Abstracts

Educational themes in the memoirs of Amnon Horowitz, the first child born to the Bilu movement members from Gedera

Nili Aryeh-Sapir

This article explores the memoirs of Amon Horowitz, the first child born to the Bilu movement members from Gedera. Horowitz grew up in Gedera, the *moshava* of the Bilu movement, during its first years, and lived through the struggles of its establishment. Alongside the other children of Gedera, he was exposed to a system of ideological-nationalist educational messages that led him to devote his life to realize the path of the founding fathers. The article discusses two of his personal narratives included in his book, *Sefer Gedera*, that tells about his childhood on the *moshava* and the hike made by young people from Gedera to the graves of the Maccabees in Modiin. The narratives reveal Horowitz's view of how the ideological-nationalist identity of the young people of Gedera was shaped, as a result of the educational process they were exposed to as children.

The Book of Rules for Students at the Wolfenbüttel Academy (from the Zunz archive): Concerning a Pedagogic Revolution

Chanan Gafni

In studies dedicated to the changes made by the Enlightenment to the Jewish educational system, the focus has been mainly on the dramatic reform of the traditional curriculum. The *Maskilim* issued a call to limit the place of traditional Jewish literature and introduce secular knowledge, foreign languages, and professional training. However, the Enlightenment revolution in the field of education was not limited to changes in the curriculum. The enlightened thinkers also criticized the prevalent educational environment, such as the physical conditions of traditional schools, as well as prominent pedagogic flaws. Thus, for example, the *Maskilim* strove to advance modern standards of sanitation and etiquette and instituted progressive behavioral norms. This article will examine a fascinating document that has survived in the personal archive of the famous scholar, Leopold Zunz, originating in his school years at the Wolfenbüttel academy in Germany. This unique document allows us a glimpse of the pedagogic dimension of the educational revolution implemented by the *Maskilim*.

Rachel Yanait – Teacher at the Jerusalem Hebrew Gymnasium at the close of the Ottoman period

Nava Dekel and Ruth Kark

We describe the establishment of the Hebrew Gymnasium in Jerusalem in 1909, as viewed by one of its first teachers – Rachel Yanait (née Golda Lishansky), later known as Rachel Yanait Ben-Zvi. Yanait's philosophy and educational beliefs are presented against the backdrop of the modernization of the Ottoman government education system, the development of private Jewish and Christian systems in Palestine at the end of the Ottoman period, and the expansion of the Hebrew educational system in Eretz-Israel.

Our sources are based largely on archival material – the writings of Rachel Yanait, and recorded interviews Ruth Kark held with Rachel Yanait between 1977 – 1979, and with her student from those first days of the Gymnasium, Leah Weitz (daughter of Drs. Hana and Naftali Weitz). These interviews illuminate the personal viewpoint of a teacher and her student regarding the beginnings of the Gymnasium in Jerusalem. The primary material in the article relates to the founding of the Hebrew Gymnasium, the difficulties and hesitations of its founders, and the opposition to its establishment aroused among certain groups, including the Orthodox Jewish establishment. We also include contemporary photographs.

From a personal viewpoint, the article presents the experiences of Rachel Yanait as an educator and history teacher in the founding period of the school, including the material she taught, her pedagogical methods, conditions of employment, the teaching staff who worked with her, and her relationship with her students. Analysis of Rachel Yanait and Leah Weitz's personal perspectives clarifies and expands the historic view of the founding of the post-elementary educational system in Eretz-Israel and the central role played by both female and male teachers in this process.

