



# Gilui Daat

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## **Abstracts**

### **Return to the Basics and head forward! Teaching for understanding and motivation to understand**

**Yoram Harpaz & Noam Yitshak**

Schools currently tend to neglect the basics of teaching and its intrinsic goals and adopt instead educational trends (mindfulness, escape rooms, makerspace, gamification, and the like). Understanding the content being taught and motivation to delve deeper into it stand at the basis of teaching. To promote and support teaching for understanding and motivate learners to understand, the article proposes practical theories dealing with each of these issues. The first theory combines the relational and the performance concepts of understanding; the second implements the self-determination theory on motivation for understanding. These cognitive and motivational theories can serve as guidelines in teaching for understanding and motivation to understand, restoring teaching to its essential goals.

## **Reexamining education in light of the complexity theory: some policy implications**

**Tal Gilead**

The article discusses the disorder and inconsistencies that characterize education at all its levels. The first part briefly explains why most researchers and policymakers tend to disregard the disorganized and unsteady elements of the educational systems. The article, then, proposes an alternative approach that views inconsistencies and disorder as an integral part of education that requires adequate adjustments. The proposed alternative approach is grounded in complexity theory, which was developed in the natural sciences and has been increasingly embraced in educational research. The basic underlying assumption of the suggested approach is that education should be viewed as a complex system encompassing both orderly and disorderly elements. The second part of the article elaborates on the typical traits of complex systems and explains why education should be viewed as such. The third part of the article discusses four significant implications for educational policy that stem from viewing the educational system as complex. The concluding argument is that questions relating to inconsistency and disorder should take center stage in education.

## **A Different Learning Experience in Teacher Education: A Teacher Educator's Perspective**

**Tal Shemer Elkayam, Anat Shavit-Miller,  
& Rinat Arviv Elyashiv**

The post-modern education system strives to adapt the teaching and learning characteristics to the challenges of the 21st century. Teacher education must therefore meet the changing needs of future teachers by incorporating innovative pedagogical features that align with these challenges in the training process. The current study examines how teacher educators perceive the idea of a “different” learning experience and its practical implementation. Interviews held with 18 teacher educators revealed that the concept of a different learning experience is comprised of four main components: interpersonal relationships, future teachers’ commitment to the learning process, its relevance to students’ reality, and integrating initiative components in learning. The interviewees also mentioned the need to be a role model for innovative teaching practices for the future teachers. The participants listed the following features as characterizing the practical implementation of the new perception of teaching and learning processes: discarding regular learning spaces, encouraging entrepreneurship among future teachers, and using diverse teaching methods to promote active, differential, experiential and reflective learning. These practices were consistent with the pedagogical concepts mentioned above, and were described in relation to the future teachers’ developing professional identity.

## **Contribution of Hebrew Bible Studies to the Collective Identity of Israel's State Education Students**

**Boaz Stavi**

The study examines the desired image of a high school graduate as reflected in the four Hebrew Bible curriculums of the Israeli state education sector for 1984, 2003, 2012, and 2018. The study uses theoretical, historical, and comparative tools to analyze the ways in which the writers of these curriculums sought to shape the desired collective identity of the Jewish-Israeli high school graduate. Particular attention is given to the impact of the Shenhar Committee (1994). In conclusion, the study suggests that while the Shenhar Committee's vision of a secular-Jewish-Israeli graduate who holds pluralistic and liberal values had some influence on the writers of the 2003 curriculum, by 2018, nothing remained of it. Given this, it would appear that forming a collective identity through Bible studies has ceased to be an objective of those in charge of the state education curriculum.

## **Does the study of Islam Reduce Islamophobia?**

**Tzafrir Goldberg & Yael Ohad-Karni**

A study conducted among non-religious middle school Jewish Israeli students used the current Islamophobia scales to explore anti-Muslim prejudice, its challenges to educators, and how they cope with it. Another issue explored was the effect of learning the history of Jewish-Muslim relations on Islamophobia.

Approximately one third of the participants reported holding Islamophobic views (stereotypes, sense of threat, social distance) associated with political affiliation, religious conservatism, social class, and negative perceptions of Muslim history. Teachers who taught the history of Islam reported antagonism related to Islamophobic prejudice and current interreligious violence. To cope with these challenges they implemented practices such as rational engagement with the cultural and scientific achievements of Islam, exploration of similarities and shared identity, affirmation of cooperation between Jews and Muslims, and Jewish achievements under Muslim rule. Learning the history of Jewish-Muslim relations and framing them in a historical context of conflict vs. collaboration favorably affected the perception of historical Islam. Structural equation modelling showed that historical perceptions influenced stereotypes and indirectly also sensations of threat, social distance, and closedness. Political affiliation moderated the effect of history of Islam teaching in an unforeseen direction as the sensations of threat and social distance decreased among sympathizers of the political right wing, but increased them in students with center-left political sympathies.

## **“It is Scary [...] That such things occur in your own home” The Homey Turned Uncanny in David Grossman’s Talks and Books for Children**

**Ester Adivi-Shushan**

In this article I address Grossman’s concept of ‘home’ in two groups of texts that are not part of his main output genres, and have therefore been scantily researched: his public talks and books for children. In these texts, Grossman expresses in a distinctly different way than in his better-known writings, the view that on a political-national level, “Israel is less than a home” (Grossman, 2018). In the first part of the article, I discuss Freud’s term “Unheimlich” (uncanny), the title of an essay he published in 1919. Freud’s term stands for a state of disorientation, where something that is seemingly homelike, familiar, and close, turns out to be unknown, alien and frightening. I then describe Grossman’s different ways of using the term home in various contexts in the talks he gave after his son fell in battle in the Second Lebanon War (2006) and in his children’s books. Special emphasis is put on the transition from a positive sense of home to *Unheimlich*, a negative and scary sense of home appearing in the books Grossman wrote after the death of his son. I begin the second part with a discussion of his dual-audience books, written for both children and adults. The article goes on to analyze the writer’s view of the home as it appears in his first ten books for children and in books he has written after his son’s death. In the latter books, the adult reader senses the change in his perception of the home, which leads to completely challenging the need for a family home.