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Life on the Bridge:

Connecting Education, Migration and
Multiculturalism

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sufficiently studied. This qualitative based analysis of in-depth interviews focusing on life-stories examined and compared the administrative styles and approach to education of two ultra-orthodox women principals – a Franciscan Arabic nun and an orthodox Jewish woman, working in closed school systems. The data indicate that the schools are independent from their close community and run in a hierarchic manner. In spite of religious differences and life-styles, similarities exist in the ways they administer their schools as they follow strict religious rules.

Key words: education, school principals, Ultraorthodox school, gender

Arab civil society in Israel and involvement in education: The politics of difference, between the civic-state and the religious-communitarian approaches

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The authors, with the aim of acquiring a better understanding of the involvement of Arab civil society organizations in education, compared the goals, strategies, target populations and funding of two organizations: "The Follow-up Committee on Arab Education" and "Eqraa", which is affiliated with the Islamic movement in Israel. They argue that while both organizations employ politics of difference in education, both differ in terms of the arenas in which they operate, the way in which they exercise politics of difference, and the goals towards which they direct their politics. In addition, the article points to the Islamic perspective that underlines the involvement of "Eqraa" in education. We maintain that the contested agendas of these two organizations reflect a struggle for political dominance within the Arab society, between a religious-communitarian approach and one which is more civic-state centered, in the management of the politics of difference.

Key words: civil society, political Islam, Islamic movement in Israel, Arab education in Israel

Intimate relationships, couplehood and marriage among Moslem Arab adolescents in Israel

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This study explores the perceptions, attitudes and perspectives prevalent amongst Moslem Arab adolescents in Israel, in the fields of inter-sex relationships, marriage and decision making in these fields, as an expression of social and cultural processes in the contexts of the school and the home. In addition, it explores how formal and informal educational processes shape these attitudes and perspectives, and health education's part in shaping them.

Quantitative and qualitative approaches with the appropriate tools were chosen for this study. The findings testify to how the Arab adolescents' culture in the context of intimate relationships greatly reflects the processes of cultural change that the society is undergoing whereby traditional values, norms and constructions have become questionable. The findings enable a renewed examination of the educational activities and the health education programs which aim to change perceptions and behavioral patterns of the adolescents.

Key words: Arabs, marriage, couplehood, health education, culture, intimate relationships

"Leaving no soul without supervision": Concepts in managing Ultra-Orthodox schools

Mira Karnieli, Ph.D., is a Senior Lecturer and Head of the Department of Education at Oranim College of Education. Her main research objectives are to study the impact of cultural and social interactions on the education system and on teacher education and initiating educational interventions based on her research findings.

While culture, ethnicity and religious affiliation of school principals may influence their patterns of administration these issues have not been

To be or not to be?: Young Circassians having doubts regarding their ethnic identity

Gupsa Kataz, MA, Director of HITC College – the Arabic Israeli Center of Technology and High Tech in Nazareth.

The research discusses the holistic lives of young Circassian Muslims from Kfar Kama, Israel and their derivatives as an ethnic minority in a majority society which differs from both the nationality and religious aspects.

The research focused on: the process of consolidation of the identity of young Circassians; the process of young Circassians coping as a minority in Israel; and the differences of perception of identity between the genders.

This study was conducted using an ethnographic research method, as it is the most suitable approach for analyzing parallel and complex processes such as the ones studied in this research, and for creating a true picture in light of its holistic, descriptive and interpretive character (Schensul & LeCompte, 1999) and its reference to data in the cultural context.

The main findings of this work show that the Circassian community in Israel faces a crossroad where it has to decide whether "to be or not to be". One of the consequences of being an ethnic minority in a majority society that differs in nationality and religion, is the conflicts that arise in the clash between "the worlds".

The attempt to solve these conflicts is the essence and the core of the daily life as minority groups. The solution that this study suggests is "to be", that is: to strengthen the "Me" and the ethnic and religious identity of the Circassian community in Israel, and in the diasporas. Thus, the members of the community can exist in a way that is healthy, complete and inclusive, and that will lead to good citizenship and the openness to accept those who are different. Based on research literature and supported by the findings, the significance of "not to be" is to assimilate and to begin educating the new generation to become Israelis or to become citizens of the world, without any internal anchor to a feeling of a particular existence.

Key words: Circassians, identity: ethnic, religious and national; diaspora, ethnic minority, majority, consolidation of identity, process of coping, gender differences

The multicultural challenge in the youth village

Shalom Shamai, Ph.D., A Teacher at Oranim Teacher's Training College; Researcher of anthropological aspects in education; An Educational Supervisor of Boarding Schools and the Director of the Resource Center of Informal Education of the Rural Educational Administration and Youth Aliyah.

