

## **Abstracts**

Rachel Sharaby

### **Renewed Interpretation of the Ethnic Tradition of Kurdish Immigrants in Israel**

The article discusses the Seharane celebrations, the traditional spring celebrations of the Jews of Kurdistan that were renewed in public in Israel for the first time in 1975. The findings are based on content analysis of articles that appeared in the press and in journals of the community and on the testimony of interviewees. These findings show that the immigrants from Kurdistan exhibit a dual identity in the renewal of the Seharane, which is rooted on the one hand in their Israeliness and on the other hand in their ethnic uniqueness originating from their sense of otherness. The process of the Seharane's move towards the cultural center and its renewed interpretation as an ethnic tradition reflect its dynamic syncretic aspects. This dynamic strengthens the perspective emphasizing human freedom in the interpretation and shaping of tradition, i.e., in choosing the elements from which identity is constructed.

**Keywords:** Tradition, identity, immigration, Kurdistan, syncretism, celebration

Daniella Arieli, Yael Skorkowich & Miriam Hirschfeld

**Ethnic Encounters in the Academic Space: The Ethiopian Sigd Festival as a means of Negotiating the Rules of the Game**

Research on immigrants, including the literature on immigrants of Ethiopian origin in Israel, has focused extensively on marginalizing social mechanisms. In recent years, however, such research has also begun examining the attempts and successes of individuals and groups to mobilize their social status. The aim of the present article is to contribute to this literature. The study is based on a celebration of the Ethiopian Sigd festival that was organized by students at an academic college in Israel. Presenting the ethnic symbols of their culture in the academic space was the Israeli-Ethiopian students' way of negotiating the meanings of their unique identity and its acceptance within the social microcosm of the campus. This study contends that alongside exclusion and discrimination processes, whose existence in academia cannot be denied, there are also processes through which students attempt to change their experience on campus. Through these processes they often succeed in making the transition from social exclusion to inclusion.

**Keywords:** Israelis of Ethiopian origin, exclusion and inclusion, ethnicity, academia, intercultural discourse

Wovit Worku-Mangisto & Gabriel Horenczyk

### **Hidden Dropout from the Education System among Ethiopian Adolescents in Israel**

The study examined aspects of hidden dropout among adolescent students of Ethiopian origin. Hidden dropout describes a situation in which a student is often absent from the education system or is present but only passively. The research focuses on hidden dropout among three groups of Ethiopian adolescents in Israel (normative learners, hidden dropouts and disengaged youths) as evidenced in several fields: perceived discrimination, environmental support (from the family and from the education system) and social relations. Thirty semi-structured interviews conducted with adolescents from the three groups were aimed at identifying patterns that characterize hidden dropout from the interviewees' point of view. The findings reveal distinct patterns among the three groups in the addressed fields. Hidden dropouts and normative learners reported that their parents encourage them to stay in the education system, whereas disengaged youths retrospectively reported a lack of family involvement. Hidden dropouts also reported experiencing discrimination in the education system due to their Ethiopian origin; normative learners reported discrimination mainly at the group level and less at the personal level; and disengaged youths recalled past alienation towards them at school. Furthermore, the hidden dropouts and the normative learners reported limited relations with Israelis who are not of Ethiopian origin, while the disengaged youths reported that they have almost no relations with friends who are not Ethiopian. In addition, the hidden dropouts and the disengaged youths reported non-normative leisure behaviors, whereas the learners reported mostly normative leisure behaviors. Implications for the identification of hidden dropouts as well as for teacher and parent interventions are discussed.

**Keywords:** hidden dropout, adolescents, Ethiopian immigrants, perceived discrimination, social support, social contact

Orly Alshech

**Building a Professional Identity in Israel:  
Experiences of New Immigrant Speech Therapists in Israel**

Following centuries of exile, the Jewish people have returned to their historic homeland. Yet upon arrival their dream of integrating into the new society is immediately shattered due to linguistic difficulties. This is true for all new immigrants, but even more so for linguistic experts. The narratives of speech therapists that lack Hebrew as a mother tongue display this. Their stories allow us to examine the experiences they undergo while building a professional identity in Israel.

This study, which uses the narrative research method, is based on the analysis of the stories of five immigrant speech therapists. The theoretical framework of this research focuses on three specific areas: a) immigration and absorption; b) multi-professional teamwork; and the role of the speech therapist.

