



# EDUCATION AND CONTEXET

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## **Abstracts**

### **Striving for Equality and Multiculturalism: The 'Mizrahi Code' in the Classroom and Teacher Training**

**Nissim Avishar**

In this article I will present an educational approach that aspires to reduce ethnic disparities in educational and social status, and to promote dialogue between individuals and groups. I have chosen to call this approach “Mizrahi Education” due to the many affinities it has to the general characteristics of eastern (or non-western) cultures, and to the marginal social status characterizing most of the Mizrahi population in Israel. That said, this is a non-sectorial approach; rather it aspires to promote educational and social change that will serve Israeli society as a whole. Among other things, it is an offer to rethink educational processes with the purpose of formulating such processes, that are appropriate to the present time and needs of Israeli society. The general educational rationale will then be translated into six educational principles: Collectivism, Dialogue, Tradition, Identity, Diversity and Life. In Hebrew, their initials create the acronym ‘Mizrahi Code’, which this article calls educators to adopt.

Firstly, I will discuss the term “Mizrahi Education” and will make some preliminary clarifications with regards to the motives for choosing it. Then, I will present several definitions to Mizrahi (and to some extent Ashkenazi) identity, which will serve as a basis for what follows. In addition, I will present data regarding ethnic disparities in education. Finally, I will describe the essence of the Mizrahi education approach and will elaborate on each of the principles, which together constitute the “Mizrahi Code”.

## **“Hand”, “Head” and “Heart” – A Different Learning Experience, Studying Sustainable Development in Nepal**

**Adiv Gal**

“A different student experience” is an aggregate of concepts and approaches to teaching and learning, based on a significant shared experiential learning process that can leverage the student’s interaction with his social surroundings. The approach was adopted by the Education for Sustainable Development, whose ultimate purpose, other than direct environmental improvement, is education towards long-term sustainability. Such education must combine knowledge, emotion and environmental work, and follow the principle of “Think global – act local”. One way to inculcate the principles of education for sustainability is running courses in foreign countries. These courses aim, among other things, to introduce the students to global characteristics, in view of the need to cope with global challenges, such as the environmental crisis.

With this in mind, the Kibbutzim College of Education, Technology and the Arts developed an overseas course for Israeli students of education, which was run in Israel and in Nepal. In Israel, the students learned basic concepts, and later traveled to Nepal where they met with educators, visited schools, planned specialization courses and gave workshops. Among other things, they stayed in villages whose inhabitants’ are mainly engaged in sorting junk that arrives in large quantities from the “First World”.

The students’ global experience and its implications for their perception of sustainability were researched through interviews held with the participants before and after their journey, reflective diaries and a focus group. The research results proved that this overseas course helped create a different, unforgettable student experience. This academic course succeeded in combining knowledge (“head”), emotion (“heart”) and environmental work (“hand”), a rare blend in academia. All the students had an intense emotional experience. Cognitively, most of them managed to internalize the principles of sustainability and globalization. The findings revealed that most of the participants improved their ability to use professional terminology, an indication that they understand the

concept of globalization. Part of them realized the implications of global processes and the importance of exposure to remote places and cultures, allowing them to form an educational and professional vision. In terms of encouraging environmental work, most of the students are now involved in environmental work in their surroundings, and to a lesser extent in the public sphere, proving that a change has occurred in their environmental behavior.

## **Physical Activity, both the kind that is Initiated by a Physical Education or another Teacher, and the kind that is not**

**Gili Yoseff and Bat-El Lardo-Gunda**

Regular exercise is known to reduce risks such as heart failure, cancer, diabetes, hypertension, obesity, and osteoporosis. It decreases stress and depression, increases productivity, and improves mental and cognitive functioning. In recent years, awareness has grown of the importance of non-exercise activity thermogenesis (NEAT). NEAT reduces sitting time, prevents obesity, and is a major component of the daily energy expenditure. Most of the adult population, including teachers, spends most of its working hours sitting down, resulting in a steady decline in energy expenditure, obesity, and poor health. Physical education teachers are an exception and are considered physically active.

This study examines the level of initiated and non-initiated activity of teachers in Israel (measured by the number of their daily steps), and checks whether physical education teachers are more active and more aware of the importance of a healthy lifestyle than teachers of other subjects of study.

A pedometer was attached to all the teachers for a month, counting their daily number of steps. The teachers also completed a daily and weekly self-report questionnaire indicating the level of their initiated physical activity, as well as a questionnaire that revealed their views on leading a healthy lifestyle.

The questionnaire reports showed that teachers of other subjects

carried out more initiated physical activity r than that reported by physical education teachers. However, the daily number of steps made by physical education teachers was significantly higher than that of teachers of other subjects.

