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Chapter 1 : Project MUSE - Sappho in the Holy Land

Women's rights: a global view Item Preview remove-circle Share or Embed This Item. Israel: the myth of gender equality / Chava Frankfort-Nachmias -- Japan.

From the period of the Yishuv the Jewish Community in pre-state Palestine until today, women have contributed to virtually every aspect of Israeli politics and society; including defense and security, government and leadership, social action and arts and culture. In recent years, the Knesset has passed laws that ensure non-discrimination based on gender. Click here for a list of women who have made significant contributions to Israel in politics, culture, business and science. Have a suggestion for additional people who should be included here? Feel free to contact us with your suggestion. Women and the Politics of Military Confrontation: Palestinian and Israeli Gendered Narratives of Dislocation. Race, Gender and Citizenship. Zed Books Ltd, The Story of Hannah Senesh, Beech Tree Books, Azmon, Yael, and Dafna N. Studies of Israeli Society. Jewish Women in Historical Perspective. Wayne State University Press, Gender and Israeli Society: Jewish Women in Pre-state Israel. State University of New York, The Struggle for Equality: Eros and the Jews: University of California Press, Chesler, Phyllis and Haut, Rivka. Women of the Wall: Women and the Israeli Occupation: Diamant, Carol, and Lily Rattok. Department of Jewish Education, Hadassah, Ultraorthodox Jewish Women and their World. NJ, Rutgers University Press, Identity in light of the Occupation. University Press of New England, Rutgers University Press, University of Texas, Gefen Publishing House Ltd. A State of Their Own. University of Pennsylvania Press, University of Michigan Press, Rebhun, Uzi, and Waxman, Chaim. Contemporary Social and Cultural Patterns. Report on the Status of Women in Israel. Women in Zones of Conflict: Power and Resistance in Israel. A New Continuum of Israeli Conception. Duke University Press Books, Gendering the Middle East, Emerging Perspective. Jewish Women in Pre-state Israel: Life History, Politics, and Culture. Brandeis University Press, University Press of Florida, Israeli Women in the Labor Force. The Military and Militarism in Israeli Society. State University of New York Press, Masculinity in Jewish Nationalism. Military Occupation, Repression, Difference and Gender. Rachel, Robert Friend, and Shimon Sandbank. Translated by Robert Friend with Shimon Sandbank. Jerusalem and Tel Aviv: Schocken Publishing House Hebrew , Records of the Pioneer Women of Palestine. Reinhartz, Shulamit and Mark A. American Jewish Women and the Zionist Enterprise. Her Life and Diary. Gender and the Israeli-Palestinian Conflict: Syracuse University Press, The Politics of Change. Hadassah and the Zionist Project. Swirski, Barbara, and Marilyn Safir. Calling the Equality Bluff: Between the Flag and the Banner: Women in Israeli Politics. Bernstein, Deborah, and Hannah Ashley. Jewish Women in Pre-State Israel. An examination of factors affecting performance. Cicurel, Inbal and Sharaby, Rachel. Gendered Implications for Conversion, Children, and Citizenship. Helman, Sara, and Tamar Rapoport. The Political Culture of Gender in Israel. Between Preservation of Culture and Invention of Tradition. Surrogate Motherhood in Israel. The Path of Myriam Schach "A Story of a Failure. Women and Religious Legislation in Israel. About Israel and Judaism 51, Accessed July 09,

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Constitutional principles reflect the fundamental societal norms in Israel, formulated by the Knesset as constitutive assembly and interpreted by the High Court of Justice. In the ordinary legislative process, there is a testing of practical priorities, of the preparedness of a society not only to declare values but also to implement them. Case law, whether constitutional or not, represents an amalgam of the priorities of petitioners, those members of the society who invest their energies in applying to court, and the perceptions of judges based on their professional training and their individual perspectives. The courts provide a forum for a dialectic of opposing views—the plaintiff articulates his or her case, the defendant responds, and the judges determine the norm as they perceive it, each in his or her own way. This litigatory process reveals both the parameters of social activism and the judicial perception of the normative consensus. However, the principles of the Declaration of Independence were not subsequently enshrined in a constitution. Neither the Declaration of Independence nor the Law bestowed constitutional authority on the courts to cancel subsequent primary legislation, enacted by the Knesset, as unconstitutional. The laws were a mere interpretative tool to be applied by the courts in applying legislative provisions. Nevertheless, this interpretive power under the principles of the Declaration of Independence enabled the High Court of Justice to introduce an impressive range of fundamental rights into the Israeli legal system, including the rights to freedom of speech, equality and freedom of association and demonstration. In the Knesset, every legislative proposal for a constitutional bill of rights was obstructed by the Jewish religious political parties, largely on the grounds that the principle of equality for women must be subordinated to the predicates of Judaism in all matters of personal status. The State of Israel adopted and continued the Millet system, employed by the Ottoman Empire and the British Mandate before creation of the State, which applied the religious personal law to members of the various religious communities in Israel. Thus the personal law of Jews is determined by the rabbinical courts, of Moslems by the Sharia courts and of Christians by the church authorities of the various denominations. Jewish law, as well as Moslem, Druze, Bedouin and, to a lesser extent, Christian law, are all patriarchal legal systems, in that they exclude women from full participation in the public sphere while subordinating them to male authority in the private sphere. In the public sphere, conferment to the religious courts of exclusive jurisdiction over matters of personal status such as the matter of marriage and divorce excludes women from taking public office on such matters—there are no women acting as rabbinical judges, kadis or priests with judicial authority in the various religious courts. Under halakhah, women are not regarded as fully qualified to give evidence in court, and cannot be appointed as rabbis or judges. Hence a woman does not have the capacity to be a judge. Jewish women are subject to male pre-dominance under the halakhah. Although it can be said that, for the era in which it was promulgated, the halakhah exhibited a considerably advanced sensitivity to the need to protect women against male exploitation for example, the halakhah protected women against exploitation of their property during marriage or loss of it upon divorce: Ketubbot 78a—30b; rape within marriage was prohibited: Maimonides, Personal Laws. Women refused a divorce cannot remarry and, if they bear children from a union with another man before the divorce is given, face the severe problem of mamzerut—a form of bastardy applicable to the children of adultery by a woman. A mamzer cannot marry within the Jewish community: For the Moslem and Christian communities, different forms of patriarchal rules are imposed by religious law, such as the unilateral divorce and custody rights of the male in Moslem law and the obligation of obedience in the Christian church. However, they have almost all been marked by the same unwillingness to insist on the right of women to equality in marriage and divorce. The only constitutional proposal which has uncompromisingly insisted upon equality for women in the

