



thus making the personal voice of each student heard. Having to choose a song involves the students in learning, and enables them to articulate a variety of issues – from personal to global ones. It is a means of criticism, cultural protection, way of life, and empowerment. Educators could use protest music to bring up social topics in class, give those topics a voice and words, discuss them, and develop hope for change through action.

The first part of the article begins with a description of the course "The Voice of the Other", where each session is dedicated to exploring the essence of protest music in general, and specifically in Israel, after listening to the protest music students bring to class. In the second part of the article, I present four protest songs proposed by students, and analyze their contribution to understanding central issues that are currently on Israel's social agenda.

research theory described in the article. Authentic leadership proposes focusing attention on the leader's identity and the changes it undergoes towards making change to his professional work. Over the research, a parallel process of change emerged in the researchers' identities and the changes they underwent, and the "identity" and characteristics of the action research itself.

## **Protest Music as a Means of Hearing "the Voice of the Other": Rationale and Practices of Activist Pedagogy**

**Zehava Samocha-Barkani**

The article introduces the use of protest music as an activist pedagogical practice in the course "The Voice of the Other", which is part of a cluster course in the social involvement teachers' training program at the Kibbutzim College. The course aims to cultivate a social awareness in teachers-to-be as citizens and future educators, as "intellectuals involved in society and in the community" and as educational leaders guiding others on a moral social path.

"The Voice of the Other" is a course that follows the spirit of critical pedagogy, focusing mainly on developing the students' socio-ethical awareness and in shaping a political worldview. Political literacy is taught experientially, in a way that actively involves the students in the learning process, and lets them control the course's design and nature. The characteristics of the course's activist learning model include combining theoretical and practical learning, developing awareness and activism, class discussions, and educational encounters outside the class.

A link exists between protest music, politics, and social and political change. Protest music encourages people to contemplate certain issues and be willing to take action. It has always been used to express socio-political dissatisfaction, and give a chance to hearing the voice of people in the social margins. For dozens of years music has given a voice to people who were struggling for human and civil rights.

Every session begins with a protest song chosen by one of the students,

network images appearing in these narratives, followed by their emotional and metaphorical interpretation in light of the changes that have occurred in the last few decades in the status of the modern technology language, and the influence of that language on the individual and society.

The discussion of these topics is inspired, among other things, by the criticism of Eva Iluz (2012), who addresses the salvation of the modern soul, and with the developing psychological discourse in Western culture. This discourse is also echoed in the text of Assaf Inbari (2019) concerning the properties of the modern human soul, especially their narcissistic nature.

## **Changing Identities: Findings of an Urban System Change Case Study Based on Long-term Action Research**

**Gadi Bialik**

The article has two goals. The first is presenting a unique case study based on action research of a long-term system reform designed to bring about a comprehensive educational change in a large Israeli city. The action research methodology served to detect a change in the system based on the relatively new theory of "authentic leadership", and used the development of authentic leaders among the city's educational staffs as its tool. This action research was innovative both because it applied the recently developed action theory, and given its large scope and unusually long eight years' duration. In 2013, the Ministry of Education granted the city a first of its kind status as a "trial city".

The article's second goal is to use the analysis of the reflective and research documentation gathered in the first three years to shed further light on an important issue related to change processes based on action research. The issue in question is that of a change in the identity of the researchers, and the place of this change process among the changes in the objects of the action research. The findings presented are unique in that they reveal an analogy between the research findings and the underlying action

and deepen their understanding that as former students and graduates of that very curriculum, they actually make part of that philosophical tradition. The accumulated riches of that sense of belonging have enabled them to develop their personal and ethical identity and the lifestyle it entails. In the current world of learning, such awareness is poor or even inexistent, due to the dominance of external goals and interests that have taken over the classical curriculum and have been using it for their own advantage.

