

רשימת זוכים בפרס המאמר המצטיין ע"ש פרופ' אליהו לואי גוטמן

פרס המאמר המצטיין ע"ש פרופ' אליהו לואי גוטמן, נשיאה השלישי של האגודה הסוציולוגית הישראלית, נועד לעודד הצטיינות אקדמית בתחומים מגוונים של מחקר סוציולוגי. הפרס, בסך 3,000 ש"ח, יוענק בליווי תעודת הצטיינות למאמר שיימצא ע"י וועדת הפרס כבעל תרומה משמעותית לסוציולוגיה. הענקת הפרס תתקיים במושב מליאה מיוחדת שיתקיים מידי שנה במהלך הכנס השנתי של האגודה הסוציולוגית הישראלית. במסגרת המושב יזמן הזוכה להציג את תקציר המאמר.

לואי גוטמן, נשיאה השלישי של האגודה הישראלית לסוציולוגיה (1973-76), היה חוקר, בונה תיאוריה יישומית ומורה בעל השפעה עולמית בתחומי הסוציולוגיה, הפסיכולוגיה, המדינה והסטיטיסטיקה, וחתן פרס ישראל על הישגיו במדעי החברה (1978). עם קום המדינה הוא ייסד, ושנים רבות עמד בראש, "המכון למחקר חברתי שימושי", מהראשונים ומהחשובים במכוני דעת הקהל והמחקר החברתי בישראל. לואי גוטמן היה חבר האקדמיה הישראלית למדעים, והאקדמיה למדעים של ארה"ב. הוא זכה בפרסים רבים בארץ ובעולם עבור תרומתו האקדמית, וניכלל על ידי כתב העת Science ברשימת מדעני החברה החשובים במאה ה-20. הוא נודע בעיקר כמפתח תורת השטחות ו"סולם גוטמן". משפחתו וחבריו העלו תרומה נדיבה שתאפשר לאגודה להעניק את הפרס מידי שנה לשנים הבאות. האגודה מודה לתורמים ושמחה להוקיר את זכרו ופועלו של אחד מחשובי חבריה.

הזכרים בשנת 2019

שני מקומות ראשונים: טל פדר ודני קפלן

מקום ראשון – טל פדר

Normative justification for public arts funding: what can we learn from linking arts consumption and arts policy in Israel? *Socio-Economic Review*, 2018, Vol. 0, No. 0, 1–21

This article studies the socioeconomics of government public expenditure for the arts and the normative foundations of state intervention in the arts. I pose two interrelated research questions: (a) what is the relationship between the public funding of the arts and their consumption? and (b) what mode of justification and what perception of the place of art in society is reflected in this relationship? Based on the philosophical work of Alan Badiou, I develop a novel conceptual framework to delineate three types of normative justifications for the public funding of arts organizations: romantic, didactic and classical. Using data from the public funding of 92 orchestras, theaters and dance troupes in Israel between 1999 and 2011, I estimate a cross-lagged panel data model to study how arts funding both affects and is affected by the levels of consumption of the organizations' productions. The results of the study show a complex pattern of different relationships between funding and consumption that accord with the three types of normative justifications for public arts funding.

מקום ראשון – דני קפלן

Social club sociability as a model for national solidarity. *American Journal of Cultural Sociology*, 6(1), 1-36.

Whereas theorists of nationalism often consider mass solidarity to be an abstract relation between strangers, this essay presents a new theoretical approach for studying national solidarity through the prism of friendship and sociability. Building on Simmel's relational approach and Neo-Durkheimian accounts of intermediate associations, it is argued that modern institutions operate as social clubs of sorts where unaffiliated strangers can transform into friends. Drawing on a range of examples ranging from the mass army and Masonic lodges to interactive media, it is shown how social club sociability engenders a form of "public intimacy" that extends feelings of familiarity, exclusivity, and loyalty to wider society. The growing segmentation and differentiation of institutional life place increasing demands on individuals to successfully transform strangers into friends. This competence carries symbolic meanings and is part of what enables a mass society to be continually imagined as a nation.

מקום שלישי – לימור מעודד-דנון

Time matters for intersex bodies: Between socio-medical time and somatic time. *Social Science & Medicine*

This article focuses on the dynamic relationships between time and intersex bodies that exist, on the one hand, in medical policy on intersex bodies and, on

the other, in intersex people's subjective experiences. Time, from a sociological perspective, is a biosocial agent that establishes diagnostic practices, regulations, and treatment policy regarding intersex bodies. The systematic construction of timeframes by biomedical professionals aims to rapidly diagnose and treat intersex patients and is deeply rooted in the "dimorphic soma-gender order" (DMSGO), the imagined unified relationship of female bodies to femininity and male bodies to masculinity. From a socio-phenomenological perspective, I describe the concept of somatic time, which involves the relationship between time and the soma, the body's own particular clock and rhythms, according to which it grows, changes, and develops, and the body as a time capsule that stores experiences. I will illustrate the somatic time of intersex people and their subjective embodied experiences of the soma-gender relationship, and explore how their somatic time challenges biomedical timeframes. This qualitative study is based on narrative interviews with biomedical professionals, parents of intersex children, and intersex adults from Israel and Germany.