personal law is that proposed by former Member of Knesset Shulamit Aloni, but her attempts were consistently met with a solid wall of parliamentary opposition. In , the Knesset found a way to circumvent the opposition of the religious parties to a constitutional principle of equality by introducing a partial constitutional bill of rights, the Basic Law: Human Dignity and Liberty, which guaranteed, amongst other rights, the right to human dignity. Recognition of human dignity was acceptable to the religious parties, who undoubtedly regarded it as the very essence of Jewish law and not as a threat to the established order. Human dignityâ€™kevod ha-adamâ€™has, however, very different connotations in modern human rights discourse from its biblical predecessor. Human dignity in international human rights law inherently incorporates the right to equality and prohibition of group discrimination, including on grounds of sex. Those judges of the Supreme Court who have addressed the issue, have, for the most part, held that equality for women is incorporated in the right to human dignity. Human Dignity and Liberty guaranteed superiority to the human rights listed, which could not be violated except by a law which is in accordance with the values of the State of Israel as a Jewish and democratic State, which are for a justified purpose and which are not disproportionate for the achievement of that purpose. Human Dignity and Liberty does not expressly include the principle of equality, these laws have been interpreted by the courts as securing the principle of gender equality as a basic principle of the legal system. The development of the principle of equality has had to contend with the incompatibility of the religious personal law and the concept of equality and with the clash between the Jewish and democratic values of the State. These clashes have a different impact as regards the private sphereâ€™the familyâ€™and the public sphereâ€™ economic and political life. In family law, religious values exercise a significant restraint over the development of gender equality jurisprudence, while in the public sphere the reach of religious norms is far more limited and an impressive body of gender equality jurisprudence has been developed. Moshe Solomon, 38[4] P. In the Plonit case *Plonit v. Ploni* 51 1 PD , a petition was submitted to overturn a ruling of the Grand Rabbinical Court, which had refused to oblige a husband, who had been separated from his wife for more than six years, to give her a divorce. The High Court of Justice ruled unanimously to dismiss. Within the narrow limits of the residual right to equality in family life, the principle of equality has been applied by the Supreme Court in a number of cases. However, the limited effectiveness of this guarantee is well illustrated by the case of *Halima Bria Halima Bria v.* In that case, a widowed mother of three children who had remarried petitioned the High Court of Justice to desist from hearing an application to cancel her guardianship, on the basis of Moslem law. Under Moslem law, a mother who remarries ceases to be the natural guardian of her children. The High Court refused to grant the petition. There was disagreement between the justices as to whether the provisions of the Moslem law discriminated against women. In a more recent decision of the High Court of Justice, it required the Qadi to take into account psychological opinion in determining the good of the child. In the *Bavli* case *Bavli v. Rabbinical Court of Appeals*, 48[2] P. Justice Barak held that the Jewish law principle of separation of matrimonial property could not satisfy this requirement since it resulted in women receiving a negligible share of the property on divorce. The decision provoked violent opposition from religious groups and is said not to be applied in practice by the religious courts. Attorney General, [] 5 P. The Supreme Court rejected this claim, holding, amongst other things, that the Law was intended to protect women, not men. *Minister for Religious Affairs et al. Lahat, Mayor of Tel Aviv et al.* The issue in *Shakdiel* was the decision of the Minister for Religious Affairs and a Ministerial Committee set up under the Jewish Religious Services Law of to refuse to appoint Leah Shakdiel to serve as an elected member of a local religious services council, on the grounds that she was a woman. The opposition to these appointments was based on claims that, under Jewish Law, women may not elect or be elected to public office. Both appointments were to bodies established by legislation, which were hence, although dealing with religious affairs, clearly public civil institutions. Undeniably, these cases establish that women are entitled to equality of participation in state administrative bodies, even those that deal with religious services. However, there are grounds for some hesitation regarding the impact of the two High Court decisions as regards the constitutional balance between equality and religion. Both the decisions accorded the principle of equality for women, which

they termed a fundamental principle, much less than a hegemony in this balance. Although the municipal council is a secular statutory body and is hence subject to secular law, it deals with halakhic affairs. Equality is an important principle but it is a relative principle. Justice Barak went on to say that, even in this horizontal balancing process, the importance of equality is central and infringement will be permitted only if there is no other way to implement the particularistic purpose which underlies a specific law. However, he went on to make it clear that the principle of equality was determinative in this case only because there was, as a matter of fact, no real barrier to the proper functioning of a municipal rabbi if women sat on the electoral board: The Supreme Court could have furthered the cause of equality by a decision that, until such time as the legislature expressly provided otherwise, it was to be assumed that even if the inclusion of women was contrary to halakhah, or even if no rabbi was willing to sit with a woman in a religious council or be elected by an electoral board which included women, the legislature did not intend to condone unequal treatment of women in this sphere. The remaining case law on gender equality in the public sphere is not even directly associated with questions of religion and the Supreme Court, over time, developed a strong gender equality principle in the matters not influenced by religious norms. The early cases brought by women for equality were not successful. The failure in the early s of the first claim brought by a woman to enforce her right to economic equality may have helped to discourage further litigation in this sphere *Lubinsky v. Pakid Ha-Shumah* [], 16 P. It was not until that the next equality petition was brought. This petition was brought before the Supreme Court by a legal apprentice. She claimed that refusal of the Law Society to reduce the length of legal apprenticeship in the case of absence for maternity leave, mandatory by statute law, in the same way as it did in that of absence for military service, discriminated against women *Lifshitz Aviram v. The High Court of Justice* found it patently unproblematic to dismiss the petition, holding, in an uncharacteristically short decision less than two pages long , that there were no possible grounds for finding discrimination since women as well as men serve in the army. Justice Bach, giving the lead opinion of the Court, elevated the test for proof of discrimination to a level requiring strict scrutiny; he expressly pointed to the fact that there is insufficient awareness of discrimination where it acts against women and called on the courts to rectify this. This decision was a turning point and in the decade following the *Nevo* decision the High Court of Justice gave a series of decisions which transformed the principle of equality for women in Israel into a progressive and powerful one. The principle of equality infiltrates every plant of the legal garden and constitutes an unseverable part of the genetic make-up of all the legal rules, each and every one. He distinguished clearly between group discrimination and arbitrary distinctions: Generic discrimination “is discrimination that mortally wounds human dignity. A person does not have control over his sex male or female , over his skin color black, yellow or white “. In the last decade of the twentieth century the Court broke away from the limits of formal equality and incorporated concepts of affirmative action and accommodation into the principle of equal opportunity itself. In spite of the legislative provisions, three men had been appointed to the boards of government companies on which there were not yet any women directors. The petition to cancel these appointments was accepted by a majority decision of the High Court of Justice. Justice Matza, writing the lead opinion of the Court, clearly identified the socio-historical roots and reality of discrimination against women and the need for equal opportunity and affirmative action and not mere formal equality. His rhetoric rings with the rationale of socio-dynamic equality: A significant gap in equality of ability [to achieve] “whether its source is in discriminatory laws which were in force in the past and have now been discontinued, or whether it has been created by inappropriate attitudes which have become rooted in society “increases the chances of the strong groups and detracts from the chances of the weak groups. *Minister of Labor*, 52 3 P. This time the petition was in the absence of any preexisting statutory or contractual provision for affirmative action. Accepting the petition, Justice Cheshin, with Justice Zamir and Justice Beinisch concurring in his judgment, set a ground-breaking precedent on the priority of the right to equality in the legal system and, in particular, the issue of affirmative action. However, while the *Matza* judgment was based squarely on a statutory fair representation provision, Justice Cheshin extended the obligation to guarantee fair representation of both sexes

