

The Phenomenon of Discrimination in Israeli Society

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Abstract

In this paper, I will try to examine the situation of the phenomenon of discrimination regarding the situation of ethnic population groups, Jews and Arabs, women and men, veterans and immigrants, and others who suffer from the intersection of the social structure of Israeli society which causes discriminatory phenomena on the background of the affiliation of population groups in Israeli society since Israel was established from 1948 until today 2023. We can say that the phenomenon of discrimination started from the principle of defining the State of Israel as the nation-state of the Jewish people, the Land of Israel is the historical homeland of the Jewish people, where the people exercise their natural, cultural, religious, and historical right to self-determination. The Israeli government defined the State of Israel as a “Jewish State” the nation-state of the Jewish people with clear democratic characteristics from 1948 until the period of 1992.

Keywords: Israel Studies, Israeli Policy, discrimination, Minority Studies.

1. Introduction – A phenomenon of discrimination in Israeli society

In this paper, I will try to examine the situation of the phenomenon of discrimination regarding the situation of ethnic population groups, Jews and Arabs, women and men, veterans and immigrants, and others who suffer from the intersection of the social structure of Israeli society which causes discriminatory phenomena on the background of the affiliation of population groups in Israeli society since Israel was established from 1948 until today 2023. The phenomenon of discrimination in Israel was seen in two defining periods by the Israeli government that enacted the Basic Law. First period The Israeli government defined Israel as a “Jewish state” the nation-state of the Jewish people with clear democratic characteristics from 1948 until the period of 1992.

Second period the Israeli government again defined Israel as a “Jewish and democratic state” a commitment by law to maintain full equality of rights, regardless of religion, race, and sex, guaranteeing freedom of religion and conscience, language, education, and culture. Since the year 1992 until today, the year 2023,

The two definitions were enacted in Israeli law to deal with the phenomena of discrimination created as a result of the immigration of Jews who came from different countries in the world with ancient cultures. The goal of the law is to bridge the social gaps created in the country. Talia Steiner defines the phenomenon of discrimination into two types, one is direct discrimination, and the other is indirect or hidden discrimination (Steiner, 2013). Direct discrimination is the different treatment of an individual due to his belonging to one of the protected groups – especially vulnerable groups, in which there is a fear that they will fall from social and economic life due to a continuous negative attitude towards them.

Indirect discrimination is a measure whose effect raises the concern that it is prohibited discrimination. The use of the truth is measured, despite its discriminatory effect, if there is a real business need that requires the use of this criterion and there is no alternative standard that would achieve the same result without the discriminatory effect.

2. The definition of Israel as a “Jewish state,” 1948-1992

Aviazer describes the principle of the Basic Law: that Israel is the nation-state of the Jewish people, and the Land of Israel is the historical homeland of the Jewish people, where the State of Israel was founded. The State of Israel is the nation-state of the Jewish people, where they exercise their natural, cultural, religious, and historical right to self-determination (Aviezer, 2007). The exercise of the right to national self-determination in the State of Israel is unique to the Jewish people. Jerusalem is the capital of the state of Israel and the whole and unified state where the state will be open to Jewish immigration and kibbutzim. The relationship with the Jewish people

The state will focus on ensuring the safety of the members of the Jewish people and its citizens who are in trouble and captivity because of their Judaism or their citizenship. The state will work in the Diaspora to preserve the relationship between the state and the Jewish people – activity to preserve the cultural, historical, and religious heritage of the Jewish people among Diaspora Jewry. Jewish settlement – the state considers the development of a Jewish settlement a national value, and will work to encourage and promote its establishment and establishment. The Hebrew board is an official board of the state and next to it the foreign board will be used as an official board; the use of the Hebrew calendar and the foreign calendar will be determined by law.

Independence Day and Remembrance Days Independence Day is the country’s official national holiday. The Day of Remembrance for the Fallen of Israel’s systems and the Day of Remembrance for the Holocaust and Heroism are official days of remembrance of the state. Days of rest and Shabbat, Shabbat, and Israel’s holidays are the regular days of rest in the country; non-Jews have the right to observe the days of rest on their Sabbaths and holidays; Details on this matter will be determined by law. Criticism The definition of the State of Israel as a Jewish state raises a problem in front of the large non-Jewish (mainly Arab) population in the Land of Israel, for whom the definition of the state as a Jewish state based on its symbols and laws makes them feel that they do not belong to the state. Under the auspices of the law, a minority of citizens is discriminated against causing a feeling of discrimination and lack of Equality and alienation from the state.

According to Aviezer, Israel, since its foundation was defined as a Jewish state or as the nation-state of the Jewish people in 1948 in the Declaration of Independence Israel, Bin Gurion said: “We hereby declare the establishment of a Jewish state in the Land of Israel, a “Jewish state,” without the word “democratic”, even though the declaration included features, distinct democrats.” Tammy Hoffman characterizes the State of Israel as a Jewish state, and the Jewish nation-state is reflected in several different characteristics of the state such as its symbols and laws. These issues concerning the Jewish character of the State of Israel raise problems from two directions (Hoffman, 2023).