The article describes the characteristics of the philosophical tradition and its inherent link to the school, the curriculum, and methodical learning. Among other things, it expounds on the idea of "the ethics of learning", an approach that attributes a spiritual and educational-therapeutic value to learning. The article proceeds to propose a number of ways to implement that approach by designing and teaching the curriculum along the lines of the philosophical tradition. Finally, it shows that the proposed approach does not undermine the learners' aspiration for happiness. On the contrary, applying this approach concerning the philosophical tradition to the curriculum makes the learners thrive, develop a sense of belonging, and become happier.

## **Autobiography in an Era of Narcissism: On the Poetics of Network Images in the Poetry of Agi Mishol**

**Naama Lev Ari**

Over the past two decades, we have witnessed a significant increase in using digital imagery in language and culture. It seems that this widespread linguistic phenomenon inspires mixed emotions. While being universal in nature and accessible to all, it is also perceived as being out of place.

In the article, I study certain characteristics of the network language and their effect, particularly in the field of poetry, and in some aspects of treatment. To illustrate this phenomenon, I have chosen to use the poetic and biographical narratives of Agi Mishol, and study them both as texts and as elements functioning within our culture and society. I bring examples of

nature makes it difficult to conceptualize and inculcate. In this article, I investigate the dialectic complexity of the homeroom teacher's personality and argue that by giving expression to their unique personalities in class homeroom teachers increase their educational influence while also gaining a sense of personal significance in their work.

## **"It Grows Increasingly Refined Every Year" Literature Teaching Inspired by Emmanuel Levinas**

**Tali Segal**

The philosopher Emmanuel Levinas, renowned for his theory of ethics, dedicated an essay to the Jewish-Rumanian poet Paul Celan, suggesting that poetry and literature have an ethical significance. The poetic view of Celan and Levinas as his reader, maintains that a poem addresses the other, and is time-dependent. Inspired by their ideas, I have put into words my thoughts about literature classes. In my opinion, a literature class creates an "anchor in time" that enables students and teachers alike to deviate from the existent, from the anonymous and the non-specific, two terms central to Levinas, and further establish and deepen the relationship between the self and the other, between a teacher and her students, and between the students in class.

## **Inspired Education, Curriculum, and Philosophical Tradition**

**Arik Segev**

If policy makers, teachers, teacher instructors, students, and parents wish to increase the chances of making the experience of curricular learning more inspired, they must be more aware of the inherent connection between the subject matter, knowledge areas, and methodical learning, and the philosophical tradition from which they originate. They must also expand

decades, with women emerging from the community to study and work in unfamiliar secular environments.

The present qualitative research studies the Haredi women enrolled in a program that grants them a BA degree in education. The study enriches our understanding of the conditions that spur these women to study in unfamiliar surroundings, as well as those that hinder their studies. Structured interviews were used to collect data from 39 Haredi students. The effort to follow and understand the influence of the secular discourse and surroundings on their professional identities revealed two major social trends: development of trust through commitment to the learning process, and overcoming suspicions against the secular world, which were liable to adversely influence this learning process. The information obtained is able to assist in understanding the complex world of these students and consequently help build an educational framework adjusted to their needs.

## **On the Link between an Authentic Personality and Inspired Teaching**

**Boaz Zabar**

Existential and dialogical approaches greatly emphasize the role of the homeroom teacher's personality in the educational process. They maintain that the influence of the homeroom teacher personality and humanity is as strong as, perhaps even stronger, than that of the teacher's educational work and teachings, and that the educational work derives its deepest quality from identification and inspiration more than from any other source. This suggests that the essential effect of educational work is not rational and intellectual but rather emotional and existential. Underscoring the importance of personality in the pedagogic process is, however, problematic. While there is consensus about the criteria that characterize "good teaching", the characteristics of a noteworthy homeroom teacher's personality are evasive and difficult to conceptualize. This gives rise to a complex situation: While the personality of a homeroom teacher is key to enhancing his or her influence, its undefined, changeable, and dynamic

## **Knowledge and Self-efficacy in Mathematics Teachers of Learning-impaired Students: The Differences between Multiplication and Division**

**Iris Schreiber and Rachel Filo**

This article describes a study engaged with the teaching of multiplication and division in classes of learning-impaired students. The research participants were 64 Israeli mathematics teachers of such classes. The teachers differed in their mathematics teaching experience (1-35 years of experience) and were graduates of diverse training frameworks. The study explored two factors that were thought to affect teaching-learning processes: the teachers' knowledge and their self-efficacy with regard to this knowledge.

