



**Kibbutzim College of Education
Technology and Arts**

EDUCATION AND CONTEXT

Vol. No. 37
2015

Printed in Tel Aviv

TABLE OF CONTENTS

RESEARCH AND APPROACHES IN EDUCATION

Ori Katzin and Yehuda Bar Shalom	New Age at school – Not just for the elite	9
Smadar Donitsa-Schmidt	Perceptions of prospective teachers towards the study of Hebrew language, its importance and effectiveness	29
Yehudith Weinberger	Promoting an educational agenda: Developing students' written and oral communication skills	45
Koby Gutterman and Ori Katzin	Changes and challenges in leadership training	67
Nitza Davidovitch and Dan Soen	On meritocracy and the predictive effectiveness of admission requirements for success in school	89
Merav Badash	Turn taking in the EFL classroom: Who gets to speak?	113
Doron Lederer	Novice Teachers	125

ISSUES ON SOCIETY AND CULTURE

Eitan Ginzberg	Gaius Marcius Coriolanus: (Too) beloved son, esteemed warrior and discontented noble	145
Nili Keren	Holocaust and Politics	169
Hanoch Ben-Pazi	Leibowitz: The Holocaust as a warning against nationalism	181
Maayan Mazor	The illusive heritage of Sparta	203
Rachel Quastel	"Sara Netanyahu" as a cultural signifier: Woman as demon and woman as victim	215
Dina Haruvi and Hadas Shabat-Nadir	"Has anyone ever met a <i>Mizrahi</i> that meets the stereotype?" On Ron Kahlili's documentary series " <i>Arsim</i> and <i>Frehot</i> : The New Elites"	229

LITERATURE AND CRITICISM

- Sami Berdugo** "To go out, to go beyond, to escape, to the wide open space, out..." S. Yizhar: The uncompromising rebel of Hebrew literature 247
- Lily Glasner** "What Blessing Do We Make on Ice Cream?" An Encyclopedia for children to create a shared language for the secular and religious 261

Abstracts

New Age at school – Not just for the elite

Ori Katzin and Yehuda Bar Shalom

This article deals with the infusion of Mindfulness and New Age practices and language into educational systems and schools. It is often claimed that New Age language and practices are the exclusive privilege of the upper middle class. The educational approach discussed here can be found in a unique school located in a typical neighborhood low on the socio-economic scale in south Tel Aviv. The school exhibits a successful synergy between New Age language and populations that are usually excluded from this meaningful multi-dimensional field. This school's approach, which has produced unusually high student achievement, is based on Alfred Adler's psychological doctrine, meditation and guided imagery.

The methodology of this study involves a combination of qualitative and quantitative surveys. Qualitative data were compiled via observations and interviews that were analyzed using systematic thematic analysis and with full transparency. Students' opinion survey data were analyzed descriptively and included average and standard deviation.

The findings point to the unique nature of the school as an educational institution in which the "New Age – Spiritual" educational outlook is translated into educational practices through which the culture of the school allows and encourages the school community to develop and exercise their skills and abilities. Mental welfare skills are taught and acquired through the practice of guided imagery, meditation, listening circles, writing personal diaries, performing arts and crafts and utilizing opportunities that the school offers the pupils to express their different skills and abilities.

A primary conclusion of this study is that systemic change that introduces a new language into a school requires decisive leadership driven by faith. Furthermore, the school embodies an expression of a much broader social phenomenon, of "Invisible Religion" that is becoming entrenched in Western civilization and in Israel, and raises profound questions regarding the human spirit. This school offers a paradigmatic inversion of the ethos of competitiveness and social alienation and offers a unique view of the human spirit – and it is in that view that its power lies.

Perceptions of prospective teachers towards the study of Hebrew language, its importance and effectiveness

Smadar Donitsa-Schmidt

The purpose of this study was to examine the perceptions of prospective teachers towards the taking of a Hebrew language course in college. The study also examined group differences. The study involved the participation of 113 students. They all filled out a self-report questionnaire at the beginning and end of the course. Findings show that students perceive the studies of Hebrew language as important but that the course itself did not contribute to their knowledge of the Hebrew language. There was also a decrease in students' motivation during the year. Students in all groups claimed that they found the course material to be irrelevant to them. The conclusions are that Hebrew language studies should continue but that there needs to a reevaluation of the content of these courses to make it more relevant to students as future teachers.