to all public or dual identity public and private institutions. In , in the Miller case *Miller v. Minister of Defense* 49 4 P. The Air Force pointed out that the Defense Service Law allowed women to cease reserve service after pregnancy, while men are required to continue such service till the age of fifty-four. Justice Dorner introduced the principle of accommodation as the model of equality for women to be adopted by the Court. The social regulationsâ€”including the legal regulationsâ€”must be adapted to their needs Miller, supra note , at The adoption of this model usually involves structuring the system according to the capabilities of the male, without accounting for the special needs of women. Justice Cheshin and Justice Shamgar used the constitutional right to human dignity to give a progressive and often neglected emphasis to the requirement that a woman must give her full and free consent to sexual intercourse in order that the accused be entitled to an acquittal. He placed the burden of proof, in the case of doubt regarding consent, on the man, who must ascertain whether the woman consents or does not consent, expressly or implicitly, to the act of intercourse: Justice Cheshin thus applied an extremely high standard for the establishment of consent that places the burden of proof on men rather than women.

The item Women's rights: a global view, the myth of gender equality / Chava Frankfort-Nachmias; the myth of gender equality / Chava Frankfort-Nachmias.

Whereas women typically appear in the news as victims, this type of representation was rare in the Six Day War, when women were represented in the context of the collective rather than the private sphere. However, once the war was over, women returned to their private world, and the image of the woman soldier as a sexual object also reappeared. In an attempt to answer this question, the present study examines whether the representation of women in the news during the Six Day War differed from the peacetime patterns, and whether it perpetuated or challenged the conventional gender order. This analysis can further our understanding of gender constructs at the time. The theoretical basis of the current investigation brings together two primary disciplines: In the mids, the previously popular party organs began to lose their readership, giving these two dailies the largest circulation in the country. In , Gaye Tuchman noted the exclusion of women from the media in terms of both quantity and quality. Moreover, representation in the symbolic world is a source of power. This form of representation promotes the stereotype of the woman as weak and powerless, and therefore in need of the protection of male entities e. Surprisingly, there are not many studies that focus on this question. Men are generally those who initiate violence, organize the aggressive response to it, and present and frame its media coverage. As usual, in quantitative terms women were excluded: The status of women in Israel In the period under discussion, both the public and the research literature held a shared belief in the myth of gender equality in Israeli society. According to Orit Kamir, although the myth of The Journal of Israeli History equality was an important part of Zionist and Israeli reality, it was no more than a declarative commitment. In the following years, the foundations were laid for shattering the myth of equality, the birth of the local feminist movement, and a rethinking of the place of women in society. This is particularly salient in Israel, where ensuring national continuity became a goal in and of itself, and women were perceived as responsible for achieving this aim, their role being to give birth, pass on the cultural ethos, and educate the next generation. Lachover difference in the roles of men and women in the army increased. It was launched only in the s and focuses mainly on the pre-state Yishuv period. On the whole, women appeared in items relating mainly to the readiness and functioning of the home front. References to women numbered , or an average of two per item and seven per issue. Not only were the references to women in the war coverage relatively few in number, but on the whole they were marginal as well. Women featured prominently in just two major contexts: Consequently, there is almost no mention of women on the front pages of the papers. Similarly, women were seldom mentioned in headlines, appearing mainly in the body of the item, and sometimes buried deep within it. The headlines of only 24 references 6. About half of the items contained one reference to women, with the other half containing more than one. An analysis of the roles of women in the newspaper items was conducted. Each mention of a woman was categorized according to the role in which she was presented. Where coverage made reference to more than one role of a single woman, she was categorized according to the primary role in which she appeared. These roles were then mapped by thematic categories, that is, larger meaningful constructs in the representation of women. The woman soldier is a visual representation of the widely accepted myth of equality in the army, although as noted above, men and women did not actually perform equal military service or combat duty before the State of Israel came into being, and this situation became even more entrenched after the War of Independence. Furthermore, where their roles in the army are mentioned, they are all administrative, rather than combative, posts. Their duties are described with the utmost brevity in no more than one or two paragraphs, and no item whatsoever focuses on their military function. On the whole, coverage of women soldiers emphasizes the great efforts they are making long hours, harsh conditions , at times despite what is perceived as an added E. A year- old woman soldier is copying a report. Two other girls, who worked

throughout the night, are taking a short nap in the back of a truck. They are awoken by a sudden call to duty. The three women are married “ six months, a year, a year and two months ” and two of them were called up several days before their husbands. They show troops in action, either advancing in their tanks or command cars with the dust rising around them or loading cannons. But one of the pictures stands out from the others, depicting a very different sort of military activity Figure 1. Women soldiers in the Negev, 25 May The Journal of Israeli History combing her hair in front of a mirror, while the other is holding the mirror for her. This series of pictures frames the contribution of the male soldiers to the war as essential, professional, and purposeful, whereas that of the women soldiers is marginal, inferior, and irrelevant to the war effort. Within the context of the whole series of photographs, the picture of the women soldiers provides comic relief, helping to relieve the tension and afford a sense of normality. With victory in the war, tension was lifted and there was a rise in national morale. A new dimension now appeared in the representation of the woman soldier “ she was presented as a sex object, as evidenced by the following example: They passed through the ranks. A word or two. The lads dote on them, asking for a memento, handing out candies. When they heard that the Old City of Jerusalem had been liberated, Major Oded pulled out a bottle of whiskey. Moreover, the description of the girls focuses on the parts and gestures of their body “ their legs, hands, and lips. These features of their portrayal emphasize the physical aspects of the woman, rather than her qualities. One unusual event that featured prominently in both papers was the story of Ezra Hai, who gave birth to triplets while her husband was in the army. Lachover In most cases, it was not the mother who was given center stage in the items about births, but the soldier and, most particularly, his commitment to the national struggle despite the pivotal event taking place in his personal life. They told him that Ezra was in the hospital. Called up when his wife went into labor, he was granted leave, was home long enough to give his new daughter the name Efrat, and went back to his unit. The importance of physical continuity is part of the Jewish tradition, expressed in the Bible and in Israeli mythology. Signifying the connection between the past and the present, the womb is an ancient metaphor for the cycle of life. The wedding, symbolizing the creation of a new family, is perceived as a national Jewish duty: The armored corps soldier has good fortune and Mordekhai, a sergeant in the armored corps reserves, has Fortuna. Mordekhai was called up for duty, he thought he would be able to get back to exchange vows with Margalit Fortuna. But neither the armored corps nor the Central Command, to which his unit belongs, agreed to call off the occasion. On alert or not, creating a new family in Israel is a commandment that must be obeyed. They are reported from the perspective of the soldier-bridegroom, focusing on his determination to go through with the wedding despite the war, and his plan to return to his unit as soon as the ceremony is concluded. The accompanying pictures show the groom in uniform surrounded by members of his unit, with the bride dressed traditionally in a white gown and looking distinctly incongruous. In the few instances in which the voice of the bride is heard in the item, she reinforces the message of commitment to the national cause. She [the bride] stood on his right looking slightly disappointed, but said: Items about the activities of The Journal of Israeli History volunteers on the home front were meant to demonstrate the strong spirit and unity of the nation. In quantitative terms, women feature more prominently in these stories than in other types of press coverage. Women are reported to be volunteering in a variety of roles. Many women volunteered in their specialties, such as retired midwives who set up a local emergency maternity hospital or nurses who trained women to care for patients. Numerous items also mention women volunteering, together with other groups in the population such as teens and the elderly, for jobs not normally considered feminine: And female entertainers performed for the troops alongside their male colleagues. Although volunteer work is performed in the public sphere, it is not considered to carry any power. Moreover, it is perceived as an extension of activities in the private space, not only in terms of content, but also in respect to its very nature: It is channeled into areas in which men are not involved, and is not associated with status or resources. One volunteer activity that attracted particular attention was women driving large vehicles. These stories provide further evidence that the small number of items that focused on women did so in order to add color to the wartime press coverage, counterbalancing the articles on military and political subjects that were regarded as

