sameness can not be comprehended or achieved without the existence of an *OTHER*
- *Dynamic* -- Since identity is shaped by outside forces and components, it is inherently a *dynamic* phenomenon
- *Contexts* -- Different contexts bring out, or emphasize different components of one's identity
- *Core Identity* -- At the same time, scholars claim that both individuals and groups retain a *core identity*, which is regarded as more stable than other parts of the group/individual's identity

Individual Identity Formation

(Gannit Ankori, following Jonathan Glover)

- **The Body Self** – our sex, skin color, physical appearance, etc. These components define our relation with our immediate and close environment.
- **The Genealogical Self** – the decisive influence of our nucleolus and extended family on our identity: language, heritage, religion, culture, etc.
- **The Social Self** – how society at large shapes our perception of ourselves and of others. This category includes social values, ideology, norms, modes of behavior, culture, economic conditions, etc.

Collective Identity

The Social Psychology perspective:

- “Fulfills basic human needs of belonging, self-esteem, security, pride, meaningfulness, and feeling of being accepted” (Rouhana [1997], p. 5)
- “Once an individual internalizes a collective identity, group membership becomes a part of self-concept, the core of the individual’s identity”. (Rouhana, [1997], p. 17)

The Functionalist perspective:

- Individuals will “select the [collective] identity that puts them in a *minimum winning coalition*” (Posner [2005], p. 4)

“Center” and “Periphery”

(Lissak and Horowitz, following Edward Shils’s
Center and Periphery (University of Chicago Press, 1975))

Center:

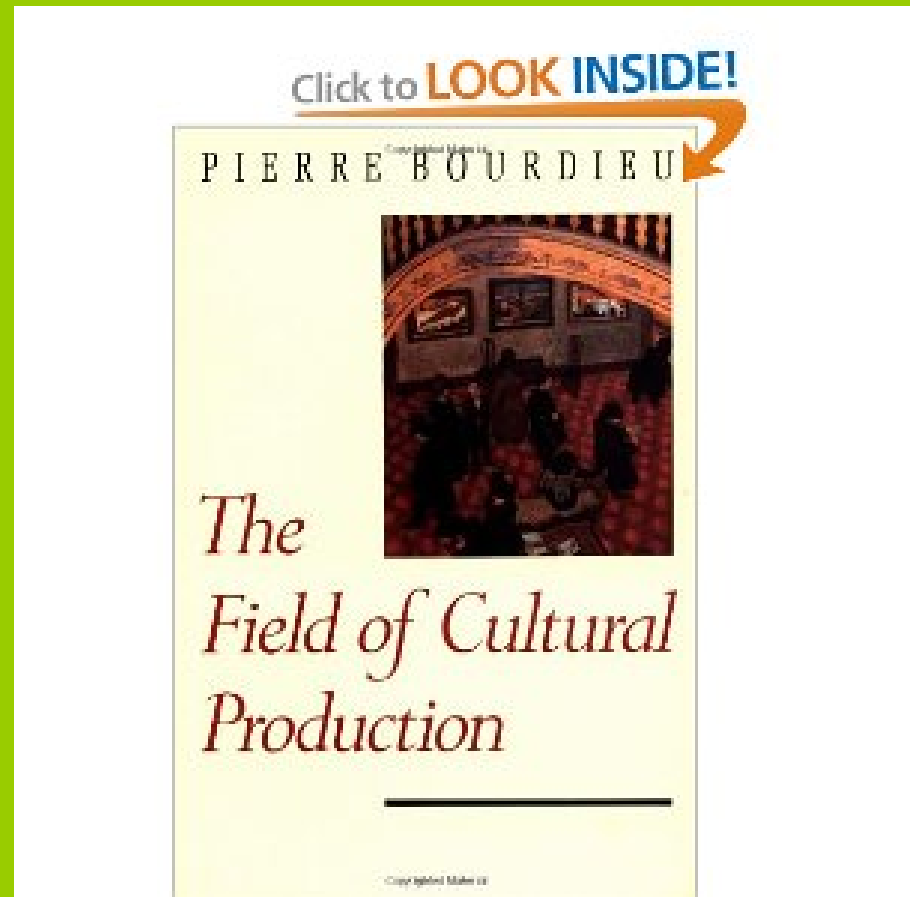
Is the focus of charismatic and institutional authority in a society. The Center is the embodiment of an ideological consensus, which is expressed in a common system of symbols. Its charismatic authority is institutionalized.

Periphery:

Comprises those sectors of society which are voluntarily or involuntarily subject to the center’s authority

Pierre Bourdieu

- The Field of Cultural Production
- Symbolic Power
- Symbolic Capital
- Cultural Capital

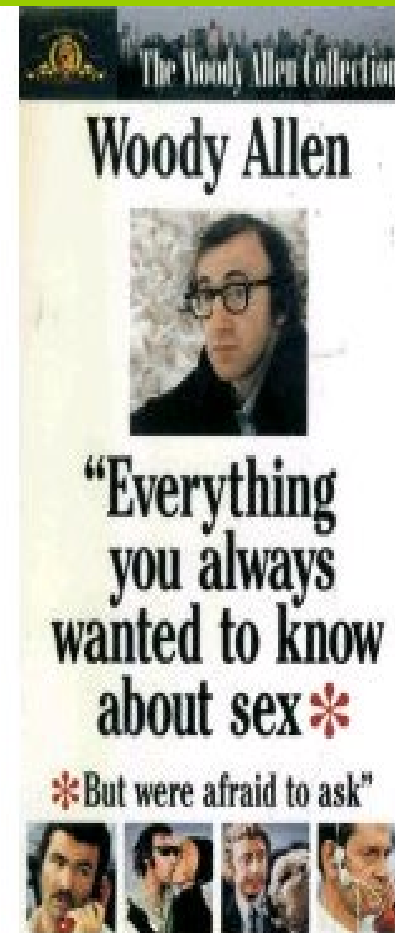


Metanarrative; Nationalism

- ***Metanarrative*** – this concept was defined and coined by the Post-Modern French thinker, Jean-Francois Lyotard.
- Any social group – family, neighborhood, community, ethnic group, nation, civilization – has a ***metanarrative***, a coherent story which aspires to unite the group, gives it a meaningful past and a trusted vision of the future
- ***Nationalism*** is a modern concept, originated at the beginning of the 19th century