הזכרים בשנת 2018

מקום ראשון – דפנה הירש

"מי גבר? תיאוריות של גבריות במבט ביקורתי", תיאוריה וביקורת 48: 11-34. מהי גבריות? ואיך לחקור אותה? האם גבריות היא המגדר שהוא אחד, בפראפרזה על איריגאריי? או שמא אין גבריות אחת אלא "גבריות", כפי שהציעה ריווין קונל? במאמר זה אבקש לבחון שתי הצעות תיאורטיות סוציולוגיות להבנת הגבריות, אשר מהן נגזרות גם פרספקטיבות מחקריות שונות. האחת, זו של קונל, הפכה לא מכבר להגמוניה במחקר הגבריות, ובכלל זה במחקר על גבריות בישראל. השנייה, זו של פייר בורדייה בשליטה הגברית, זכתה לביקורות רבות מצד חוקרות פמיניסטיות, אך במקביל מתקיים גם דיון פמיניסטי עשיר על תרומתו הפוטנציאלית של הקורפוס התיאורטי של בורדייה למחקר הפמיניסטי של יחסי המגדר – המתפלמס עמו אך גם שואב ממנו. כפי שאבקש להראות במאמר, שתי הגישות מציעות תובנות חשובות להמשגת הגבריות, אולם בשתייהן יש גם בעיות. אציע, כי מושגי הביטוס וההון של בורדייה הם מועילים בהקשר של מחקר הגבריות. בעקבות מייקל שוולבה אטען, כי יש דרכים רבות לסמן "עצמי גברי" אך לא ריבוי של "גבריות". בשעה ששוולבה מגדיר "אקטים גבריים" כאקטים המסמנים יכולת שליטה והתנגדות להישלטות, אציע לחשוב על הגבריות כעל רפרטואר של דגמי פעולה ותפיסה, שבבסיסם סדרה של עקרונות מארגנים. החשיבה על גבריות במונחים של הביטוס ורפרטואר מסיטה את המבט מ"גבריות" לאופנים שונים של "עשיית הגבריות" כפרקטיקה שבה שחקנים חברתיים ממוקמים מממשים דגמים תרבותיים מסמנים באופן תלוי הקשר. בה בעת, הסתירות הטמונות ברפרטואר הגבריות, כמו גם העובדה שלא כל הדגמים שווים מעמד מבחינת סימונו של "עצמי גברי", מאפשרת להסביר מדוע לא תמיד יש התאמה בין היררכיה חברתית להיררכיה של גבריות, כפי שעולה מהמודל של קונל. ואילו חשיבה על גבריות דרך מושג ההון מאפשרת לשאול שאלות באשר לאופני עשיית הגבריות שאותם אפשר לתרגם לרווחים במרחבים חברתיים קונקרטיים.

מקום שני- הדס מנדל ומשה סמיונוב

Mandel, Hadas, and Moshe Semyonov. 2016. "Going back in time? Gender differences in trends and sources of the racial pay gap, 1970 to 2010." *American Sociological Review* 81, 5: 1039-1068.

Using IPUMS data for five decennial years between 1970 and 2010, we delineate and compare the trends and sources of the racial pay gap among men and women in the U.S. labor force. Decomposition of the pay gap into components underscores the significance of the intersection between gender and race; we find meaningful gender differences in the composition of the gap and in the gross and the net earnings gaps—both are much larger among men than among women. Despite these differences, the over-time trend is strikingly similar for both genders. Racial gaps sharply declined between 1970 and 1980 and continued to decline, but at a slower rate, until 2000. However, at the turn of the millennium, the trend reversed for both gender groups. The growth of the racial pay gap at the turn of the millennium is attributable to the increase in overall income inequality, stagnation in occupational segregation, and an increase in the unexplained portion of the gap, a portion we attribute to economic discrimination

מקום שלישי- מהא כרכבי-סבאח וחיה שטייר

Links Between Education and Age At Marriage among Palestinian Women in Israel: Changes Over Time

This study focuses on the link between education and marriage timing among Israeli-Palestinian women. Theoretical discussions on marriage timing center on the effect of the time women spend in educational institutions on their age at marriage, and on the change in the desirable traits of women in the marriage market. But most of these arguments overlook situations where significant changes in education take place alongside retention of traditional patriarchal values. Based on data from three population censuses – in 1983, 1995 and 2008—our results suggest that staying longer in schooling delays marriage, so women with less education are more likely to marry earlier than others. While young age is still considered an important characteristic in the Israeli- Palestinian marriage market, and women who delay marriage face a greater risk of remaining single, education becomes more important over the years so that postponing marriage becomes especially problematic for low-educated women. Our findings suggest that traditional norms and structural conditions together shape marriage timing.

