

## STAGING THE SELF-OTHER DICHOTOMY: GAZE BEYOND HUMAN TEMPLATE

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A panorama of the present-day discourse on Israel-Palestine is herein expounded by using the tenets of cross-cultural theories. Through a dissection of the “we-they” cleavages in the “self-other” dichotomy that builds this conflict, I refuse to fight truth-claims within a linear spectrum of contenders. Instead I model with a big brush—a humanist understanding of social discord in the context of Gaza.

*Keywords:* Gaza; Anti-Semitism; Zionism

### Introduction

The purpose of this subjective transcript is to lay out a proactive, empathetic guide to conflict resolution in the Middle East. My intention is to use the new anthropology of social identity to understand conflicts. I posit for anthropology since I take as a starting point that we are outsiders, à *nous-mêmes*, crafting imaginary Western values in the backyard/breathing space of the brethren/Other. To separate nuance from societal violence - rather than posit a hypothesis with realist IR evidence from the field - this paper finds its dénouement in the notions of sensibility/interpretive sociology. I am seeking to understand social issues of violence and human rights, a step-up to demonize innate vulnerability to malfeasance. As a preamble to the self-other dichotomy in Israel-Palestine, I want to raise two *préacquis* as questions to be reflected on. The first is Stravinsky’s view (see Stravinsky, 1947):

“No political solution currently on offer can provide the cultural marrow necessary to effect a transformation of modes of being and ways of life in the State of Israel.” (pp. 223)

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In Stravinsky's realist view, the Zionist political project cannot be fixed - it is one that negatively affects the lives of its beneficiaries as well as of its victims. This provides a degraded opportunity for anti-politics or alter-politics (Hage 2015). From here, I will move to reconstruct the anatomy of the discourse through allegorical cross-disciplinary comments, the way I see it.

While acknowledging the turmoil of two *millénaires* of exile and the sought-for need to set one's roots, the bleeding nostalgia to materialize one's nation's destitute *devenir* of repression, humiliation, teeth-clenching anti-Semitism led in the 20th century to hermeneutic misinterpretations of Holy texts and languages. The result was the instrumentalization of *la parole de Dieu*, in a way that ideology collapsed as the oxymoron of the first engagement, with unfortunate consequences for the Palestinian people. In these terms, many epistemic communities tend to view the Nakba ethnocide.

This community is perhaps stuck in 1947, and unable to *de facto* face the social construction of invented traditions (Masalha 2007), which, notwithstanding the security issues, has planted a new culture, and indeed an aesthetic, alluring one like a Desert Rose, bolstered by *richissime* developments in the arts and culture, by figures such as Dalia Betolin-Sherman, Sarah Blau, Dror Burstein, Ofir Touché Gafla, Dror Mishani etc. Yet one maintains that: *All are children of God, all Children of Seth, all Righteous*. The crux is here.

I want to abstract from this context to dismantle the niche of contradictions between ethics and realism to understand where such passions emanate from, and how to tame them to establish a civil polity and civil relations. The conflict has its roots in *diegesis* of grievances, accusation, righteousness and indignity (Rotberg 2006, vii). The existential helix of modern identity conflates the picture of staged collectivities, decimated manipulations. At a time when it revokes the autonomy of the individual, tribal war acquires a material basis to form an organic structure. Rejection of the social organism by the self-inaugurates anomic options, the reflexive turns back on the there (là) of *da-sein*.

The project model starts with the rejection of diagrammatic scientific visualism. In a tradition initiated by Malinowski, Clifford, Spivak, Marcus and Fischer (see Rotberg, 2006) - finding truth in empirical evidence is seen epistemologically as negating *veritas*. The deconstruction of rhetoric in political language unchains from marginalization, exclusion, partial truths, subaltern status. Going against the grain of Morgenthau - de-stigmatizes consciousness, instrumentally extends a Weberian *sens de l'écoute*. By institutionalizing the polarized dialogism between self/other, Tajfelite approaches transcend rhetoric by fixating actors in expected roles, castle not only territorial delimitations.