The contribution of the history of non-formal education for youth in Israel to policies in the field in Israel and worldwide: A non-formal, inclusive, flexible to implement, model based on historical research

Yuval Dror

There is a dearth of research on non-formal education – that deals principally with young people – around the world and in Israel, and in practice it includes mainly negative definitions. This article proposes an inclusive model for Jewish non-formal education in the Diaspora and for that in (Eretz) Israel from the Yishuv period until

now. The model is flexible and can be adapted to various frameworks and eras, will complete that which is lacking and complement the existing models – and is based on precise historic-educational research that will contribute to the shaping of policy in the field, as is usual in the history of education. The article is based on the bureaucratic development and regulation of the field, from the Department of Jewish Education's "Youth Office" during the Yishuv era, up until the "Youth and Society Administration" in today's Israeli Ministry of Education, through the "Youth Department" and "Youth Wing" that were part of the Ministry. This is for two reasons: these frameworks reflected the "state of the art" and the changes it underwent, expressed in the main research models presented by non-formal youth education during the times under discussion; youth movements influenced and served as a model for "complementary education" or "the movement for youth" that were also included and institutionalized in non-formal education. The proposed model is found by applying historical-educational "meta-analysis" or "research synthesis" on all the secondary sources in this field since the Yishuv period, excluding the topics of boarding schools and adult education that are fields that stand on their own. The study was carried out using "grounded theory".

The article begins by depicting the various periods in the history of non-formal education and the research models that represent it from the Yishuv period until today: (1) pre-State (a) the Jewish-Zionist youth movements in Europe (1900-1948); (b) the Zionist youth movements in Mandatory Eretz-Israel (1916-1948); (c) the "complementary education" frameworks of the Jewish Yishuv in Eretz-Israel (1925-1948); (2) the State of Israel during the 1950s and 1960s: the Zionist youth movements and complementary educational frameworks – and the State of Israel from the 1970s and onwards, from the establishment of non-formal education in the "Youth Wing" (1972-1990) and the "Youth and Society Administration" (1991 and onwards). The inclusive model is then described in detail, including its three categories and their sub-categories derived from the various models: (a) non-formal pedagogy and its methods; (b) the content and goals of non-formal education, and (c) the frameworks and the organization of activities within non-formal education. In conclusion, the innovative points in the article are discussed in light of existing theory, and the uses that can be made of the inclusive and flexible model as an "analysis scheme" that serves as a "checklist" for a historical analysis, to be used for planning the future.

The State Religious Education Doctrine according to Dr. Matityahu Dagan

Yaacov Haddany

The article discusses the main principles of the Hemed[1] doctrine according to Dr. Matityahu Dagan, the fifth Director of the Israeli Religious Education Administration. What were its unique characteristics compared to those of the people who had preceded him, in wording and creating the doctrine, and in particular, when comparing it with the general educational philosophy of Avraham Ron, the third Director of the Religious Education Administration – considered the State Religious Education ideologist? The debate on this topic revolves around the major concepts in the Hemed doctrine: its generalist philosophy, *Torah im Derekh Eretz* [Torah together with secular learning], "Know him in all your ways" [Serving God in all areas of life], a combination (regarding integration of the sacred and secular).

We find that Mr. Dagan disagreed with with the generalist philosophy and preferred the educational approach that broadens the positive attitude toward studying the various secular subjects for reasons of natural ethics, social responsibility, and being part of the entire Jewish people.

Dagan's path is distinctive, in the way he recognizes the unprecedented innovation in the history of our people needed for the State religious perspective within the State secular framework, in the age of the renewal of Jewish settlement in Israel. This is a reality that requires an ongoing struggle on the practical level rather than precise ideological investigation between different worldviews, some of which are hard to digest. So that teachers and educators would be able to find their own way within them.

Rabbi Kook's Unique Approach to the Educational Institutions of Jaffa, 1904-1914 – Adding General Studies

Yehudit Cohen and Yossi Goldstein

This article analyzes Rabbi Abraham Isaac Ha-Cohen Kook's activity in the educational institutions operating in Jaffa during his term as the city's chief rabbi (1904-1914). Analysis of his behavior has led to conclusions regarding his worldview on education, and how it moves from "Torah" to practice.