According to the literature, the immigrant experience is subjectively based in the construction of a social identity, while language acquisition poses a major difficulty when adjusting to life in a new land. This barrier becomes weightier when new immigrants choose to work as speech therapists whose job requires expertise in acquiring oral and written skills. The findings focus on each story individually. The analysis shows that the period before immigration affects integration and that immigrant speech therapists go through a complex professional process on the path to realizing their dream of working as speech therapists in Israel.

**Keywords:** Immigration to Israel (Aliyah), professional identity, immigration absorption

Shlomit Landman

### **From an onomastic perspective: Cultural consolidation in the Jewish sector in Israel**

Israel was established as a melting pot society, and over the years a unique Israeli culture has developed. Consequently, according to Moyal and Ro'I (2014), today many Israelis define themselves primarily as Israelis rather than as Jews. This finding can be explained by the central role of the Zionist movement (Ben-Israel, 2004) in accordance with the national model suggested by Hroch (1985). According to Weitman (1988), the first names given to Jewish newborns can often distinguish the national identity of their parents. My analysis encompassed the six thousand most prevalent first names given to Jewish newborns in Israel between 1948 and 2007 and a similar number of rare first names. In addition, I conducted semi-structured interviews with 45 parents to gain meaningful insights about their perspectives as reflected in their choice of names. The first names were divided into four groups according to origin: traditional names used in the Diaspora, names taken mainly from the Bible that were reinstated during the political development of the Zionist movement, new names generated from spoken Hebrew, and finally names adopted from foreign languages with no Hebrew meaning. The results point to three main onomastic periods: From 1948 through 1960, parents gave traditional names that were common in the Diaspora. Between 1960 and 1980, Israelis generally chose names that were reinstated from the Bible and new names influenced by the cultural consolidation process. Since the beginning of the 1980s, Israeli onomastics took over, though naming has also been influenced by western onomastics resulting from globalization in Israel.

**Keywords:** onomastics, first names, immigration waves, culture, national model, identity

Riva Ziv

### **Role Division in Multicultural Relations**

The number of multicultural families in which one spouse was born in Israel and the other is an immigrant has increased in recent years. Mixed marriages have always aroused sociological curiosity, but few studies have shed light on the family dynamics and role division among these couples. Can multicultural families be seen as an arena for the emergence of a new hybrid cultural product that seeks to erase the traditional distinctions in patterns of role division between spouses?

The purpose of this study was to examine the role division between spouses in multicultural families, in which one of the spouses was born in Israel and the other is an immigrant. The research tool was a questionnaire on role division administered to 200 participants: 100 couples in which one of the spouses was born in Israel and the other was an immigrant from another country. The study examined the hypotheses that the origin of the immigrant member of the couple influences the role division and that differences in role division emerge in the comparison between the Israeli-born spouse and the non-Israeli-born spouse. In addition, it examined the hypothesis that education and number of years in Israel affect role division in multicultural families.

In general, differences in role division emerged between men and women. Men reported investing more in the areas of economic support and career, while women reporting investing more in the social and household spheres. Among men, the extent of their investment in household chores decreases as their number of years in Israel rises, while among women, investment in household chores increases along with their number of years in Israel.

No differences in role division by origin emerged among women for any of the job areas examined: housework, economic role, social role and career. But male immigrants from the Soviet Union were found to invest more in the economic role than native Israelis or than immigrants from Western Europe and South America.

With respect to how role division was related to education and origin, the findings show that men with higher education invest more in the social role. In addition, there was a significant interaction effect of education and country of origin on housework among men. Male immigrants from the USSR with higher education invest less in household chores than men from the same country with only 12 years of schooling.

Among women, there was a significant interaction effect of education and country of origin. Women of Western European and South American origin with higher education invest more in their careers than women with up to 12 years of schooling.

No differences in role division were found between immigrant men and immigrant women.

**Keywords:** role division, multicultural relations, immigration, gender

Efraim Davidi

### **Exiles from South America in Israel (1973-1978)**

During the most recent military dictatorships in Argentina, Chile and Uruguay, between 450 and 500 citizens who feared for their lives managed to find shelter in Israel. This paper traces the arrival of these exiles and their political engagement against the dictatorships and against the official policies in Israel of maintaining cordial relationships with the military governments in South America. In parallel, the paper describes the social and political background of those who chose to go to Israel. Many were not associated with Israel or with Zionism and a minority were not Jews, as defined by religious or even broader criteria. The wider significance of these contradictory trends is discussed.

**Keywords:** South America, Israel, Exiles, Military Dictatorships