First, they raise problems in the intra-Jewish context between religious and secular and disagreements regarding the status of religion and tradition in the conduct of the State of Israel. On the other hand, the definition of the State of Israel as a Jewish state raises a problem in front of the large non-Jewish (mainly Arab) population in the Land of Israel, for whom the definition of the state as a Jewish state based on its symbols and laws makes them feel that they do not belong to the state, to a sense of discrimination and inequality and alienation from the state.

Expressions of Israel as a Jewish state, Israel's Jewishness is expressed primarily in the symbolic plane of the state's symbols. The flag, the anthem, and the symbol of the State of Israel are all based on Jewish symbols that express an affinity to Jewish heritage and history. The use of Jewish symbols in the symbols of the state is a declaration of the state's belonging to the Jewish tradition and heritage, even if not necessarily to the Jewish religion.

Likewise, Israel's Jewish character is also reflected in legislation as expressing Israel's Jewish character. In the State of Israel, there are various laws, often basic laws, that express in different ways the nature of the state as a Jewish state, including laws of a national nature, laws of a religious nature, and laws of a cultural or integrated nature, each of which legally regulates different aspects of the State of Israel in a way that maintains affinity the Jewish culture, heritage, and religion and define how the Jewishness of the State of Israel is reflected in its day-to-day conduct.

By definition, it is determined that the State of Israel will maintain complete social and political equality of rights for all its citizens, regardless of religion, race, or gender. Some of the laws of the State of Israel prohibit discrimination against a person based on certain characteristics. According to the researcher Hagi Porat, discrimination is an unequal and unfair treatment towards people who are fundamentally equal, and in particular treating a person not as an individual, but as part of a discriminated against group (Forat, 2018). Discrimination may be on different bases (gender, race, nationality, religion, age, sexual orientation, appearance, etc.) and the advantages or disadvantages arising from it may have different expressions (economic, political, etc.). According to the researcher Shai Horev, the definition of a "Jewish state" has created many disputes in the State of Israel, and the inability to reach an agreement regarding the definition of the term "Jewish state," many approaches regarding the nature of the State of Israel have developed (Horev, 2016).

Among the existing approaches regarding the definition of the State of Israel as a Jewish state are: "State of Halacha," "Religious-National State," "Capitalist Jewish and Democratic Israeli State," "Jewish and Democratic Socialist State," "Cultural Nation State," "State of the Jewish People," "Jewish nation-state," and "state of all its citizens." The definition of the state is, as of now, a mixture of the different approaches, when every citizen of the country is allowed to interpret the concept according to his understanding.

Finally, the Jewish character of the State of Israel which is expressed as mentioned above in its symbols and various laws is a problem for over a fifth of the citizens of the State of Israel who are not Jewish and therefore feel that the State of Israel is not their country. Israel is a "Jewish state". What is the meaning of this statement and how does it align with the democratic character of the country? These are the questions at the core of the Israeli dispute that has been tearing us apart since the establishment of the state. Due to issues of nationality, religion, politics, culture, society, economy, and security. Against the background of the definition of the State of Israel as a Jewish state – a difference of opinion has arisen among the Jewish public in Israel. Among the citizens of Israel, there are different views regarding the definition of the State of Israel and regarding its desired image.

The principle of defining the State of Israel is the nation-state of the Jewish people, after an exile of about 2000 years the Land of Israel is the historical homeland of the Jewish people, where the people exercise their natural, cultural, religious, and historical right to self-determination. On the other hand, the definition of the State of Israel as a Jewish state raises a problem with the non-Jewish population, mainly Arabs, for whom the definition of the state as a Jewish state based on its symbols and laws makes them feel discriminated against and feel that they do not belong to the state.

In light of the many disputes in the definition of Israel as a Jewish state between 1948 and 1992, the immigration of the Jews who came from different countries in immigrants with different cultures created a phenomenon of discrimination within a young country.

To bridge the social gaps and discrimination phenomena created as a result of Israel's multiculturalism and the disputed definition of the state, the Israeli government defined Israel for the second time as a "Jewish and democratic state."

3. The definition of Israel "a Jewish and democratic state," 1992-2023

The State of Israel is indeed defined in the Basic Laws as a Jewish and democratic state, but it is understood by all that the State of Israel is not only a Jewish state. According to the data of the Central Bureau of Statistics, as of the beginning of 2021, about 21.1% of the country's citizens are Muslim/Christian/Druze Arabs, and about another 5% are Christians, members of other religions or no religion (David, 2000). Adam Danal describes the definition of the State of Israel as a "Jewish state and democracy." In 1992 the Israeli government enacted a law to maintain full equality of rights, regardless of religion, race, and sex, guaranteeing freedom of religion, conscience, language, education, and culture as well as maintaining adequate representation for non-Jewish citizens – Jews in the temporary and permanent state institutions (Danal, 2003).

Fundamental law: human dignity and freedom, which was a significant part of what was called the "constitutional revolution." A review of the minutes of the debates held during the enactment of the law reveals that despite the importance given to the expression today - not least due to the final version of the law – then it was part of a compromise.