The article discusses four main institutions that operated in Jaffa during this period: the Shaare Torah Talmud Torah (religious boys' school), the Heder Ahva (religious boys' school) that ultimately became the Tahkhamoni School, the Herzliya Hebrew

1 Hemed is the acronym for State Religious Education (*Hinukh Mamlakhti Dati*).

Gymnasium, and the yeshivah established by Rabbi Kook himself. He acted differently in each institution, and therefore, analysis of his activity is in accordance with each individual institution.

The main conclusions of this article point to the fact that the topic of education was very close to Rabbi Kook's heart, and he viewed nurturing it as a central part of building the land. He espoused a modus operandi of dealing with the reality and the institutions already in existence, and he believed in this as a philosophy – that the reality must be addressed with thought and logic. For Rabbi Kook, tradition was as an important value and a spiritual anchor in the wake of change. Innovations that were needed for implementing his educational and scholastic philosophy were to be carried out pleasantly and with dialogue with traditional education. The value of working featured strongly in Rabbi Kook's worldview and was not only a necessity in light of the reality. He believed that most people needed to work and advance the building of the land.

The most important point was his opinion of the importance of secular studies within religious education. The accepted view among supporters of secular studies within the religiously observant community was that secular studies are a constraint to enable the earning of a livelihood, and/or are needed to compete with the secular institutions. Rabbi Kook agreed with this position, but also viewed secular studies as having their own intrinsic value. He therefore instituted secular studies for the yeshivah students too, due to his broader philosophy.

Teachers in the Jewish settlements in Argentina up until the First World War[2]

Yehuda Levin

The Jewish Colonization Association (JCA) established an integral education network in the colonies under their aegis, which included Spanish language lessons and Jewish education which was mainly of a religious nature.

This article focuses on the teachers within the system. The JCA took care of the expenses involved in establishing classrooms and paying the salaries of teachers coming from outside the area, especially from the Alliance Israélite Universelle (AIU). They would be responsible for the Argentinian subjects of the curriculum.

2 This article continues that of "The education of the younger generation in the JCA colonies in Argentina up until the First World War" that was published in Dor LeDor 39, 2011.

The teachers of religious subjects were chosen locally by the parents on condition that their choice was confirmed by the school principals, and that their wages would usually be paid by the parents.

The article describes the difficulties encountered by the JCA in locating teachers of Spanish to be recruited by the AIU or from different European locations, and the problems connected with selecting teachers of religious subjects – due to the differences of opinion between the JCA and the parents, and among the parents themselves.

The first programs were already in operation by about 1904. From this point on, both the number of teachers and pupils grew considerably. Supervisory arrangements were established both by the JCA and the local authorities – the latter ensured compulsory subjects were taught. They also examined the teaching skills of the educators and whether they had proper professional certification.

The article also shows the difficult living conditions of the teachers who came from afar: miserable quarters, bachelorhood, loneliness, and poverty.

Local teachers had their families nearby so they did not suffer from loneliness. However the wages they received in exchange for their work were so meager that some were forced to also work in the fields. Notwithstanding the difficult conditions they were able to improve their academic standards and could join the ranks of teachers needed in the general education system.

Prior to the First World War the teachers in both sectors came mostly from the local Jewish population and developed together with the system.

The research study is based on the JCA, AIU, and other archives.

The First Hebrew School and the First Hebrew Preschool, but where is the High School? Rishon LeZion: High school education during the Yishuv period

Hagit Klibanski

The article examines the question of why a high school only opened in Rishon LeZion, the pioneer of Hebrew education during the Yishuv period, after the establishment of the State of Israel?

Rishon LeZion was established in 1882, with an elementary school opening there in 1886, and the first Hebrew preschool in 1898. The settlers of Rishon LeZion were divided into three groups with different status, in accordance with their land ownership. As a result, life on the *moshava* was characterized by internal rifts and prolonged social and political struggles.

