

a discussion of various aspects in the representation of the Arab in two Israeli novels written in the 21st century: *Homesick* by Eshkol Nevo (2004) and *Borderlife* (2014) by Dorit Rabinyan. The teaching of these books in literature classes will make it possible for the literature teacher to discuss not only the literary aspects of the work, but also to become familiar with the various representations of the Arab and the different ways in which he contends with Israeli reality. In the book *Homesick*, Saddiq is presented as the member of “another” culture, and the difference between him and the Israeli characters is clearly evident. In *Borderlife*, Hilmi is presented as a unique character who is able to cross historical cultural-social boundaries. Evident in this book is the analogous format that underscores the numerous similarities between the Arab-Muslim character and the Israeli-Jewish one. Positioning these books at the center of instruction in 12th-grade classes, subject to the constraints of proper and meaningful study in preparation for the matriculation exam, will force the Israeli student to cast his gaze toward that of the Muslim Palestinian. The encounter of these gazes can teach the Israeli student to see difficulty, to see the suffering of the other, first as a fictional character and then as a flesh-and-blood human being, and to develop sensitivity and tolerance for him.

teachers in Israel and the role that Israeli training institutions play in its development. It calls for further research into the way number sense can be better incorporated into training programs, leading to the improvement of future pupils' understanding of math.

Heterogeneity as opposed to homogeneity in Devora Omer's youth literature

Rima Shikhmanter

Devora Omer (1932-2013) was one of the most successful and respected Israeli authors for children and teens, publishing more than 100 books in her five decades of writing. This article will focus on the novels Omer wrote for teens published in the 1960s and 1970s, and through them will explore the in-depth structure typical of her books. All the books present a plot in which the protagonists, who come from the margins of society, become part of the center of Israeli society. Although at the start, the protagonists have an alternative view of Israeli reality, as the plot progresses, they adapt their perspective to the hegemonic one, and at the same time shed their marginal features to become an integral part of the Israeli collective. Consequently, Omer's books move between presenting Israeli society as both diverse and uniform and united. Through the plot in them, the books resolve the tension that characterized Israel's self-perception in the 1960s and 1970s, and at the same time present Israeli society as a uniform, nationalist, heterogeneous, democratic and liberal society.

Teaching literature to educate against racism

Esti Adivi Shoshan

"Literature against racism" is the title given to a special study day for teachers of literature and the social sciences during the 2016 Passover break. On that day, an appeal was sent out to use the literary texts taught in literature classes as a means to discuss racism, and in particular how Israeli society relates to the image of the Arab. In this article, I will propose

the student-teachers regarding the subject matter and learning behavioral norms. It covers the four years of training, as well as the first five years after completion of studies when the graduates began to teach. The results were placed on a scale ranging from ‘deep’ active learning to ‘superficial’ passive learning. The findings of this study indicate that a majority of the participants hold varying, and even contradictory perceptions regarding the subject matter and learning behavioral norms, and only a few participants had one coherent perception of learning in each of the areas of learning. The findings of this study indicate that most of the participants had a perception of learning that requires involvement in at least one of the areas of learning studied. It can then be recommended that teacher-training programs assist the students in identifying and characterizing the perception of ‘deep’ learning they hold, and then to investigate how they may expand the perception of learning that requires involvement into additional areas of learning.

Number sense among elementary school teachers and senior B.Ed. students in Israel

Tom Sivan

The development of a number sense is one of the main goals of elementary school mathematical education, as indicated by current research and curricula. This study focuses on a number sense among elementary school math teachers and senior B.Ed. students in Israel. Data was obtained from a number-sense questionnaire and a written computation questionnaire adapted from previous international studies, followed by interviews regarding professional training and its contribution to number sense. The results obtained reveal that the B.Ed. students demonstrate a limited number sense. Among elementary school math teachers, two distinct groups were found: One group showed similar characteristics of a limited number sense, and the second group demonstrated a well-developed number sense. Members of the latter group described themselves as having been proficient in math from early childhood, and felt that their professional training had little or nothing to do with their mathematical abilities. This is a limited and preliminary study into number sense among elementary school math

Is there remedial instruction for children with reading disabilities in Israel?