הזכרים בשנת 2017

מקום ראשון – דן קוטליאר

Kotliar, Dan M. (2016). Emotional Oppositions: The Political Struggle over Citizens' Emotions. *Qualitative Sociology* 39 (3): 267-286. doi:10.1007/s11133-016-9334-7Abstract

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.

מקום שני – מיכל פגיס

Pagis, Michal. (2016) "Fashioning Futures: Life-Coaching and the Social making of Self-made Selves." *Sociological Forum* 31(4) 1083-1103. DOI: 10.1111/socf.12297

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.

מקום שלישי – קארין כרמית יפת

Yefet, Karin Carmit (2016). "Born to be a Mother: Anatomy, Autonomy, and Substantive Citizenship for Women in Israel." *Harvard Journal of Law & Gender*, 39; 257-315.

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.

הזכרים בשנת 2016

מקום ראשון – אורי שוורץ

Schwarz, Ori (2015) 'The Sound of Stigmatization: Sonic habitus, sonic styles, and boundary work in an urban slum', *American Journal of Sociology* .121(1): 205-242

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.

שני מקומות שניים – יעלה להב-רז ושירלי בר-לב
מקום שני – יעלה להב-רז

"שפת תרבות ומיניות לשונית בקרב נערות המעורבות בזנות"/יעלה להב-רז.
תקציר

אף שנכתב בהרחבה על אודות השימוש של תתי-תרבויות שונות בשפה, אין כמעט התייחסות לשימושים השונים הנעשים בשפה ובהטיותיה על ידי אוכלוסיות המעורבות בזנות. במאמר זה אבקש להוסיף לידע הקיים על זנות באמצעות בחינת הקשר שבין שפה, תרבות ומיניות בקרב נערות המעורבות בזנות בישראל. בהתבסס על מחקר איכותני, שבמסגרתו נעשתה עבודת שדה במשך שנתיים בקרב נערות המעורבות בזנות, מציג הדיון את "שפת הכוס": מיניות לשונית המהווה מרחב רב-משמעי ועדות לשונית לחוויות חייהן. במאמר אטען כי שפת הכוס היא שפתרבות ייחודית המכילה מגוון רחב של משמעויות מצטלבות, סותרות ומשלימות. מהניתוח עולה כי הצמצום הלקסיקלי המאפיין את שפת הכוס מגלם דווקא עושר מחשבתי רב – כזה שהופך את הנערות לוירטואוזיות לשוניות.

מקום שני – שירלי בר-לב

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.

הזכרים בשנת 2015

מקום ראשון – הדס מנדל

Up the Down Staircase: Women's Upward Mobility and the Wage Penalty for Occupational Feminization, 1970-2007

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.

שני מקומות שניים – עמית רוטמן ותניא ציון וולדקס

מקום שני - עמית רוטמן

רוטמן, ע. וסער, ע. (2014). גן הילדים הפרטי: אנטי צרכנות ומעמד בעידן קפיטליסטי, סוציולוגיה ישראלית, טו(2), 262-281.

תקציר

המאמר מבוסס על עבודה אתנוגראפית בגן-ילדים פרטי המעניק את שירותיו למשפחות יהודיות מהמעמד הבינוני-גבוה. הוא מתמקד במסרים החינוכיים המועברים בגן מתוך הצגתו של מסר ה"השקעה ההורית" והקשרו לתהליכי בידול מעמדי. מוקד הניתוח הינו במתח המובנה המתקיים בין אידיאולוגיה חינוכית אנטי-חומרנית לבין היותו של הגן עסק כלכלי יוקרתי, המשוקע בתוך תרבות היפר-צרכנית. הטענה המרכזית היא כי בעוד שהשיח החינוכי הגלוי מעלה על נס אנטי-צרכנות, פשטות והענקה רגשית בלתי אמצעית, הגן למעשה מהווה זירה אינטנסיבית של צרכנות עילית. תהליך דיאלקטי זה של התנגדות מוצהרת והשתתפות בפועל בא לשיאו בכינון המסר האנטי-צרכני בעצמו כמוצר נדיר וייחודי. מכאן, למרות ש"מעמד" אינו מהווה חלק מודע מסדר היום הפדגוגי, ההשתתפות בגן מהווה פרקטיקה ישירה של בידול מעמדי. כוחו של המאמר בהצגה האתנוגרפית המאפשרת לעמוד על האופן שבו מתבצעים תהליכי הבידול המעמדי בפועל, על המתחים והפרדוקסים הקשורים ביישומם. הכתוב מאפשר לבחון כיצד תהליכי השתתפות החברתי נתמכים על ידי התנהגויות ברמת המיקרו, וכיצד חברי קבוצות מסוימות משמרים ומבנים

מחדש את המובחנות המעמדית שלהם מתוך התייחסות לשינויים המתרחשים בשדה שבתוכו הם פועלים.