In 1904, Dr. Yehuda Matman-Cohen was invited to serve as teacher-principal of the *moshava* school, and he took up his position in the fall of 1904. Matman-Cohen

wished to establish a Hebrew gymnasium in Rishon LeZion, but his plan was rejected by the residents due to his political views, and he therefore moved to Jaffa where he established a private high school, later known as the Herzliya Gymnasium in Tel Aviv.

In 1925, a private high school – the Binyamina Gymnasium – was founded in Rishon LeZion with the support of the local council, but it closed around six years later due to financial difficulties. Towards the end of 1939, due to the security situation, a group of parents initiated the establishment of a high school in the *moshava*. To ensure its continued existence, the parents and the principal, Eliezer Karari, asked to be granted the status of a municipal school. They only succeeded in doing this in 1949, after a long, difficult battle and after the establishment of the State of Israel. Today the school is called the Gymnasia Realit.

Studying and analyzing documents from the Yishuv period, shows several factors that affected *moshava* life as well as the attempts to found a high school, including the financial management of the *moshava*, ideological arguments, and political struggles between groups of residents and among members of the local council or municipality.

Light in the darkness: The Jewish Institute for the Blind in Jerusalem, the first special education institution in the Jewish yishuv in Eretz-Israel

Renana Kristal

This article focuses on the Jewish Institute for the Blind in Jerusalem, the first Jewish institution in Eretz-Israel to provide an educational solution for the population with special needs.

The Jewish Institute for the Blind in Jerusalem was founded in 1902 (5662) by Abraham Moses Luncz, Nahum Nathanzon, Rabbi Michel Michlin, and the physician, Dr. Yitzhak Krishevsky. Essentially, the Institute was the first institution to provide an education for young boys and girls with special needs. The institution's establishment was based on a change in consciousness and thinking, recognizing the importance of making education accessible to children with special needs in general, and blind children in particular. This approach was influenced by global processes that had taken place in the Western world regarding the cognitive and physical abilities of blind people. And internal changes that had begun within the *yishuv* (Jewish community in Palestine prior to the establishment of the State), that called for productivity and an end to the *yishuv*'s dependence on charity.

The article tells the story of the institution's establishment, the reasons for its founding, and describes the desired blind graduate who shared identical characteristics with the Hebrew graduate.

Characteristics of "The Eretz-Israeli Female Sabra":[3] Natives of Eretz-Israel from the Old Yishuv[4] and the New Yishuv – Educational, social, and cultural aspects

Zipora Shehory-Rubin

A new Hebrew generation was born, grew up, and educated in Eretz-Israel, from 1882, the year that brought the tidings of the beginning of the First Aliyah. These children – the "Children of Zionism" – were the first generation of children of the Zionist movement. The Children of Zionism, born into the New Yishuv society, grew up alongside Jewish children and youth who were born and raised within the (established) Old Yishuv. Both of these two populations of children, together comprising the children of Eretz-Israel born at the end of the Ottoman period, coexisted, grew up and were educated in accordance with Jewish culture. In light of this, we can ask what place was occupied by the girls in each society, the old and the new: who were these girls and what characterized how they were raised and their lifestyles? What gender-based educational philosophy was common in Jewish society regarding them, and what type of image of a young girl did that society strive to create? Did the girls realize the expectations of the society in which they grew up, and adopt its path? Or did they create new roads upon which they forged their impression?

The study is built on original sources left behind by the Sabra women as their legacy, and therefore they were those chosen as the sample. The study discusses three reference groups: the first group is of Sabra girls from the Old Yishuv who were born in the towns of Jerusalem, Safed, and Jaffa; the second and third groups are comprised of Sabra girls born to pioneers from the First Aliyah and the Second Aliyah, and who grew up in the New Yishuv, in both the *moshavot*[5] and towns. The goals of the study are to compare the three groups, identify the characteristics of each one, examine the similarities and differences between them, and, finally, to sketch the portrait of the Eretz-Israel female Sabra. This is all against the backdrop of the Jewish society – its development and changes – that serves as a mirror for the development of the Jewish yishuv at the end of the Ottoman period.

