

# Transcript

00:00:00 Speaker 1

OK. Hello everyone. Nice to see you again. And our and our second talk of the Israeli studies.

00:00:08 Speaker 1

Seminal for Trinity term, our speaker today Doctor Berlin.

00:00:14 Speaker 1

From Cambridge University, he completed his PhD at the programme for Hermeneutics and Cultural Studies at Barland University.

00:00:22 Speaker 1

Focusing on religious emotions in the Lithuanian Ultra Orthodox community, and he is currently a British Academy Newton International Fellow at the University of Cambridge. As we said and a research research associate at Sidney Sussex College.

00:00:40 Speaker 1

His research, which we will hear about in the following hour and so focuses on the emotional dimensions of the Zionist negation of the diaspora.

00:00:52 Speaker 1

We're really happy to have you here. Or is yours.

00:00:56 Speaker 2

Thank you for everything.

00:00:58 Speaker 2

Coming let me know if I need.

00:01:00 Speaker 2

To speak louder or.

00:01:03 Speaker 2

Yeah, OK. The answer is yes. OK, I'll.

00:01:05 Speaker 2

Try.

00:01:07 Speaker 2

OK, let's start.

00:01:14 Speaker 2

Feelings are not as old as time, just as they were was instant first instant when someone rubbed 2 sticks together to make a spot.

00:01:24 Speaker 2

There was the first time for Joy was felt and first time for sadness. People people became addicted to feeling. They struggled to uncover new emotions, new kind of joy were forged along with new kinds of sadness. The eternal disappointment of life as it is the relief of unexpected reprieve.

00:01:43 Speaker 2

The fear of dying.

00:01:45 Speaker 2

Even now, all possible feelings do not yet exist. There are still those that lies beyond our capacity and our imagination from time to time, when a piece of music, no one, no one has ever written, or a painting no one has ever painted, or someone else's impossible to predict, fathom. Or yet.

00:02:04 Speaker 2

Yet described take place, a new feeling enters the world, and then for the millionth time in the history of feeling, they had surges and absorbs the impact.

00:02:17 Speaker 2

This poetic text from the novel, the history of love.

00:02:22 Speaker 2

Kraus articulates an insight that has been increasingly elaborated upon over the past few decades in various fields of humanities about emotions. The basic claim that emerged from these.

00:02:38 Speaker 2

Studies is that not only ideas, but emotions too are cultural artefacts, as Gaetz says.

00:02:46 Speaker 2

Consequently, emotions have a history.

00:02:50 Speaker 2

The way they are, they are understood, expressed and even felt changes overtime and across cultures.

00:02:58 Speaker 2

To be more specific, it can be said that the study of emotions challenges 3 common western assumption or mainly Western assumptions about emotions.

00:03:10 Speaker 2

The first is that emotions are natural and therefore universal. According to this assumption. There there there is a set of basic emotions. Love, anger, fear, sadness, etcetera, that the capacity to feel them is shared by all humans.

00:03:25 Speaker 2

Second assumption is that emotions are personal.

00:03:28 Speaker 2

And originated from within the individual emotions are perceived as a symbol of that defined authenticity and inner truth.

00:03:39 Speaker 2

And the third assumption is that that is the economy that exists between emotion and thought. According to this perception, rational thinking is unaffected or should be unaffected by emotions, by emotional bias. Emotions are recognised with with impulsive and and.

00:03:59 Speaker 2

Uncalculated actions.

00:04:03 Speaker 2

These three assumptions are in fact myth about emotions that shape how people relate to their emotions in mostly in Western society. In practise, studies reveal that the set of emotions varies across culture and throughout history, words like anger and love, as well as the general category.

00:04:23 Speaker 2

Of emotion itself, functions specifically within their cultural and historical context. Emotions such as love and anger and hate have undergone radical redefinitions and have been experienced, even experienced differently, over time.

00:04:40 Speaker 2

Moreover, emotions do not merely arise from within us. We will learn to feel them, to name them, to perform them within social and cultural frameworks.

00:04:52 Speaker 2

And lastly, emotions are inseparable. Part of how we understand the world and are intrinsic part of how of the process of cognition.

00:05:06 Speaker 2

But even if the cultural, the cultural nature of seemingly simple emotions like fear and love may appear counterintuitive, there are emotions. Whose cultural character and historical viability are are much more evident.

00:05:21 Speaker 2

This is particularly true for national emotions, which are directed towards social loyalty and a sense of belonging to a collective with unique historical and cultural traits.

00:05:34 Speaker 2

Well, the historical dimension of such emotions is easier to recognise.

00:05:39 Speaker 2

These type of emotions also raises distinctive sets.