truly newsworthy. At the heart of the pieces on women drivers was the tension between what was perceived then as it still is to be a masculine job and the femininity of the volunteers. Thus, for instance, we are told that Bilha the bus driver did better on her driving test than any of her male colleagues. She set to work unloading the truck. She works in the kitchen. She peels and cooks, loads and unloads. Every soldier carries his mother in his heart. The mother of our regiment commander, Ruth B. And the more sons she sends, the greater she is. She not only gave her son life, she also commanded him to live! He has no womb with which to give birth. The command to continue life and creation, the command to carry on the generations, he can only obey now in the great womb of the nation: Mother Biton is a mother. It seems to me [Geula Cohen] that instead of a face I am looking at a huge, warm, soft womb, generous and alive. A parallel is drawn here between the mother who gave life to her son in the womb, and the son who gives his life for the womb of the nation. Thus, when the country was at war, the woman was not a private mother, but a public, national one. This morning I found a postcard in the mailbox, This morning I was calm and content, I recognized your rushed handwriting, This morning I was one hundred percent. Instead, she seeks to calm the fears of the man who is performing the most important and essential job. The song also refers to the physical continuity of the cycle of life: Just as the representation of the woman soldier changed as soon as the war was over, so did that of the wife and mother. It seems that after the tension of last week, after the jubilant relief on hearing about the conquests and victories. Once the war was over, however, her role as a wife and mother was again given legitimacy, and it was expected that she would return to the private sphere and show her inherent weakness.

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Chapter 4 : Read Download Yitzi And The Giant Menorah PDF “ PDF Download

Iran --The Myth of Gender Equality / Chava Frankfort-Nachmias / Israel -- Democracy in a Confucian-Based Society / Linda White / Japan -- Women Building on the Past / Victoria B. Tashjian /

The following paper is the result of all my research. It is essentially a review of activism in Israel-Palestine from the s to the early s, with particular attention to lesbian Mizrahim and their work, so if you are already familiar with this topic you will likely find nothing new of interest. This piece is by no means perfect, and I should mention that most lesbian Mizrahim are not anti-Zionist activists, so this post does not in any way speak to the whole group. However, I did my best to examine and address the multifaceted identities and humanity of this particular segment of the people of Israel-Palestine, where all too often only one side of the story is told. Unlocking the Israeli Identity Crisis In , the state of Israel was founded on three core falsehoods: A masculine, Islamophobic settler colonialist state, Israel continues to track, control, and colonize Palestinian bodies and resources and to marginalize its own Arab citizens. An Israeli woman is thus required to risk her life for a country whose laws can easily trap her in a marriage for years if her husband does not consent to a divorce. She has neither power nor agency. Although the main tensions between Mizrahim and Ashkenazim are economic, with significant disparities in education and income Walzer 49 , racism and Islamophobia from Ashkenazi Jews Jews of European origin often make Mizrahi Jewish citizenship contingent upon a denial of their race. For those who choose not to volunteer, the Jewish enlistment privileges are another form of hegemony, widening the economic and social gap between Arabs and Jews within Israel Scott The homonationalist pinkwashing campaign in Israel is an Islamophobic defense of occupation at its core, because any defense of Israel as liberal and cosmopolitan hinges upon the stereotype of a sexually backward, homophobic Palestine. Unfortunately, it seems that the Brand Israel Group has largely succeeded in pushing this message, because quite a few world powers continue to support the Zionist military operations, including the United States government. But queer Palestinians face the additional challenge of living under occupation, subject to Israeli state violence and control. For instance, queer Jewish and Palestinian activists lobbied against World Pride because it was held in Jerusalem, where Palestinian pride is criminalized, and they succeeded in greatly reducing attendance Puar, Terrorist Protesters at WorldPride in Jerusalem. It is important to note, though, that these are small victories. Of course, not all activists are so demeaning and prejudiced, but that does not change the fact that Palestinian queers are under occupation with no legitimate freedom of movementâ€”and the solution is certainly not mainstream Israeli queer activism. So what is the solution? A review of Palestinian and Israeli activism in the past few decades shows that it probably has something to do with women. The Israeli occupation in led to a reunion between Palestinians in Israel and those in the West Bank and Gaza, and although the Palestinian organizations created at that time were led by men, Palestinian women were very much involved on the ground during the insurrection in Gaza: By , Jewish and Palestinian women would wear black and demonstrate against Israeli occupation together every Friday. Other groups formed as well, such as Shani, which gave Israeli Jewish and Palestinian women a chance to meet up and have political discussions Mayer Palestinian women speak about supporting Arab women in politics at an Al Zahraa meeting in Kvinna till Kvinna It was not just gender, though, that positioned these women so perfectly to subvert Israeli norms and expectations. Sadly, the Women in Black ignore distinctions for fear of disrupting their unity, and scholars have largely erased evidence of lesbian participation Frankfort-Nachmias , Had those lesbians been acknowledged as a discrete group, the movement could only have improved and covered more ground. This is made very clear if the Women in Black and the First Intifada are compared to other feminist groups around the same time that allowed for internal differentiation. As the s began and Israeli society became more affected by globalization, Mizrahi women and Palestinians, both queer and straight, were under heavy economic burdens, and they felt that the Ashkenazi women who ran most feminist conferences were not acknowledging their concerns Dahan-Kalev. After this, the intersectional feminist community in