Neve Nissan describes a concept of democracy which is a system of government in which citizens can influence public policy in their country through voting, participating in debates, or through other institutions. The citizens' ability to influence should be independent of origin, social status, sex, race, religion, etc. (Nissen, 2001). Democracy is the rule of the people and rule, a system of government in which the will of the citizens is expressed through voting. Citizens of a democratic country have a legal right to influence public policy. Democracy is a regime where the citizens can influence the nature of the government by electing representatives to the various institutions in a country where a democratic regime exists. "Israel is the only democracy in the Middle East."

Pinson describes the basic law of freedom of occupation, as a basic law designed to protect the freedom of occupation, that is, the right of a person to engage in any occupation, profession, or trade (Pinson, 2005).

According to the interpretation of the court and the protocols of the Constitutional Committee, Law, and Law in which this draft law and the Fundamental Law: Human Dignity and Freedom are discussed, the Knesset granted the said fundamental laws a supra-legal status, and therefore the authority for the courts to declare the nullity of a law that violates the rights protected by them. Ezra Brom describes the second basic law of human dignity and freedom and says it is a basic law, designed to protect the main human rights in the State of Israel. As its title makes clear, the law establishes human dignity and freedom as the fundamental values from which the human rights protected in the Basic Law are derived, which was accepted as the "Book of Human Rights" of Israeli law. There are no protected clauses in the basic law, and the Knesset can change it with a simple majority. The law was enacted at the end of the twelfth Knesset, on March 17, 1992 (Brom, 2017).

According to the opinion of certain jurists and many of the judges of the Supreme Court, led by President Aharon Barak, the establishment of this basic law and the basic law: of freedom of occupation started the constitutional revolution, because the Knesset gave these two

basic laws a supra-legal status, according to which the court has the authority to declare the nullity of a law that contradicts these basic laws. According to this claim, with the enactment of these basic laws, there was a fundamental change in the status of human rights in Israel. This approach is reflected in the rulings of the Supreme Court, which over the years canceled about 22 acts of legislation that contradicted these basic laws. Other jurists, including former president Moshe Landoi, oppose this view.

These laws require the government of Israel to maintain full equality of rights, regardless of religion, race, and gender, guaranteeing freedom of religion, conscience, language, education, and culture as well as maintaining appropriate representation for non-Jewish citizens in state institutions. From 1992 until today, 2023, Israel is defined by law as a “Jewish and democratic state.” which is the state of the Jewish people, and all of its citizens is the national home of the Jewish people, it is a state that belongs equally to all citizens who are entitled to equal status, without distinction based on religion, nationality, sexual orientation, gender identity, or without any other difference. Despite the amendment of the Israeli government’s legislation “a Jewish and democratic state,” according to the researchers, there is evidence of discrimination in Israeli society. In addition to this, the Israeli government enacted additional laws to maintain an egalitarian Israeli society and we will see the advantages and disadvantages arising from it may have different economic, and political expressions. After we have seen the two definitions of Israel as a “Jewish state” and then as a “Jewish and democratic state” we will continue and examine the phenomenon of discrimination in Israel both religiously, ultra-Orthodox and secular, Jews and Arabs, cultural differences, Ashkenazi and Sephardic ethnicities, male and female genders, and economic disparities.

4. A phenomenon of discrimination on religious grounds

Although the State of Israel was defined in the Basic Laws as “a Jewish state” and later as a “Jewish and democratic state,” the State of Israel is not only a Jewish state. According to the data of the Central Bureau of Statistics, as of the beginning of 2021, about 21.1% of the country's citizens are Muslim Arabs-Christians-Druze, and about another 5% are Christians, members of other religions or have no religion. According to Neve Nissan, already in the declaration of the establishment of the state, the State of Israel stated its intention to guarantee religious freedom. Some argue that in some areas the religious legislation is contrary to this promise infringes on the fundamental freedoms of the citizens in the democratic regime and has created discrimination phenomena that will be seen later (Nissen, 2001).

Because some argue that Israeli law requires Jews to marry according to Torah law, there is an infringement on the freedom of conscience of non-believers. Marriages performed by Reform and Conservative rabbis are not recognized in Israel, and this is a violation of the democratic principle of equality before the law. Some claim that laws enacted by the Knesset (Israeli Parliament) violate the principles of democracy, for example: the law to limit pig breeding and the law to limit the presentation of chametz on Pesach – two laws based on religious laws. Neve Nissan adds that the problem of tension between religion and the state in Israel is more complex than in many other countries. In Judaism, religion and nationality are intertwined. The Jews are a nation with one religion – Judaism, and the Jewish religion is a national religion – the religion of the Jewish people.

Some also believe that the majority of Jews living in the country see their Jewish nationality as connected to religious-Jewish foundations. Religion is a binding factor that contributed to preserving the existence of the Jewish people in the Diaspora and strengthening the national identity of the Jews of Israel. Most of the public sees Israel as a Jewish and democratic state, however, two minority groups hold extreme positions on this issue: Orthodox Judaism aspires to a halachic state whose laws are based on Jewish halachic law and are not based on the

laws of the Knesset and the principles of the democratic regime. Another group sees Israel as a democratic country that is “a country of all its citizens.” This group does not see Israel as the state of the Jewish nation. Regarding attitudes among the Jewish public in Israel in the public of citizens in Israel, there are different views regarding the definition of the State of Israel and its desired image. Most of the public defines Israel as a Jewish and democratic state, that is, the state of the Jewish nation, which is committed to democratic principles and brings freedom and equality to its citizens.