The comparison is made regarding six areas: (a) period and place; (b) family life; (c) education, academic studies, and profession; (d) culture and leisure activities: the

3 Sabra – literally a prickly pear, the colloquial name for a Jew native to Eretz-Israel, referring to how such a person is prickly (and tough) on the outside, but soft and sweet inside.

4 The Jewish community in Eretz-Israel, prior to the establishment of the State of Israel was known as the yishuv.

5 Rural settlements (sing. *moshava*) established during the time of the First and Second Aliyas.

social experiences of childhood and adolescence; (e) dress and fashion, and (f) their first names.

Roots and Wings – The Story of the Nofei Arbel School From a kibbutz school to a regional experimental school and partner with a teacher training college (1942-2010)

Nirit Raichel

The study presented in the article follows the development of the Nofei Arbel School from its establishment in 1942, as the Kibbutz Ginosar school, until 2010 when it was a regional experimental school in partnership (PDS) with the Ohalo Academic College of Education. The research goal is to examine how the principles of kibbutz education, from which the school's path initially originated, were reflected during its development along the timeline.

The period discussed in the article can be divided into three sub-periods: regarding the first, long period (1942-1985), the article focuses on examining the school's roots and its basic growth process as Kibbutz Ginosar's (kibbutz) school. For the second period (1985-1995), I have explored the implications of its conversion from a kibbutz school into a regional experimental school. For the third period (1995-2010), I have examined the principles and characteristics of the transformation of the experimental Nofei Arbel School into a partnership school (PDS) with an academic college of education.

The study is based on written sources: documents, protocols, information booklets, the *Dapei Berta* journal, kibbutz and student newspapers from the period of the school's establishment up until the present time, and reflections and diaries of students who had teaching practice at Nofei Arbel, and oral sources: in-depth interviews with 12 homeroom teachers from the school, 12 graduates of the school of various ages, 3 principals who led the experiment, a pedagogical instructor, and 12 students from the partnership college who have their teaching practice at the school, and a symposium with homeroom teachers. The real names of the homeroom teachers and senior staff are used, with their agreement; the names of the graduates and students have been changed, in accordance with their wishes.

The study shows, among other things, that from the second half of the second period, there was a return to a large number of the principles of kibbutz education, although they were updated and developed. At the same time, the interviewees in general and the educational staff in particular do not directly refer to this point of view, and barely mention it. It also emerges that the transformation into an experimental school unified the educational staff and their connection with the community. A large part of

the cooperation is possible due to the combination of formal and informal education characterizing the vision, and that brings the youth movement, parents, and other interested friends from the community, into the school yard.

The History of Training Art Teachers in Israel

Miri Steinhardt

The school subject of teaching drawing/ sketching/ art originated outside of Israel, particularly during the nineteenth century, to meet the needs of industry, illustrating textbooks and scientific books, bring aesthetics into everyday life, and nowadays, also as a means of self expression and art therapy. The European model influenced its addition to the education system in Eretz-Israel. In this form, teaching of drawing clashed with Jewish tradition, and therefore it was absent from the subjects taught in the "old-style" schools, whereas the modern Hebrew school gave it a modest but permanent place in the timetable. The drawing teachers taught according to how they themselves had studied in their countries of origin: teaching skills, hand-eye coordination practice, and looking at reality so as to translate it into the sketch pad. Art teaching featured to only a limited extent in the education system, initially according to the traditional model, and was later characterized by its aspiration to express what was unique in every student, and this dream echoed within the training processes of student teachers, and, later, in the way they taught in the classroom.