Michal Sadan, Lavee Artman

According to the Pedagogical Administration, the acquisition of reading is primarily based on the mastery of the alphabetical model. Thus, early reading instruction should be based on the explicit learning and practice of both phonological awareness and grapheme-to-phoneme decoding. This policy assumes that these instructional components are necessary and sufficient for later development, when the advanced reader takes the lexical route to decoding written words which replaces the former sublexical course. This developmental transition is assumed to occur thanks to repeated exposure to written texts, lexical analogies and the natural development of morphological knowledge. According to the Pedagogical Administration's policy, remedial instruction should involve more intensive exposure to phonological-awareness tasks, and strengthen decoding skills. In other words, remedial instruction essentially differs from the phonetic instruction of reading in terms of quantity, but not quality. This article offers both theoretical and empirical criticism of this policy. In addition, we propose a new framework for the implementation of remedial instruction for struggling readers. This remedial framework is specifically adjusted to a Semitic language such as Hebrew in which morphemic structures dominate the decoding of written words. These instructional frameworks address the four elements of remedial intervention: units, practice, differentiation and mode.

Identifying learning perceptions in various areas of learning as a possible tool in teacher training

Gilat Katz

The goal of this study is to examine over a period of nine years the learning perceptions of student-teachers trained to teach Jewish studies in non-religious public high schools. The study examined the perceptions of

to develop their own activities for finding a common denominator of fractions and show them their mistakes and misconceptions, from the preparation of the activity to the extent to which they make use of the least common denominator. The activity shows that the pre-service mathematics teachers have difficulty making the transition from finding a common denominator of fractions to a similar activity in algebraic fractions, and some of them are unable to distinguish between sufficient and necessary conditions.

The effect of dormitories on the values and emotional intelligence of students – A case study

**Nitza Davidovich, Dan Soen, Havatzelet Lerner,
Elisheva Rosenzweig**

This study examined the effect of dormitories in Israel on the values and development of emotional intelligence of its students compared to students studying in non-dormitory schools. The dormitory school is essentially characterized by the collective values that were typical of Israeli society during most of its existence up until the 1990s. Consequently, in view of the fact that the current Zeitgeist in Israel leans towards individualism, one might expect that the dormitory and its values would be considered old fashioned and no longer relevant for today's students. However, surprisingly enough, this study found just the opposite, that not only was the dormitory found to be significantly impactful on the students' values and emotional intelligence, but that it was also a personal and attractive choice on the part of young people that felt that they benefited significantly from it. Thus, it can be said that the dormitory and its values were found to stand the test of time.

Body-Movement-Education: On Yehudit Bineter's education to movement

Talila Kosh-Zohar

This article discusses the educational philosophy of movement developed by Yehudit Bineter, the founder of the Institute for Movement Education in the Kibbutzim College. This educational approach viewed physical movement as a humanistic educational resource and a path to personal development. The article discusses this philosophy and examines the fundamental questions of physical education: "What is educational in physical education" and "What does physical education have to do with education of people?" This educational approach is presented in the article as part of the change in the dichotomous approach to mind-body that occurred in the early 20th century and is expressed in a number of areas that involve the body, such as the theater, dance, physical education and the development of movement approaches that focus on fostering physical awareness. Bineter suggested that we understand the role of physical education as an area aimed at empowering a person's self-awareness of their body, while at the same time increasing self-awareness through the body. In this way, Bineter's approach releases physical education from the pursuit of "muscles" and draws it closer to the spirit and to its historical sources in the humanistic education of Athens.

The common denominator: From common fractions to algebraic fractions

Ronit Bassan-Cincinatus, Dorit Patkin

This paper presents a two-stage activity for finding a common denominator of common fractions to algebraic fractions. This activity is designed for pre-service and in-service teachers of the higher primary school and middle school grades and is based on the development of meta-cognitive competence. The aim of the activity was to induce the pre-service teachers

The survival of Greek and Roman literature

Maayan Mazor

The Greek and Roman world left behind a great gift: extensive and rich classical literature that is still present today in research and various arts. The survival of Greek and Roman literature occurred thanks to historical processes and technological changes in the history of the book. Happenstance and luck also played a role in the survival of classical literature. The renewed discovery of classical literature during the Renaissance contributed a great deal to the preservation of texts and led to widespread research of ancient manuscripts that continues to this day.

On the use of the language of teaching for meaningful learning

Koby Gutterman

Meaningful learning starts with meaningful teaching. This type of teaching makes insightful use of language to create success for all the students and lead them in the direction of behavioral and scholastic achievements. The language of teaching relates to the professional use of words, sayings, questions, tone and tempo that enables teachers to change teaching patterns and thereby help the student actively participate in the learning process and develop the thinking and behavioral skills required for learning. The way in which the students hear and interpret the explicit and implicit messages of the language impacts their ability to learn.

ethic of love in such a world. First I will briefly present two ways to constitute this commitment: virtue ethics and the feminist care ethics, both of which are holistic perceptions of people that focus on emotions as a motivation for action. Then the essence of the article will be presented – the existential approach to creating commitment of this kind through self-fulfillment. Two examples of this will be presented: Nietzsche’s ethics of generosity and friendship and the concept of the “ideal” of “secular grace” (which I developed in my book of this name). I argue that meaning should be given to responsibility in its moral sense as a **broad ethical commitment** that can be called “love”; and that secular commitment to the ethic of love must be based on a holistic perception of humanity, which appeals to both reason and emotions. This commitment requires a rhetorical aspect that I call “critical temptation.”