Promoting an educational agenda: Developing students' written and oral communication skills

Yehudith Weinberger

Policy makers in academic institutions who deal with the complex task of educating teachers in the twenty-first century are confronted with a variety of challenges. One of them is the development of students' reading, and written and oral communication proficiencies, with the focus on clarity and coherence and the use of rich, correct and precise language. This is the purpose of studying, teaching and research – in other words, to develop students' written and oral communication skills. The idea is to initiate a faculty-wide process aimed at stimulating a variety of in-depth experiences of reading, writing and speaking, which will enrich student's language and associative range with the goal of achieving cultural depth in all programs.

This article presents the process of change that the faculty of education underwent in the area of developing communication skills, focusing on building faculty capacity through consciousness raising, and developing knowledge and skills, and readiness for action. The paper includes the theoretical basis of the process and the reasons for choosing this goal, defines the essence and nature of the academic-organizational change and explains its context and timing. Additionally it reports on a survey that addresses students' perspectives on the subject of academic writing and describes how the agenda was implemented,

focusing on how the commitment among the faculty members was developed by means of a faculty seminar. The final section presents some of the outcomes of the faculty seminar, including an analysis of the discussions that took place during the sessions.

Changes and challenges in leadership training

Koby Gutterman and Ori Katzin

Leadership training programs in Israel have been constantly changing since the time of their formation and introduction in 1979. This paper describes the changes in leadership training programs since the founding of Avney Rosha, the Israeli Institute for School Leadership in 2007. The second part of the paper focuses on the Leadership Training Program in the Kibbutzim College of Education. The paper presents data on five learning cycles, of which three were two-year cycles and two were one-year cycles. The article seeks to establish that a quality leadership-training program depends on factors both internal and external, and that all these factors affect the quality of their graduates and school leaders.

On meritocracy and the predictive effectiveness of admission requirements for success in school

Nitza Davidovitch and Dan Soen

The study that will be presented here was conducted in an Israeli university, further to two other similar studies already conducted in it. This study sought to go back and examine a question that has been discussed in both Israel and the world: Is the approach that views admission requirements to the university to be an effective tool in predicting students' success at the end of their first year and on the eve of graduation justified, or is it inaccurate? The study surveys the proliferation of higher education in the world and Israel in recent decades and addresses the practice of admissions requirements as a direct result of the disparity between the high demand for studies and the limited supply of places. It enumerates a varied series of admission requirements that seek to condition the acceptance of students to faculties on their chances of succeeding in their studies at the end of their first year and on the eve of graduation. It further surveyed the dispute in Israel and the world over the question as to whether admission requirements met or fell short of the expectations pinned on them. Afterwards, the study offers a detailed analysis

of the predictive effectiveness of the admission requirements of the faculties in the institution where the study was conducted. It showed that in the faculties of this institution, there was generally no proven systematic connection between the actual achievements of the students, both in their average marks at the end of their first year of study as well as in their average mark upon graduation, and the various admission requirements that were presented.

Turn taking in the EFL classroom: Who gets to speak?

Merav Badash

What is communication like in the EFL classroom? How do teachers allocate turns during the lesson? When do students get an opportunity to speak? The purpose of the present study is to analyze teacher-student interaction in teacher-fronted lessons where students learn English as a foreign language (EFL) and see if students are given sufficient learning opportunities through talking. The conceptual framework for the analysis and interpretation of the data includes two teacher-student interaction models: the turn-taking system (Sacks et al., 1974) that helps teachers plan for effective, organized communication and the IRF teaching-exchange system (Sinclair and Coulthard, 1975) which enables teachers to construct exchanges. Additionally, the article describes deviations from the traditional Initiation-Response-Feedback (IRF) sequence in EFL learning. The main sources of data include transcripts of observation notes from 15 heterogeneous classrooms in Israeli schools and discussions with teachers regarding the nature of the social interaction in their classes. Results show that the choices participants make with respect to the turn allocation in the classroom does not necessarily increase STT (Student talk time) during the lesson. In other words, although teachers try to increase opportunities for student participation through the choice of discourse strategies they use, STT is often insufficient. The article suggests alternative ways to increase student participation during classroom discussions.