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Israel-Palestine exploded rapidly, with conference after conference in the s. This frustrated Mizrahi women, who were fighting against poverty and unemployment while their privileged Ashkenazi counterparts fought for reproductive rights and political representation Dahan-Kalev. Those conferences also paved the way for many lesbian feminist groups that came into being during the Second Intifada. It also nearly always necessitates intersectionality within feminist organizations. These two groups, like many others, are able to transcend nationalisms and races in ways that heterosexual feminist organizations often cannot. But given the fact that the Zionist state is founded on Arab subjugation and a fantasy that Israel is a white Western nationâ€”a fantasy that former IDF soldier Gabriel S. No matter their intentions, Ashkenazi activists will inevitably fail to address racial issues if they act as leaders in feminist movements Furuhashi. Just as Ashkenazi feminists in Israel hold prejudices against the poorer, darker-skinned Mizrahim, white feminists in America have traditionally excluded black women and other women of color from their initiatives e. This kind of internal discrimination sets back equality for all women. And given the fact that Israel and the United States were and continue to be built on settler colonialism and institutionalized racism, activists in both nations could learn a lot from these comparisons. And American police officers have the authority to track, control, and destroy black bodies in historically segregated communities, much like the IDF practice of monitoring and killing Palestinians who are relegated to camps and small villages. Can it be a coincidence, then, that a movement as resonant and intersectional as BlackLivesMatter began with three queer women of color? Works Cited Dahan-Kalev, Henriette. *A Comprehensive Historical Encyclopedia. Art and Feminist Theory.* Newcastle upon Tyne, UK: Payne, and Anahi Russo. *Building Feminist Movements and Organizations:* Frankfort-Nachmias, Chava, and Erella Shadmi. *Sappho in the Holy Land: Lesbian Existence and Dilemmas in Contemporary Israel.* State U of New York, *Fashion for Israeli Checkpoints. A Journal of Lesbian and Gay Studies* Women and the Israeli Occupation: The Politics of Change. Tradition, Identity, and Power. Puar, Jasbir, and Maya Mikdashi. *Interpenetration and Its Discontents.* Arab Studies Institute, 9 Aug. *Homonationalism in Queer times. Gays and Lesbians in the Military: Issues, Concerns, and Contrasts.* Aldine De Gruyter, *Gender and the Israeli-Palestinian Conflict: Wounded Spirits in a Promised Land. Between Sodom and Eden:*

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Chapter 5 : Photography in Palestine and Israel: Present Day | Jewish Women's Archive

The countries were chosen to represent every region of the world and to provide as broad a picture as possible of the issues presented by women's struggles for equality. Each case study asks how national, cultural, class, racial, and religious differences have influenced women's rights.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: The kibbutz contains the promise of a life lived in nature, far from the noise and pollution of large cities, a place where one can create an alternative communal existence and belong to a group that shares visions and accomplishments. This inviting pastoral scene can quickly turn into a veritable prison. Living on kibbutz as a lesbian emphasizes the contradiction between the pastoral invitation extended by kibbutz life and the feelings of rejection and alienation experienced by the member whose personal life does not conform to the informal social norms of the kibbutz community. In order to better understand the challenges facing lesbians living on kibbutz , I will describe a number of central elements that shape the kibbutz lifestyle. The territory is physically marked off. Kibbutz members jointly own this area and most of the activities of the residents occur here. The average kibbutz community consists of three hundred to seven hundred adults. Everyone knows, and knows about, everyone else. Both public and private life occur in the same place with the same people. Though this dense reality creates pressure caused by unrelenting encounters with the same small number of people, it also enables special relationships to be forged between people who live side by side and are acquainted with each other through the various facets of their personalities. Kibbutz members are not one-dimensional to each other, they have many personas: This kind of interaction allows for more holistic relationships to evolve between group members than those that generally exist between individuals in modern society. A conscious choice must be made to live, let alone to stay, on the kibbutz. Kibbutz members invest of themselves in social, work, and family arenas. They send their roots down into the soil and gain support and encouragement from fellow members. This mutual dance strengthens the connection between individuals and the community in which they live. The fact that its members have chosen to live on kibbutz is not enough to maintain the kibbutz community, which creates formal and informal social control mechanisms to ensure that members behave according to kibbutz objectives. This social control includes clear codes of behavior that are accompanied by sanctions against members who transgress these codes, as well as informal mechanisms such as public opinion and intensive gossip. The mechanisms tend to be effective in small communities with You are not currently authenticated. View freely available titles:

Chapter 6 : Women and Israel | CIE

In addition, there was a myth of gender equality from the early years of the State, which derived from the participation of women in the pioneer organizations, in military service, in politics and in the professions.

Deutsch is still in shock. I was trying to go for 3: One Family Fund and for Beit Daniella , named for my cousin who passed away 3 months ago. She took her life at age 14 after battling anorexia. Her family is trying to build a therapeutic rehab center for teenagers struggling with mental illness. She had no idea it would go so viral. He came with me for the last 10 miles. It means a lot. Deutsch was highly skilled in gymnastics as a child but stopped at age 12 for modesty reasons. People have sent me messages “ not just Jews. The more people see women choosing to exercise in a more modest way, the more normal it becomes. To have an outlet for that is amazing. After it, we had to get back and get the house clean and all that. To use what we have to make a difference in the world. I was severely anemic”I remembered feeling so down. My training was compromised “ it was 5 weeks before the marathon, it felt like all my goals were down the drain. But with an iron infusion and beginning a gluten-free diet, she rebounded. Even with her baby up sick most of the night before the marathon, she persisted. Have faith, be positive and talk to Hashem. You can get through anything.

DOWNLOAD PDF ISRAEL: THE MYTH OF GENDER EQUALITY CHAVA FRANKFORT-NACHMIAS

Chapter 7 : The Lesbian Mizrahi: Unlocking the Israeli Identity Crisis | Short for Caterina

In , the state of Israel was founded on three core falsehoods: gender equality, homogeneous Judaism, and most fundamentally, the Zionist myth of "a land without people." Although nearly seven decades have passed since, the Israeli government and the Israeli Defense Forces (IDF) still uphold these myths in public and foreign policy.