James the Just: A Christian martyr taken from the world of Jewish images

Jonathan Bourgel

Hegesippus, the Christian chronicler of the early Church, describes in his lost book “Memoirs” the execution of James, the brother of Jesus, a short time before the Roman conquest of Jerusalem. In the description of James, it is said that he earned the epithet *Oblis*. Hegesippus translated the term to mean “protector of the people,” although the meaning of this term is still debated among scholars. This article seeks to prove that the source of the epithet *Oblis* was James’s unique power: He managed to delay the destruction of Jerusalem with his prayers and fasts. In other words, James the *Oblis* was the true wall of besieged Jerusalem, and his execution by the Pharisees and scribes made it possible for foreign forces to conquer and destroy the city. The figure of *Oblis* was not unique to Hegesippus’s text. Jewish texts following the destruction describe numerous figures with characteristics similar to those of James.

well-known historian and theologian, who supported the right of conquest and espoused an iron-fist policy towards the natives, although he had never visited America, and Bartolomé de Las Casas, a Dominican friar and the Bishop of Chiapas for a period, a well-known theologian and historian in his own right, who had lived most of his life in America and vehemently opposed its brutal conquest and the policies of the governor and colonists towards the natives. What did the king plan to do with the outcome of the debate? Did he consider the possibility of abandoning America to its fate were he to be convinced that it was untenable to remain there with a clear conscience? While Carlos I had many doubts, his considerations remain unknown. The junta, made up of eminent 14 theologians and jurists, allocated the debate eight rounds. The debaters appeared before it alone without meeting each other at all during the debate. Covering vast areas of the philosophy, theology, law and history since the days of ancient Israel, Greece and Rome, up to the exploration and conquest of America, the debate covered every detail of three main issues: the right to conquer America, the right to convert the natives to the Christian faith and the right to exploit them for the colonists' needs, the colonial rule and the crown. This article will address the debate and its arguments as they appeared in detail in the personal book that each of the interlocutors published beforehand. The article will also suggest a number of hypotheses regarding why the debate ultimately remained undecided despite its enormous relevance for the fate of the American natives before they were completely annihilated, and what solution the Spanish kings found to deal with the doubts they harbored.

Responsibility as a commitment to love The ethics of love in a godless world

Dana Freibach-Heifetz

The point of departure of this article is that it is impossible to guarantee the existence and continuation of human love in a world that is absent a god that commands and enables its existence. Consequently, it is impossible to command the ethic of love in a secular world. This article seeks to contend with one of the greatest challenges in the humanistic-secular philosophy: how to make it possible to constitute and justify a commitment to a secular

Abstracts

Why we cover our eyes when reciting the *Shema* prayer

Hanoch Ben-Pazi

This paper is a contribution to the vast field of research into the *Shema Yisrael* liturgy. It suggests a new method of study by adding the perspective of philosophical phenomenology to the existing body of historical, midrashic and literary research. It presumes that despite many changes over the course of the rite's development, the physical gestures that accompany this rite preserve something of its ancient significance. If *Shema Yisrael* is a declaration of monotheism, phenomenological research reveals the practical application of this rite: entering into the Sinaitic covenant. This paper is focused on a single gesture: covering one's face with one's hands as understood through textual and phenomenological inquiry. This study may serve as an example of the potential contribution of phenomenology to philosophical research in Jewish thought.

Between justification and refutation:

The great legal-theological debate between Juan Ginés de Sepúlveda and Bartolomé de Las Casas about the rights of the American conquest and the proper relationship with its Indian population – 1550–1551

Eitan Ginzberg

Harsh criticism of the Spanish colonists' abusive behavior towards the natives in America and the alarming dwindling of their population produced from the beginning of the Spanish rule of America a long list of royal and papal protective instructions, orders and laws that declared the humanity of the natives and repeatedly demanded that they be treated fairly and with respect. This, however, was to no avail. At the recommendation of the Royal Colonial Council, King Carlos I decided to try something different: to hold a debate in 1550-1551 between two of the most trenchant opponents in regard to justification of Spain's control over America and its policies towards the natives. The debaters were Juan Ginés de Sepúlveda, a



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