

Abstracts of Papers

Zohar Shavit/ Children as Agents of the Hebrew Revolution

During the first decades of the 20th century, children of the Yishuv (the Jewish community in Eretz Israel) were recruited by cultural entrepreneurs and culture planners to advance the Hebrew revolution. Political and cultural leaders employed the education system, particularly the kindergartens, to promote Hebrew as a national language that would dominate all spheres of life.

A variety of primary historical sources – political articles, protocols, interviews, and autobiographies – testify to the special role assigned to children as champions of the Hebrew revolution. It would be the children who, with the help of their teachers, would acquire the language in kindergarten and at school; they would be the ones to use it for all their needs, daily and otherwise; and they would bring Hebrew into both the home and the public arena.

Many of the Yishuv's leaders, such as Menahem Ussishkin and Zeev Jabotinsky, saw the construction of Hebrew culture in Eretz Israel as a national project that had far-reaching political implications. The school teachers and kindergarten teachers became the most important cultural entrepreneurs both because they took an active part in propagating the Hebrew language and in creating its new repertoire and because they could turn the children into effective agents of the Hebraization project. The article analyzes the various activities of political leaders and teachers, as well as the methods whereby they carried out the Hebraization project among children and their parents.

Basmat Even-Zohar/ Children's Participation in the Hebrew Enterprise, 1880-1905

A considerable number of the projects carried out by the New Hebrew Culture entrepreneurs in Ottoman-ruled Palestine between 1880 and 1905 were connected with children. Obviously, projects such as purchasing land or founding a national library were not directly connected with children, but other major endeavors were. The initiatives taken towards the foundation of Hebrew schools, periodicals and newspapers, printing houses, kindergartens, Hebrew textbooks and fiction for children, theatrical plays and performances, the invention of children's games in Hebrew, and various other activities such as sing-alongs and excursions were all made to a large extent for and by children.

Recruiting children and youth to cooperate with and participate in the enterprise of the making of a Hebrew culture occurred in three interfacing domains: (1) the family, i.e., "recruiting" the entrepreneurs' families to the idea; (2) the Hebrew school, which also included all the new activities that were formed and marketed through it (excursions, plays etc.); and (3) the textual industries (literature, the press, etc.).

Yehudit Shteiman/ Teachers as Culture Entrepreneurs – A Case Study: Teachers at the Girls' School in Jaffa in the Early Twentieth Century

The article describes the activity of a group of teachers who worked together at the Girls' School in Jaffa during the years 1905-1913, and later continued to collaborate in different settings until 1923. The status of the school in Jaffa as a central institution at that time was the result of its being the first school to be under the auspices of Hovevei Zion, and it served as the flagship of urban Zionist education in Eretz Israel at the time. The teachers' objective was to transform the school into a modern,

national school. In fact, along with new elements of modernism and nationalism, some conservative elements remained, since the school was designated for girls only. Two central guidelines were prominent in the teachers' activities: group work and the attempt to build centralized frameworks for educational activity in the country. In their work within the system, they played a decisive role in creating texts. These texts had two target audiences: teacher-colleagues and pupils. In their various channels of writing, they used the pedagogic theories familiar to them from Europe: curriculum structures, textbooks, and journals, and they modified and expanded them in accordance with their ideological perspectives. This activity enabled them to transform ideology into practice, affording teachers the tools that would enable them to translate ideological values into educational work.

Tal Kogman/ Children of the Future: Haskalah, German Enlightenment and Everything in Between

The article deals with the contacts between the *Haskalah* (German-Jewish Enlightenment movement) and *Philanthropismus* (German-Christian educational reform movement that promoted the values of the Enlightenment) in the last third of the 18th century and the beginning of the 19th century, and describes the development of a new image of childhood in the German-Jewish world as a result of these contacts. The article states that despite apparent similarities between these two movements, there were considerable differences in the ways they perceived the role of children in building the society of the future. While the German educators viewed modern education to be a tool for strengthening the existing social structure, and emphasized its civil goals and professionalism, the *maskilim* considered modern Jewish education as an instrument for creating a new generation of children. As the *maskilim* saw it, only the Jewish children of the future would be able to complete the revolution of the *Haskalah*, which aimed to bring about the reform of Jewish society and enable it to cope with the challenges of the modern age.

Aviva Halamish/ Ha-Shomer ha-Tza'ir's Youth Rebellion 1911-1948

The article presents, analyzes, and interprets the reasons and the motivations for the activity of Ha-Shomer ha-Tza'ir [HH] youth movement from its inception to the establishment of the State of Israel. Its major contention is that the movement's activity was initially directed by the needs and aspirations of its members; then gradually the spheres of activity expanded, and HH perceived itself responsible for the fate of the entire Jewish people. Initially HH served as the avant-garde that went ahead of the general public, but was somewhat detached from it. Subsequently it considered itself to be a full partner in leading the people.

The role of HH as a pioneering movement and leader of the entire people reached its peak during the Holocaust and the period that immediately followed, and concluded shortly afterward when there was no longer a Jewish population in Europe from which HH could emerge, among whom it could operate, and whom it could lead.