Novice Teachers

Doron Lederer

This article discusses the induction of novice teachers into schools, describes an intervention process undertaken at this time, follows their professional development, presents the process in a new light and discusses insights gleaned from the content analysis of the minutes taken in meetings held during the induction year in school. The novice teachers' induction process was undertaken within a unique framework, and the traditional accompanying induction workshop took place in the schools in a large city in central Israel.

The main findings were the results of the analysis of the minutes taken during the meetings held in the schools, and describe two major processes the novice teachers experienced during their induction year: (a) a process of professional development, as often described in the relevant literature, and (b) an additional process unique to this workshop, beginning with a non-responsive dialogue and culminating with a discourse unique to each school. The article mainly discusses the second process, unique to this program.

Gaius Marcius Coriolanus: (Too) beloved son, esteemed warrior and discontented noble

Eitan Ginzberg

This article tells the story of Gaius Marcius Coriolanus, a legendary Roman nobleman, fearless soldier and cranky individual, and the question of what made his story a great historical saga. His story continued to draw scholars over the ages, from the fifth century BCE and up to the present day, and not only did it not lose its descriptive strength and pedagogical and emotional impact, but also continued to add still more dimensions to it. To deal with the story and the question it raises, the article will follow four of the most prominent people involved in passing on the story, each with his own unique peculiarities: the Roman historian Livy, the Greco-Roman historian Lucius Mestrius Plutarchus, the playwright William Shakespeare and the composer Ludwig van Beethoven.

Holocaust and Politics

Nili Keren

Since the end of World War II and the tragic results of the Holocaust, the State of Israel considers itself obligated to remember and commemorate the events and the victims. This article deals with the “politicization” (political abuse) of the Holocaust by the state and its various institutions in daily life, political statements, educational projects and even in the IDF. The article tries to monitor the State’s goals and examine whether they were achieved, especially in view of the fact that the third and the fourth generations after the Holocaust do not necessarily view Israel as their one and only home.

Leibowitz: The Holocaust as a warning against nationalism

Hanoch Ben-Pazi

In 1993, the Israel Prize Committee announced its decision to grant the Israel Prize to Yeshayahu Leibowitz, following public criticism that included public outrage at some of Leibowitz’s more extremist remarks. His comparison of IDF soldiers to Nazis was perhaps the most striking of these and it was this comment in particular that provoked the public criticism of Leibowitz. People often explain this statement as being merely an expression of Leibowitz’s provocative personality; they express their reservations with it, while at the same time seeking to respect, esteem and commend other aspects of his thought and personality. I, however, will characterize this statement, together with its controversial dimension, as one that is in fact quite central to the life and thought of Leibowitz. His unwillingness to retract this comparison reveals a profound inner truth, one that goes beyond that noted at first glance about Leibowitz, not as the *enfant terrible* of the Israeli public expense, but rather as someone who possessed a well-founded and comprehensive moral-political theory that was shaped in the shadow of the Holocaust.

This article will present the direct link between Yeshayahu Leibowitz’s Holocaust consciousness and the way he related to the ideology of “nationalism,” “Jewish nationalism” in particular. The link presented in this article may appear to be an argument diametrically opposed to Leibowitz’s apparent position in relation to the Holocaust, which declared that the Holocaust is meaningless in terms of the Jewish people. Nevertheless, as I will try to show that it was this very position that helps the reader understand his position – or rather his radical position – in regard to nationalism.

The analysis proposed here is an attempt to explore Leibowitz's philosophical-political position, which serves as the conceptual underpinnings for his public statements.