The *Spirit of Democratic Citizenship* benefits the inquiry (Horowitz 2000): it is useful to think outside the box, man's behavior is not a caricature, which is a view supported by statistics. This view undercuts reality through conflating abstractions. Flawed aspects of language and social action to be decrypted through a consciousness of abstracting, there is rather obvious benefits to learn about the exception to the rule. In other words, the map is not the territory (Korzybski 1933). By virtue of the brain's response to human nervous filter of reality, the content of social knowledge is subject to a nexus of literary skills with

personhood to define positive distinctiveness (Tajfel and Turner, 1985). By connecting the points to make sense of the world, collapsed is temporal distance between men (Fabian 1983). In order to clip the ethnocentric perspective, there is a need to erase attachment to a singular defining characteristic of group status: maternal filiation. Under pressure from groups, the faint possibility of freedom for humans is severed. Destituting her unequivocal authority is Sisyphus' task. Notwithstanding human faults or politics, Israeli studies are paralyzed for outsiders because since such studies are neither negotiable nor fully backed by reasons and justice. Throwing a bite against the idolatry of group-self is on psychoanalytic terms : auto-incarceration. The criminality of the two solitudes in the Palestinian conflict is tied in a Gordian knot of self-righteousness derailed, fanatic desperation where laid are military passport checks, lines, fences and walls between beloved.

To defy the incomplete systems of meaning, deconstruction goes hand in hand with the Spivakian demotion of catachresis. Summoning under one headline any group of people is a counterfeit of the original identity. Identities weave through each other nonetheless like embroidery, stitch/transplant souls. Beyond aberration and the semiotic misinterpretation of good and evil, mankind's complacency to human fault imposes in the construction of violence, dignity and life: a crisis in representation (Marcus & Fischer 1986).

### **Group Behaviour**

The social organism's behaviour feeds the pinnacle of violent antagonism against other human beings. Elevating the advancement of power according to group-status/play, unequivocally terminates the *other*: misapprehension, humiliation, neurotic decimation. Protracted conflict knows no middle ground. The *other* is object to exclusion by definition: there is no partnership, no dialogue, no reconciliation. Felt out often like delusions or prophecies, finger pointing converges on invisible symptoms. Spirals of violence and hate are extrapolated, molded, patterned and institutionalized. There thus emerges a collective narcissism, aggression, discrimination, limits, hatred, vortices of strife and injustice; god, fair play: judging and scathing the *other*.

Cross-linked with ethnocentrism, collective narcissism is institutionalized as structural violence on the side of 'Israelis' and resistance on the side of 'Palestinians'. This can be turned upside down to delimit the violence of 'Palestinians' at the sight of the equal self-defense of 'Israelis'. The excessively high opinion given to the in-group leads to bias, retaliation and negativity towards the referential other. By adopting this performativity, each kin-group aspires at obtaining a positive self-esteem, at the enemy's expense- then: is rendered a counter-intuitive *chantage* (blackmail) object, is punished; rise and fall of immoderate Trojan fear.

The argument of anti-Semitism is thrown like a boomerang for undertaking criticism. Jacqueline Rose explains 'Anti-Semitism is not caused by Israel's policies, but without a clear critique of Israel today, there is no chance of defeating it. No state can act with unlimited impunity even on grounds of self-defence' (Rose 2005). Apparently concern for human rights and equality is anti-Semitic. It is not anti-Semitic, it is anti-Zionist in the somewhat ambivalent way that Zionism evolved.

Butler (2012) explains the dilemma of the non-Jewish aspect of getting involved in criticizing Zionism:

“Let’s say I succeed in showing that there are not only bona fide but imperative Jewish traditions that oppose state violence and modes of colonial expulsion and containment. I then succeed in alarming a different Jewishness than the one in whose name the Israeli state claims to speak. And I help to show that there are not only significant differences among Jews—secular, religious, historically constituted—but also active struggles within that community about the meaning of justice, equality, and the critique of state violence and colonial subjugation. Israel claims to represent the Jewish people, and popular opinion tends to assume that Jews “support” Israel without taking into account Jewish traditions of anti-Semitism and the presence of Jews in coalitions that oppose the Israeli colonial subjugation of Palestinians.

(Butler 2012, pp. 12)

This, according to Butler, leads to establishing non-Zionist, even anti-Zionist resistance, which according to her would sketch the authentic exceptional ethical resources of Jew.

### **Collective Memory**

Signifying self-definition narratives, cross-appointed to sharing with other members of the fraternal colony, socio-biological gestalt dictates the cultural code: semiotic groundwork of Self-Other dialogism:

“Collective memory does not necessarily tell a true history but describes a past that is useful for the group to function and even exist. It is a story that is biased, selective and distorted, that omits certain facts...and purposefully reinterprets events that did not take place. It is shared by a group of members and treated by many as truthful accounts of the past and valid history of the group. Presenting a positive image of one’s own group, it delegitimizes the opponent. It may present one’s group as a victim.”