00:05:43 Speaker 2

Sets of problems for start. What exactly are national emotions? Can we identify a specific set of emotions that characterise national belonging?

00:05:53 Speaker 2

Or can we can any emotion become national?

00:05:56 Speaker 2

Moreover, are these emotions unique in nature, or do they function similarly to emotions in other domains? For instance, is the love for the nation similar to or or or or connected with romantic love, or with the love of God?

00:06:13 Speaker 2

I will attempt to answer some of these questions in this in this talk by examining the case of the zanis movement.

00:06:20 Speaker 2

Which sought to establish a national framework in Palestine for the Jewish people.

00:06:27 Speaker 2

A national homeland in Palestine for Jewish people.

00:06:30 Speaker 2

I'm going to look at some some of the emotional concepts within the Organism. In some cases, I will rely on existing research on emotions in Zionism and we will analyse them from the perspective of national emotions and in other cases I will draw from my own research projects and I would like to begin.

00:06:50 Speaker 2

With.

00:06:53 Speaker 2

Maybe second with the concept of emotional restraint.

00:07:04 Speaker 2

Intuitively, when we think of national emotions, I think we think about powerful and epic and.

00:07:10 Speaker 2

Part of field feelings like the patriotism, love of the nation and the homeland or the favourable battlefield that.

00:07:18 Speaker 2

Articulates in these pictures. These are emotions that typically evoked by national symbols, often evoked by national symbols and and anthems.

00:07:28 Speaker 2

However, contrary to this intuition, national loyalty does not always have to be expressing such vivid terms.

00:07:36 Speaker 2

These this argument was made in a slightly different context by Billings, classical study of banal nationalism. Though we didn't explicitly focus on the emotional dimension and what I would like to speak about or would like to do in this talk is maybe to unpack.

00:07:57 Speaker 2

And extend this claim within the framework of national emotional life.

00:08:06 Speaker 2

One of the central emotional episodes in the anaesthesia course can be described and I use his and he used a term that was coined by Hisham and Matan board and as an anti emotional ethos.

00:08:19 Speaker 2

The notion that the nation requires its members, particularly its men, to maintain emotional restraint and overcome emotional turmoil, for instance.

00:08:32 Speaker 2

The poet David Shimoni wrote during the 1921 riots in Jaffa.

00:08:41 Speaker 2

And I quote, do not mourn. Do not weep at such times. Do not lower your head. Work, work in dire moment. Work twice as hard. Create to us twice as.

00:08:53 Speaker 2

Much.

00:08:55 Speaker 2

Plant and prone, clear stones and fence and clear and pave the path of freedom for the day of light on the path of suffering goes redemption.

00:09:06 Speaker 2

And blood and blood cries out to the soul of the nation. Awaken and act, be redeemed and redeemed. End Quote.

00:09:15 Speaker 2

This text articulates the construction of a masculine and stoic nationalism, characterised by a practicality and measured rational management of emotions in time of distress and loss. There is no time for emotional breakdowns, mourning the dead or acknowledging the.

00:09:35 Speaker 2

Or the horror or collective of collective or individual suffering.

00:09:41 Speaker 2

One must continue pushing towards the goal. This ethos was prevalent, though not exclusively, among earlier Zionist settlers who were expected to suppress their emotions for the sake of dedication to the national effort.

00:09:58 Speaker 2

It was also it was also part of the attempt to create New Zionist Jew distinct from the the Asperger who was perceived as sentimental and soft and feminine as these two construct. And here is the new Jew. And here is the old Jew which.

00:10:15 Speaker 2

Stop.

00:10:16 Speaker 2

Can you see his like you can see the the the weakness and that was again the connotation of sentiment, sentimentality and softness, et cetera.

00:10:29 Speaker 2

So the first thing we see already is that.

00:10:32 Speaker 2

The study of nationalism and emotion in general should might not only need to look on emotions per SE, but also at those places where emotions are blocked or denied in favour of rationality.

00:10:46 Speaker 2

With that being said, I'll go back to.

00:10:52 Speaker 2

Other arguing the outset is essential to question.

00:10:56 Speaker 2

The supposed separation between rationality and emotion.

00:11:01 Speaker 2

Rationality, the notion that pure that can can be exist a pure realm of restraining and practicality of thinking.

00:11:14 Speaker 2

Or things that it detach from emotions is itself a myth.

00:11:18 Speaker 2

As human, I think we always feel our thoughts also and think our emotions. It's never completely separate separated. So I think we need to look more closely at the attributes of rationality and restraint, because even though those terms are defined as the very antithesis of emotional.

00:11:39 Speaker 2

They nevertheless often conceal A deeply emotional position.