Yedidia Stern explains the law prohibiting religious discrimination in Israel, there is a prohibition on employers discriminating between employees based on religion, and a prohibition on discrimination in hiring an employee due to his refusal to work on the Sabbath (Stern, 2003). Religious discrimination is a distinction between an individual or a group based on their religious belief, usually when believers of different religions (or sects in them) are treated unequally. Religious discrimination also refers to negative attitudes, prejudices, hostility, hatred, fear, or intolerance towards different religions or sects.

This includes cases where religious believers, followers of different factions, or those without religion are treated unequally because of their faith, either by law or in institutional frameworks. But from these data, it is possible to get only a partial picture of the distribution in Israel from a religious point of view. This is because every religion includes different undercurrents, including secularism and different degrees of keeping tradition. Alongside the law of equal opportunities at work, there are currently other laws against discrimination based on religion. The most prominent among them is the law prohibiting discrimination in services and products. Similar to the Equal Opportunities Law, this law prohibits discrimination based on religion and stipulates compensation of up to 50,000 NIS without proof of damage in cases of discrimination. We can name a variety of cases in which the law applies, including a compensation ruling of 40,000 NIS for the obligation of a website that advertised businesses owned by Jews only. In the same way, compensations totaling NIS 45,000 were awarded in favor of Arab passengers who were humiliated and experienced a discriminatory incident during the take-off of an “Israir” flight, which asked them to board a Jewish passenger in their place (Ezra, 2006).

Researcher Amnon explains that the status quo arrangement is one of the cornerstones as well as points of contention in the character of the State of Israel as a Jewish state. The status quo arrangement was signed with the establishment of the state between the Workers’ Party and the religious parties, and it is supposed to regulate all religion-state relations and the nature of the expression of the Jewishness of the State of Israel in various fields. The status quo arrangement is a problematic and fluid arrangement that has failed over the years to prevent friction between religious and non-religious people in the State of Israel (Amnon, 1994). In addition, there is a prohibition on discrimination on grounds of religion in the allocation of land by the state. This determination was given as part of one of the High Court of Justice's well-known rulings, from 2000. The ruling stated that allocating land to Jews only constitutes prohibited discrimination that violates the principle of equality. Along with these cases, there are other possible situations in which discrimination will take place.

To understand what can be done in these cases, it is recommended to seek the advice of a lawyer experienced in handling cases of discrimination on religious grounds. Discrimination on religious grounds is the multiplicity of religions and religious undercurrents in Israel, ultra-orthodox, traditional, reformist, secular, and Arab. where there are quite a few cases of discrimination on the grounds of religion in the country. This discrimination takes place in workplaces, in the provision of services, at the entrance to places of recreation and leisure, and more. Being a country that is bound by the freedom of religion law.

5. A phenomenon of discrimination based on sectors (Ashkenazim and Sephardim)

Israeli society is divided into two ethnicities, Ashkenazi and Sephardic. The Ashkenazi community are Jews who immigrated from continental Europe and America, the Sephardic are Jews who immigrated from continental countries from Asia and Africa. According to the evidence, the demographic change that took place in Israeli society was not reflected in the structure of the distribution of political power, and the ruling elite remained mostly Ashkenazim. Later the 1970s and the early 1980s were characterized by discrimination and acute tensions between the Ashkenazi and Mizrahi communities. According to researcher Karin Tamar, from the rise of the State of Israel to the present, there have been substantial demographic changes in Israeli society, due to the waves of immigration that have reached it over the years. The waves of immigrants who arrived in Israel, each with its own unique characteristics, had to face the difficulties of absorption in an emerging society, a society that is constantly developing and changing (Tamar, 2008). Since the immigrants from various countries in the 1950s, the Mizrahim (Jews from the continent of Asia and Africa) have suffered from political discrimination, an expression of this is the lack of representation in the centers of power and government, and they have been placed in the lowest positions in terms of representation in terms of income, standard of living and employment. The feelings of deprivation and discrimination of North Africans were palpable in various events in the country.

During these years, a change also occurred in the Israeli social-cultural-political discourse – and from the “melting pot” policy, which aspired to the establishment of a uniform and unified Israeli collective, a pluralistic process developed that emphasizes individualization and particularity, and accepts the existence of multicultural identity (Ben-Gurion, 1971). Due to deprivation and discrimination, events that started because of an accidental confrontation between the residents of the neighborhood and the police quickly flared up and escalated into a series of violent demonstrations throughout the country. In the early 1970s, the overlap between the sectarian divide and the socio-economic divide was manifested in the establishment of the Black Panther movement. The movement was led by members of the second generation of North African immigrants and residents of the Jerusalem neighborhood who sought to express their protest against what they saw as the establishment’s disregard for social problems (Tamar, 2008).

