

SYNOPSIS

Non-forgettable Literature

Yosef Oren

Genuine patrons of culture do not expose themselves to literary works according to the chronology of their appearance, nor do they judge originality by the date upon which the work came into existence. The concept "modernism", in their minds, stands for the expectation of finding in the work varied manifestations of excellence that are not necessarily ensured in works that are newer in terms of chronology and/or calendar years. Excellence in this case, encompasses intellectual daring, emotional freshness, poetic originality, conceptual perfection and thematic relevance. Each element in this definition of the concept "modern" can stand out separately, but in combination of all, together, in one work, endows that work with the prospect of holding a lasting place within the province of culture. The subject of inquiry upon which this article focuses is three poems: one by Yaakov Fichman, one by Yaakov Steinberg and one by David Shimoni.

Ethics and Aesthetics – Problematica of Teaching Poems about Jerusalem Composed by Non-Jewish Poets

Leah Baratz

The role of art is to create an aesthetic experience. In presenting aesthetic issues, the teacher is liable to find him or herself dealing with an educational methodology that is not congruent with the teacher's ideological position. Four options are open in solving the quandary: The first – to ignore the subject

because it is not congruent with one's values (i.e. adopting a policy of deliberate ignorance or repression). The second – to teach the subject despite the fact that it is not congruent with one's personal world outlook (i.e. teaching from a posture of alienation, at arm's length. The third – to present all the problems arising (i.e. a pluralistic approach). The fourth – to present the material from a humanistic standpoint – assuming that exposure broadens a persons perspective and knowledge, despite one's personal objections to the outlook presented.

The purpose of this paper is to examine the ramification of literary material on the teaching process, primarily when the study units are not congruent with the world outlook of the teacher and prevailing opinions among the public. The material under study are poems written about Jerusalem by Israeli Jewish poets and by non-Jews.

Clearly, the choice reflects the world of the teacher. Yet teachers must recognize the fact that the role of the teacher is to present a host of outlooks in order to avoid nurturing ignorance and boorishness among our students, so that the range of ideas can allow for alternative preference from a standpoint of knowledge, thus making the choice an enlightened choice, taken of free will.

Interpreting Emanuel HaRomi's *Inferno and Heaven* through Dante's *Divine Comedy*

Ezer Kahanoff

The ties, even the most obvious, between the origins and influences of works of art are complex and problematic. There is always someone who will object to comparisons between "totalities" in the name of "aesthetic experience" as a separate, autonomous even contrary reality, or take exception to comparisons between irreducible artistic creations that stand as milestones in the development of literature (when literature claims not only to be a creative discipline, but also a discipline reflecting a higher level of knowledge and/or a guide for ethical and social action). But as we demonstrate in this paper, which focuses on two Medieval Italian poets – Emanuel HaRomi (1260-1335) and Dante (1265-1321) – examination of the relationship between artistic creations

can be "constructive" even when addressing qualities which in the final analysis are foreign to one another. It is always possible to speak of common substance, literary types and classifications, and – if not of history and/or literature as art, then at least the history of culture. In the case of the two works at hand, scrutiny of Dante's *The Divine Comedy* assists in understanding obtuse passages in Emanuel HaRomi's work *Inferno and Heaven*.

**Working Women, Scholarly Women:
A Critical Look at the Theoretical Aspects of Research
into the Private and Public Spheres**

Anat Pessate Schubert

This paper introduces theoretical aspects of research concerning women who turn to the public sphere. It discusses the conceptual framework employed by scholars to explore the effect of this embarkation on the course of women's lives. It takes a critical look at different theoretical aspects of research into the private and public sphere, with specific emphasis laid on motherhood and femininity, in relation to social order and women, education and work.

The distinction between the private and public domain appears in the writings of researchers from different fields, such as anthropology (Rozaldo, 1974; Elor, 1993, 1998) sociology (Rappoport, 1993, 1997) and psychology (Chodorow, 1974, 1978; Liblich, 1986; Mulqueen, 1992). For the most part, studies to date addressing the entrance of women into the public sphere pivot around three major points of inquiry:

Distinction between the private sphere (family) and the public sphere (work, education and politics) within the social pattern of daily behavior and activities among women. In this type of study the cleavage between private and public has become an organizational principle in the conduct of normative life (Haste, 1993; Mulqueen, 1992). At the same time, stress is placed on the fact that division of role by gender has forged different rules of behavior and social expectations on the part of women and men (Shteir, 1995; Friedmann, 1997; Hanik, 1998).