(Rotberg, 2006, pp. 24)

Memory is public, collective, cultural, but it enacts force on the pressure points of individual experience. Extra-somatically through near-dream, near-death experience, this recurrent physicality is paradoxically a psychic state: repetition of experience, staging of joy and fear, setting off paranoia:

“The belief that we are victims and that they are perpetrators, a self-perception of righteousness and superiority, is justification to harm the other side. Such self-images place one on a higher moral ground, clearing one side of responsibility for acts of violence against the other. Narratives create a sense of differentiation and superiority. They inspire mobilization and action and contribute to the formation, maintenance and strengthening of social identity.”

(Rotberg, 2006, pp. 32)

Memory in Israel is linked to myths. For Jacqueline Rose, David Ben-Gurion was considered the ‘myth-maker’ par excellence. His belief systems give an ‘unparalleled insight into Zionist myth-making’ (Rose 2005). Ben-Gurion stripped the concept of Messiah of its personification and substituted Zionism as a messianic movement for the Messiah-as-Person. Zionism personified Messianism, and failed to do so. ‘*Redemption of mankind was to be preceded by the redemption of the Jewish people, restored to their own Land*’. This in turn introduces the question of legitimacy and obligation.

## Legitimacy

Due to scarcity that drives the politics of the self-other cleavage, self-determination is a contested principle based on the state of nature, where political authority becomes embodied in individuals and their subjective beliefs (Beetham, 1991, pp. 11). The authority is defined as primeval and as pre-existing.

Emblemized in the triumph of righteousness and ascendance into the Kingdom of God on earth (Gotheil, 1898, pp. 227), the emergence of Israel predicates a response to the 2000-year old desire of a nation’s hope to restore a homeland. In light of Diaspora networks caught at the crossroads between emancipation, healing, subalternism, objectification to prejudice, the belief in nationhood is cross-bred with emotional attachment to eternal suffering at disbandment from territory (Gotheil, 1898, pp. 233). The pervasive desire reconciles the unity of hope and ties the invisible bond of in-group status through the material acquisition and institutionalization of a state, to counter the singling out of the Jewish question as a historical anomaly

(Gotheil, 1898, 234)

There is blood and poetry to the narrative: Consent is based on in-group status, the trunk inscribed in a mythical ‘we’, aspiring to a brotherhood that is an organic centre, kindling a glowing fire, whose light reaches afar (Gotheil, 1898):

We believe that the Jews are something more than a purely religious body; that they are not only a race, but also a nation; though a nation without as yet two important requisites - a common home and a common language. We believe that if an end is to be made to Jewish misery and to the exceptional position which the Jews occupy, - which is the primary cause of Jewish misery, - the Jewish nation must be placed once again in a home of its own. We believe that such a national regeneration is the fulfillment of the hope which has been present to the Jew throughout his long and painful history.

(Gotheil, 1898, pp. 235)

Political legitimacy is related to the right of self-preservation: *a natural right which cannot be relinquished* (Leviathan, Chapter 21). The pernicious question of the rule being just or moral - is an everlasting aspect of the calamities. Time reports that Hamas is on the receiving end of violations and that they can only go a certain distance in terms of absorbing

losses and holding a united front within Gaza. The predictability of Palestinians running out of supplies makes salient the question of authority: the communities are uprooting each other, by whatever means possible with a number-majority of victims on the Palestinian side. By contesting the only means of reappraisal, the government is using the civilians-as-human shields argument as a war rhetoric against the population under siege. Palestinian measures of obtaining justice through Masada-like refusal to relinquish power are deemed to be unjust. Difficult to discern if the perceived annexation, with its roots in the Balfour Declaration, is equally such. With the simultaneously rejected slam on the wall-surrounded (ghettoized) community under blackouts and refugee crisis, the Arab community is cut out of the central pie - in exchange for bombs, sirens, ceasefires.