The illusive heritage of Sparta

Maayan Mazor

The unique polis of Sparta awakened curiosity and excited the imagination of the Greeks as early as the Classical era. Everything about Sparta was different: its unusual lifestyle, its policing methods and its social structure, in which a minority of citizens forcibly governed a massive population deprived of any rights. Very little is known about Sparta and most of the surviving descriptions were not written by people who were raised and educated there. Sparta is shrouded in a mystery that has remained one of its most prominent characteristics over time. This, however, has not deterred politicians, writers and artists throughout history from using it as a role model. The present article presents several historical examples illustrating the selective and tendentious way themes identified with Sparta have been dealt with and interpreted over the years, proving that its many-faceted heritage deserves the title "The Spartan Mirage."

"Sara Netanyahu" as a cultural signifier: Woman as demon and woman as victim

Rachel Quastel

This article will examine the phenomenon of "Sara Netanyahu" as a significant female signifier in Israel, with a focus on her two principal representations: her image as "woman as demon" – one that was created around her in the media and has reverberated considerably in Israeli society, and her image as "woman as victim" – one that the Netanyahus advance to counter the media demonization. The article presents a comparative reading of these representations and the feminine, mythic and historical archetypes, and discusses the way these archetypes are treated in critical feminist literature and in feminist-psychoanalytical literature. The conclusion of this discussion is that despite the differences in the way these

images are used and accepted, in essence, both use problematic feminine archetypes that obscure the real person and symbolically capitalize on the ability of these archetypes to provoke predictable emotional responses.

**“Has anyone ever met a Mizrahi that meets the stereotype?”
On Ron Kahlili’s documentary series “*Arsim and Frehot:*
The New Elites”**

Dina Haruvi and Hadas Shabat-Nadir

The documentary series “The New Elites” introduces us to protagonists who experience disparity between their accepted stereotypical representation and the image and their real self, inviting a discussion on two terms that have become identified with Mizrahim: *arsim* and *frehot*. The title, which creates a link between the epithets *Arsim* and *Frehahot* and “The New Elites,” seeks to sanction Mizrahi culture. While the Mizrahi reclaiming (in the sense of positive relabeling) can be perceived as an act of capitulation and internalization of the negative labeling system, we will argue that it is important to listen to the interviewees who still personally experience and feel the negative labeling and whose lives are tarnished by a dissonance between their real self and a system of negative social labeling. In this paper, we will explore how the concepts of *arsim* and *frehot* are presented and deconstructed and how this integrates into the gender and class discourse that they embody. These concepts uncover the white, racist perspective, revealing a labeling system that seems to address the white need to presence its dominance – which is revealed to be an unstable form of authority. Thus, for example, the terms *arsim* and *frehot* seem to haunt those labeled as such, constantly changing and assuming a new form as a result. Because the concepts themselves change, they function as a special type of image that is characterized by the fact that it lacks a source. Consequently, these concepts are merely simulacra – a negative label with cultural contexts that is in a constant state of flux and lacks a source. The variety of images that haunt the characters reveal the white, racist perspective and the violence embodied in the labeling of Mizrahim as *arsim* and *frehot*, terms that are revealed to be empty signifiers – and the interviewees’ desire is to void these terms of all meaning.

**“What Blessing Do We Make on Ice Cream?”
An Encyclopedia for children to create a shared language
for the secular and religious**

Lily Glasner

Due to changes in Israeli society, many Jewish Israelis are no longer acquainted with the basic concepts of Jewish tradition. This alienation is a stumbling block for a multi-cultural society seeking to establish a dialogic relationship among its various sectors. Wishing to address this issue, Uri Orbach published an encyclopedic volume intended for the secular family: *What Blessing Do We Make on Ice Cream? Jewish Concepts for Children and for Parents*.

The present article seeks to examine the nature of this work, first by investigating the rhetorical tools used by the author and then by exploring the nature of Judaism as visualized in this book. The critical analysis will show that Orbach's book is aimed at creating a communal area for the secular and religious. In order to achieve this goal, knowledge, language and enjoyment have been employed. Concurrently, however, the image of Judaism, as well as the image of the Jewish Israeliness that is constructed is not free of problematic traits: idealization, obscuring highly charged issues, giving preference to the hegemonic narrative (with respect to ethnic groups and to women). Nonetheless, the importance of this book lies in the invitation it contains – an invitation to become acquainted and to companionship.