The teachers of other subjects did not reach the recommended number of steps (10,000 per day) even though they were physically active during their leisure time. This underscores the importance of avoiding excessive sitting during the day, and placing emphasis on greater mobility and greater non-initiated physical activity, without giving up strict and planned physical activity.

## **Sitting on the Throne Does not Make you King Reasons for School Principals Leaving vs. Continuing in their Position**

**Koby Gutterman**

School leadership in Israel is in a state of crisis. About 30% of the new school principals leave the position within the first two years from inception (Yitzhaki, 2017). The crisis intensifies as the demand for school principals increases in line with population growth, a small number of candidates being accepted to training programs and more principals leave within the first two years on the job. Attrition and dropout phenomenon of school principals is well documented around the world and has been the focus of research. While identifying the reasons for attrition is important, it is equally important to identify the factors contributing for principals to stay on the job after the first years. This study attempts to identify motivational and demotivational factors of Israeli school principals in order to understand how to keep them in the principalship.

Conclusions indicate principals are influenced to stay or leave by the same or similar factors. It is the direction and strength these factors are perceived that will determine the result.

## **Formal, Informal and Occasional Study Courses taken by Teachers, and their Chances of Promotion to Mid-level Positions at their Schools**

**Ruth Zuzovsky and Smadar Donitsa-Shmidt**

The study examined the effect of teachers' formal, non-formal and informal learning experiences on their chances of promotion to middle leadership roles in schools over their first ten years of work. Analyses were based on data of Israeli teachers who completed their teaching training studies in the years 2005 and 2006 (N=4208) and whose careers were followed for ten years, until 2015.

Results showed a differential effect. Formal learning was found to be the most dominant factor predicting the likelihood that teachers would be assigned leadership roles over the years. Incidental learning was the second dominant factor. Non-formal learning had the lowest effect.

## **From Luminous Gardens to Visions of Gloom On the Poetic Oxymoron in the Poetry of Yona Wallach**

**Naama Lev Ari**

The discussion below concerns the poetry of Yona Wallach (1944-1985) which engenders great interest due to its profound awareness of language and its power, the unremitting testing of its limits, and its meta-poetic preoccupation with speech and language. Her poetry is laden with emotional tension between intimacy and foreignness discernable in manifestations such as: multiple repetitions and duplications, syntactic fragmentation which invites different readings, an assortment of characters and leaps from one to the next, and the lack of clarity regarding time and place. The study of her poetry is conducted via a dialogue with Sigmund Freud's *The Uncanny* (1919), which serves as the source of inspiration for a metaphorical reading and experiential partnership. Freud's unique

conceptualization of linguistic combination as a metaphorical expression facilitates the creation of both a concrete and a symbolic world of content, whose existence has an impact on creative meaning that speaks to transitions and awakenings. It would seem that metaphorical components and its range of possible content are echoed in many of Yona Wallach's texts where they seem natural to her and link her poems together with distinctive interpretation.

## **Psychoanalysis and Cinema: The unconscious and the cinematic language**

**Orit Dudai**

This paper aims to explore and expand our attunement and understanding regarding concepts of the unconscious mind through cinematic poetic language. Pasolini's (1965, 1967) definition of poetic and non-narrative film, highlights a form of cinematic expression that creates a unique style. This cinematic style has advantages where it comes to the representation of primitive mental states, which are pre-verbal, pre-symbolic, are dominated by sensory and visual attributes and resist symbolic representation.

Moreover, the uniqueness of cinematic ontology derives from the fact that cinematic images represent not only fictional narratives, as they do in theatre, but also narratives that are physically absent from the viewing space, (the screen, in this instance). This quality of "absent presence" allows the viewer to surrender to the sensual qualities presented on the screen, whilst on the other hand, be disillusioned and return to a reflective stance (Deleuze, 1986, 1989; Heath, 1976; Metz, 1982). This pendulum movement enables the viewer a closer than ever contact, but at a safe and aesthetic distance, with usually unrevealed and at times intimidating pre-verbal, primitive states of being.

The audio-visual and sensual language used by poetic film, primitive and on the verge of human communication, is effective when dealing with the non-verbal attributes of the unconscious. In this manner the mode of representation of the poetic film reduces the gap between experience and



its symbolization. Watching a poetic film, then, allows a different kind of attunement, the type not always accessible to conscious thought, but particularly necessary for anyone studying the relations between inner and outer experience, both when coming from the clinical field and when conducting cultural research.

