

## **Abstracts**

### **An analysis of transnational life: The case of Israeli migrants living in Mexico**

**Perla Aizencang Kane**

This research-based article explores the “transnational life” of Israelis living in Mexico City by analyzing the practices of and relationships between individuals, family members, social groups and organizations, as reflected in 30 in-depth interviews and the results of an online survey. More specifically, it focuses on four dimensions of their transnational life: economic-labor-professional, civil-communal-societal, cultural and political. This study finds that in the case of Israelis in Mexico, the percentage of those living transnationally far exceeds that of other migrant groups worldwide and that the economic, social and cultural dimensions of their transnational living are more predominant than the political dimension. It concludes that the specificity of the Mexican Jewish diaspora affects the transnational living of Israeli migrants, shedding light on the connection between transnational migration and existing diasporas.

### **"I love Argentina too, but in a different voice" – Intercultural transition of women who immigrated to Israel from Argentina**

**Jacqueline Laznow**

The article seeks to give expression to aspects from the daily lives of women who immigrated to Israel from Argentina through the end of the 1970s. To this end, the article examines perceptions stemming from personal stories and their interpretations, with particular focus on the period of immigration and absorption. The process of migration, even when symbolically regarded as "Aliyah", presents daily challenges. The article examines memories of feminine experiences in their historical and cultural context, in the context of the country of origin and in that of the absorbing country, as well as the women's perceptions of transformation during the intercultural transition that shaped their lives and that of their families in Israel.

Popular media in Hebrew such as blogs and television broadcasts focusing on immigrants from Argentina describe them stereotypically as joyful, meat-craving, Tango lovers, and soccer fans. Yet for some of these immigrants moving to Israel constitutes a second migration, as most of them are descendants of immigrants who went to the Americas from elsewhere. This fact paints a more complex picture of their daily lives, particularly while concentrating on the concepts of tradition, memory and identity. Thus, focusing on various aspects of the daily lives of women and their families leads to the conclusion that migration

to Israel generates renewed performance of what is perceived as tradition in the country of origin, redefining the characteristics of the group. This transition additionally involves a more complex view of the Zionist ethos and the everyday life intended to "realize" it.

## **Generation 1.5 of Russian Israelis: A Hybrid Ethnic Identity**

**Anna Prashizky & Larissa Remennick**

Over the last seven years, we conducted several ethnographic studies on the social, cultural, and political locations of young Israeli adults who belong to Generation 1.5 of the ex-Soviet immigrant wave of the 1990s (those who moved to Israel as older children or adolescents). These studies showed that despite successful instrumental integration in the local middle classes in terms of educational and occupational mobility, these 1.5ers maintain distinct and ambivalent social and cultural identities that form a third, hybrid path between the Russian and Israeli scripts. As opposed to their "silent" parents, young immigrants organize to protest against what some of them see as their second-class citizenship in the Jewish state. To expand this collective portrait beyond small groups and key activists, we conducted a national online survey among Russian Israeli 1.5ers that was completed by 650 respondents. In the article we report selected survey findings, focusing on perceived economic mobility and discrimination, intergenerational relations, Jewish identity, political leanings, civic participation, language patterns, cultural interests, and transnational ties to their homelands.

## **Aliyah Challenges and Discourse of Identities: Jews from the Northern and Eastern Caucasus in Israeli Society**

**Alissa Abramov**

Immigration and the process of integration into a new country are usually accompanied by adaptation hardships due to differences in culture and mentality. These differences can cause major turbulence in the identities of immigrants, who are required to adjust to the new society. This current research examines the identity characteristics of the Jews who immigrated to Israel from the mountainous Caucasus region in the 1990s. The study aspires to explore their attitudes toward the main challenges they faced in Israeli society and the implications of this encounter for their current living conditions today.

