
為表彰和紀念世界著名社會學家、心理學家和統計學家利奧·戈特曼（1973–1976年任以色列社會學協會第三任主席）的傑出貢獻，他的家人和朋友捐款成立戈特曼家庭基金，每年撥款於學會年會中頒發戈特曼論文獎。戈特曼的家族和朋友捐助的基金額將足夠於每年頒發獎座於一位傑出的社團論文作者。戈特曼論文獎的頒發旨在鼓勵學術優秀的論文，尤其在社會學領域中。戈特曼論文獎將於每年的學會年會中頒發，並舉行特別的慶祝活動，獲獎者將被邀請作專題演講。

Abstract

The last decades saw a growing interest in the ties between emotions and politics, but while governments’ attempts to impose different emotional styles were thoroughly documented, social movements’ responses to such attempts have so far been underexplored. This study aims to fill this gap by focusing on a political struggle over citizen’s emotions. The article concentrates on a struggle following the attempt of Israeli Parliament Members to shape the emotional responses of Israeli citizens to the Palestinian seminal disaster—The Nakba—by legislatively prohibiting public expressions of mourning and grief with its regard. Based on participant observation, this study follows a group of Israeli political activists—“Psychoactive”—in their struggle against the bill. As a political movement that consists of mental health experts, Psychoactive is shown to use its members’ professional means in order to oppose the bill and warn against the emotional style it seeks to dictate, and to simultaneously disseminate an oppositional emotional style that focuses on emotionally processing the Palestinian disaster. This emotional style is shown to have effects on the ways people feel about their history, their nationality and even their close family, and to paradoxically offer political empowerment to Palestinians by pathologizing their historical disaster. Thus, this article sees emotions as an active and highly contested political battleground, where emotional boundaries are actively drawn and redrawn by politicians and political movements.


Abstract

Contemporary processes of individualization push people to construct single-handedly their own identities. This urge runs counter to a fundament of sociology, which proposes that identities are social products that must be validated through social relations. Based on participant observation and in-depth interviews with life coaches and their clients, I
investigate life coaching as a social institution that aims to resolve the paradoxical nature of the desire for self-creation. Locating life coaching in the larger identity-fashioning market, this article illustrates how the artificial nature of outsourced social relations reconciles two apparently contradictory desires: the “need for help” and “wanting to find it on my own.” Three mechanisms are involved: creating an independent social space where identities can be crafted away from significant others; deliberately deemphasizing the coach and intentionally underwriting personal authorship; and encouraging clients to root identities in the social world while promoting an instrumental view of sociality. The article discusses the blurring of boundaries between intimate social relations and utilitarian market logic, and the implications of the ongoing outsourcing of identity support that reinforces the privileged ideal of self-made identities.


Abstract
One of the major focuses of Israel’s citizenship discourse is civic virtue. How the nation defines contributing to the community depends, however, on the citizen’s gender. This article establishes the thesis that for Israeli Jewish women, the prime route to acceptance in society is through the concept of “reproductive citizenship.” The laws that most critically perpetuate what I term “the categorical imperative of compulsory motherhood” are abortion law and child support law. While ordinarily perceived as unrelated fields of state regulation, I argue that these bodies of law must be read together and exposed as a legislative enterprise designed to demarcate the normative boundaries of citizenship for Israeli women. Whereas abortion law mostly focuses on ensuring a “proper” numerical quantity and genetic quality of the Jewish people, child support law operates to ensure social quality. From this perspective, the gender-deadly combination of abortion-restrictive regulations and child support obligations supplies a unique and largely ignored lens through which to explore how the state constructs the social category of “woman.” I conclude that the two laws reinforce the state’s view that women have importance not as individuals, but as mothers, and that it is only through women’s distinct maternal contribution to the nation that they may be incorporated into the Israeli collective.

