stuff of mere happening.

BOOK REVIEWS

a society already fragmented and confused. When is a work an aestheticist exercise, or even a commercial effort, and when is it worthy of our serious attention? This question is the critical conundrum the book avoids at the risk of giving too much credence to a passing fad. Esther Fuchs

and fashionable. Balaban's celebration of the sophisticated techniques of

University of Arizona Tucson, Ariz.

Yael Zerubavel. Recovered Roots: Collective Memory and the Making of Israeli National Tradition. Chicago: University of Chicago Press, 1995. xx, 340 pp.

as no great surprise that remembering is a hot topic. Equally present in the

In a contemporary intellectual culture driven by paradox, it ought to come

current academic fascination with memory is an axiom of longer-standing pedigree: that Jews have more of it, that they do their remembering longer, harder, better, with greater obsessiveness. Erstwhile deconstructionists, impelled by some high-profile genealogical traumas of their own, have converted their linguistically inclined version of poststructuralism into something called trauma theory, in which the struggles of Holocaust survivors to remember their unbearable—and hence largely irrecoverable—experiences stand at once as the outcome of the particular horrors of the Nazi era and as sign of the necessary dividedness of modern subjectivity. The emergence of this poststructuralist interest in the workings of individual memory has been roughly coincident with the appearance of a different interest in a different sort of memory, associated in the academic realm with the growing, though loosely defined, field of cultural studies. Confining itself neither to the literary nor the linguistic, this second kind of study tends to focus on the "memory" of collectivities rather than individuals, and to examine the ways in which various social, cultural, and political institutions, practices, and interests interact with one another to produce a sense of shared memory out of the raw

It is with this latter, culturalist methodology that Yael Zerubavel's compelling new study, Recovered Roots: Collective Memory and the Making of Israeli National Tradition ought to be aligned. Zerubavel shows the

A Review Of Recovered Roots

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Table of Contents A Review Of Recovered Roots

- 1. Understanding the eBook A Review Of Recovered Roots
 - The Rise of Digital Reading A Review Of Recovered Roots
 - Advantages of eBooks Over Traditional Books
- 2. Identifying A Review Of Recovered Roots
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an A Review Of Recovered Roots
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from A Review Of Recovered Roots
 - Personalized Recommendations
 - A Review Of Recovered Roots User Reviews and Ratings
 - A Review Of Recovered Roots and Bestseller Lists
- 5. Accessing A Review Of Recovered Roots Free and Paid eBooks
 - A Review Of Recovered Roots Public Domain eBooks
 - A Review Of Recovered Roots eBook Subscription Services
 - A Review Of Recovered Roots Budget-Friendly Options
- 6. Navigating A Review Of Recovered Roots eBook Formats
 - o ePub, PDF, MOBI, and More
 - A Review Of Recovered Roots Compatibility with Devices
 - A Review Of Recovered Roots Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of A Review Of Recovered Roots
 - Highlighting and Note-Taking A Review Of Recovered Roots
 - o Interactive Elements A Review Of Recovered Roots
- 8. Staying Engaged with A Review Of Recovered Roots

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers A Review Of Recovered Roots
- 9. Balancing eBooks and Physical Books A Review Of Recovered Roots
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection A Review Of Recovered Roots
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine A Review Of Recovered Roots
 - Setting Reading Goals A Review Of Recovered Roots
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of A Review Of Recovered Roots
 - Fact-Checking eBook Content of A Review Of Recovered Roots
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - \circ Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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