This study was conducted by means of 30 in-depth interviews with Jews who emigrated from the Caucasus Mountains in the 1990s. The findings reveal differences regarding the main identity factors between those who emigrated at a young age and those who came when they were older. While the members of the younger generation aspire to be defined as

"Israelis" and accordingly are forced to abandon their original identity, which does not always fit the Israeli format, those in the older generation stick to their ethnic identity and reject the Israeli identity and the culture emerging from it. The younger generation, largely considered the "transitional" generation, had to deal with absorption hardships. Today, they are still dealing with identity conflicts arising from the lack of cultural integration into Israeli society among the Mountain Jews from the Caucasus. The findings suggest partial integration of the younger generation, but also point to a lack of familiarity with their culture within Israeli culture, generating major conflicts regarding to their cultural identity. As a result, the process of their integration has not been comprehensive.

### **The relationship between Beta-Israel and Falashmura within the Ethiopian community: Tensions surrounding identity and culture**

**Revital Einstein & Karin Amit**

The Ethiopian community in Israel is a unique ethnic community that most people perceive as homogeneous. This exploratory study offers an alternative approach to this monolithic conception by examining the relationship between two prominent sub-groups within the Ethiopian community: Beta-Israel and Zera Beta-Israel (Falashmura). The study sought to shed light on the tensions between the groups with respect to issues of cultural identity and belonging. To this end, the researchers adopted a naturalistic qualitative method based on 21 interviews with representatives from both sub-groups and professionals within and outside the community. The responses indicated that issues related to religion and religious practices have a significant impact on the complex relationship between the groups. These tensions were present in Ethiopia and are also reflected in Israel. Despite tensions between the groups, the participants' sense of identity and belonging is not differentiated by their subgroup and reflects the subjective perceptions of the individuals. This preliminary study calls on researchers to acknowledge and further explore the complexities within the Ethiopian community in Israel.

### **Employment in the process of migration and absorption of Jewish migrants from the United States to Israel**

**Amir Akiva Segal**

This study examined the impact of employment on the immigration and absorption of Jewish migrants from the United States to Israel. The study considered the effect of employment and the workplace on the decision to move to Israel, on how long to stay and on the absorption process. The research was conducted through interviews with migrants of

different ages and at different stages since arriving in Israel. All the interviewees were of working age when they came to Israel. The findings of the study indicate that the workplace has an impact on the immigration process in Israel and that immigrants from the United States to Israel sometimes begin planning their move to Israel years before actually moving. In addition, the study shows that decisions regarding whether, when and how to migrate and whether to remain in Israel are usually based not only economic considerations but also deal with other dimensions provided by the workplace, such as self-fulfillment, satisfaction or social connections. In addition, the migrant community from the United States in Israel is a transitional community in terms of dual identity and cross-border activities of Jewish migrants from the United States to Israel.

### **Body Culture in Migration: The migration of bodily practices to Israel during the first decade after independence**

#### **Udi Carmi**

The image of the Israeli body was forged in the Yishuv period. This image, which was influenced by Max Nordau's notions of Muscular Judaism, satisfied the needs of the Jewish community in Palestine and persisted into the first decades after independence as an ideal model. During this period, physical education and sports were subsumed to the needs and goals of Israeli society, which stemmed from the desire to develop a new society. In the context of such instrumentalist views of sports, this article examines the adoption of bodily practices that migrated to Israel and were not charged by Zionist values. Our aim is to understand what the public thought about these practices and how they were received by the formative agents of Israeli body culture. This article discusses two practices that migrated from the United States to Israel in the first decade after independence as examples of the foreign cultural influences that reached Israel: the hula-hoop and weight training. Upon the penetration of elements of US culture, Israeli attitudes toward body culture underwent a change, which did not always conform with the values associated with Muscular Judaism. The hula-hoop expresses the playful aspect of physical activity and lightness of the body, while weight training reflects the American aesthetic ideal. As the popularity of the hula-hoop grew, it provoked institutional opposition that prevented this "new immigrant" from assimilating into Israeli culture. As a result, its popularity declined within two years of its appearance. Weight training, on the other hand, was recast into Zionist molds and reconceptualized as a new version of Muscular Judaism.