The reality of these natives fighting other natives renders Locke and Kant outdated, especially on axioms such as that *No one can be put out of this estate and subjected to the political power of another without his own consent* (Locke, 1689). Ironically, neither Palestinians nor Israelis consent to what is going on. Both identity groups are chained to the master-slave dialectic, which dictates *that man is born free but that the participation in the civil state makes them perversely all slaves*. They indeed are slaves to skewed visions of fairness and human rights atrocities. On both sides of the conflict, idealists defend Kantian interpretations, *that establishing a civil state is in itself an end, that each ought to have* (Kant, 1793, *Theory and Practice*, 1793, 8:289). This speculative bubble has no currency in the face of fratricide; civic mutuality is obtained in terms of missiles and rockets.

The coercive effectiveness argument trumps indeed? or alas? domestic legitimacy. As far as the international system is concerned, contrary to the UN charter, which stipulates criteria such as territory, population, etc., political authority is a function of might and power. Achcar and Chomsky (2007) discard the idealist discursive *picotages* in favour of a more sober realist self-affirming perspective:

“I don’t think that the notion of legitimacy of a state means very much. Is the United States a legitimate state? It’s based on genocide; it conquered half of Mexico. Every state you can think of is based on violence, repression, expulsion, and all sorts of crimes. The state system has no inherent legitimacy. It’s just an institutional form that developed and that was imposed with plenty of violence.”

(Achcar & Chosky, 2007, pp. 143).

By equating each state with personhood, politics negate the border-crossing aspect of culture, the possibility of *identités métissées*. Collapsing the possibility of reciprocity, the algorithm becomes dolefully reduced as an idea to the *imagogie* of Kierkegaardian Either-OR. Sadly, Gotheil anticipates that *emancipation always works a certain amount of harm, together with the good it does* (Gotheil 1898, pp. 232).

### **Geopolitics and foreign interventions**

The division of partisan views is not monolithic. With its ultra-right wing Minister of Justice Ayeled Shaked, the Israeli government does not reflect the democratic, intellectual perspective of other identity holders, *however Jewish they may be, wherever they may be*

and whatever that may mean. Some have witnessed the minister tweet on social media statements such as :

“Behind every terrorist stands dozens of men and women. Now this also includes the mothers of the martyrs, who send them to hell with flowers and kisses. They should follow their sons — nothing would be more just. They should go, as should the physical homes in which they raised the snakes.

(Shaked in O’Connor, 2015)

To complicate things, Shaked decides that ‘Jewish Extremists Who Killed Palestinian Infant Should Face Death Penalty’ (Hovel, August 2015). The layers of contradictions are digging in deep. There is a bifurcation of power between a young, new lethal organism emergent in Israel and the always-historically-present independent view of ‘Jews’, summoning up the values of a just society (Walzer 1978). This bifurcation cuts a deep wound in the national/religious dream - leads to unsettled feelings, displacement; search for belonging, meaning, right.

The impossibility of a state-based fulfillment to an arboriferous identity, thrust against a civilization in crisis provokes an anxious malaise. For 2000 years, there had been a *malaise* in its absence, and now there is *more malaise*. Each war is evil, there are no winners: humanity is caught in a socially engineered, fate-induced *huit-clos*. There - human dignity has no teeth. Numbing is provoked by excessive exposure to causes, conflicting economic interests, victim-status in the face of political banality of evil. *Here, here, No-exit is the soul.*

The charade surrounding the politics of anything; and - of Israel is based on the orchestrated sport of flag-waving. Manipulations of sentiment call in-group members to blindly support the state of Israel in the name of patriotic expression. It seems that: To refuse Israel, is to refuse oneself. In the face of ignorance and absence of information, this paradox suddenly splits the community into the pious and the self-haters, when, in fact, they all are ‘Jews’, and all are: *humans*.

There is an internal necessity to decrypt the truth. Undressing the *matryoshka* to contextualize a disbanded diaspora in-search-of-phantasmal-unity, is a lifetime process, from which the political and economic rackets profit. They stretch and pull on the elastic strings of history, collective memory, spirituality, vulnerability. From kibbutz’s offering authentic experience of fraternal faith bonding with likeminded concerned often Buddhist individuals, to tourism amid the eclectic boutiques and hotels on the sandy beaches of Tel Aviv, to guest houses/shrines/rabbinical schools in Jerusalem : there is an honest, anxious soul searching demand for meaning-producing experiences, which offer transcendence, bonding based on—kinship selection. Commemorating the ageless beauty of in-group status, spiritual ballads tattoo the tabula rasa of subjects’ souls. Emergent, the transnational community honours humanity by celebrating textual sacredness, geography of a glorified birth-narrative of life...