Eran holds me in hotel room, Elinor Carucci The Limbus Group. Embroideries of Generals, Still image from the work Overhanging, Self Portrait with Aviva Uri, "Michal Heiman Pesi Girsch. Printed on paper, 50x60 cm. Pesi Girsch Leora Laor. Andrea Meislin Early in the twentieth century, two Zionist organizations, founded for the purpose of encouraging the growth of the new country, commissioned photographers to take pictures to document and further the national agenda. Every aspect of life in Palestine was documented extensively in the hope of encouraging fellow Jews around the world to take part in the enterprise of building a nation. Transforming the land, by Jews for Jews, seemed miraculous and no time was wasted before disseminating evidence of the progress around the world in the form of photographic images. Pioneers were portrayed working the soil and building roads and towns. These images formed a collective vocabulary for the new Zionism, one that endowed the working pioneers with heroic and romantic qualities. At the same time, in order to make a living, several photographers set up private studios where they made portraits of individuals and families. By around the work of the first woman photographer in Palestine is recorded. Sonia Narinsky was a member of Kibbutz Deganyah, the first kevu zah established in Palestine. She had emigrated from Russia with her husband, Shlomo Narinsky, a well-known and successful painter. Details of her life and activities are unclear and no photographs have been definitively identified as having been taken by her. It is assumed that Sonia and Shlomo emigrated with the Second Aliyah around , lived in Jerusalem and together traveled around the country taking pictures until they were deported to Egypt in , eventually returning to Palestine in after experiencing the Holocaust firsthand in concentration camps. They established a photo studio in Alexandria for Jewish refugees from Palestine. Historians are divided over the extent to which Sonia was actually involved in picture-taking; one states that during the four years her husband pursued his painting in Cairo she supported him by taking pictures, and that, as a woman, she had access to the harems of the Egyptian elite. Through the s the content of photographs includes landscapes, settlements, immigrants and working farmers. Stylistically, these are straightforward and purposeful. Although their aim was to promote Zionism and the flowering desert, no artifice is detected. This characteristic was and remains distinctly Israeli"no pretense, no fluff, no extraneous detail. The art of photography elsewhere in the Western world had experienced several trends, including Pictorialism and Surrealism. Photography in the West was an art form, but in the Yishuv it was imbued with the soul and purpose of Zionism. The emphasis was on content, presented with a sensitive aesthetic. By the mid's the country was home to many artists and photographers fleeing Nazi Germany. They came with sophisticated equipment, training and an awareness of the various visual and technical experimentations that had taken place in post-World War I Europe and Russia. New angle shots and unusual ways of seeing emerged and the Europeans expanded their subjects to include landscapes, architecture, body parts and industrial scenes. It was a time of tremendous experimentation and abstraction and a new visual artistic language was established. The immigrants who came to Palestine with first-hand knowledge of this new genre found little to exploit their experience; rather, they hoped to be hired by the Zionist institutions to make pictures that would be used for promotional purposes. In keeping with the democracy inherent in Zionist ideology, photographs taken by women in the years prior to the establishment of, and in the formative years of, the state are indistinguishable from those taken by men"subject, style, form and composition are consistent in the productions of both sexes. In light of gender equality in Israel, one may consider the relation of their gender to their images. If some aspect of femininity is revealed it is perhaps a femininity not of subject, but of interpretation. The amount of time spent in Palestine by the female German immigrants varies; some stayed only one or two years, while several committed to living in the country for the

remainder of their lives. A few dabbled while some had real careers in photography and a small number did go on to make real contributions to the medium. The following year she opened a photography studio in Berlin with her friend Grete Stern. The studio specialized in avant-garde advertising that won them assignments and awards but ultimately was not a commercial success due to the combination of their extreme avant-garde style and lack of business acumen. She continued working as a photographer until , when she became an educational therapist. Their education was overshadowed by the political climate: Gerda was forced to abandon her medical studies at the University of Berlin due to racial laws, while Charlotte opted to stay out of university and instead experiment with photography. By they realized they had no future in Germany; at the end of Charlotte left for Palestine and opened a photography studio in Haifa. Soon after, Gerda also decided to be a photographer, studying with Professor Fritz August Breuhaus " and working as an apprentice in the studio of Arno Kikoler, the official photographer of the Jewish community in Berlin. In she joined her sister and together they worked in the Haifa photography studio, which rapidly became highly regarded for portrait photographs and attracted an international clientele. In the mid's the sisters also pursued industrial photography and were commissioned by the Iraq Petroleum Company to document the building works and refineries in Haifa Bay. This series of modernist photographs emphasizes the form of the machinery rather than its function. After Gerda left for Canada with her husband and daughter in , the studio remained open until when Charlotte moved to London. She was initially a portrait and medical photographer in Tel Aviv and Jerusalem. In she married Ephraim Degani " and the couple operated Photo Prisma, the premier photography shop in Jerusalem, located in Zion Square. Ephraim Degani moved to Palestine from his native Berlin in In the mid's her brother became a farmer in Palestine and she joined a group of Germans planning to go to Palestine to work the land. In she moved to London for agricultural training, joining her brother in Palestine when war became inevitable. After several years of study she married Dr. Willi Oppenheimer and had little time to pursue her photography until two years after the War of Independence, when she trained with Ephraim Degani. One photographic technique she enjoyed working with was that of making photograms. Each photogram is a unique print made without the use of a camera by placing an object on top of a piece of paper or film coated with light-sensitive materials and then exposing the paper or film to light. Where the object covers the paper, the paper remains unexposed and light in tone; where it does not cover, the paper darkens. If the object is translucent, midtones appear. After exposure the paper is developed and fixed. Bettina experimented with light and color, ultimately creating many photographs featuring the dandelion " a flower that brought to mind happy memories of her childhood in Germany. She was acquainted with the Bauhaus professor Walter Peterhans, apparently at the same time as Ellen Auerbach. While in Dessau she met Heinz Schwerin and after spent two years looking for a new homeland before settling in Palestine in Together they established a workshop where they made wooden toys. She met Alfred Bernheim " and developed a close working and personal relationship with him until his death in The two photographed together and her work after is virtually indistinguishable from his. As mentioned above, the German photographers introduced new subjects that were incorporated into the lexicon of Yishuv images. These include portraits, architecture, industry and dance. The themes that remained constant were those supporting the agenda of the JNF, which included pioneers creating new settlements, farmers working the land, the armed forces, and immigrants arriving in their new country, all created with a sense of pride and new-born identity. A watermelon photographed in the s by Liselotte Grjebina " , born Germany, immigrated to Palestine is modernist in subject, composition and lighting. The photographers and their pictures are telling the viewer that this new country is being built equally by men and women with strength, both physical and personal. Proud and strong pioneers are creating a state, from untamed land, with their own hands. The message is clear. As the country matures and grows stronger, the photographs become bolder, both visually and in content. Now the figures are in the foreground, no longer anonymous additions to the landscape. Faces are close to the picture plane, defiant and stubborn. In spite of centuries of antisemitism and the current Holocaust, these people are unquestionably here to stay in their new Jewish homeland. The State of Israel was founded in and, along with