At first, the training of art teachers was included in the teaching seminaries and intended to broaden the students' knowledge, provide visual tools for the teacher in his or her class, and refine their aesthetic taste. "Drawing" already appears as a subject in the timetable of the Levinsky Seminary in 1912 in a small but permanent format. Eventually, art in all its forms took its place as the focus of study, along with pedagogy, in designated seminaries for drawing and art teachers. During the mid-twentieth century art teaching also functioned as a link between other subjects, and improving the aesthetic side of the school, and later began to focus inwards on the unique expression of self, allowing the students to search, discover, and create.

Art education was based on a variety of approaches: beginning with those that viewed it as the pivot for teaching and general education (up until the 1970s), and ending with those who saw art as possessing great importance for the child's emotional and mental development in particular (from the 1980s onwards). The change from dealing with the external reality to the internal world showed itself in as many ways as the art teacher and his students' imagination allowed.

In the first drawing curricula and teacher training, there was a lack of attention to each student's different character, individual approach to the subject, or his order of

preferences. All drawing teachers were ruled by a uniform perspective. This approach emanated, among other reasons, from recognition of Israeli society's pressing need at the beginning of statehood for a unifying education that created cooperation, rather than emphasizing the uniqueness of the individual and his originality. In contrast, the teacher training stage stressed expectations of self-expression and originality. In practice, most art teachers already created independent work plans during their first years of teaching. The Midrasha for training drawing and art teachers was the first in Israel to operate as a designated seminary. Its first four principals continued an original line of development that will be described and illuminated in light of teacher training models.

Yuval Caspi and Dina Shenhav, the curators of the exhibition by Midrasha graduates (from 2000–2009) held at the Mofet Institute in 2013, wrote, "The First Decade exhibition attempts to reflect that elusive and difficult to define "spirit of the Midrasha" [...] We are trying to present the pluralistic and multi-cultural spirit that is found in the Midrasha, and light the beacon of the Midrasha's great contribution to the cultural discourse in Israel." The Midrasha, as the main institution for training art teachers, has gradually changed during its six decades of existence, without revolutions and upheavals, influenced by the "spirit of the times" of its principals-artists, with the mediation of the existence and ideas of the artistic spirit – becoming what Pinchas Barak (a Midrasha graduate and teacher) described in brief, "The Midrasha changed from training art teachers – to training artists to teach".

The Edges of the Margins: The History of Jewish Education in Gaza in the Late Ottoman Period, 1886-1915

Zvi Shilony

The Jewish congregation in Gaza was revived in 1886 by the "HaMinyan" group of young Jews of Moroccan origin from Jaffa, who responded to K. Z. Wissozky's call in the name of the Hovevei Zion to settle in the Arab towns of Eretz-Yisrael. From that point onwards they considered themselves pioneers who belonged to the Zionist movement, and demanded that the Zionist organizations fulfill Wissozky's promises to send Jewish European immigrants to strengthen their community, and help them provide basic Jewish religious and educational services. At first they were content with a *cheder* for their young boys, while the daughters were sent to the missionary Anglican school in Gaza. Later, some of the parents started to also send their boys to the missionary school. After the arrival of Rabbi Nissim Ohana in Gaza in 1908, the congregation decided to establish a religious Hebrew school for all its children, but could not provide for the teachers' salaries. They finally succeeded in securing a grant from Hovevei Zion for one teacher, and the Hebrew School opened in Gaza in May

1910. Three newly arrived teachers from Russia and Bulgaria taught there in succession with very hard conditions, and achieved impressive results despite the difficulties. The first two eventually became disheartened by the indifference of both the Gazan Jews and the Zionist organizations, and resigned, and the Jews hurried to send their children back to the missionary schools. The last teacher left Gaza together with most of its Jew after the outbreak of the First World War and the school closed for good.

Technological Training in State Religious Education – From its rise to its disappearance

Menahem Stern

Towards the end of 1978, I was appointed National Coordinating Inspector for Technological Training in the Department of State Religious Education at the Ministry of Education in Jerusalem. After my appointment, I realized that the vocational tracks available in State Religious education, such as learning to be a mechanic or auto mechanic for boys, and secretarial work and fashion design for girls, were outdated. These tracks did not attract high achievers in the State Religious stream who wanted to study prestigious and innovative tracks in technological education. Therefore, they had to change schools and study in the general stream, where such prestigious tracks were available. The move by these students created crises within the religious families, since the students from religious homes were influenced by their friends in the general stream and stopped observing religious law.