The 40 youth villages in Israel constitute a unique phenomenon in the world of adolescent education. The student population is made up of teenagers living in residential facilities as well as regular day students, and is thus heterogeneous in origin and social status.

The youth village has tremendous educational impact, combining the care of individual students with the realization of national goals. These include narrowing gaps through upward social mobility, immigrant absorption and education based on the central values in Israeli society. An array of key principles provides the potential to fulfill these goals – primarily, combining learning, educational activity and extensive social activities with the care and empowerment of the individual.

The heterogeneous population of the youth villages enables realization of multiculturalism as a value and a way of life. This perception holds that individuals can be part of several contexts and circles of identity, indicating the importance of nurturing mutual respect, equality and symmetry between the different cultural groups. The youth village, therefore, is the most natural place in which to create this way of life.

Two prominent examples of the application of these ideas are the model developed in the Yemin Orde Youth Village, and the pilot at the Kadoorie Youth Village. Both these settings have developed a lifestyle that enables people from different cultures to live together – a process that demands adjustments by both sides and that is replete with intercultural coping and conflicts.

The real challenge facing the youth village educational staff is finding the way to create a style of living that encourages a multicultural climate, oriented toward pluralism and openness and that assists the youth to develop appropriate coping patterns. It seems that no place is more fitting for the realization of this challenge than in the educational community of the youth village.

Key words: youth village, educational community, multiculturalism, melting pot, cultural acclimation, intercultural coping patterns

The education of immigrant youth in Israel: Applying an original model of residential education & care – The multicultural youth village

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This paper deals with a universal phenomenon – namely migration and its influences on the education of migrant adolescents. It reveals a unique way of educating young immigrants in Israel, where relatively high percentages are opting to make their high school education in an original type of residential education – the youth village. Since the establishment of the Israeli state, the prevailing model for acclimation of the immigrants in Israel was the integration type. Implementation of this policy among immigrant youth has led to the development of – 'the multi-cultural youth village', that is particularly apt for meeting the educational needs of immigrant youth. Contrary to the trend in Western countries, where residential care is constantly decreasing, this residential model continues to succeed and develop. Its potential for socializing and educating migrant youth is permanently challenged by every new wave of immigration coming to Israel. The main feature of this residential education model is based on giving priority to 'education' over 'treatment' and to the empowerment of these young people as the central objective of this model. The paper deals also with the need of these residential youth villages to adapt them to an ever-changing social reality. It is mainly achieved by (a) giving higher priority to academic achievements; (b) increasing parent's involvement in their children's education also when in their care; (c) the youth villages opening themselves in order to improve relations with the surrounding communities. Lately, an attempt has been made to 'export' this youth village model to Africa. There are many children in need of residential care: orphans, refugees and forced migrants. The Agazodo-Shalom Youth Village in Rwanda might be the first attempt to provide children in Africa, who are in need of residential education and care, a better future after having been educated in such residential programs.

Key words: residential care, immigrant youth, integration, parent involvement

of origin. North Americans in Israel are one migrant group representing this worldwide phenomenon. This study employs child and youth-oriented ethnographic research methods with children and youth of North American-Israeli transnational families. We present a phenomenological look at their identity negotiations which straddle the North American-Israeli divide. This study focuses on perceived social-behavioral codes in peer groups of the social environments to which these transnational children belong. We find that the manner in which the transnational children and youth develop and understand their sense of self varies by gender. Their experience of transnationalism leads to the formation of a compartmentalized identity and to the development of skills that prepare the children and youth for effective global participation. This study considers the part that children and youth play in transnational migration and their experience from that process.

Keywords: transnationalism, transnational migrants, transnational children and youths, identity, North American migrants in Israel

Coping with high-achieving transnationalist immigrant students: The experience of Israeli teachers

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Little attention has been paid to teachers' attitudes toward high-achieving culturally diverse student groups. This in-depth study focuses on the experience of Israeli teachers who tell the story of a decade and a half of educational work with their highly motivated, academically successful immigrant students from the former Soviet Union. The paper explores the differential effect of subject matter and seniority on teachers' experience. It analyzes communication patterns between teachers and their high-achieving transnationalist immigrant students according to these parameters. Implications for the educational treatment of academic excellence among immigrant students in a globalized context are considered.

Key words: coping, transnationalist immigrant students, subject matter, seniority, teacher's attitudes, Russian immigrant students

Service, which combines voluntary service with personal growth and completion of educational studies ("REUT Program").