celebration, new realities emerged. Immigrants and refugees from Arab countries and Europe streamed into the country; their obvious relief and joy were coupled with the realities of adjustment and absorption. Through the documentation of this period, photojournalism became the prevalent mode of photography in Israel for the next decade. The work of Israeli photojournalists Boris Carmi b. Loaded with emotion, their work provides a view of many important moments in the early years of the new country. Few women worked in this field, although in American photographer Ruth Orkin " traveled with the Israel Philharmonic Orchestra, lived on a kibbutz for several months and photographed Iraqi immigrants arriving at Lod Airport. Photography in Israel during the s and s for the most part remained photojournalistic but was enhanced with a new sense of artistry. The late s through s were marked by the realities and consequences of the Six Day War and the Yom Kippur War , the effects of which were extensively documented in photographs. By the late s a change in photography in Israel is seen in the work of both natives and immigrants who studied in Europe and America, returning with new ideas and influences. International trends and a sophisticated understanding of the medium and its possibilities became very much a part of photography in Israel. The economic and political maturity of the country enabled the medium to develop as an independent art form and to be accepted as such. Gone were the early days of Zionism and the deliberate, emotionally charged images. Innovative and creative photography blossomed and the medium was essentially liberated from its ties to the past. The earth, the soil, the very ground that the people of the country continually battle for, cultivate and build structures on takes on new significance. As for the early Zionists, the sanctity of land was a central tenet of Israeli ideals, perhaps stemming from the idea of striking roots and creating a sense of belonging. Preoccupation with the land, its geography and territorial issues is seen in the work of Chava Salomon b. The imagery produced by these three women is created through a combination of direct knowledge of the history of the land and their individual perspectives of its transformation and development. Arriving in Palestine from Germany via Sweden in , Marli Shamir has been a photographer since that time. Known for outdoor images that study the effect of light on man-made structures, her landscapes are powerful and substantive. Dalia Amotz is the first noteworthy female photographer to be born in Palestine, specifically on a kibbutz, a significant explanation for her ties to the land. The subject of her photographs was consistently the Israeli landscape and the effect of natural light on its transformation.

Chapter 8 : Equality, Religion and Gender in Israel | Jewish Women's Archive

Zionism as an ideology and a movement constructed very particular notions of femininity, masculinity and gender relations. Through persistent references to the survival of Israel and the Jewish.

This article offers an analytical review of the research on gender and the military in Israel since the s. I argue that the research in this field has undergone a paradigmatic shift that is based on five ana- lytical transformations: The article concludes with a discussion of the current political dynamics and con- flicts that shape both the construction of the military gender regime and the production of the research in this field. Approximately one-third of conscripts are women, and this fact alone calls for exten- sive research on gender and the military. Research on gender and the military did not begin until the mids. The timing for the advent of this new field of research can be explained by the rise of feminist awareness in Israel and the impact of scholarship abroad. Unques- tionably, one of the main factors that delayed it for so many years was its inherently political nature, which lends itself to serious controversies. In an article published in , sociologist Dafna Izraeli wrote: Early scholars in the field maintained binary, dichotomous gender conceptions: This view was necessary in order to begin examining the military through a critical, gendered perspective, but it was marred by a one-dimensional under- standing of gender. Since then, the scholarship in this field has undergone a paradigmatic shift. It no longer assumes that gender is detached from other axes of inequality, that women are merely victims of the military gender regime, or that only women have gender. The analysis begins with a chronological description of the research and proceeds to analyze five epistemological developments that have led to paradigm shifts in scholarship on the military and gender in Israel. Toward the end, I will discuss the politics that shapes research and knowl- edge in this field. Starting Points Scholarship on gender and the military begins at a clear point in time and in a surprising locationâ€”not in academia but in government. It examined legislation, conscription pro- cedures, the roles and placements of women soldiers, the promotion of women career personnel, and women in reserve duty a particularly short paragraph , among other topics. Nonetheless, it did recognize women soldiers as a topic worthy of serious research. The recommendation of the report was daring for its time: Needless to say, this recommendation was not adopted or implemented. Three articles published in the s proposed a thesis that differed from that of the Committee on the Status of Women. Interestingly, all three were written from a feminist perspective by sociologists living abroad in New York or London. The articles go on to analyze the gender structure of the military and demonstrate that its division of labor preserved the gender hierarchy and reinforced traditional conceptions of masculinity and femininity. They conclude that the conscription of women in Israel had changed the nature of the subjugation of women but had not eliminated it, since women were not assured equality in terms of jobs, missions, or power. On the contrary, the extremely hierarchical and bureaucratic nature of the military actually increased gender differentiation, making gender inequality in the military even greater than that found in the civilian job market. Their approach reflects liberal feminism, which advocates equal participation by women in the public sphere as a means of achieving gender equality. As we shall see, this lib- eral feminist argument would recur in the second wave of scholarship. The Second Wave of Feminist Criticism of the Military Gender Regime The second wave of literature on gender and the military appeared fol- lowing the consolidation of critical sociology in Israel, one of the main arguments of which was that a militaristic society had developed in Israel. Baruch Kimmerling and Uri Ben-Eliezer maintained that the Israeli-Palestinian conflict is one of the basic constitutive principles of the Israeli state and a permanent factor that shapes all aspects of Israeli soci- ety. Izraeli accepted the categorization of Israel as a militaristic society but showed, following Cynthia Enloe , that militarism is a gendered concept, since militaristic societies glorify combat masculinity and assign women the positions of helpmates to and mothers of soldiers. Studies in the s by Izraeli , and Iris Jerby trans- formed scholarship in this field in two main ways. She maintained that the chauvinistic military culture encouraged blatantly aggressive mas- culinity while abasing women, depicting them as sex objects and defining their role

in terms of biological differences. Only research combining structural analysis with cultural analysis, she showed, would be able to offer a full, complex explanation of the power of the military to create stable gender hierarchies. Israeli examined the gender regime in the military by analyzing the Defense Service Law of see also Berkovitch Until recently, women were completely barred from combat roles;³ even in , only 4 percent of women served in combat positions Seroussi and Elpeleg Thus, although women are in the army, it is necessary to examine carefully the patterns of their inclusion. For instance, Smadar Sinai has Research on Gender and the Military in Israel ⁷⁷ shattered the myth of gender equality in Hashomer during the early s. Yonit Efron , who looked at the participation of women in the Palmach, shows that, along with forces pushing for gender equality in the spirit of revolutionary socialism, there were traditional forces working to mold the image of women there as well. Women served in the Palmach as convoy escorts, signal operators, medics, and mine planters, and a few even served in combat roles. However, as early as December an order was issued to remove women from combat roles. Nurit Gilath , in a study of the roles of women in Hashomer, the Haganah, the IZL, Lechi, the ATS, and the IDF in its first 20 years, shows that far from strengthening the status of women in Israeli society military service actually weakened and rigidified it. In a comparative quantitative study, they demonstrate that military life is easier for men and that they adjust better to it. This is apparently due to the encouragement that men “unlike women” receive for significant military service. They therefore offer cultural and structural analyses but do not conduct a phenomenological study that would reflect the perspective of women soldiers themselves. This absence was one of the factors that enabled scholars to retain a dichotomous conception of gender. After this stage, scholarship underwent a paradigm shift in several directions, which I will review below. The Third Wave of Feminist Criticism From a Binary Gendered Conception to Intersectionality Analysis The first and most important epistemological change in scholarship on the military and gender in Israel, to which all of the other developments relate, was the move from binary thinking about gender to scholarship based on the idea of intersectionality Collins The binary approach assumes that gender is a dichotomous concept consisting of two monolithic categories: Intersectionality theory, which originated in black feminism, claims that subjects are always situated at the intersection of several axes of power and simultaneously experience several basic systems of inequality—primarily, gender, class, race or ethnicity, and sexuality Collins Gender, then, is not a monolithic category but is constituted differentially in the encounter with other axes of power. Intersectionality theory requires a change in research questions. What is the subjective experience of each gendered and classed group during military service? From this perspective, for example, Mizrahi feminists claim that the opening of the flight school for women following the Alice Miller case in the High Court of Justice⁴ is irrelevant to women who never graduated from high school or who had to help support their families from a young age. Therefore, the integration of women in flight school benefits only a minority of young women, who are already in a privileged position in Israeli society, and would not substantially change the gendered balance of power in Israel. Although I cannot claim that current scholarship on gender and the military in Israel is entirely based on intersectionality theory, it no longer assumes that women experience military service uniformly. Instead, many studies now examine military service from the perspectives of different social groups. Similarly, Elisheva Rosman-Stollman looks at the Garin program, which serves as a mediating structure between religious women and the military and provides the women with social, psychological, and religious support during their service. A Change in the Perception of the Military: From a Dichotomous Organization to a Heterogeneous One The dominance of intersectionality theory led to a new approach in organizational analysis. Acker, who in the early s conceptualized gendered organizations as having a binary, gender-based composition, now analyzes the intersection of gender, race, and class in structuring divisions Research on Gender and the Military in Israel ⁷⁹ of power in organizations. This approach is more appropriate for analyzing the relationship between gender and the military because, since the mids, the gender regime of the Israeli military has undergone major changes. Basic training bases, vocational courses, and officer training have become gender-integrated, as have certain administrative processes