Abstract

Based on focus groups and interviews with student renters in an Israeli slum, the article explores the contributions of differences in sonic styles and sensibilities to boundary work, social categorization, and evaluation. Alongside visual cues such as broken windows, bad neighborhoods are characterized by sonic cues, such as shouts from windows. Students understand “being ghetto” as being loud in a particular way and use loudness as a central resource in their boundary work. Loudness is read as a performative index of class and ethnicity, and the performance of middle-class studentship entails being appalled by stigmatized sonic practices and participating in their exoticization. However, the sonic is not merely yet another resource of boundary work. Paying sociological attention to senses other than vision reveals complex interactions between structures anchored in the body, structures anchored in language, and actors’ identification strategies, which may refine theorizations of the body and the senses in social theory.

"שמות תרבות ומיניות לשונית בקרב נערות המעורבות בזרות"/יעלה להב-רז

"שמות תרבות ומיניות לשונית בקרב נערות המעורבות בזרות"/יעלה להב-רז.
The politics of healthcare informatics: knowledge management using an electronic medical record system

Abstract

The design and implementation of an electronic medical record system pose significant epistemological and practical complexities. Despite optimistic assessments of their potential contribution to the quality of care, their implementation has been problematic, and their actual employment in various clinical settings remains controversial. Little is known about how their use actually mediates knowing. Employing a variety of qualitative research methods, this article attempts an answer by illustrating how omitting, editing and excessive reporting were employed as part of nurses’ and physicians’ political efforts to shape knowledge production and knowledge sharing in a technologically mediated healthcare setting.


Abstract

This study examines the long-term trends of two parallel and related gender effects, in light of the hypothesis that highly rewarded occupations will be the most penalized by the process of feminization. Using multilevel models of the Integrated Public Use Microdata Series data from 1970 to 2007, the study analyzes trends in women's occupational mobility and juxtaposes these trends with trends in the effects of feminization on occupational pay across diverse occupational wage groups. The findings reveal two opposing processes of gender (in)equality: during this period, many women had impressive success in entering highly rewarded occupations. Simultaneously, however, the negative effect of feminization on the pay levels of these occupations intensified, particularly in high-paid and male-typed occupations. Consequently, women found themselves moving “up the down staircase.” The findings confirm the dynamic nature of gender discrimination and have broad implications for our understanding of the devaluation and exclusion mechanisms discussed in earlier literature.
This study explores how religious women become legitimate actors in the public sphere and analyzes their agency—its meanings, capacities, and transformative aims. It presents a novel case study of Israeli Modern-Orthodox Agunah activists who engage in highly politicized collective feminist resistance as religious actors working for religious ends. Embedded in and activated by Orthodoxy, they advocate women’s rights to divorce, voicing a moral critique of tradition and its agents precisely because they are devoutly devoted to them. Such political agency is innovatively conceptualized as “devoted resistance”: critique within relationship, enabled by cultural schema, and comprising both interpretive skills and “relational-autonomy” capacities. This study contends that understanding agency within religious traditions opens up new avenues for thinking about the interplay between religious and public life.
grammars reveals its underlying logics, highlighting how structures shape the meanings and realization of women’s varied “agentive capacities.” It challenges current dichotomies like feminism/religion, resistance/submission, and autonomy/dependence. Overall, the author argues for a nuanced, culturally specific, capacity-based, relational approach to analyzing religious women’s agency.

Slicing the Pie: State Policy, Class Organization, Class Integration, and Labor’s Share of Israeli National Income

Abstract

In this article, I underline a less commonly acknowledged outcome of the neoliberal revolution. Following the shift from social protection to economic liberalism, in many rich countries workers’ share of national income has declined and capitalists’ share has increased. To better understand this link between neoliberalism and workers’ share of national income, I develop a new political economy approach that stresses the importance of state policy, class organization, and organizational unity for determining how national income is distributed between workers and capitalists. I apply this conceptualization to the dynamics of labor’s share in Israel, once a socialist economy with little inequality, which today has become one of the world’s most unequal. A detailed account of three stages in the Israeli political economy characterized by distinct inequality outcomes and time-series equations estimating the changes in labor’s share from 1955 to 2005 reveal that market-oriented state policies, workers’ disorganization, and the growing fragmentation within organized labor led to a decline in labor’s share during the current stage of liberal capitalism.