Role conflict experienced by women who venture out into the public sphere .2

(Ben-David, 1992; Mulqueen, 1992).

Personal life crises as the explanation for women entering into the public .3

sphere (Sheehy, 1985; Liblich, 1986; Shamgar-Hendelmann, 1986).

A survey of the literature in our study indicates a need to conduct a critical review of the literature about women's turn to the public sphere, whether to work or to obtain further education. Such a review enables the reader to recognize the deficiency in the theoretical literature, generating the posing of more questions, as far as women's issues are concerned.

Teachers' Professional Self-Efficacy

Efrat Kess

Many studies have found that a teacher's sense of professional ability is a significant factor in setting the quality of teaching. This article surveys the professional literature on this issue and presents its findings in a new context of the concept "professional ability" (Freedman and Kess, 2000). The new definition of professional ability for the teacher exists in three areas: the mission, the interpersonal relations area, and the organizational realm. The literature has been examined from the standpoint of how each study in professional literature is organized and reflects this 3-dimensional model. Furthermore, the research surveyed has been categorized into three groupings according to realm. When examined, the groups reveal the essence of each realm. Subsequently, the findings clarify the elements at play in a teacher's sense of ability and of what the profile of a teacher endowed with a sense of high professional ability is made up.

Distance Learning: The Role of the Teacher as a Moderator in a Virtual Learning Environment

Ofra Nir-Gal

Distance learning as a method involves a high level of integration, essential for success of the teaching process and between the student, the virtual learning. In the research at hand, central characteristics of the role of the teacher in distance learning were pinpointed, based on expectations among students studying in a virtual course, and their diverse needs. The study population comprised 35 students enrolled in a distance learning course.*

The research findings relate to two core categories in the role of the teacher in virtual courses – areas for guidance and the guidance framework within distance learning. It was found that students in virtual courses expect guidance in the technical-operational area, on the task level, on the personal-emotional level and on the social level. From the data one can discern that distance learning without face-to-face contact, generates a need for instruction infused with "personal-emotional meaning." One can conclude that distance learning in a virtual environment demands modified organization in terms of the teacher's role as a guide and moderator in a computer-mediated environment – a role that will take into account the diverse learning needs of the students in virtual courses.

Revival of Hebrew as Expression of an Historical and Cultural Outlook

David Shachar

Hebrew teachers at the outset of Hebrew education in *Eretz- Israel* took upon themselves to disseminate living Hebrew – "transforming a literary tongue into a living language." In their eyes, Hebrew constituted the most important subject for study in promoting Jewish national revival; development of the linguistic tools enabling teaching any and all subjects in Hebrew was considered a core goal in their educational work. Indeed, the struggle over use of Hebrew within the school system was more than a technical struggle over tools and was more

* The research was carried out within the framework of the Achva Academic College's Distance Learning Center.

than a technical-functional controversy over language of instruction and language of discourse among students. It was a struggle championing the significance and value of the Jewish past and a struggle to consolidate a central Zionist value.

In light of the above, the purpose of this paper is to ask and to examine the following questions: What are the realms that tie Hebrew language revival to the past and Jewish historical-cultural traditions? What is the place of these linkages within the process of revival of the Hebrew language in the opening chapters of Hebrew education in *Eretz-Israel*? How are they expressed? To what degree does the Hebrew language typify national culture and the cultural-historical past in the way Hebrew education in *Eretz-Israel* was perceived?

The Hebrew language held multifaceted significance: It was a powerful symbol with historical and cultural connotations, demonstrating a link to the past and nurturing a sense of cultural and historical uniqueness. It also provided a kind of interpretation of the past that could serve as a rallying point for Zionism. Moreover, it generated historical consciousness centering on the Hebrew language as the embodiment of historic continuity and an historical communality that endowed Zionism with its legitimacy. Perhaps more than any other "seat of memory", the Hebrew tongue created a linkage to the past, providing a historical-cultural heritage as an integral part of the present – that is, a sense of a clear and unquestionable continuum from the Biblical past to the present.

Alexander the Great Opens the "Gates to the East".

Nahum Cohen

The life story of Alexander the Great, king of Macedonia is the subject of this article that seeks to shed light on the ramification of his conquests, namely the opening of the "Gates to the East" for the benefit of his generation and future ones to come. Alexander crossed the sea from Europe to Asia Minor with the intention of conquering the peninsula. As he moved forward, however, his aims and ambitions widened in scope. Eventually he subjected the whole of the

Persian Empire, and additional neighboring kingdoms and regions under his rule.