00:11:44 Speaker 2

Let's.

00:11:46 Speaker 2

In this poem, let's examine, examine it again and read its last words on the path of suffering goes redemption and blood cries out to the soul of the nation. Awaken and act be redeemed and redeem. I think it's not. It's hard not to hear the emotional patterns embedded in these lines. The steering emotional resonance.

00:12:06 Speaker 2

Between the cry of the blood and the soul of the nation.

00:12:11 Speaker 2

Umm.

00:12:13 Speaker 2

Another point here that the agricultural work that Simoni encouraged this practical thing despite and he argued we should keep to the practise despite the tragedy, also carries emotional favour.

00:12:32 Speaker 2

To illustrate this, it is useful to compare this text with Simcha pensions. This deception of the agricultural labour in designing settlements in Palestine.

00:12:44 Speaker 2

I'm quoting quoting, I'm quoting quoting again, I'm alleviate and have made myself a harp on which I will train my fingers a shiny harp of pure silver. And you too, the land of Israel, have seen it in my hand. Yes, it is the hole that I.

00:13:03 Speaker 2

There on my shoulder before sunrise.

00:13:07 Speaker 2

Sincere, sincere are my words. My hope is my heart.

00:13:10 Speaker 2

And see each man with his harp. Each man with the hoe, and each with his heart's desire. We have. We have set out to our devastating land. We have come.

00:13:23 Speaker 2



End Quote this romantic description linked links the the and these quotes are coming from the book of Boss Neumann about London design description.

00:13:42 Speaker 2

Field Field labour to the ritual ritual music that was played in the Jewish temple by the Levius agricultural work.

00:13:53 Speaker 2

As a national act was imbued with the drama of romantic quest, brimming with brimming with intense emotions, and like any romantic personality, was an ethos that often intertwine with disappointment and the inability to fully realise it.

00:14:11 Speaker 2

It's done captures this sense of longing in his deception of the \*\*\*\*\* anticipation of the encounter with the.

00:14:18 Speaker 2

Land.

00:14:19 Speaker 2

I quote again.

00:14:21 Speaker 2

Soil I bought. I bought, listened to the wine song in your veins. But it come not to my lips. Why did you whine? Whine did not did not numb me.

00:14:33 Speaker 2

So I could rise from kneeling at your side. Why have you not barred your breast on my mouth?

00:14:42 Speaker 2

And quote here we see the attribution of romantic qualities to the national endeavour. National Endeavour is begun, is being framed with as a pursuit of self fulfilment and \*\*\*\*\* quest. This is not romantic encounter between two humans, rather more akin to a discourse of religious love.

00:15:01 Speaker 2

It is a romantic encounter between the national subject and a kind of a mythical national entity, embodied in this text. In these texts, as the land itself, where the subject is required to shed bodily fluids of blood and sweat in order to unite with the land and the nation.

00:15:22 Speaker 2

It is far removed from the ostensible discourse of rational stoicism and and denial of human emotions.

00:15:32 Speaker 2

And again.

00:15:37 Speaker 2

If you go back to the.

00:15:41 Speaker 2

End of Shimoni's reading close reading the end of Simone when he tried to speak about.

00:15:53 Speaker 2

Avoiding emotions to not not to mourn, but to not to, but to work. I think here the work is is emotionally loaded, so it's not really an act of restraint, but it's an act of trying to feel something else instead of mourning. And so I think we can find.

00:16:12 Speaker 2

Evidence of this patriotic emotions in the in the calling for work, too. In other words, the quest for emotional restraint and the nationality is it's an undercover for the national emotions of love, server and patriotism.

00:16:31 Speaker 2

And yet national feeling does not always needs to reach such heated extremes.

00:16:40 Speaker 2

I would like to move a little bit outside of the Zionist case for a moment and look at the British stiff upper lip, which is I think perhaps it's the most quintessential expression of the emotional restraint as national trait.

00:16:56 Speaker 2

And one famous representation of the ellipse has it has become part of the popular culture, and this is a short clip from the 1937 Hollywood musical a dozen damsel in distress. And it's this address was vividly.

00:17:16 Speaker 2

Circulated in this clip in this.

00:17:30

The.

00:17:39

1.

00:18:04

See.

00:18:14

When you.

00:18:49 Speaker 2

I'll stop it here. There. Continue with the with dance for a little while. Yeah, we can try the the practical part of this talk will be later. I'm sorry.

00:19:02 Speaker 2

Umm.

00:19:07 Speaker 2

We'll try to present them.

00:19:24 Speaker 2

OK, in this song, the address of restrained coolness and suppressing of emotions such as pain and suffering is shown to blend with other emotions. It's a very emotional.