To realize the main goal, they set for themselves – reducing the economic-social gaps – the members of the group resorted to violent measures, including stormy protests and a confrontation with the police forces. The members of the movement not only went against the conditions the state gave them in comparison to the Ashkenazim who were absorbed together with them in the early years of the state, but they also sought to compare their treatment to the treatment received by the immigrants from Russia who arrived in Israel in the early 1970s. To this end, they demanded help in improving the conditions of the members of the second generation of immigrants from North Africa, who were still living in conditions of poverty. This situation resulted in severe tensions between the new immigrants in the 1970s and the old immigrants from the 1950s.

With the worsening of the economic crisis in the early 1980s, the socio-economic disparities also increased. These transformations were also responsible for the deterioration of the focus of friction between Ashkenazim and Mizrahim. During the eighties and nineties, there was a change in the political-social arena with the establishment of parties with religious-sectarian characteristics, with the aim of ‘returning the crown to its former glory. A solution to the sectarian divide and discrimination to the socio-economic divide when they defined themselves as a movement whose goal is to correct the economic and social discrimination, they suffered from the 1980s and 1990s. The immigration of Ethiopian Jews who came to Israel in two major waves: in the 1980s about 17,000 Jews immigrated to Israel, in the 1990s about 45,000 more immigrants from Ethiopia arrived in Israel, a total of 62,000 people in two operations. The absorption of Ethiopian immigrants in Israel took place at a time when Israeli society was facing substantial

social, economic, and political challenges: the wave of immigration from the CIS countries, the high level of unemployment, the widening of social gaps, and an increase in the extent of poverty. These trends affected the situation of Ethiopians and the conditions and discrimination phenomena they had to deal with in the process of their absorption into Israel.

The waves of immigration to Israel received different types of absorption: the immigration of Ethiopian Jews also encountered many difficulties because, like the immigration from the 1950s, the social and economic characteristics of the immigrants made it difficult for them to integrate into society. Accordingly, each of the main immigrants was received in society differently, and this way affected the process of their absorption, assimilation, and integration into Israeli society (Shavit, 2003). As soon as a Jew immigrates from Iraq to Israel – he becomes an Iraqi Jew, and the emphasis is on Iraq, when Iraqi Jews and Romanian Jews meet in one immigrant camp or one crossing, they first feel the difference, the distance, the partition between them (Ben-Gurion, 1965). They cannot speak to each other, and their ways of life are different. The Romanian Jew has an Iraqi neighbor, and the Iraqi Jew has a Romanian neighbor. And the same is true of Yemenis, Persians, and Moroccans. It is not an evening Rab – because neither easily nor quickly interfere with each other, but rather it is a meeting of different tribes far from each other; And perhaps it is more correct to say – a collection of ruptures that do not come together, and only by grouping them in Israel do the differences and chasms between them become apparent.

A person's ethnic affiliation can influence directly as discrimination mechanisms directly and indirectly as part of a fabric of other characteristics of the person. The causes of sectarian inequality in determining a person's status can be divided into two main categories. Inequality in resources to achieve status, such as socio-economic abilities, sex, intelligence education, and place of residence. The issue of the sectarian divide in Israel is an old issue, which unfortunately seems to accompany Israeli society from the founding of the state to the present day. This issue deals with the socio-economic disparities that exist between the different Israelis according to their country of origin or that of their ancestors. In general, we are talking about the gaps that exist between the Mizrahim, that is, the immigrants from the countries of Asia and Africa, and the Ashkenazim, that is, the immigrants from the countries of Europe and America.

The main difficulty inherent in this issue deals with the sense of deprivation, condescension, and discrimination felt by certain sections of the Mizrahim about the Ashkenazim, which they claim is reflected in almost every field in the country, including the fields of society, education, economics, politics, as well as in the field of employment. The claims of discrimination on a sectarian basis in everything related to the field of employment refer both to the initial stage regarding hiring, and to later stages, such as regarding the working conditions and promotion possibilities within it. In the Basic Law of the State of Israel there is a prohibition on discrimination on the grounds of ethnic background, however, within the framework of the current review we will mainly deal with discrimination based on an ethnic background in the early stage of employment, which is manifested in giving priority for employment to job seekers of Ashkenazi origin compared to job seekers of Mizrahi origin, and this especially in jobs that are considered to be relatively high status, but not only that. The law's position on the issue of the prohibition of ethnic discrimination in employment is unequivocal, the Equal Opportunities at Work Act, states, among other things, that an employer may not discriminate between job seekers because of their country of origin, including during the employment phase.

A person's ethnic affiliation can affect directly (as discrimination mechanisms) and indirectly (as part of a fabric of other characteristics of the person). The causes of sectarian inequality in determining a person's status can be divided into two main categories. One is inequality in resources to achieve status, such as socio-economic abilities, gender, intelligence and education, and place of residence. The issue of the sectarian divide in Israel is an old issue, which unfortunately seems to have accompanied Israeli society from the beginning of the founding of the state to the present day. This issue deals with the socio-economic disparities that exist between

the different Israelis according to their country of origin or that of their ancestors. The claims of discrimination on a sectarian basis in everything related to the field of employment refer both to the initial stage regarding hiring, and to later stages, such as regarding the working conditions and promotion possibilities within it. However, within the framework of the current review, we will mainly deal with discrimination based on sectarian background in the early stage of hiring, which is manifested in giving priority for hiring to job seekers of Ashkenazi origin compared to job seekers of Mizrahi origin, and this especially in jobs that are considered to have a relatively high status, but not only.