Abstract

Consumption rates of assisted reproductive technologies (ARTs) in Israel is internationally unprecedented, a phenomenon that has been the subject of growing anthropological and sociological attention. Explanations for the singular extent of ARTs use in Israel tend to pre-
assume and conceptually prioritize the symbolic and political power of pro-natalist discourses, Jewish religious values, and the demographic interests of the Jewish state. This article attempts to understand the exceptional usage of IVF in Israel in terms of its emergent meanings and unexpected effects in a particular local setup. The question that this article tries to answer is: How is the ‘Israeli character’ of IVF emerges within and through the interactive practice of moral justifications, and how might this medical technology affect the networks within which it is enmeshed? The article is based on a case-study analysis of a public dispute that took place in 2003-2004 over the extent of public funding for fertility treatments. Ethnographic analysis of parliament discussions, media coverage, and an online forum of IVF consumers recorded three frames of justification for the uniquely generous public funding scheme of IVF in Israel: ‘rational-economic’, ‘nationalist’, and ‘liberal’. The latter assumes shared ‘emotional vulnerability’ of all ‘childless’ Israelis, Jews and Arabs alike and advocates a universal language of ‘emotional rights’ and ‘human rights’. This liberal framing of IVF, which is the most persuasive justification in the dispute, blurs dichotomous rivalries between Jews and Arabs and generates a potential for alliances between traditionally rival sectors. These are some of the unexpected and non-intuitive consequences of ARTs in Israel.


Abstract
This study applies a neo-institutional approach to explore how musical genres acquire national meanings even as they are adopted from exogenous global models. Drawing upon world society paradigm and glocal translation studies, it is argued that current theorizing has yet to address how a sense of national uniqueness emerges in local organizational fields despite their dependence on global isomorphism. A research strategy is offered to explore this paradox of isomorphic national uniqueness, suggesting that global structures acquire national meanings through subtle processes of institutionalized erasures in the adopting field. Drawing on a case-study of Israeli radio during privatization reforms, I analyze the emergence of a “light” version of Mizrahi music (of Middle Eastern background) and its crossover to mainstream Israeli playlists, following a market repositioning as “Mediterranean pop.” It is shown how exogenous models of US commercial format radio, as well as Arab popular music styles, were
reassigned national meanings by various mechanisms of active or oblivious erasure. Correspondences with Turkish Arabesk and American rock’n’roll are discussed. It is suggested that national meanings should be studied as systematic erasures intrinsically coupled to the very spread of isomorphic global models.

**Abstract**

This study suggests that multitasking constitutes an important source of gender inequality, which can help explain findings from previous research showing that mothers feel more burdened and stressed than fathers although they have relatively similar workloads. Using...
data from the 500 Family Study, including surveys and the Experience Sampling Method (ESM), the study examines the activities parents simultaneously engage in and how they feel when multitasking. Results indicate that mothers spend 10 more hours a week multitasking compared to fathers and that these additional hours are mainly related to time spent on housework and childcare. For mothers, these multitasking activities when at home and in public are associated with an increase in negative emotions, stress, psychological distress, and work-family conflict. By contrast, for fathers multitasking at home involves less housework and childcare and is not a negative experience. Several similarities by gender are also revealed. For both mothers and fathers multitasking in the company of spouse and children are positive experiences whereas multitasking at work, although it is associated with an increased sense of productivity, is perceived as a negative experience.

 помומי 2012

שינ מוקזוטו, ראמוזו – קארין אמית, אורי שוויד

The Temporal Structure of Scientific Consensus Formation

Abstract

This article engages with problems that are usually opaque: What trajectories do scientific debates assume, when does a scientific community consider a proposition to be a fact, and how can we know that? We develop a strategy for evaluating the state of scientific contestation on issues. The analysis builds from Latour’s black box imagery, which we observe in scientific citation networks. We show that as consensus forms, the importance of internal divisions to the overall network structure declines. We consider substantive cases that are now considered facts, such as the carcinogenicity of smoking and the non-carcinogenicity of coffee. We then employ the same analysis to currently contested cases: the suspected carcinogenicity of cellular phones, and the relationship between vaccines and autism. Extracting meaning from the internal structure of scientific knowledge carves a niche for renewed sociological commentary on science, revealing a typology of trajectories that scientific propositions may experience en route to consensus.