00:19:37 Speaker 2

Song that do not do not appear in these emotions do not appear to contradict it.

00:19:43 Speaker 2

Their courage, fight spirit, cheerfulness, and even happiness. These are all embedded in the notion of emotional restraint.

00:19:54 Speaker 2

And I will discuss happiness later.

00:19:57 Speaker 2

So I think these emotions stand out from this clip.

00:20:02 Speaker 2

As does the implicit connection between restraint and the emotional field and dignity, pride and honour.

00:20:09 Speaker 2

That is, clip also plays these emotions too.

00:20:13 Speaker 2

From the perspective of the stiff upper lips, sadness, tears, and mourning are the emotional villains.

00:20:20 Speaker 2

Representing breakdown, loss of restraint and control. So it's a specific emotion that this ethos is targeting, not all emotions.

00:20:29 Speaker 2

And the specific emotions again, the emotions that are linked to breakdown and loss of restraint and.

00:20:35 Speaker 2

And mainly soundness and maybe shame also. On the other hand, courage, cheerfulness and honour, these are good emotions that consider part of the and they can coexist with rationality.

00:20:49 Speaker 2

And restrain.

00:20:51 Speaker 2

These are not emotional of release, nor are they overly warm or intense.

00:21:03 Speaker 2

Now if we take these ideas of courage and honour back to the analysis of realism, we're drawn to one of its fundamental elements as various stories, or have shown, Zionism can be seen as a movement.

00:21:16 Speaker 2

Is driven by the desire to restore or establish Jewish.

00:21:22 Speaker 2

Jewish life in exile perceived as dishonourable. One where Jews depended on the and the mercy and the goodwill of others.

00:21:32 Speaker 2

The concept of Zionism as restoration of of Anna aligned with the motivation of that drove the movement founder Theodore Hertzl in a scene from his novel which depicts the.

00:21:51 Speaker 2

In.

00:21:52 Speaker 2

Copy on Jewish state, the protagonist Friedrich Lewenberg visits the rebuilt Jewish temple and recalls this honourable state of the Jewish people before the establishment of the Jewish state.

00:22:09 Speaker 2

I quote again from this book.

00:22:14 Speaker 2

The time where when Jews were had been ashamed of everything that was Jewish, when they believed that they looked more aristocratic when they hid their Jewishness.

00:22:28 Speaker 2

How could they wonder that they were despised when they themselves, despite their own origins?

00:22:34 Speaker 2

All around him, Friedrich could see the signs of how it had come about. Jerry had a look, had a look so different now.

00:22:45 Speaker 2

Because it was no longer ashamed of itself, the strong the free.

00:22:50 Speaker 2

The successful had also returned home Frederick, suddenly in a flash in a flush, solved the meaning of the temper.

00:22:58 Speaker 2

Only here how the Jews again develop a free Commonwealth in which they could work for the good of of mankind in the ghetto.

00:23:09 Speaker 2

They were without honour, without rights, without justice, without defence.

00:23:14

Yeah.

00:23:15 Speaker 2

When they left the ghetto, they killed to be Jews.

00:23:18 Speaker 2

Yet a man to be a man must have both freedom and feeling of community. Only when the Jews had both could they rebuild the House of the Invisible, the invisible and Almighty God.

00:23:33 Speaker 2

End Quote.

00:23:35 Speaker 2

And to fully understand Herzl, this text, I think it is necessary to challenge the assumption that emotions arise from within us.

00:23:45 Speaker 2

Honour is, I think is exemplifies an immersion that does not emerge from within oneself, but is granted from the outside. And the notion depended.

00:24:00 Speaker 2

Depend dependent on national affiliation.

00:24:05 Speaker 2

As can be seen in the cluster hertzel, constructing this text linking on a right, justice and defence.

00:24:13 Speaker 2

Umm.

00:24:15 Speaker 2

In this text, there is an imminent connection between the the national entity and the emotion of honour. Without a nation, there can be no honour, flag, anthem, armies, symbols and ceremonies are not mere expressions of honour or way of or way to represent.

00:24:35 Speaker 2

Replicate or amplify Anna. It is the very definition of honour itself, and I think one key issue here is that this text is blurring the boundaries between different forms of honour and respect.

00:24:51 Speaker 2

In an abstract level, we can, there's there's different types of respect, and we can that is reflecting different words we have for Anna, respect and dignity etcetera and intuitively. And I think often with legal discourse as well, a sense of dignity may be perceived, not a dependent of any.

00:25:11 Speaker 2

Specific social context. It is feeling inherent to being human.

00:25:17 Speaker 2

National on, on the other hand, might appear to be more bestowed emotion. However, in this text, and I think this without honour, without right, without justice, without defence, we can see that these two apparently very different type of respect, interesting human dignity and extrinsic emotional.