First, it will be clarified that the law's position on the prohibition of ethnic discrimination in employment is unequivocal, and this is given Section 2 (a) of the Equal Opportunities at Work Law, 1988, which states, among other things, that an employer may not discriminate between job seekers because of their country of origin, including during the recruitment phase. Meaning, phenomena of discrimination on a sectarian basis. These are the gaps that exist between the Mizrahim, that is, the immigrants from the countries of Asia and Africa, and the Ashkenazim, that is, the immigrants from the countries of Europe and America. The main difficulty inherent in this issue deals with the feeling of deprivation, condescension, and discrimination that certain parts of the Mizrahim feel about the Ashkenazim, and which they claim is reflected in almost all areas of life, including the areas of society, education, economics, politics, as well as in the field of employment.

6. A phenomenon of discrimination against the background of social and cultural gaps

Expressing the most significant characteristic of Israeli society from its inception: being a society of many groups, between which tensions and disputes exist. This characteristic makes Israeli society deeply divided (Rivlin, 2018). Racism is a position according to which among humans there is a close connection between their origin and certain character traits, or sometimes also mental skills or sometimes styles of movement and walking, so that the individual is not judged mainly according to his uniqueness but according to his belonging to a group (Peres, 2006). In most cases, the attitude also implies the supremacy of one group over the other, and it serves as a justification for actions and statements that are mainly a preference of members of one group over members of the other group. The essence of racism in its popular meaning, racism defines a negative attitude (hatred, discrimination) towards people, because of their ethnic origin or the color of their skin. Such racism is considered to contradict human rights (like ageism, sexual discrimination, discrimination based on sexual orientation, sexual identity, or appearance).

Due to these boundaries, there are groups whose members are biologically relatively close, but there is no necessary correlation between this and the formation of a distinct ethnicity. Ethnicity is an extremely complex phenomenon, and only rarely does it appear in a "pure" form: for the most part, it is associated with social, religious, political, and legal structures that create ethnic consciousness (Shanav, 2006). An ethnic group is a group of people who identify with each other or are identified by others, based on boundaries, sometimes innate, that distinguish them from other groups. These boundaries can appear in several forms such as origin, history, boundaries of language, economy, culture, religion, politics etc. The immigrants from Islamic countries were used to social life within an extended and closed family. The immigration crisis and the meeting with Israeli society caused the traditional family framework to be undermined. The dispersion of the immigrants throughout the country cut them off from the community patterns that were a supportive and stabilizing social framework.

7. Adapting to the rules of the game of modern society. Adapting to the children's behavior, foods, clothing, etc.

The immigrants from Asia and Africa found it difficult to be absorbed into the old society which was mainly composed of European immigrants (Shuhatman, 2007). The old society saw immigrants from Islamic countries as backward and uneducated. The immigrants felt that their lives were managed by the people of the Ashkenazi establishment for the most part and that they determined their destiny such as: where to live, what they would do for a living, and where their children would study. Among the immigrants, the parents' status was undermined, and the sons' generation strengthened. The veterans held party positions and weakened positions of power and influence. The veterans maintained a stable social framework while the immigrants had to give up part of their lifestyle and adapt to a new lifestyle (Schwartz & Galily, 2016). The veterans controlled the language and customs and it was difficult for the immigrants to integrate into public life. Sell cutting to a multicultural company: The transition from the "melting pot" concept to the "multiculturalism" approach expresses tolerance for the existence of several cultures in the State of Israel while recognizing that what unites the various groups is the agreement on the existence of a democratic regime in the country and the recognition of its governing institutions the government, the IDF, the Knesset, and the court system.

At the beginning of the establishment of the state, it was decided to abolish the ideological currents in education and establish a uniform state network. However, due to political pressures, the decision was not implemented. The State of Israel has a state education system designed for general and secular schools and a religious state education system designed for religious schools. At the same time, there is also independent education for the ultra-orthodox sector that is not supervised by the state and state-Arab education. In the field of culture – the demographic change in Israeli society has occurred in the last thirty years as a result of the Russian and Ethiopian immigration and the weight lift of the eastern population. Created a consumer audience for a different culture (Naor, 1986).

In the first years of the establishment of the state, there were elements of nationalism, the figure of the sword, poetry that emphasized a common identity, and patriotic Hebrew literature. In the last 30 years, a rich and diverse culture has developed, creative ethnic bands have arisen that represent different cultures, Ethiopian art exhibitions, Moroccan Theatron, bands founded in the peripheral development cities such as "Tipx, Ethnics" have arisen, combining Eastern and Western music and using Western instruments. The change in the consumer audience also brought the elite great singers such as Haim Moshe, Eyal Golan, Sarit Hadad, etc.

Damage to solidarity and unity: Some consider the multicultural approach a mistake that harms the social and national fabric of the country. Hurts the feeling of social solidarity prolongs the integration time of the immigrants and even contributes to creating a distance between the immigrants and the veterans. When an immigrant from Russia or Ethiopia does his business in his language – it alienates him! (Yer, 2003). The immigration crisis and the meeting with Israeli society caused the traditional family framework to be undermined. The dispersion of the immigrants throughout the country cut them off from the community patterns that were a supportive and stabilizing social framework.