Life indeed, sweetness in the belly and a paradox...

The 1939–1945 genocide is invoked in this meta-text as an unequalled tragedy. It is the definitive cement on ‘Jews’. And, something less often noted, it is cement on the Others,

for whom it is cement: *on human terms*. Indeed, it speaks volumes more than the Torah: it marks the existence of collective human fault, an aberration, a collapse. But it does not go very far, because suddenly, nothing makes sense, 2000 died in 2014 in Gaza, the justification turns on its head: are there indeed higher or lesser evils? In whose name? And if justice is the interest, how can justice-seekers be perpetrators? How can the Minister of justice use the Torah to defend collective misdeeds? As has been done throughout the 20th century, use the Books as cover-up? Born out of this identity dilemma, the social organism outgrows its own body, takes unexpected untamable *virages*. This is not a Palestinian-Israeli perplexity, this is a human ill and walk a problem engineered by social-identity mechanisms in which ‘Jews’, ‘Palestinians’ and vigilant observers equally carry the cross.

### Public Appeal

Public appeal wins hearts and self-image of the vulnerable states should not ward off the other with deviant inclinations of portraying the self. Pressed against the wall, people and communities in need enter a rogue-like defensive mechanism, which curtails dialogue by thrusting open the psychological in-equivalence. Both sides use self-marketing platforms, and ‘doing business’ includes provocations: ‘irrational acts’, which spark the powder-keg:

My friends Ed Said and Eqbal Ahmed continually tried to convince that the way to move forward was not to have a backroom deal with Kissinger and be invited to breakfast somewhere, but to gain some popular support among the American population. I was in some of the private meetings that Ed set up when the PLO big shots would come to the United Nations; it was surreal. Ed and Eqbal were tearing their hair out.. Every time Arafat showed up with a Kalashnikov and revolutionary slogans he didn’t believe in, he made it harder to reach the American population...In my view, educating the American public is the main thing to be done. Europe is important, and it can help, but the main problem is the United States.

(Achcar and Chomsky 2007, pp.193).

Premised on an evaluation of truth-values, we are on to a scientific project which negotiates fictions and paradigmatic needs. Rooted in an *imbrication* of neutral approaches with intrusive subjectivity, derived from human nature qualities—this political project privileges A over B. Casting doubt on method, nurture can’t abolish self-reflexive concerns. The coalescence subsequently results in the manufacturing of competing claims and truncating fact - to erase complicity with bias and preference. The construction of knowledge in the collective material imaginary calls for specialized techniques of concealment - a concealment of resistance, subjectivity obtained through dissimulation: omission, diversion, denial, rationalization, victim-playing, intimidation. An epistemology of conflict is a form of idealistic distraction, which singles out bias and exclusion, to de-accelerate polarization. Due to Human Fall, the de-escalation potential is a self-defeating aspiration.



### Concluding comments

Fieldwork is an essential component to capture the torn souls behind the riddle. In order to prevent the communication from being centered on a unique voice, there is a need for polyphony: listening to the God's masterpiece, 'at different levels' of pitch and tone.

Familiarity with the official party line - derived from historical record and media chronicles, may be the expected first venue of field insertion.

Non-structured interviews with articulate religious group officials would offer another insider perspective. Their education offers them sometimes a means to take distance from the conflict of the hard-core in-group member, and there is more than one view-points in the continuum. Many participants are the insiders who are outsiders to the other-insiders, based on an 'Russian doll cultural parceling effect' - excluding each with in-group self-protection and bias to non-adherents, paradoxically involved in a shared dream for a just society. Others are indefinitely locked in place.

Non-structured interviews with articulate professional groups may be another point of attack. Placing yet such an expectation on the educated is not deterministic of the ability to feel the deep-seated nature of the conflict. Having increased access to resources, this privileged class has better self-protection and ability to escape acute situations, possessing only partial insight of the *déluge*.

Research should be inclusive of the points of view of Women's groups and Peace and Conflict Organizations.

A Study of the Visceral voices from the Marginalized Stratum of Society, considering a sample pool of first impressions expressing the catachresis which guide non-educated people's endorsement of respective parties - is to be compiled. The limited understanding of this group should be studied for deep-seated anger at provocations with an interest to generate models of reductionisms, flawed reasoning, cycles of polarized finger-pointing: unfolding towards self-expression, guilt-attribution, equilibrium loss.