00:25:37 Speaker 2

Are inherently linked.

00:25:42 Speaker 2

Hetzl suggests here that honour form the foundation of the basic human dignity without national honour, there can be no freedom, liberty, justice or even, by extension, rationality for herself. A person without a nation lacks not only Anna, which is maybe more implicit.

00:26:03 Speaker 2

And respect, but also dignity and not as nationalism here is the balance between personal freedom.

00:26:11 Speaker 2

And community.

00:26:13 Speaker 2

The elements that inherit the view makes a person truly human or to be faithful to his own words. Perhaps I should say a man, truly a man.

00:26:26 Speaker 2

So here's a link linking basic human dignity to a national existence reveal a broader pattern the way nationalism may shape and redefine even the most fundamental emotions and experience.

00:26:45 Speaker 2

Again, it is easy for us to associate emotions such as of love or love of the of the homeland with ideas of nationalism. But if you look more closely, we can.

00:26:56 Speaker 2

That even more basic and what can be considered as natural emotions, are constructed and shaped by national ideas, and I will give one example from the emotion of fear.

00:27:14 Speaker 2

A fundamental motivation for the Danish movement was the sense of distress experience by Jews, particularly in in Eastern Europe. Jews were afraid of losing their rights and freedom at best, and existential dread of programmes at worst.

00:27:33 Speaker 2

When the rhetorical one of the rhetorical strategies employed by the Zionist movement was the that was that of a rescue mission for Jews, asserting that those who did not support Zionism would bear responsibility for the impending catastrophe.

00:27:50 Speaker 2

In this sense, Zionism can be viewed as an extension of perhaps the most natural and survival driven emotion fear. This argument is not exclusive to Zionism. Fear is often identified as a significant driver in historical analysis. Frequently historical historical actions and shifts are explained throughout the lens of fear.

00:28:12 Speaker 2

Which is perceived as primarily primary motivation. The explanatory power here, same from its simplicity and self-evident nature. There seems to be nothing more straightforward than asserting that an action was taken out of survival instinct.

00:28:32 Speaker 2

It's easy to say he did that, or a group did that or this happens because of fear. It's a very simple and straightforward explanation that is often taken for granted.

00:28:44 Speaker 2

Returning to the context, alternative explanation from the Zionism, such as the view that helps that I just presented, that Hetzel project was driven by honour rather than fear, often emerge later in the process of research. First, we say it was because of fear, because of programme and then studies shows that.

00:29:04 Speaker 2



Other emotions maybe were more important, such as, again, the emotion of honour.  
But the beginning was a more so survivalist interpretation of Zionism.

00:29:17 Speaker 2

As the idea, maybe some of you know that her subproject came from the drive was trail.

00:29:27 Speaker 2

However.

00:29:29 Speaker 2

Should fear be regarded as such an obvious and straightforward motivator? I would like to challenge that even that fear itself is far more complex than than it may seem.  
Programme an existential threat to Jewish life in Europe did not originated and originate in the end of the.

00:29:48 Speaker 2

The 19th and the beginning of 20th.

00:29:50 Speaker 2

Trees Jews has faced and dealt with these threats in various ways long before the rise of Zionism.

00:29:59 Speaker 2

And one of the defining features of of modernity was the the the perception of fear as an emotion that should be constructed, confronted, and it result and and and the resulting aspiration to build human framework in which fear did not exist. It's an.

00:30:19 Speaker 2

So it's it's a modern idea.

00:30:22 Speaker 2

This aspiration is not obvious and should be not taken for granted. There are cultures, cultural frameworks where fear, it seems as integral part of life, even sometimes considered as normal or in certain cases such as religious fear, desirable.

00:30:40 Speaker 2

However, the modern western discourse again, it's it's a it's a, it's a it's there's exceptions to that. But in general it was characterised by an anti fear campaign.

00:30:54 Speaker 2

Other qualifies as in one one of.

00:30:59 Speaker 2

Famous it wasn't the famous dictum. The only thing we need to fear is fear. Itself is, is embodiment of this notion. There is the villain that is discord can be understood.

00:31:13 Speaker 2

As part of this campaign, consider, for instance, a hill fireburg. What? What she. What the hell? Fireburg wrote in her memory. Memories of the programmes of 1881 and 1882.

00:31:29 Speaker 2

My.

00:31:29 Speaker 2

Again, life began to freeze.

00:31:33 Speaker 2

The head fell silent at every rustling sound. People do not longer felt the usual joys or sorrow.

00:31:41 Speaker 2

They wander the streets like shadows, their eyes filled with fear, scanning.