8. A phenomenon of discrimination based on gender

Discrimination in Israel occurs based on belonging to more than one marginalized or discriminated group. While women everywhere and from every population group encounter discrimination in the labor market, women who belong to certain groups suffer from it even more. Women who are exposed to discrimination based on race, sexual identity, age, nationality, ethnic identity, faith, or disability, face the intersection of the discriminatory characteristics of women's

employment in general with the discriminatory characteristics suffered by the specific community to which they belong. The characteristics of discrimination against groups of women which Arab women, women of Ethiopian origin, Russian-speaking women, Mizrahi women ultra-Orthodox women, and many other women, including those with disabilities, LGBT people, new immigrants, refugee women, etc., also suffer from multiple discrimination. Multiple discrimination in Israel Despite the dramatic increase that has occurred in the last hundred years in the proportion of women employed at low wages, women in Israel and around the world still suffer from discrimination and a weakened status in the labor market. The occupational inequality between women and men is expressed in high wage gaps,

Women who belong to these discriminated groups in Israeli society suffer in the labor market and the stereotypes, discrimination, and barriers intensify their difficulty in the labor market. There are a series of laws and institutions in Israel whose stated purpose is to deal with discrimination in its manifestations and to assist in the integration of marginalized populations into the labor market.

The most prominent laws enacted by the Israeli government in the context of preventing discrimination against a group of women are the Women's Work Law, 1954, the Equal Rights of Women Law, 1951, the Equal Pay Law for Female and Male Workers 1996, the Law for the Prevention of Sexual Harassment 1998, laws have been added to these laws in recent years, among them the Law on Gender Implications in Legislation (Legislative Amendments), 2007 which appoints the Authority for the Advancement of the Status of Women to submit opinions on bills with gender implications and the Law to Encourage the Integration and Promotion of Women at Work and to Adapt Workplaces for Women, 2008 (Mann, 2018).

The legislation dealing with gender equality has been operating in Israel since 1998, the Authority for the Advancement of the Status of Women, whose role is to act to promote policies to improve the status of women, combat discrimination against women, and to prevent violence against women. The authority is supposed to coordinate and link the actions of the government and the local authorities, act as an advisory body to the government ministries and raise public awareness of the issues under its authority. Most of the anti-discrimination laws refer to discrimination based on a diverse number of grounds, which include, in addition to the grounds of gender, grounds of sexual orientation, personal status, pregnancy, fertility treatments, IVF treatments, parentage, age, race, religion, nationality, country of origin, outlook, party, reserve service and place of residence.

9. A phenomenon of discrimination based on differences in economic status

In the first years, large gaps arose between the veterans and the immigrants, especially those who came from North Africa and Asia (Naur, 1986). The disparities were reflected in the places of residence – the veterans mainly in cities and kibbutzim, while the immigrants in remote settlements (towns/immigrant settlements) in the periphery. Disparities in employment – jobs are more important to veterans, political jobs, and government offices, while the immigrants are in menial or laboring jobs. The veterans earned more than the immigrants. Difficulties in integrating into work: abroad, the immigrants mainly engaged in trade, crafts, industry, and clerical work, and a minority engaged in agriculture or liberal professions. These professions did not match the needs of the Israeli economy and its employment options. Most of the immigrants had to find a living in simple jobs that paid low wages and lacked social prestige. The arrogance of the veterans saw immigrants from Asian and African countries as uneducated “primitives”. The veterans who fought for the establishment of the state thought they deserved to hold the key positions, the immigrants should wait, try, suffer... as they suffered. The kibbutzim showed condescension towards the immigrants, the residents of the development towns, and the immigrant settlements that were near them.

The main law in Israel that deals with discrimination based on these grounds in the labor market is the Equal Opportunities at Work Law, 1988, which prohibits discrimination against employees or job candidates on their grounds. In addition to this law, the Civil Service Law of 1959- establishes a duty for adequate representation of women, ultra-Orthodox, Arabs, Ethiopians, and new immigrants in the civil service (Mann, 2018).

Law for Democracy, Basic Law, Freedom of Occupation in Israel is a basic law (constitutional law) in Israel designed to protect freedom of occupation, that is, the right of a person to engage in any occupation, profession or trade. According to the court's interpretation and the protocols of the Constitution, Law and Justice Committee, in which this draft law and the Fundamental Law: Human Dignity and Freedom are discussed, the Knesset granted the said fundamental laws a supra-legal status, and therefore the authority for the courts to declare the nullity of a law that violates the rights protected by them (Nissen, 2001).

Another law for democracy, a fundamental law, human dignity, and freedom, is designed to protect the main human rights in the State of Israel. The law stipulates human dignity and freedom as the fundamental values from which the human rights protected in the Basic Law are derived, which was accepted as the "Book of Human Rights" of Israeli law.