The "Gates" that were opened for the Greeks, Macedonians and other western nations were multifaceted: geographical "gates"; emigration and settlement "gates"; economic, research, philosophical and cultural "gates".

Alexander's policy of bridging the gap between East and West has been examined and the manner in which his generation and other generations evaluated his conquests and achievements has been scrutinized. Undoubtedly, attitudes towards Alexander have changed in the course of history, yet the image of a great king, although having lost some of its glory through the generations – particularly in the face of modern criticism, still fascinates a great number of people in every generation.

Sacrifices in the History of the People of Israel

Zvi Edelman

Prevailing opinion holds that from the time of the destruction of the Second Temple by the Romans in the year 70 CE, offering up of sacrifices ceased. This paper challenges this conception, presenting another interpretation of events: that the Temple and sacrifices continued to play a central role in Jewish consciousness in particular, even without the sanction of religious authorities. Through acts of *Kiddush HaShem* (Sanctification of the Name) and the sacrifice of children, and at festive times, on the Passover seder night, Jews continued to offer up sacrifices even in time of danger.

The majority of the Bible deals with sacrifices and priestly ceremonies in the Tent of Congregation, in various dwelling places (Shiloh, Beth El, etc.) and in the Temple in Jerusalem. This paper traces the development of two aspects of sacrifice: sacrificing of children and the Passover sacrifice. Of late, a number of scholars have addressed the subject of sacrifice of children in the Bible. All the versions of the Passover festival in the Bible begin in Exodus Chapter 12 with the "passover" in Egypt, celebrated by the Children of Israel prior to their exodus from Egypt, and end in the book of Ezra after the dedication of the Temple,

when again – the Passover sacrifice was offered up (6:19-22). In the wake of the destruction of the Second Temple, the core problem was preserving the Passover sacrifice in Jewish consciousness and not repudiating the idea of sacrifices due to the lack of a place to offer them up. In keeping with this idea, the Passover *Hagadah* preserves the memory of the Temple ritual, transforming it into something symbolic and timely. In this manner, the *Hagadah* substantiates the reliability of Biblical narrative and the word of the Almighty within it, while at the same time opening a new avenue for expression of faith and religious behavior.

Contrary to this common idea, this paper seeks to demonstrate that, in fact, the Jews continued to emphasize the utility of sacrifices to seek atonement from the Almighty. In fact, there is evidence of a number of attempts to rebuild the Temple and even offer up sacrifices on the Temple Mount – under different laws, as part of the restoration of this ritual, and to Sanctify the Name with their lives and the spilling of their blood – prominent features in the life of the Jews during the period in which the *Hagadah* was consolidated. The latter included the case of Massada, Rabbi Akiva and the other ten *harugei malchut*, Hannah and her seven sons and Jews martyred during the Crusades – examples of the willingness of Jews to die at the hands of their enemies or at their own hands – in the name of remaining true to their faith rather than abandon their religion under threat of death. Scholars, however, have ignored the ritual quality of these acts – in particular the central role of the figure of the priests and the use of blood rituals.

The common theme in all these phenomena stands in contradiction to the approach of the majority of Jews and gentiles to the history of the Jewish People. Our findings indicate that with the destruction of the Second Temple, the Jews' expressions of governance, nationalism, and ritual sacrifice did not cease.

**The Attitude of the Sadducees and Essenes concerning
'*eruv hazerot* on the Sabbath,
As Illuminated in Rabbinical Sources**

Eyal Regev

An examination of *m. Eruvin* 6:2 leads to the conclusion that the Sadducees objected to *'eruv hazerot*, made by their Pharisaic neighbours. The Sadducees held a stricter view compared to the Pharisees, and believed that one should not, by any means, take objects out of the house to the courtyard during the Sabbath. Their attitude, however, troubled and perplexed their Pharisaic neighbours – who pondered whether the Sadducees' objection permitted them (from *halakhic* point of view) to make such an *'eruv hazerot*, and under what circumstances.

Comparison of CD XI 4-5 "one shall not *ita'rev* from his own will during the Sabbath" with the laws of *'eruv hazerot* in rabbinic literature reveals some interesting points of similarity. Therefore, it is possible to understand this particular command in CD as prohibiting Essene involvement in the *'eruv hazerot* of their Pharisaic neighbours. According to this understanding of CD XI 4-5, it seems that the Essenes abstained from taking any part in the Pharisees' *'eruv hazerot*. Under such circumstances, the Pharisees (in Jerusalem, for instance) probably found it difficult to practice *'eruv hazerot*. Thus, disagreement regarding this unique practice reveals one problematical aspect of the relationship between neighbours holding opposing *halakhic* views that developed during the Second Temple period.