Abstract

This study of immigrants' integration in Israel centers on one major subjective parameter, namely the immigrant's identity. To explain it we explore a series of possible factors: demographic variables, economic status, and human and social capital characteristics. Three recent immigrant groups are examined: from Western countries, from the former Soviet Union (FSU), and from Ethiopia. These immigrants came to Israel during the last two decades from different societies, following different immigration circumstances and various motives.

The findings, based on the 2007 Ruppin survey data, point to the significant impact of the identity as perceived by veteran Israelis on the immigrants' self-identity for the three groups under study. Also, different variables affect each of the immigrant groups. FSU immigrants behaved according to most of our hypotheses, whereas Western and Ethiopian immigrants did not. Findings are discussed in light of the debate on measuring and defining immigrants' identity.

Performing a Crisis: Institutional Politics and the Construction of (ir)Responsibility

Abstract

The paper adopts a performative perspective to examine how tangible spaces are produced through publicly contrived performances, with the intention of shaping organizational practices, mindsets and politics. We focused on the deliberate and consensual production of the Neonatal Intensive Care Unit (NICU) as a crisis zone – one that is ruled by turbulence and uncertainty. Severe shortage of funds and a public policy of abstention turned the NICU into a liminal space. Consequently, a new domain for the operation of power came into existence—one where life is put 'in question' and can be both protected and eliminated. By way of paradox, operating under a continuing state of emergency created degrees of freedom for all involved, especially regarding the outcomes of care.
Configurations of Gender Inequality: The Consequences of Ideology and Public Policy

Abstract

This paper gathers a wide range of indicators into distinctive profiles to show how configurations of gender economic inequality are shaped by both welfare state strategies and gender role ideologies. When multiple aspects of gender inequality are assembled together, it becomes evident that all societies exhibit both enderegallitarian and inegalitarian features. These tradeoffs can best be understood through the ideological and institutional contexts in which they are embedded. Empirical illustrations are provided for fourteen advanced societies by analyzing the major expressions of gender inequality; from women’s economic wellbeing and financial autonomy, through labour force participation and continuity of employment, to occupational attainments and economic rewards. The analysis confirms the existence of distinctive profiles of gender inequality and their affinity to normative conceptions of the gender order and ideal types of welfare state institutions.


Abstract

At the center of contemporary discourse on technology – or the digital discourse – is the assertion that network technology ushers in a new phase of capitalism which is more democratic, participatory, and de-alienating for individuals. Rather than viewing this discourse as a transparent description of the new realities of techno-capitalism and judging its claims as true (as the hegemonic view sees it) or false (a view expressed by few critical voices), this article offers a new framework which sees the digital discourse as signaling a historical shift in the technological legitimation of capitalism, concurrent with the emergence of the post-Fordist phase of capitalism. Technology discourse legitimated the Fordist phase of capitalism by stressing the ability of technology and technique to mitigate exploitation. It hence legitimated the interventionist welfare state, the central planning in businesses and the economy, the hierarchized corporation, and the tenured worker. In contrast, contemporary
technology discourse legitimates the post-Fordist phase of capitalism by stressing the ability of technology to mitigate alienation. It hence legitimates the withdrawal of the state from markets, the dehierarchization and decentralization of businesses, and the flexibilization of production and the labor process.


Abstract
Sociologists have debated whether meaningful emotional relationships can be formed on-line. Drawing on Mauss’ concept of the gift, I explore how caregivers who participate in Hope, an on-line support forum dedicated to HIV/AIDS, incorporate moral percepts and understandings about ethics into their caregiving experiences. Their intense discussions on the essence of familial loyalties give rise to emotionally vibrant, empathic communities in which a socio-emotional economy is formulated. Can the Internet act as a moral space? How are concepts such as reciprocity, obligation, and commitment talked about and practiced in an on-line forum that exists in the ever present?