According to the State Comptroller's Office (2014), the fundamental values of the State of Israel since its inception have been based on the fight against discrimination and racism, the pursuit of equality between all citizens of the country, and the preservation of human dignity wherever he is. A clear expression of these fundamental values is given in the Declaration of Independence, which states that "the State of Israel... will maintain complete social and political equality of rights for all its citizens without distinction of religion, race or gender; will guarantee freedom of religion, conscience, language, education, and culture." The principle of equality means equality before the law and neutrality of the law about the differences between people. This principle does not mean one law for all, but a distinction justified according to the nature of the matter and its essence. Discrimination exists in those situations where the different law between people is based on reasons that do not justify such a distinction.

The difficulties of immigration that the immigrants encountered still exist and give their signals every day in Israeli society, on various levels. Even today it can be seen that public opinion does not view the relationship between the two groups positively, and this is still a major rift in Israeli society, and in 2007 over half of the population, 62%, answered that the relationship between the new immigrants and veterans is still not good. There is no doubt that Israeli society faces a fundamental challenge, a challenge that has many and enormous consequences. Only time will tell if the society will be able to overcome it, unite the divisions within it, whiten the social tensions, learn to know the other and accept him, and strengthen the delicate fabric of Israeli society.

10. Conclusion

We can say that the phenomenon of discrimination started from the principle of defining the State of Israel as the nation-state of the Jewish people, the Land of Israel is the historical homeland of the Jewish people, where the people exercise their natural, cultural, religious, and historical right to self-determination. The Israeli government defined the State of Israel as a "Jewish State" the nation-state of the Jewish people with clear democratic characteristics from 1948 until the period of 1992.

The definition raises problems for the non-Jewish population, mainly Arabs, for whom the definition of the state as a Jewish state based on its symbols and laws makes them discriminated against and feels that they do not belong to the state. At the same time, the increase of Jews who came from different countries in immigrants with different cultures created a

phenomenon of discrimination within Israeli society which is a young country. As a result, many disputes arose in the definition of the State of Israel as a Jewish state, and a phenomenon of discrimination was created in many areas the Israeli government defined Israel for the second time as a “Jewish and democratic state.” From 1992 until today, the year 2023, the Israeli government defined Israel as a “Jewish and democratic state” to correct discrimination phenomena because the state of the Jewish people and all its citizens is the national home of the Jewish people, it is a state that belongs equally to all citizens who are entitled to equal status, without discrimination based on religion, nationality, sexual orientation, gender identity, or without any other distinction.

In addition to this, the Israeli government enacted many laws to maintain social equality in Israeli society and to eradicate the phenomenon of discrimination and we examined the phenomenon of discrimination in terms of sect, employment, gender, race, nationality, religion, age, sexual orientation, appearance and the advantages or disadvantages arising from it may have different expressions economic, political, etc.

From a religious point of view, it turns out that there are many religions and religious undercurrents in Israel, and there are quite a few cases of discrimination on the grounds of religion in the country. This discrimination takes place in workplaces, in the provision of services, at the entrance to places of recreation and leisure, and more. Being a country that is committed to freedom of religion, the law in Israel fights discrimination in different ways. From a sectarian point of view, there is still a social gap between the Mizrahi, that is, the people from Asian and African countries, and the Ashkenazim, that is, people from Europe and America. The main difficulty inherent in this issue deals with the feeling of deprivation, condescension,

The discrimination that certain parts of the Mizrahim feel about the Ashkenazim, and which they claim is reflected in almost every field in the country, including the fields of society, education, the economy, politics, as well as in the field of employment.

From the point of view of cultural differences, the crisis of absorbing the immigrants and the encounter with different cultures caused the traditional family framework to be undermined. The dispersion of the immigrants throughout the country cut them off from the community patterns that were a supportive and stabilizing social framework.

In terms of Israeli employment, there has always been considerable inequality between groups in the population. Despite discrimination prohibited by law, careful observation of four groups – women, Arabs, ultra-Orthodox, and Mizrahim – shows that inequality occurs in all aspects of employment, including the level of wages, working conditions, hiring, and firing. Despite the law of equal opportunities at work, discrimination is prohibited in the world of work, we have seen discrimination against a person based on: sex, sexual orientation, personal status, pregnancy, IVF, fertility treatments, race, age, parentage, religion, nationality, country of origin, outlook, Party support or reserve service. From the point of view of economic disparities and discrimination phenomena in the multi-divided Israeli society, some tensions sometimes develop in public systems where different population groups rub against each other. These tensions often take on characteristics of discrimination, racism, and exclusion, and are reflected in various stations that accompany a person throughout his life.

In the last decade, the Israeli government began to enact laws of affirmative action, which gives priority to people based on their belonging to a certain group in the population that is considered weaker and the aspiration to promote the status of disadvantaged groups and exercise the individual's right to equality. Also, the legislator made it clear that the purpose of the affirmative action policy is to bring about the achievement of social equality for the individual or different groups in society. As a result, we learn that the Israeli government succeeded to a certain extent in reducing the phenomenon of discrimination on the other hand, the government was not able to completely eradicate the phenomenon of discrimination. Both from a religious point of

view, ultra-Orthodox and secular, Jews and Arabs, cultural differences, Ashkenazi and Sephardic ethnicities, male and female genders, and economic disparities.

Acknowledgements

This research did not receive any specific grant from funding agencies in the public commercial, or not-for-profit sectors.

The author declares no competing interests.

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