## **Dystopia in Contemporary Hebrew Literature: From National Catastrophe to Environmental Disaster**

**Neta Bar Yosef-Paz**

This paper examines contemporary Hebrew dystopic novels in which ecological issues play a significant role, reflecting a growing preoccupation of Israeli society and culture with the environment. The literary turn to dystopia is not new. However, while Israeli dystopias published in the 1980s and 1990s focused mainly on apocalyptic visions, current novels combine these national concerns with ecological hazards. In doing so, they follow current American literature and cinema. These contemporary dystopias often conjoin national crises and ecological disasters, seeing them as the cause of the catastrophe. Examples include Roi Bet Levi's *Imagine a Mountain* (2014) and Igal Sarna's *2023* (2014). In other cases, such as Yishai Sarid's *The Third* (2015) or Dror Burstein's *Muck (Mud)* (2016), the novelists use environmental recklessness as an expression of moral corruption, linking ecological and social injustice with the re-emergence of Jewish Theocracy. Through eco-critical reading of these novels, the paper pinpoints the American cultural influence on the narratives: this thematic shift in Hebrew fiction, I argue, reflects a rising environmental awareness, determining literature as a major arena for raising these issues.

## **'It seems to me that the walls of the house are twisting in pain' – The house in contemporary Hebrew poetry**

**Yuval Paz**

A person needs a home, a place where he feels safe, a definite space that will separate him from the chaos outside. "My home is my castle" - says the British proverb, meaning that the house serves as a place of protection against the threatening "other". This sense of protection is a pre-condition to being able to build a sense of security, both physical and emotional. Home is where one is surrounded by the familiar, where one can finally relax.

In this article I will review various representations of "home" – at times fixed, at others ephemeral – as demonstrated in modern Hebrew poetry. To this end I will discuss the various aspects of the home as a physical structure; as a personal, social and national territory; as a focal point when viewed in open spaces, and as a concrete indicator of the "self" in the context of one's own identity vs. the "other".

The physical home represents the material within the spiritual, natural world. The tension between the material and the spiritual sometimes corresponds to the tension between body and soul. The physical home can be likened to the body, and the metaphorical house likened to the soul. Another, additional way to formulate this, is to posit the casing of the house as the body and the interior of the house as the mind.

The concept of "home", then, becomes key to the understanding of many poems, where a home is being built, is found standing, crumbling or collapsing. The different states of the home in the poetry, we conclude, serve as stand-ins for human conditions starting from birth, throughout life and all the way to death.

## **'Making Peace' in Spanish America: The Case of the War on the Chichimecas**

**Eitan Ginzburg**

Research has somewhat neglected the Spanish expansion campaigns that followed the conquest of the two major indigenous population centers, Mexico and Peru. Among the factors hindering academic research into these later campaigns were the primitive technological levels of the indigenous population, its relative thinness, the long time spans between infiltrations into their territories and their narrow tactical scale; all these in addition to a dearth of historical resources.

Studies from the last two decades, some even from the last decade, as well as the publication of several important resources of the period – most importantly the documents of the Third Provincial Council of the Mexican Church (1585), first seen in full in 2006 – enable us now to take a closer look at one of the most brutal Spanish expansion wars in the newly discovered Americas, the war against the Chichimecan people.

The Chichimecas were a large-scale and greatly dispersed community that lived in tribal-cultural structures in northern Mexico. The article will follow up on the extremely harsh war against the Chichimecas and on the controversies it led to at the time, controversies that touched on the various aspects of its brutality. The question we wish to examine here is whether this war should be considered genocidal. The article will then examine the extent to which we can use the newly revealed data in order to shed light on certain aspects of the long standing historiographic controversy regarding the nature of the Hispanic colonization in America as a whole.

## **“We have been aided, inspired, multiplied”: Collaborative Authorship in Literature and in the Academy**

**Lilach Naishtat Bornstein**

Collaborative authorship (collaborative writing, multiple authorship) is defined in this article as a collaboration between two or more living authors, who produce a text together. This practice has a long history a wide range of procedures and products. It includes sacred and folk and literature; fiction, documentary, and scholarly products; Anonymous and identified texts; Texts consisting of parts written by individuals and texts written in a symbiotic manner; One-time, temporary and ongoing cooperation, both overt and covert, etc.

In academia there is a tendency to prohibit students from collaborative authorship, explicitly and in most cases implicitly. This reflects a hierarchical and competitive approach. Although group work is prevalent in the classroom, few researches have focused on the advantages of students' collaborative authorship. While intellectuals enjoy the benefits of collaborative authorship, students are still forced to write single. In this paper, the advantages of joint writing in education, creation and research will be presented by analyzing two exemplary examples of joint writing: the *Athenaeum* (Germany, 1798) and *Letter to the Teacher* (Italy, 1967).

A comparative examination of these two texts presents seven axioms that outline the wide spectrum of collaborative authorship: The nature of the group and its leadership, the process of creation, the purpose of the text, its characteristics and addressees, explicit vs. hiding authors' names, fragmentation vs. cohesion, and single voice vs. polyphony.

Collaborative authorship reveals the advantages of the group as a creative space, enables to bridge different concepts and interpretations and leads to growth of new knowledge. It opens possibilities for intellectuals, authors and educators. Students should benefit them as well.