The findings revealed a gap between the teachers' knowledge of multiplication and division: they had significantly greater knowledge related to multiplication than division. Another finding was that a difference existed between the teachers' sense of self-efficacy regarding multiplication and division: they felt significantly more confident in dealing with multiplication than with division.

The research findings may prove beneficial for the training and guiding of mathematics teachers, towards strengthening their knowledge and self-efficacy in multiplication and division.

## **Trust, Suspicion, and Sense of Community among Ultra-Orthodox Female Students of a Non-religious College**

**Sigal Oppenheim Shachar**

The past few decades have seen a rise in the available knowledge about women from traditional backgrounds and surroundings, especially ultra-Orthodox (Haredi) women. This body of knowledge generally focuses on changes that have occurred within the Haredi community over the past few



## **Engaged in the Bible – Disengaged from the Lesson Perceptions of Generation Z Pupils in Israeli Non-religious State Middle and High Schools**

**Gilat Katz and Ori Katzin**

This study looks into the question of what value Generation Z Bible pupils in state non-religious middle and high schools in Israel attribute to Bible studies, if at all, and what their expectations are of Bible studies.

Data for this qualitative research were collected over the school year in semi-structured interviews. The participants were 76 Jewish students aged 12-18 from all over the country, of whom approximately 40% defined themselves as secular and 60% as traditional. All interviews were recorded, transcribed and analyzed thematically in four stages.

The findings revealed that most of the participants regarded the Bible as an important and unique work having notable cultural and moral significance. Only a small minority thought the Bible had little or no value. That state school pupils appreciate the Bible is somewhat surprising since it contradicts the standard assumption that pupils have no interest in the Bible and are disconnected from its content. However, while the pupils displayed interest in and respect for the Bible, and even thought it was holy, their majority (68%) strongly criticized the Bible classes in school, which they claimed to be disassociating and disenchanting due to the choice of content, conservative teaching methods, and non-pluralistic approaches.

The pupils complained that the lessons did not give sufficient attention to the core messages and values embodied in the Bible as an identity-forming source, and did not invite active, experiential learning and higher-order thinking.

The need arises to adapt the teaching methods and tailor them to Generation Z pupils who have interest in social, environmental and global issues, and study mainly by using visual and experiential means. The present study aims to assist curriculum designers, teacher-training instructors and professional development guides in coping with the challenges that emerge in Bible studies at state schools.

## **Abstracts**

### **In-Class Online Peer Assessment: A Model for Improving Learners' Assessment Ability**

**Miki Kritz and Zippi Liebman**

Peer assessment uses complex technologies available in online environments. In-class peer assessment is difficult since class sessions are mostly held in offline environments. The lecturers' insufficient skills in using technological means in class, and the limited time of a class session are additional difficulties. At the same time, most colleges of education frequently use the pedagogic option of introducing a learning topic in class, such as an article or a model lesson, which usually requires grading the involved students and giving them a detailed feedback. Peer assessment is very useful in such cases, but the difficulty in implementing it in class blocks the opportunity to benefit from its advantages.

The purposes of the present research are: 1) Introducing a new model of in-class peer assessment, which allows the assessors to compare their assessments to those of their colleagues; 2) Investigating the effect the use of this model has on the students; 3) Exploring the potential of this new peer assessment model by answering the following questions: Does repeated use of this peer assessment model improve the learners' assessment capacity? Is it possible to accelerate this improvement process by letting each assessor watch anonymously the assessments of the same items by others? How reliable is self-assessment in comparison to peer assessment?

The main research findings reveal that frequent assessments narrow the gaps between the grades given to a person by different assessors using the same model. This indicates an improvement in the assessment skills of the assessors. Another finding is that anonymous exposure to the assessments of others accelerates an improvement in the students' assessment skills. The average self-assessments were found to be significantly higher than the average peer assessments.





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