מקום שני – תניא ציון וולדקס

Zion-Waldoks, T. (in print) "Politics of Devoted Resistance: Agency, Feminism, and Religion among Orthodox Agunah Activists in Israel." *Gender & Society*

Abstract

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 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.

הזוכים בשנת 2014

מקום ראשון – טלי קריסטל

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.

מקום שני – סיגל גולדין

Gooldin, Sigal (2013) "'Emotional Rights', Moral Reasoning, and Jewish-Arab Alliances in the Regulation of IVF in Israel: Theorizing the Unexpected Consequences of Assisted Reproductive Technologies". *Social Science & Medicine* (83):90-98.

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.

מקום שלישי – דני קפלן

Kaplan, Danny (2012). Institutionalized erasures: How global structures acquire national meanings in Israeli popular music. *Poetics* 40(3), 217-236.

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.

הזכרים בשנת 2013

שני מקומות ראשונים – ניסים מזרחי ושירה עופר

מקום ראשון – ניסים מזרחי

מעבר לגן ולג'ונגל: על גבולותיו החברתיים של שיח זכויות-האדם בישראל
תקציר

מאמר זה עוסק בפער שבין האוניברסליות של מסר זכויות-האדם, השוויון והצדק החברתי שנושאים ארגוני זכויות-אדם בישראל, לבין הפרטיקולאריות החברתית של מבשריו ושל מתנגדיו. אחת מהשאלות המרכזיות שתידונה בו היא השאלה מדוע מתנגדות" אוכלוסיות המטרה "לאותו מסר אוניברסלי של שוויון, צדק ושחרור שמוצע להן בלהט. הטענה המרכזית שתוצג בו היא כי הפוליטיקה האוניברסלית נתפסת מנקודת מבט ליברלית כמפתח לתיקון חברתי, נחוות על-ידי קבוצות שונות בחברה היהודית בישראל כאיום זהותי חמור. קבוצות אלה רואות במסר זכויות-האדם בעיה ולא פתרון. המסקנה שתעלה מניתוח זה היא כי עמדה ליברלית, המודעת להנחותיה הנורמטיביות ומכירה בקיומם ובתקפותם של עולמות משמעות אלטרנטיביים, חיונית ליצירתו של מרחב דיאלוגי. מרחב שכזה נחוץ הן להבטחת אופייה הדמוקרטי של ישראל והן לעיצובו של קיום חברתי משותף שהוא סולידרי ומכבד כאחד. המסגרת הפרשנית שתוצג במאמר זה אינה תחומה לגבולותיו של המקרה המקומי, וביכולתה לשפוך אור על גילויי התנגדות למסר זכויות-האדם בהקשרים גלובליים. כך, מציע מאמר זה מתווה ראשוני לניתוח סוציולוגי-ביקורתי שמבקש לחרוג הן מגבולותיו של המקרה הישראלי והן מגבולותיו של הדקדוק הליברלי, המעצב את עולמם של ארגוני זכויות-האדם, כמו גם את סדר היום התיאורטי והמחקרי של הסוציולוגיה והאנתרופולוגיה בנות-זמננו.

מקום ראשון – שירה עופר

Revisiting the Gender Gap in Time-Use Patterns: Multitasking and Well-Being among Mothers and Fathers in Dual-Earner Families

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.

הזכים בשנת 2012

שני מקומות ראשונים – קארין אמית ואורי שוויד

מקום ראשון – 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.

מקום ראשון – קארין אמית

Amit, K. (2011) Social integration and identity of immigrants from the FSU, Western countries and Ethiopia in Israel, *Ethnic and Racial Studies*, 1-24.

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.

מקום שני – שירלי בר לב

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.*

הזוכים בשנת 2011

מקום ראשון – הדס מנדל

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 enderegalitarian 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.

מקום שני – ערן פישר

Fisher, Eran. 2010. Contemporary Technology Discourse and the Legitimation of Capitalism. *European Journal of Social Theory*, 13: 229-52
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.

מקום שלישי – שירלי בר לב

Bar-Lev, Shirly. 2010. 'Do you feel sorry for him?': Gift relations in an HIV/AIDS on-line support Forum. Health (London), 14: 147.

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?