00:31:46 Speaker 2

All around for hidden dangers.

00:31:50 Speaker 2

There is no suffering in the world, in the world, like the dread of Programme, death itself is nothing compared to the terror of death.

00:32:01 Speaker 2

End Quote this portrayal of the dread of the of a programme as a problem more severe in a way.

00:32:07 Speaker 2

Then the programme itself represent modern modern disposition, I think.

00:32:12 Speaker 2

When reading pre more and more traditional accounts of the programme of programmes of riots in chronicles and pairs.

00:32:19 Speaker 2

Fear certainly appears. It's not. It is there. But it's not the central emotion. More prominent is grief, mourning and limitation for exam.

00:32:31 Speaker 2

Let us examine a passage from the Chronicle, even Mitsuha, that described the rights of the 17th century. That and this quote refers to the moment where of hearing about impending riots, the moment of fear.

00:32:47 Speaker 2

Like, that's what we should expect.

00:32:50 Speaker 2

I quote.

00:32:52 Speaker 2

In every province with however, the.

00:33:00 Speaker 2

Operasi command and his decree came there was great rejoicing among Ukrainians in great mourning among the nobles and Jews. This is using the as the words of style and fasting, and weeping and bitter cry.

00:33:16 Speaker 2

In repentance and prayer and charity End Quote here, the route is framed within the system of sin, punishment and divine justice, and with within the emotional script of repentance, the fasting weeping limitation.

00:33:32 Speaker 2

Intended and this intended to avert the hash decree.

00:33:37 Speaker 2

The place of fear here is implicit fear is central in what leads to mourning, limitation and and repentance.

00:33:47 Speaker 2

They sponsor of whipping is the declared aim of the chronicle value of tea Amitabha.

00:33:55 Speaker 2

And at the beginning of the of the Chronicle, it's declared that the aim of this chronicle is to evoke feeling of sadness and tears in, in its readers. And I quote it again. The name of this book is the value of tears. For truly, it is as its names.

00:34:15 Speaker 2

Every reader will be desolate, will weep over the events of our people.

00:34:21 Speaker 2

His eyes will always shed tears until they render him found him.

00:34:29 Speaker 2

He will raise his eyes upwards and say how long the striker will strike him. Awaken my Lord, command my Redeemer, and redeem this despised wicked people. And Curt, by contrast, in modern memories, suffering is symbolised.

00:34:48 Speaker 2

Less by grief and more by fear and humiliation.

00:34:53 Speaker 2

Accordingly, in its modern orientation, the Zionist project thought to eradicate Jewish fear.

00:35:00 Speaker 2

Labelling Jewish fear as an emotional demon to be fought.

00:35:04 Speaker 2

Positions here as a national emotion in two frameworks. The first framework emphasises the unique sense of fear which define the experience of being a Jew in the exile.

00:35:17 Speaker 2

As they are called Fishman described.

00:35:20 Speaker 2

In his uhm.

00:35:28 Speaker 2

Jacob Fishman described in his childhood memories regarding the memories reading Jewish Chronicles of the programmes I'm quoting during childhood we read.

00:35:42 Speaker 2

In horror, the books of value of tears, Chevy Chevette, Udani Venezuela, they cast the first shadow upon us, lying bare the abyss for the first time. And yet they appear to us as nightmares of the.

00:35:56 Speaker 2

Past.

00:35:57 Speaker 2

Like a word word sinking away.

00:36:02 Speaker 2

Something not to be inferred upon, or the present only when Father was not at home did the night sounds of the suburb momentarily shake the heart.

00:36:15 Speaker 2

And that Israeli fear arouse.

00:36:18 Speaker 2

The fear of generations emerging from those historical pamphlets.

00:36:22 Speaker 2

End Quote.

00:36:27 Speaker 2

So.

00:36:28 Speaker 2

The Zionist cultural shift aim to create a new Jew who was without such fear.

00:36:35 Speaker 2

And again here fisherman, he reads these chronicles as horror books, not as books. That creates limitation in, in, in, in, in sadness and in weeping. The main emotion for him here is fear and not the the the limitation that I think traditionally this books were evoked.

00:36:57 Speaker 2

Within this framework, fear is framed as Jewish identity issue. The problem of fear is particularly Jewish, and the Danish story involving fear was understood as a unique Jewish project aimed to addressing specific Jewish issues, such as.

00:37:16 Speaker 2

Exile and anti-Semitism, persecution throughout the years, etc. However, fish, should they started all to show fear should also be understood as a national emotion with within a broader framework, not only as a Jewish.

00:37:32 Speaker 2

Outside the specific specifically of Jewish experience within the second framework, the Danish issue with fear represents the best of a security ethos typical of modern nationalism.