Main Findings: The work provided the girls with the most significant experiences. Their main motivation to join the program was the opportunity to improve their academic status. And yet in academics they experienced their greatest frustrations and failures during the year. The peer group was an anchor and a source of support. The personal attention and the caring made the Sherut Leumi coordinator the most significant figure for the girls. The shaping of their identity and the empowerment processes were ongoing and continued to develop throughout the year in every sector of the girls' lives, but mainly in the work field. "The tolerant melting pot" is a term I chose, to challenge my ability to analyze and understand individual processes of people from one culture with theoretical tools from another culture. The studies I read, and what I learned about processes of empowerment and identity building are rooted in the Anglo-American, democratic, urban, technological and masculine culture. This, should stimulate thoughts and questions: Is it possible to "measure" or "classify" the young women in this study according to Marcia's Identity Statures, or according to the psychological processes described by Erikson? Perhaps this is an "academic melting pot"? And, is this the best way to assist in promoting the acclimation of immigrants to a Western culture? I am not presenting a judgmental stand toward the acclimation process in Israel, but rather a critical view and questioning myself, and some of the research literature reviewed in this study, when analyzing a particular culture with tools which were built in another culture.

Key words: empowerment, moratoria experience, identity building, socio-cultural adaptation, national service, Ethiopian Jewry, voluntarism, career development

'You can't exactly act American here in Israel!' Identity negotiations of transnational North American-Israeli children and youth

Laura I. Sigad, Ph.D., is a Researcher at the Center for the Study of Society, University of Haifa. Her research interests include the study of transnational migration, the transnational family and child abuse.

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An increasing number of migrant families around the world maintain strong, simultaneous connections in their country of residence and their country

"No Anti-Semitism in Georgia": Constructing the Georgian identity in the Israeli society as an inter-cultural learning process

Maya Melzer-Geva, Ph.D., is a Lecturer in the Department of Behavioral Sciences, the Department of Sociology & Anthropology, and the Department of Education in Kinneret College on the Sea of Galilee.

A group of educated immigrants from Georgia attempted "to teach" the Israeli public to become multicultural. They wanted to change the negative image of the Georgian community by means of an exhibition on the history and culture of the community. The ethnographic research revealed that the exhibit and the guided tours emphasized a history of good relations with non-Jews in the country of origin. This emphasis intended to show that the Georgian culture could be perceived in a different perspective among the Israeli society who delegitimized it. The article surveys the reasons for the absence of Anti-Semitism and its expressions throughout history, as displayed in the exhibition. In addition it analyzes the reasons for minimizing Anti-Semitism in the exhibition and connects the Israeli and the Georgian contexts in additional facets.

The ethnographic research method was efficient for investigating the claim of cultural and historical uniqueness. It also suited the long-term involvement in the research field as well as the dynamics of the research issues, mainly of the inter-cultural learning process and the construction of the complex ethnic identity as presented in the exhibition. The ethnographic representation interprets the historical representation as a context-bound social phenomenon. A 2000 year narrative without Anti-Semitism represents a struggle for the right of the community to an ethnic otherness and its desire to merge with Israeli society while preserving this otherness.

Key words: multiculturalism, migration, constructing identity, historical narrative, exhibition, ethnography, Georgia

Process of empowerment and identity building of female Ethiopian youth during their national service

Galia Alef (M.A), Deputy CEO of the Ma'ase Center – a social organization which leads volunteer programs for youth in the social-economical periphery in Israel.

This study aimed to track the experiences and personal processes of young Ethiopian female volunteers who serve in a special framework of National

ABSTRACTS

On the elusive presence of multiculturalism in an educational field

Deborah Golden, Ph.D., is a Social Anthropologist and Senior Lecturer in the Program for Education, Culture and Society and the Chair of the Multidisciplinary Program for Early Education and Development at the Faculty of Education, University of Haifa. Her research focuses on ways of belonging among young children and adult immigrants.

Chen Bram, Ph.D., is an Anthropologist and Organizational Psychologist. He is a Research Fellow at the Van Leer Institute and at the Ben-Zvi Institute and a Managing Partner of the Anthropological Knowledge: Relevance, Use and Potential Research Group.

This article examines the gap between the discourse on multiculturalism pervasive in a variety of academic, political and educational contexts, both at national and local levels, and the almost complete absence of this discourse and practice at the level of daily life in an Israeli preschool. This absence is particularly noteworthy, given the fact that a third of the children attending the preschool were recent immigrants from the former Soviet Union, mainly the Caucasus. We show that the choice on the part of the teacher to attend or not attend to the immigrant children in the school was shaped not only in relation to Zionist ideology, and not only in view of an explicit position eschewing multiculturalism but, rather, in relation to the field of education itself. Thus the question emerges as to what educational discourse and practices facilitated, and even encouraged, the absence of an explicit and planned multicultural discourse in the daily run of the preschool? We examine three such elements: the distinction between the domestic and educational realms, the construction of the "pedagogic subject" in terms of an individual, and finally, the perception of culture in terms of background or as an obstacle to overcome.

Key words: multiculturalism, Israel, preschool, immigrants, former Soviet Union, children