

עיונים בשפה וחברה

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של האגודה הישראלית לחקר שפה וחברה

גיליון מיוחד בנושא שפה ומיניות

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העורכת

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Abstracts

Cheating 2.0: Infidelity Discourse in an Online Forum

Ofer Carmel and Oren Livio

In this study, we explore the ways in which the meanings of cheating on romantic partners are negotiated in a popular Israeli online forum dealing with infidelity. While hegemonic discourse views monogamy as an ideal type of relationship voluntarily desired by most members of the community at large, forum participants challenge this discourse and construct infidelity as a natural, normal, and beneficial practice. Employing Critical Discourse Analysis, we examine how forum participants account for their conduct by means of (1) technological metaphors constructing monogamy as cold and heartless; (2) medical metaphors constructing infidelity as therapeutic but nonetheless as a dangerous addiction; and (3) culinary metaphors comparing cheating to eating and conceptualizing infidelity as a physiological need whose fulfillment affords pleasure and spices up life, but at the same time may be unhealthy. We consider these constructions as reflections of a neoliberal ideology focused on the achievement of authenticity, consumer choice, and self-fulfillment.

Screen Carnival: The Development of a Unique Jargon among Clients of the Israeli Sex Industry

Yeela Lahav-Raz

For centuries, prostitution was perceived as a normative masculine identity marker, part of the male adolescent's sexual education, something "men do", while the youngsters are taught to remain silent about it. Israeli sex clients who are consumers of prostitution services in Israel and who develop online communities with their peers, have violated the silence surrounding the topic. This article focuses on the unique jargon produced by the clients, who encompass three characters: the consumer, the hunter, and the addict. By means of these three characters, I show how a multiplicity of textual voices is created and how it serves to consolidate the various dimensions of male identity. This was made possible as a result of the online sphere being used as a carnival space (Bakhtin, 1984 [1968]), thereby enabling the sexual act to become the heart of the debate. The screen carnival reveals rather than conceals the deeper layers of the complex phenomenon of commercial sex consumption, which has remained hidden and marginal in Israeli academic research until now.

**"Man up! if you want to close the deal": The Ways in which Pick-Up Language
may Promote and Encourage Rape Culture**

Sigal Oppenheim-Shachar

The use of critical discourse analysis as an interpretive tool with regard to a presentation that was given during pick-up courses revealed three language-based operating strategies. While the objective of these strategies was to encourage the men who participated in such courses to learn how to pick up women, it also instilled in the participants a sense of entitlement to act in a dominant manner and invade the women's bodies as part of their becoming "real men". The extreme falsification of the hegemonic discourse demonstrates how the masculine ideology still finds it difficult to keep up with the feminist demand for equality and the attendant destabilization of the balance of power. These men, who base their beliefs on their innate masculine nature, are encouraged to be sexual, sexist, and offensive towards women, but ironically they are also offensive toward themselves.

Ben zona as the Israeli Equivalent of Motherfucker

Asaf Saadon

This article provides a semiotic analysis of the Hebrew phrase **בן זונה** (*ben zona*, "son of a whore") in order to identify the cultural reason for protecting this insult from the process of delegitimization in spoken Hebrew. The article applies Wittgenstein's notion positing that the "meaning of a word is its use in the language" (Wittgenstein, 1953: 21) in order to diagnose the origins of the phrase as well its contemporary meaning. Furthermore, it discusses points of comparison with the English language. By mapping both the negative and the positive contexts of the expression *ben zona*, I provide an interpretation that indicates the cultural spectrum of its usage and its cultural status in spoken Hebrew.

**Gender Hierarchy and Sexist Aspects of the Language Spoken in the
Israel Defense Forces**

Ruvik Rosenthal

The article examines the gender hierarchy of the Israel Defense Forces (IDF) as reflected in the language of its soldiers and commanders. The theoretical background is based on the theory of sociolinguistic variants, on Goffman's theory of total institutions, and on various studies in the field of the sociology of the military. The corpus on which the research was

based included numerous novels, works of non-fiction, and documentary films about life in the army as well as transcripts of "soldier-talk". The research shows that the traditional ethos of the male fighter as the embodiment of masculinist values necessarily relegates female soldiers to a lower status. This hierarchical division is reflected in the blatantly sexist language that is employed by both soldiers and officers, and which is directed mainly at female soldiers – but also at their male counterparts serving in various units or military roles. While the IDF's official attitude towards female soldiers has changed, as evidenced by the combat and other roles from which they were previously barred but that are now open to them, its language continues to reflect a predominantly masculinist ethos, indicating that the IDF remains a closed system with its own inner codes of conduct and speech.