00:37:45 Speaker 2

As noted, as noted, the discourse of eradicating fear is not unique to Zionism, but also aligned with broader central trends in Western culture, even outside design's context, it is often the nation state which is assumed to be the responsible.

00:38:01 Speaker 2

Over eliminating eliminating fear, citizens of modern states often believe that the state is accountable for the sense of security in a very general way.

00:38:12 Speaker 2

And thus the immersion of fear often situates, situates the citizen within the framework of the state and the nation.

00:38:20 Speaker 2

Theory is decoded within the national.

00:38:23

Next.

00:38:24 Speaker 2

This claim holds true not only for fear or clearly security fears, such as the fear of wars of or or fear of terrorist attacks, but also, I think, for every day more everyday fears like fears of crime, of health issues, driving in poorly planned roads, or even.

00:38:43 Speaker 2

Tripping on a broken sidewalks, these all fears of all these little fears are the the nation and some kind of one of the the nation.

00:38:57 Speaker 2

Should be responsible for that.

00:39:00 Speaker 2

The the The the nation state is responsible for for the citizens, freedom of living without fear.

00:39:08 Speaker 2

In a very in a very general way.

00:39:11 Speaker 2

And I think in order to fully understand this graph, the significance of this last argument.

00:39:18 Speaker 2

We need to understand the term security itself in a much broader sense than it's usually interpreted.

00:39:26 Speaker 2

And I would like to advance this claim through. We'll discuss several sources that feature in recently published book by Rick Brazil, which explores the emotional world of Israeli Arab conflict in the early decades of the states. So it's a little bit forward head in history, not from.

00:39:45 Speaker 2

Anism, but I think I found in this book a very, very good example to what I wanted to say.

00:39:52 Speaker 2

What is the emotional experience encapsulated in the word security?

00:39:59 Speaker 2

On the surface, security is a cold emotional state. Again, coming going back to emotional restraint.

00:40:04 Speaker 2

It's a state of calm. One can describe. Even describes security not as an emotion, but as absence of certain specific emotions.

00:40:14 Speaker 2

Certain specific negative emotions primarily fear and anxiety and other types of fear.

00:40:21 Speaker 2

However, as I would like to argue, security is far more emotionally charged and that there is a variety of emotions that play a role in the drama of trying of live without fear, which is the drama of security. It's a it's a it's a much bigger emotional drama, and there's much more. It's it's it's much more rich.

00:40:42 Speaker 2

Of the emotions it's the it's the rays.

00:40:46 Speaker 2

The disco of securities are very thick and relates to many emotions, not only to fear.

00:40:54 Speaker 2

Let's read the testimony from one of their volunteers. The defendant, the frontier, he would seem. And as we in early Israel, decades.

00:41:05 Speaker 2

Quoting we did it because of an inner imperative of the heart of the heart that commanded us to give with all of our bodies and all of our might, to reinforce the country's security.

00:41:18 Speaker 2

As the integrity of our lives and those of our family depend on its security.

00:41:25 Speaker 2

When we erect a fence, pour concrete for a bomb shelter under the fierce summer sun, our head feels with a feeling of satisfaction and crypt security is a matter of the heart. It evokes it. It evokes satisfaction and in a sense of.

00:41:45 Speaker 2

Belonging and lends life its integrity.

00:41:49 Speaker 2

The connection force between the land and the home in the concept of homeland is more than a metaphor in this context. The emotion associated with the homeland with the Homeland Security are similar to the warm emotion that may arise in the safety of the.

00:42:04 Speaker 2

Home.

00:42:07 Speaker 2

I'll read another quote from a letter written by a woman in the in Seriatim during the waiting period I quote, we are experiencing hours full of anxiety. I prayed to God for peace, Israel, our precious land, must endure. It is so beautiful, so sweet to live in.

00:42:26 Speaker 2

So sweet to live.

00:42:27 Speaker 2



Israel here I finally found what I lacked in other lands. Security. The joy of listening to the radio to live with Jews and quote what strikes me about this quote is the framing of Israel as a source of security, which remains unshaken despite the emotional roller coaster that life in Israel often.

00:42:47 Speaker 2

Offered its citizens.

00:42:50 Speaker 2

Even at its most difficult moment, Israel is still perceived as the only place that provides security for Jews.

00:42:57 Speaker 2

No matter how shaky it's was, the home is not is the only option for security, and there's no other.

00:43:03 Speaker 2

Option.

00:43:04 Speaker 2

Security is a rare commodity for Jews, but the homeland is the only place that might supply IT security. It is an object of desire, the fulfilment of a dream. It's a joy.

