

**DEMO – Developing Modernized Curricula on Immigrants' Lives in Israel**  
**585583-EPP-1-2017-1-IL-EPPKA2-CBHE-JP**

<b>Course Title</b>	<b>"Mixed" subjects, migration and nationalizing societies</b>
<b>Name of the Teacher</b>	<b>Dr. Ayala Keissar-Sugarman and Dr. Julia Lerner</b>
<b>Institution</b>	<b>Ben Gurion University of the Negev</b>
<b>Department</b>	<b>Sociology and Anthropology</b>
<b>First taught Year, semester</b>	<b>2019 A</b>
<b>Level and credits</b>	<b>BA, 2</b>
<b>Description of the course –</b>	As migration and globalization, tend to expand, so do mixed ethnic-racial or religious marriages. Yet, mixed subjects are in ambiguous position in many nationalizing societies; immigrants and families of the mixed ethnic, religious, racial and cultural origin often challenge the purist or primordial perceptions of national home and belonging to the homeland. This course follows the ways in which the subjectivity of the mixed immigrants is constituted as they encounter with the formal bureaucratic, established religious and cultural structures. We ask what the implications of accepting the "half-brothers" in nationalizing societies are; whether they construct new meanings of belonging or new mechanisms of exclusions; does "mixidness" appraise multiculturalism and tolerance; and whether mixed subjects inspire revival and change?
<b>Subjects and readings</b>	The first part of the course is dedicated to the cultural history of mixedness in different societies and historical moments: tribal societies, religious traditions and within the modern turn as well, through learning about eugenic project in USA, USSR and Israel. <b>Meanings of mixedness in the history of culture</b> Douglas, M. (1966). <i>Purity and Danger: An Analysis of Concepts of Pollution and Taboo</i> . London, Routledge. Stoler, A. (1992). <i>Sexual Affronts and Racial Frontiers: European Identities and the Cultural Politics of Exclusion in Colonial Southeast Asia</i> . Cambridge University Press. <b>The mixedness within us</b> Analysis of media discourse on marriage of media personalities Lucy Aharish and Tsahi Halevy

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Nurieli, B. (2005). Strangers in the National Space: Arab Jews in Lod's Ghetto 1950-1959". *Theory and Criticism*, 26. (in Hebrew)

Shenhav, Y, (2005). "Nationalism Has Never Been Modern (and Secular): on Bruno Latour's Hybridization and Purification", *Theory and Criticism*, 26, (in Hebrew)

**Mixedness in the Jewish and Zionist history**

Hirsch, D. (2008). Zionist Doctors and mixed marriages. In: Y. Shenhav et al. (Eds), *Racism in Israel*. HaKibbutz HaMeuchad Publishing, (in Hebrew)

Weiss, M. Y. (2002). Identity and essentialism: Race, racism and the Jews at the turn of the 19th century. *Theory and Criticism*, 21, 133–161 (in Hebrew)

Falk, R. (2017). *Zionism and the Biology of Jews*. Springer.

**Giyur\Conversion in Israel: work on the documentary “Hebrew Kisses”**

Goodman, Y. (2008). The Giyur of Immigrants: Citizenship, State and Religion in Israel of 2000, in *Citizenship Gaps: Critical Discussion of Migration, Population Management and Fertility* (in Hebrew).

Kravel-Tovi. M. (2012). Rite of passing: Bureaucratic encounters, dramaturgy, and Jewish conversion in Israel. *American Ethnologist* 39(2), 371–388.

Neiterman, E. and Rapoport, T. (2009). Converting to belong: Immigration, education and nationalization among young 'Russian' immigrant women. *Gender and Education* 2:2, 173-189.

Benjamin, O. and Barash, T. (2003). He thought I would be like my mother. Orientalism and Mizrahi Women's Silencing in Israeli Inter-and Intra-Marriages, *Ethnic and Racial Studies*, 27(2), 266–289

The second part of the course is dedicated to elaborating on the theoretical frames of understanding of ethnicity, nationalism and mixedness: constructivism and primordialism, collective and personal basis of ethnic identity, ethnic identity and belonging, agency and performance theory for understanding of ethnic identity. Theoretical models are discussed and understood through the empirical cases of mixed identities in Israel and Russian Jewish case in particular.

**Construction and Transformation in Ethno-National Discourse**

Brubaker, R. (2009). Ethnicity, Race, and Nationalism, *The Annual Review of Sociology*, 35, 21-42.

Balibar, É. (1991). Is there a Neo-Racism? In Étienne Balibar and Immanuel Wallerstein (eds.). *Race, Nation, Class: Ambiguous Identities*. London: Verso. pp. 17–28.

**Critical belonging – a new approach to study of immigrants and migration**

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	<p>Lomsky-Feder, E. and Rapoport, T. (2012). Critical Belonging. In Lomsky-Feder, E. and Rapoport, T. <i>Israelis in their own way: stories of migration of the young people from USSR</i>. Jerusalem, Magnes. (in Hebrew).</p> <p><b>Performance and Strategies of self-location in national society</b></p> <p>Sasson-Levy, O. and Shoshana, A. (2013). “Passing” as (Non)Ethnic: The Israeli Version of Acting White, <i>Sociological Inquiry</i> 83(3)</p> <p><b>Ethno-National mixedness in Family setting</b></p> <p>Treacher, A. (2000). Welcome home: between two cultures. In Brah, Avtar and Annie E. Coombes (Eds.), <i>Hybridity and its Discontents Politics, Science, Culture</i>. London and New-York: Routledge. pp.96-107.</p> <p>In the last part of the course, the students are required to apply the different approaches to the study of the specific cases of mixedness in the Israeli society. They are required to find a person or family representing some type of mixed identity, with whom they conduct a deep open-ended interview.</p> <p><b>How to conduct and analyze a narrative interview (master-class)</b></p> <p><b>Presentations of students' projects</b></p>
<p><b>Teaching methodologies</b></p>	<ol style="list-style-type: none"> <li>1. Lectures</li> <li>2. Dialogical reading of research based and theoretical literature;</li> <li>3. Analysis of documentary films through group conversation;</li> <li>4. Inter-personal interviews and sharing of personal experiences in small groups;</li> <li>5. Presentations of and discussions in class</li> </ol>
<p><b>Assignments:</b></p>	<ol style="list-style-type: none"> <li>1. Participation at class and weekly reading of the materials discussed (20% of the final grade).</li> <li>2. Presentation of personal account on the reading materials at class by 1-2 students (optional and awarded a bonus of 5 points to the final grade).</li> <li>3. Analysis of mixedness through cinematic text in a team of 4-5 students. (film “Hebrew Kisses” by Manya Lozovsky). Individual and group discussions and presentation and group paper - 30 % of the final grade.</li> </ol>

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	4. Analysis of the experience of mixedness through the personal encounter with a person or a family and conducting an interview (individual assignment or 2 students) 50 % of the final grade
<b>Outcomes</b>	<ol style="list-style-type: none"> <li>1. Understanding of the presence of perceptions of purity and mixedness in their social surrounding and their personal life;</li> <li>2. Awareness of the function of the categories of purity and mixedness through the prism of critical studies;</li> <li>3. Empathy towards mixed subject and their experience;</li> <li>4. Acquisition of research skills: collection of migration stories, biographical narratives, analysis of virtual discourse</li> </ol>