"Religion is not Just Modesty": Young Religious Women Negotiating Discourses of Modesty and Sexuality

Michal Rosenfeld and Maya Lavie-Ajayi

Religious females in the developmental stage of emerging adulthood (18-24) find themselves positioned between childhood and adulthood and between the religious and the secular sectors in Israel. This article examines these young women's dominant discourses and the rhetorical means by which they resist or reinforce those discourses. The article is based on a critical discourse analysis of group interviews with 16 religious young women during their National Service, and focuses on two themes: modesty and sexuality.

The findings reveal that challenging the religious modesty discourse was commonplace and well-received within the peer group. However, with regard to the topic of sexuality, it was almost impossible to challenge the dominant conservative discourse, and any attempt to do so was quickly silenced. In the discussion section, we suggest that it is the dynamics between the religious and secular discourses that permits or prohibits resistance to the conservative discourses.

The Language of the Closet: How Publicized Coming-Out Stories are Constructed in Israel

Gaia Steinberg

The purpose of this paper is to examine the language in which publicized coming-out stories of Israeli celebrities are constructed. A corpus of 45 interviews published between the years 2001 and 2016 was created, forming the basis for constructing a typology of six types of

utterances used during the coming-out event. The utterances of both the reporters and the celebrities who participated in the interviews were counted. The most surprising finding was the gender differentiation of the reporters and that of the celebrities. The reporters revealed gender differentiation in four out of the six types of utterances, while the celebrities did so in only two. It appears that although the interviewed men and women used a relatively similar type of language while coming out, the language of the reporters writing about them displayed greater contrast in a manner befitting common gender stereotypes.

Defending the Female Client from "Love for an Hour": The Construction of Sexuality in Court Case Rulings for Damages for Sex Services

Shahar Shapira

Up until 2006, Israeli courts ruled in favor of individuals who were claiming damages for sex services after sustaining serious injuries in accidents resulting in physical and social difficulties in the sexual domain. In 2006, however, the Israeli Supreme Court decided that damages should not be awarded in such cases. In this article, a qualitative and critical approach is used to explore 29 such cases. The article utilizes critical discourse analysis to examine the language employed by the judges in order to identify how their discursive position constructs the plaintiffs as sexual and gendered subjects. According to the analysis, the judges' attitudes toward the plaintiffs' sexuality were formed in the framework of heteronormative stereotypic discourses. The male plaintiffs' sexuality was constructed as instinctive in a normative, natural, and self-evident way. Conversely, despite their attempt to employ gender-neutral language, the judges constructed the female plaintiffs' sexuality as passive and dependent on emotions and relationships; furthermore, these plaintiffs were required to offer proof of its very existence. Female sex workers were constructed as objects rather than subjects.

Incest and Intertext: Bialik, Wallach, Wieseltier

Shira Stav

This article examines the links between incest and intertext and analyzes the manner in which incest is modeled into complicated relationships between writers and the renewed Hebrew language. An outstanding example in this context is H. N. Bialik's highly-lauded essay, "The explicit and the allusive in language" (*'Giluy ve-kisuy ba-lashon'*). Bialik describes how allusive language (*'kisuy'*) acts as a boundary that differentiates humans from objects and

conceals their chaos. The explicit (*'giluy*'), on the other hand, allows us to peek into the abyss of our words. The figurative language Bialik uses in order to write about the explicit is replete with sexual and incestuous motifs. I read Bialik's view of explicit language as an invitation to "lingual incest" with the mother tongue – a literary transgression of the linguistic rules and the kinship taboos. This "lingual incest" manifests itself much later in works that hark back to Bialik – namely, works by Yona Wallach and Meir Wieseltier.