I therefore began to develop prestigious tracks in State Religious education, such as electronics, computer and control engineering, electro-optics, computer science, accounting, dental technicians etc. I recommended having girls also participate in these tracks. Likewise, we opened frameworks for technicians and practical engineers in 13^{th}-14^{th} grade, with those studying there receiving deferals for their military service in the IDF. After completing their studies they would join the IDF technological branch. We also opened frameworks for teacher training for technological education in State Religious Education.

This was difficult for two reasons: firstly, attaining significant funding to purchase equipment for the technological tracks. Secondly, finding professionals who would agree to teach these tracks.

In light of the help I was given, we were able to open dozens of exclusive new tracks, that enabled hundreds of students in the State Religious system to participate in technological education in Hemed (State Religious education).

At the end of 1988, it emerged in a survey conducted by the Department of State Religious Education, that an additional 2082 students were studying in the State

Religious system in technological education. The percentage of students in the Hemed technological track had risen from 37% to 45% of all students in post-elementary education in Hemed.

However, in 1989, a new Department director was appointed, who believed that there was no need for technological education in post-elementary education, and did everything possible to close these tracks and technological schools. Therefore most of the tracks that had been established with such efforts by those helping, were closed. This trend spread to the general stream, and many tracks were closed there too.

Most people are now sorry that the tracks were closed, because there is a lack of professional manpower in industry and the IDF. Likewise, there is no framework for young religious boys and girls who are interested in studying technological studies in Hemed.

Recently, we have heard from ministers of education that they are working to reopen technological frameworks in the religious and general post-elementary education. I hope the promises will be fulfilled.

The Dual Role of the Archive in Modern Times: A Case Study – The Levinsky College of Education Archive

Aviva Avidan

Archives are a significant and important part of preservation, documentation, and perpetuating history, the individual-communal identity, and the personal and national memory of people, nations, cultures, and national heritage. The archive can simultaneously serve as a memorial site for personal-family memories in its role as a private archive, and as a commemorative site for public and nostalgic-nationalist memory in its role as a public archive. The archive in its role as a social space serves to preserve "communities of memory" and helps create and host such communities. The archive is able to convert the same personal memories and experiences of individuals, and imbue them with nationalist historical significance. The archive preserves documents, photographs, and certificates in the long-term, thereby recreating the historical heritage written on its pages. Its unique task is indeed preserving that heritage so that it will exist in the years to come. The article will examine the following questions:

1. How can an archive simultaneously serve as a site for perpetuation and documentation?

2. How is the relationship between the two emphasized?

The study, presented in this article, will introduce the archive of the Levinsky College of Education in Tel Aviv as a case study, and will examine the archivist's role with its great responsibility of preserving the heritage of, and documenting, the

institution. Likewise, I will examine the duality in the role of the archive – as both a functional site, serving as a "storeroom" for the documentation and preservation of documents and curricula, and also a memorial site for perpetuating past and present principals. We need to go beyond the naive philosophy of an archive merely serving as a "storeroom": the archive is not a neutral place, passively reflecting past events because of its collection of documents. It is also a site that actively creates knowledge about the past, due to several types of decisions: the decision regarding which materials will be housed in the archive and which will remain outside; the cataloging method for the materials that creates various kinds of categories that influence how the researcher thinks; the decision regarding the identity of those permitted or forbidden to study the documents, and the decision regarding the limitation of how many years need to have elapsed before various kinds of documentation are allowed to be read. As part of the study, a closed-ended interview was held during which 14 questions were asked of the archive director – the person who initiated its founding. The interview's findings will demonstrate the dual role of the archive and archivist.