pertaining to classification and placement. The military, therefore, can no longer be studied as if all women in it were positioned in inferior positions and all men were situated in superior roles. The office is always in a conflicted position. Fisher and Rubinstein and Czerniak show that the integration of women in new technical combat-support roles e. These are labor-intensive, low-status positions that even men do not want, but women object to them more strongly due to the incongruence between hegemonic images of femininity and the demands of these jobs. In a subsequent study, Amram-Katz points out prevalent discourses that cause women to fail in combat contexts: As all recent studies indicate, the gender integration process reflects an organizational demand that women resemble the idealized image of a masculine combatant, as well as a toughening of admission requirements for women. The studies thus focus on the opportunities created by gender integration along with the difficulties and failures. Topel offers a meta-analysis of the principles behind the inclusion of women in combat. According to her, the more a situation resembles a prototypical war, the more likely it is that the gender scenario will be exclusionary. Thus, in the Second Lebanon War, which was a prototypical war, women were not allowed to cross the border. Conversely, in the disengagement from the Gaza Strip in August , which bore no resemblance to a prototypical war, women were fully integrated on a relatively equal basis, and their presence legitimized non-traditional practices by male soldiers Amram-Katz. The inclusion of women in combat thus appears to be determined on the basis of unstated principles, not necessarily on informed, rational considerations. At the other end of the hierarchy, I examined the military experience of women in secretarial jobs Sasson-Levy. A study that is still in progress Lomsky-Feder and Sasson-Levy asks about the meaning of the military experience in the lives of Israeli women from different social backgrounds who held diverse jobs in the military. The research focuses on various social groups of women in the military organization—immigrants from the former Soviet Union FSU , religious women, immigrants from Ethiopia—and on women who held various military jobs. It demonstrates the link between the two theoretical approaches: From Women as Victims to Women as Agents of Change and Resistance. Over two decades ago, Deniz Kandiyoti argued that, even in the most traditional societies, women utilize different strategies to maximize security and optimize life options with varying potentials for active or passive resistance in the face of oppression. Following Kandiyoti, feminist scholars no longer view women exclusively as victims of patriarchy and examine the various strategies that women employ to resist oppression. The study shows that women in non-traditional masculine roles tend to adopt the identity and discourse of combat soldiers by 1 mimicking their masculine bodily and discursive practices, 2 distancing themselves from women and from traditional ideas of femininity, and 3 trivializing sexual harassment. These three identity practices challenge the dichotomized military gender order and give women soldiers a sense of personal power and authority. However, while presenting a subversive gender identity, these women also adapt themselves to the androcentric norms of the military, which associate power and authority exclusively with masculinity. Their resistance thus has a dual meaning within the military gender hierarchy. A second study Sasson-Levy and Amram-Katz investigates the gender integration of a combat-support officer training course, which is itself a process of resistance, since the old gender regime was based on gender segregation in almost every aspect of the military. We argue that the gender integration of officer training programs has led simultaneously to structural degendering and cultural regendering, both of which derive from the overwhelming centrality of the masculine combat soldier model in the training program culture. Thus, the integrated training courses again set up the combat soldier as the dominant model, thereby recreating both the traditional gendered division of labor and stereotypical gender conceptions. Resistance to the sexual objectification of women soldiers is both carried out and assisted by studies of sexual harassment in the military, which have now become the norm after many years of struggle. Following the promulgation of the Prevention of Sexual Harassment Law in , the military established a policy for the prevention of sexual harassment. Scholarship began with a comprehensive literature survey on the subject Levy and Ben-David and continued with surveys conducted every two years since to monitor the percentage of women experiencing harassment in the military based on reports by the women , types of harassment, common settings for

harassment, and the ways in which women soldiers cope with it. The surveys Amram-Katz ; Shtarker and Topel show that since the number of women soldiers who report having experienced sexual harassment has dropped from 21 to 14 percent, and the number who report having taken action in response to sexual harassment has risen. The decline in reported rates does not, as we know, conceal the disparity between the number of women experiencing sexual harassment and the number of women reporting it. Although the figures attest to a change in the military climate with respect to women, one out of seven women soldiers still experiences sexual harassment during her military service. Moreover, the fact that most women who feel that they have been harassed take no action in response indicates that women soldiers do not trust the military system in this respect. However, as I will discuss in the concluding section of this article, processes of change in the military gender regime often encounter opposition that can lead to regendering or to a backlash, that is, to the closure of military roles that have already been opened to women. Thus, change in the army is possible, but the process is difficult, long, and rarely linear Sasson-Levy From Women to Gender, from Gender to Men and Masculinities Initially, feminist scholarship focused exclusively on the lives of women under patriarchy. However, the feminist understanding of gender identities as socially constructed led to a new epistemology according to which masculinity, too, is not a universal, aprioristic identity. Rather, masculinities are socially and culturally constructed through interactions with other social categories, such as class, ethnicity, and nationality. Hegemonic masculinity is perceived as a repressive ideal type that is never fully available to anyone, while other types of masculinity are constructed in relation to it through subordination, complicity, or marginalization Militaries have been identified as masculine institutions, not only because they are populated with men, but also because they constitute a major arena for the construction of masculine identities and play a primary role in shaping images of masculinity in the larger society.

Chapter 9 : Haredi Mother of Five Wins Fastest Israeli Female at Jerusalem Marathon! | Jew in the City

Beatie Deutsch, the Haredi Jewish mother of five who made headlines when noticed by George Takei, Business Insider and more for running the Tel Aviv Marathon while months pregnant, made history again by winning the top spot by Israeli women competing in the Jerusalem Marathon.