“Everything You Always Wanted to Know About Zionism* *But were afraid to ask”

***But were afraid to ask”
-- in 20 minutes
(or more...!!!)**



The Zionist Movement's Metanarrative

- Jewish roots:
- The Land of Israel [Eretz Yisrael] was promised to Abraham and to the Jewish people by God
- Exodus (from Egypt), circa 1,300-1250 BCE



Exodus

Exodus (after Erastus Salisbury Field) by Richard McBee. © Richard McBee. All rights reserved. This content is excluded from our Creative Commons license. For more information, see <https://ocw.mit.edu/help/faq-fair-use/>.

The Zionist Movement's Metanarrative

- Jewish roots

The Torah is given to Moses on Mount Sinai



Moses on Mount Sinai by Jean-Léon Gérôme. This image is in the public domain.

Sinai's Mountains



Image courtesy of [Thomas Depenbusch](#) on Flickr. License CC BY.

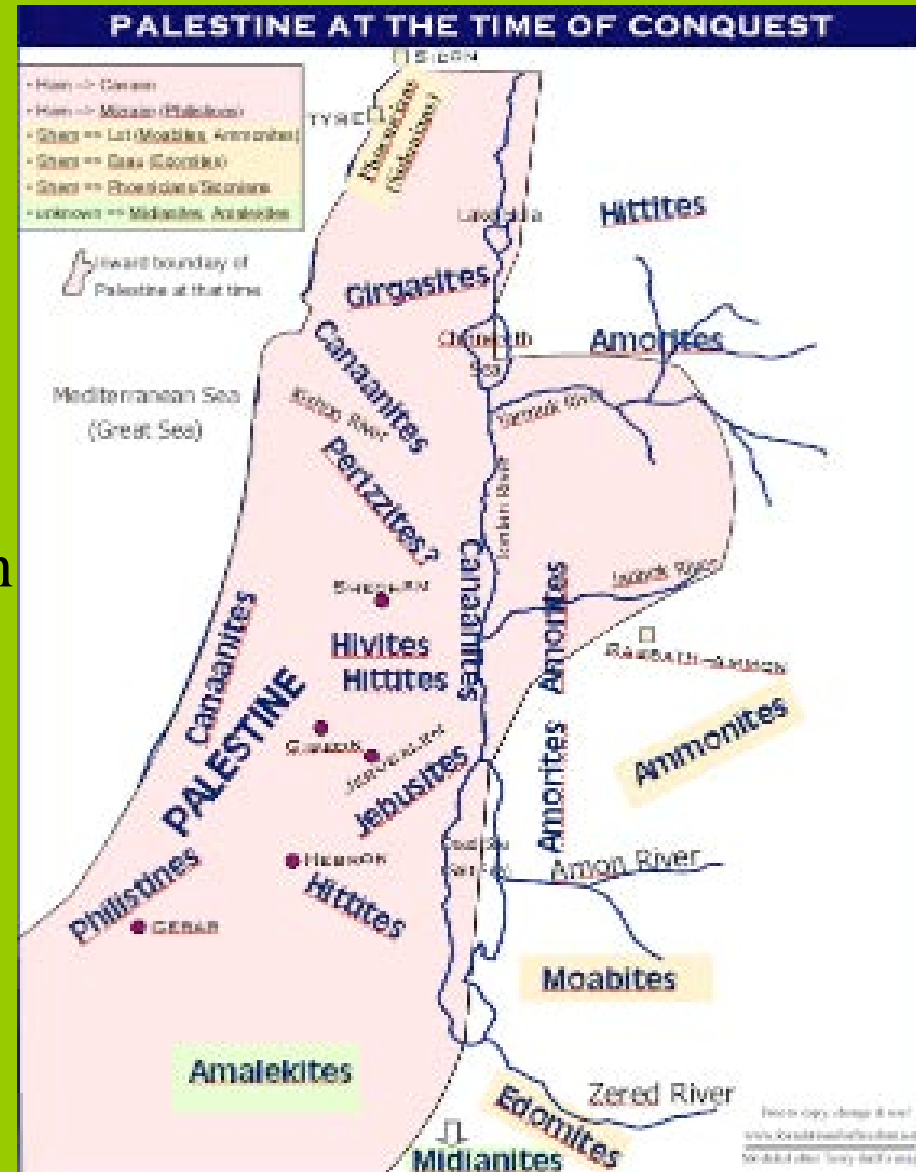
The Torah



Image courtesy of [Lawrie Cate](#) on Flickr. License CC BY.

The Zionist Movement's Metanarrative

- Jewish roots:
- The Israelites, led by Joshua, invade and conquer Canaan which was promised to them by God (=the Promised Land; The Land of Israel; Palestine)



The Zionist Movement's Metanarrative

- Jewish roots

After conquering the land, each tribe was allotted an individual territory to settle.

The 12 Tribes of Israel Following Joshua's conquests



THE 12 TRIBES OF ISRAEL

| | | | | |
|---------|----------|----------|----------|----------|
| Reuben | Judah | Naphtali | Issachar | Zebulun |
| Simeon | Dan | Gad | Asher | Benjamin |
| Ephraim | Manesseh | | | |

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