Hanna Livnat/ "In Palestine Every Child Dances Hora with Joy": Zionist Literature for Jewish Children in Nazi Germany

After the rise of the Nazi Party to power, a need arose to offer Jewish children in Germany a way to cope with the new reality. Children's literature was a key tool for this purpose. Zionist literature presented the model of the *chalutz* [pioneer] in Eretz Israel as a model worthy of identification and imitation. While it positioned the Jewish children in Germany at the head of the camp of German-European Jews, it did not do so in a way that would challenge them. The Zionist stream in Germany also wanted to avoid creating a sense of urgency concerning emigration. It combined elements from the earlier identity with elements from this new identity, thus giving expression to the dual identity of the German Jews, including the Zionists among them, who remained loyal to the German-European identity and felt affection for their German

homeland. In this way, a complex perception of the role of the Jewish youth in espousing the Zionist ideology was created.

Doron Avraham/ From their Parents' Domain to the Service of Utopia: The Rebelliousness of the Hitler Youth

The National Socialist youth movement known as the Hitler Youth ("Hitlerjugend") belonged to the vanguard of the Nazi party and the Nazi regime. The ideals that guided the movement and the activity that took place within its ranks were by way of being a revolutionary radicalization of anti-modern critical trends that emerged as early as the beginning of the 20th century. The utopian alternative presented by Nazism to modernity and what it saw as its attendant decadence was embodied first and foremost in the youth: in its alleged racial superiority, in the ideals implanted in it, and its willingness to act to realize these ideals. The adolescents' defiance of the Nazi party, and later of the Nazi regime and of traditional authorities (parents, school, religious community) gave them an exaggerated sense of confidence and enabled them to practice a permissive and rebellious lifestyle that defied accepted values. However, this sense of confidence together with the desire to rebel moved many of the youngsters to breach moral and legal limits and even to act in a way that ultimately defied the goals of the Nazi youth movement itself.

Yael Darr/ The Rhetoric of Catastrophe in Children's Periodicals: Transmission of Holocaust Memory in the Weeks Preceding the 1967 War

The article deals the intergenerational transference of Holocaust memory during times of crisis in the Israel-Arab conflict, when war is likely. The test case are children's periodicals that were published during "The Waiting Period" - the three weeks preceding the outbreak of the Six-Day War. The article will show that not only was the content

of the collective memory of the Holocaust passed on intensively in the children's newspapers of 1967, but also that the rhetoric of catastrophe that was used during the Holocaust period returned and reverberated in the children's newspapers during the waiting period. It will claim that as such, children's newspapers served as a highly influential tool in transmitting the memory of the Holocaust and its trauma to the next generation in the context of the Jewish-Arab conflict.

Yael Teff-Seker/ The Portrayal of Bereavement and Fear in Israeli Children's Literature Before and After the 1973 Yom Kippur War

The article examines the representation of fear and bereavement in Israeli children's literature and compares the portrayals that appeared after the Six Day War (1967-1973) with those that appeared after the Yom Kippur War (1974-1979). The conclusions of the article state that following the Yom Kippur War, a new attitude toward the topics of bereavement and fear emerged in this literature. There is a more personalized treatment of bereavement and a more detailed description of feelings related to bereavement and loss than what was prevalent in children's literature published prior to the Yom Kippur War. In addition, while the feeling of fear is described as very negative in the works published before the Yom Kippur War and primarily characterizes Arabs, women, and children, it is described as natural and acceptable, and as an emotion that can exist concomitantly with courage in the post-Yom-Kippur War works.

Rima Shichmanter/ Our Mailbox: The Voice of Children in Readers' Letters in the Children's Periodicals of the 1950s

The article deals with the poems, stories, essays, and letters written by children and published in children's periodicals in the early years of the State of Israel. Through these texts, the article examines the various ways in which children responded to the ideological, educational,

and aesthetic demands made of them by the editors of the periodicals. The first part of the article describes the editors' demands, both direct and indirect, and shows that the texts written by children were chiefly intended to promote the values that were expressed in other columns of the periodical. The children's response to the adults' demands is presented in the second part of the article, which also examines the difficulty in identifying the "child's voice" in the texts that were so closely supervised by adults. The last part of the article is devoted to an analysis of the texts written by children in which there is some undermining, conscious or not, of the adults' demands. The analysis proposed here shows that the texts written by children were not only a way to monitor the readers' ideological viewpoint, but also functioned as a tool for creating a dialogue between children and adults. In this dialogue, the children took an active and meaningful part in determining the extent of their deviation from the adults' dictates.

Alon Fragman/ Zakariya Tamir's Writings for Children

This article examines the place of children's literature in the Arab world in general, and in Syria under Hafez al-Assad (1970-2000) in particular through the prism of short stories written for children by one of the greatest short-story writers of the 20th century, the Syrian writer in exile, Zakariya Tamir (b. 1931). Tamir's children's stories present anti-establishment criticism in scathing metaphoric-allegorical language that draws on the forbidden writings of Syrian reformer Abd al-Rahman al-Kawakibi. Nonetheless, these stories were published under the watchful eye of the government censor and under the auspices of the Syrian Ministry of Education in the 1970s. Using children's stories, Tamir also managed to address adults using a kind of camouflage maneuver that bypassed the Syrian authorities and the Syrian censor, whereby children were the declared overt target audience, but in fact adults were the covert target for transmitting his subversive messages.