Without threatening their personal safety, political views, insertion into this fieldwork requires exceptional street skills, ability to deal with the expectations of the military, reconciliation with traumatic stress, proper documentation handling. This may be achieved through training in participation: showing observer's vulnerability, feeling for suffering, sharing and vigilant judgment; self-assertiveness and might; as well as flexible spirit which allowing the improvisation of relationships in unexpected situations. There is a need to deconstruct logocentric and ethnic-polarizing pre-suppositions in these oral texts about lives, to see how the layers of dialogical perception of Self and Other inform the construction of hate narratives, how they are mediated and enforced through rhetoric, disseminated and assimilated into behavior which channels opposing, preferential scripts.

Through liberal, frequent, decisive applications of *Verstehen* : Droysen, Dilthey, Weber—my approach calls for sensibility, empathy & sobriety. The latter key term is derived from the human sciences –*Geisteswissenschaften*. It roughly translates the tentative of obtaining meaningful exploration of field evidence by putting oneself in the shoes of others to feel the basic needs and the subconscious plotting of the other'. As one hopes to achieve consensus by reproducing the geopolitical and, circumstances permitting,

affective position of the other, *Verstehen* permits to show solidarity. Somewhere beyond that framework, the conspiracy of the Other is established, the threat betrayed.

Evidence isolation, especially in Gaza, is hard to come by. Fieldworks are in displacement, imaginary or virtual. In light of trauma, fear of conspiracy and in-group self-protection against bias, people lock in their masks, evade to speak the truth. Field immersion being tricky and impossible. To counter the suppression of rhetoric, an urgent need exists for intervention from outsider participant-observers: governments, civil society, individuals.

Fieldwork must be done, in conclusion, as a parallel to forms of incisive human disaster operations and deployment of mental health aid. Obtention of equivalence seems an impossible key item. In the face of co-sanguine sustainable structures of social life, food, shelter is : offered often only as temporary relief. Prayer.

This does not address the uncanny question of the ‘perpetrators’- conflated mistakenly with the benevolent, humanitarian, philanthropic and spiritually-driven identity-community, who watches the police state sabotage their basic values through unjust applications of politics.

The ‘self-categorization’ pertaining to perception of social groups, is the highlight at the heart of the precarious dichotomy, icily polarizes. Bending on spirals of abstraction, by categorizing we self-define limitlessly as différends. Social psychology approaches identify the causality for 1) Israel 2) ‘Palestinians’ being in an A-B clash position of effrontement. Simultaneously we understand that the Self-Other can be deconstructed as a culturally-embedded anthropomorphic architecture. What I am trying to say that our sense of Israel (‘Israelis’-’Jews’, etc) or PLO (‘Arabs’, ‘Palestinians’) is not ‘fixed’. Man grows up locked in cleavages (us vs them ), but realizes over a time continuum that we are all concertedly are one against natura naturans. Deliberately killing civilians, women and children, human targets, attacks on synagogues etc. Hamas provocations feed the us against them spiral as intensely as the casualties on the side of Israel: reappraisals, calls for retaliation, déclencheurs of dignified masadian indignations. This is much more combustible than Clauswitzian war theory, at the basis of which lies terrible anxiety towards reality and fear; escalation of this conflict (and of other conflicts, Rwanda, Bosnia, etc.) being a powder keg run off from the a psychology spiral of the Self-Other instrument. Nous sommes hors control! ‘Palestinians’ are out of control and there is an out-of-control security dilemma for Israel. Writing groups up in this manner : comme si on les visait is unquenchably undesirable, yet the conclusion inevitably violates the épistème. The conflict being chronic, we jump back to Tajfel and Turner (1985). Not positivist or psychometric, observers’ knowledge of scientific research methods incorporates participant observation, the treatment of non-structured interviews, textualism, media analysis, reflexivity and life history approach. Such as is used in kinship studies, domain-analysis, may not account for the subtle variation of exceptions to the rule. Said’s Orientalism argument does not, additionally, project an uncivilized West onto a passive Orient: axed on a mass-pursuit of ethical concerns concealed under biblical packaging, we have here a localized break in humanity: déchirement (see Said, 1978). And a new born, innocent, brilliant and glowing generation, stuck - with a right of its own, to its own destiny. Society is an organism, but there are still men who partially unchain themselves from its pangs of conscience: it is an

opportunity for a permanently needed conversation.

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