The Root of Jewish Memory – a Linguistic-Anthropological Discussion

Gabi Zeldin

Is there indeed a "collective Jewish memory"? If so, what is its substance? How has it been formulated over the generations? These questions and others have been at the core of intellectual discourse in recent years.

This paper focuses on the above questions, employing two integrated research methods: the tools of inquiry of philology and that of linguistic anthropology that lie at the root of the Jewish collective memory.

The findings show that the word "memory" itself – *zikaron* in Hebrew – and the words tied to its linguistic root *zyin-kuf-resh* – contain much information

regarding the essence of "Jewish memory" in the formative stages of its emergence.

Ruth's Encounter with the Women of Bethlehem (Ruth 1:19-22)
– A Literary Perspective
Sara Nagar

This paper seeks to interpret a single episode in the Book of Ruth within a consecutive and intensive story plot – an episode that is tightly connected to incidents before and after the event. The episode at hand is Ruth 1:19-22 describing the encounter between Naomi returning from the field of Moab, and her meeting with the women of Bethlehem. While these are but four verses, they embody a treasure chest of ideas, motifs and world outlooks.

This paper focuses on several aspects of the encounter: the social and human aspects of the encounter, examination of the verbal responses and the emotional state of the characters, investigation of the theological outlook of the heroine of the passage and uncovering the message to the reader. In doing so, the significance of linguistic expressions and their meaning are brought to light.

**Where Should Little Children Begin Learning Torah –
From Leviticus or Genesis?**
Zeev Goldberg

The tradition of inaugurating a young Jewish child's formal studies in *heder* of the *Humash* or Five Books of Moses with the book of Leviticus – the book that sets forth the priestly codes and conduct of sacrifices at the Temple – is an ancient and entrenched custom that goes back to the school for priests during the period of the First Temple. This custom has prevailed among the Jewish People throughout all the years of Exile and is practiced to this very day in Talmud Torah's of the *haridi* (i.e. ultra-orthodox) community. In the 19th century, Jewish intellectuals within the *Haskalah* or Jewish enlightenment

movement criticized what they labeled "old teaching methods" in the traditional *heder*, arguing among other things, that Leviticus is not suitable study material for very young children. The criticism was slowly and gradually accepted, and today most schools begin studies of the Five Books of Moses with Genesis.

This paper surveys the development of the custom from ancient times to modern times, then presents criticism that was voiced both in the traditional camp and among leaders of the Jewish enlightenment, in opposition to traditional teaching methods that do not take into account the needs and the abilities of beginners. The paper focuses on the writings of Jewish thinkers and authors in modern times who have supported or negated the method of inaugurating a child's study of the Five Books of Moses with Leviticus and examines their argumentation in the light of contemporary pedagogic concepts.

Activity in Zionist Education in the Diaspora

Adina Bar-El

The trend towards practical education began to be integrated into educational institutions in various countries towards the close of the 19th century. The *Tarbut* ("Culture") educational network of schools in Poland that utilized Hebrew as the language of instruction, subscribed to this trend and encompassed it in its curriculum.

In contrast to the older system of education that emphasized book learning and reliance on reading, the new educational system stressed nurturing the child's physical prowess as well, taking into account the individual child's natural inclinations, and striving to activate the senses as a vehicle for learning and gaining knowledge of the world around him/her.

This trend was especially applicable to Zionist education since it was the goal of the Zionist movement to imbue the child or the youth with a pioneering spirit and prepare graduates for a life of hard physical labor building a homeland in *Eretz-Israel*.

The *Tarbut* network published children's periodicals including: *Shibolim* ("Heads of Grain" 1922-1923), *Olami* ("My World" 1936-1939) and *Olami Hakatan* ("My Little World" 1936-1939). The above trend is evidenced in these periodicals in two ways:

Sections devoted to sports and sections devoted to handicrafts. .1
In reviews and stories: Descriptions of the lives of youth in agricultural .2
schools and in *kibutsei hakhshara* – communes in which young people lived
collectively (usually in poverty), worked at hard physical labor, learned
Hebrew, and waited for the time when they would go to Israel.

The article describes the opinions and theories of *Tarbut* activists regarding the advantages of practical education, including the ways in which these periodicals reflect new educational principals and Zionist goals they espoused – that is, the sports and handicrafts sections, and the descriptions of the lives of the young people preparing themselves for *aliyah* to Israel.