00:43:18 Speaker 2

A teacher from the frontier would see him express it explicitly, and I quote again, there is nothing like that feeling. It is a feeling of joy. The feeling of security.

00:43:28 Speaker 2

If we are compelled to fight, we will win. It is a feeling that overcome your heart and quote.

00:43:36 Speaker 2

I think it is worth posing here to note the Hebrew word for security bitachon.

00:43:42 Speaker 2

In the Urbanic tradition billing tradition, this word carries the meaning of one of the highest religious features derived from deep faith or in divine Providence. This faith is independent of sickness.

00:43:56 Speaker 2

Frances.

00:43:57 Speaker 2

Resting on the belief that whatever happens is for the best and it is intrinsically connected to feeling of closeness to the love of God.

00:44:11 Speaker 2

It is a very warm emotional state, not like what we think about security, but home is much more. It's it's much more warm and I think it might be appropriate to think about the concept of the feeling of security.

00:44:23 Speaker 2

In the nation, state, state, state construct in a manner similar to this religious virtue, security is also a kind of is a state of faith in the country.

00:44:40 Speaker 2

To conclude, let us return to the question of the nature of emotional of national emotions and whether this category refers to distinct set of emotions or whether any emotions can become national. I'm inclined towards the latter option.

00:44:56 Speaker 2

Whether we like it or not, I think our national affiliation will influence our emotional understanding or at least nationalism will have a significant in how we conceptualise and experience our emotions. This is because we interpret our emotions.

00:45:13 Speaker 2

Through our cultural and institutional framework, belonging to any cultural institution, be it familiar, familial, national or social, inevitably deeply illicit and shapes our emotional lives.

00:45:29 Speaker 2

The various movement.

00:45:32 Speaker 2

Is an excellent example of that shaping of national emotional consciousness and its aim to contrast, construct and new honour, love, courage, but also fear, happiness and and security. These are all where.

00:45:51 Speaker 2

Affected by the Zionist idea.

00:45:55 Speaker 2

Of the emotional traits that that the that the, the, the, the Jews.

00:46:02 Speaker 2

That values, and so to cultivate in Jewish life where opposite opposing emotion to honour, love and courage like were often attributed to the diasporic Jew.

00:46:18 Speaker 2

In Zionism, in that sense was driving a more other things by new emotionality, new attitude and standards regarding emotions.

00:46:26 Speaker 2

And such. Again, fear, honour, shame and love and their place in society and how they should be expressed.

00:46:35 Speaker 2

For the mentally, Zionism ought sought to free Judaism and the Jewish people from the negative emotions or specific negative emotions of exile and bring them to the positive emotions of the homeland. Or what is considered positive emotional sphere in the homeland. It is essential to emphasise.

00:46:55 Speaker 2

And that this Zionist pursuit of happiness as we can call it.

00:47:00 Speaker 2

Or Zionist pursuit of joy.

00:47:04 Speaker 2

Is more did not.

00:47:07 Speaker 2

Imply a total rejection of pain and negative emotions that the that the struggle for the life in the homeland was expected to include suffering and loss, and there were negative emotions that the Jews were allowed or is still allowed to feel in their homeland, but not all of the negative emotions are.

00:47:25 Speaker 2

Equal.

00:47:26 Speaker 2

I think that the new Duke would endure pain and loss but must not live in fear and.

00:47:31 Speaker 2

Shame.

00:47:32 Speaker 2

Fear and shame of the breach of the Zionist dream and thus must be addressed. The role of Zionism and accordingly the zaniest definition of the definition of happiness, I think, was to fight these emotions and replace them with love, honour and security.

00:47:47 Speaker 2

And this emotional project was part of the broader modern Western agenda agenda, which often aimed to establish a happy humanity. The Zionist project of liberating Jews from the suffering of exile reflects.

00:48:04 Speaker 2

The fact that the pursuit of happiness as a national project is a characteristic of the characteristic of modernity. This is evident from example like the American declare of independence, or the various happiness indices that frame happiness within the boundaries of country.

00:48:22 Speaker 2

This.

00:48:23 Speaker 2

And the the idea that there is a national state of happiness is something, in a way, very weird. But I think it's frame happiness or something that happens within the the country, the boundaries of countries, the modern pursuit of happiness is often perceived as a national and political mission, not just personal.

00:48:43 Speaker 2

Or familial 1. Achieving happiness relies on the collective effort of the nation. Those happiness is yet another example of seemingly simple and personal and banal emotion that must also be analysed and understood through the lens of nationalism.

00:49:00 Speaker 2

And.

00:49:02 Speaker 2

Here here I will end. Thank you very much.

00:49:11 Speaker 1

Thank you.