

Transcript

00:00:02 Speaker 1

OK.

00:00:05 Speaker 1

So hello everyone.

00:00:09 Speaker 1

Welcome to our fourth and last meeting of our Israel study seminar for this term, and we have the honour to have our own and the.

00:00:24 Speaker 1

Cachet ANSI is a PhD student in the Department of Jewish History and Contemporary Jewry. Her dissertation, supervised by professor if advice and damper this year, the cassette is lobeck fellow. There's system, the.

00:00:41 Speaker 1

Dutch and folks.

00:00:45 Speaker 1

OK, her research since her masters degree has focused on the history of adult education in Israel during her master's degree, she dealt with the activities of the Hebrew University in the field of adult education and published several articles based on the results of her research.

00:01:03 Speaker 1

Her current research focuses on teaching the Hebrew language to adults in Israel and along with these activities, she also teaches history in Hebrew at the Hartman High School for Girls in Jerusalem.

00:01:19 Speaker 1

Snow is yours.

00:01:20 Speaker 2

Thank you. So I will speak English, but everything is in Hebrew so it will be picture, interesting picture and let us begin with a slide. What do you see? It's a question to you. What do you see?

00:01:40 Speaker 2

Ready. OK. And map of the Land of Israel.

00:01:47 Speaker 2

We said a boat.

00:01:49 Speaker 2

Which name the name? Tel Aviv. It was a special shape. And what else?

00:01:56 Speaker 2

Words in Hebrew or Leola, which is masculine and feminine forms.

00:02:02 Speaker 2

Of.

00:02:02 Speaker 2

One immigrant.

00:02:04 Speaker 2

As well and also only molot plural forms yam, the word yam see and only. Yeah. So we have a map of island of Israel about ship, about immigration. These are the opening pages.

00:02:24 Speaker 2

Of a Hebrew textbook for adults, published in Tel Aviv in 1937, the book name is Hebrew for beginners, Ivrit Matrim, ordered by Doctor Fania Sharat Doroski. It's a difficult name.

00:02:44 Speaker 2

Doctor Sadowska was born in human.

00:02:47 Speaker 2

She studied pedagogy in Switzerland and earned her doctoral degree from the University of Zurich. Her dissertation was a study of the educational foundations of early rabbinic Judaism based on tannaitic sources. She emigrated to Palestine in 1928.

00:03:07 Speaker 2

And in 1930 published herself Hebrew textbook for adults, she published earlier something for children. The first one was the name was Lashawn Varetz language and land.

00:03:22 Speaker 2

It was a French textbook in which all the content was explicitly devoted to the life in the land of Israel's daily realities, geography, the agriculture and the experience of immigration.

00:03:39 Speaker 2

When the book came out, the writer Abraham Brodus published a review in which he wrote that for the first time, the Hebrew word was truly connected to life. The land which rose from the sources of local experience and brings us into the atmosphere of building the land.

00:04:01 Speaker 2

In other words, the book no longer taught Hebrew as an abstract language. He used it as a living tool, grounded in the present to describe the pioneering experience, navigate new landscapes, and build shared reality reality.

00:04:21 Speaker 2

In Europe, Israel in the land of.

00:04:24 Speaker 2

Seven years later, by the time Hebrew for beginners is written, Matiline appeared with its photograph of the ship Tel Aviv. This approach had become well established, and so naturally the book Hebrew for beginners begins with arrival in the land.

00:04:44 Speaker 2

I will come back to the ship Tel Aviv later.

00:04:49 Speaker 2

As is an example, suggest Hebrew textbook written for adult learners. Open a window into their time. They offer much more than vocabulary and grammar. They reflect world views, educational philosophies, and visions of national identity.

00:05:09 Speaker 2

Into this talk, I will focus on selected examples from my research through a close reading of these examples, I will highlight some key principles that shape the actual teaching of the Hebrew language.

00:05:23 Speaker 2

On the ground.

00:05:24 Speaker 2

These materials reveal the word views of the textbook authors.

00:05:30 Speaker 2

Who shaped learner's perspectives through the structure and context? Connect them.

00:05:38 Speaker 2

To the lessons I will touch on both pedagogical and ideological aspect of language instructions showing how educational choices often carried broader cultural or natural significance.

00:05:54 Speaker 2

In doing so, I aim to situate Hebrew teaching within the wider context of nation building, the formation of modern Jewish identity as it unfolded in their shoes during the mandate period, and the early years of the State of Israel.

00:06:12 Speaker 2

From return to the examples, let me briefly introduce the broader scope of my research. The title of my dissertation is imparting the Hebrew language to adults in Mandatory Palestine and the State of Israel 1936 to 1960.

00:06:29 Speaker 2

25 for better understanding of the research and what it focuses on, I would like to explain each component of its name first, imparting in Hebrew and Halacha lashon.

00:06:44 Speaker 2

Balcatta Nelson, candidate at the beginning of the 20th century to connect the Hebrew language teaching with the inheritance of trans and transfer of cultural heritage and Hala in Hebrew with something you transfer from someone to to another.

00:07:01 Speaker 2

The study focuses on adults.

00:07:04 Speaker 2

Who had already completed the schooling period in the institutional education system when they arrived in Israel.

00:07:12 Speaker 2

And had been categorised as functional adults.

00:07:16 Speaker 2

By functional I mean those who had taken and adult responsibilities. For example, someone who already has a job or a family to support.

00:07:27 Speaker 2

The focus on adults offers and new perspectives on the processes of nation building. Because teaching adults requires consideration of the cultural baggage they brought with them, accepting or rejecting it, and is different from teaching children in many ways.

00:07:47 Speaker 2

The time frame of my research includes both includes both Mandatory Palestine period and the use following the establishment of the State of Israel.

00:07:58 Speaker 2

One of my main arguments in the research is that this entire period is a continuous sequence. I will not elaborate on that and on the exact reasoning behind choosing those these seals, but I can ground it in historical facts. You can see also the picture of the young.

00:08:18 Speaker 2

Woman with an old man's from Yemen.

00:08:21 Speaker 2

It's part of.

00:08:22 Speaker 2

The what I want to say in my research, but not today.

00:08:27 Speaker 2

At the centre of the research are the teachers and teaching organisers, who search for ways to teach Hebrew.

00:08:35 Speaker 2

Two adults in different settings, evening classes, seminars and Urbano luau Ophanim, which is a unique and new setting. My research also examines teacher training for teaching adults, such as in bat Midrash.

00:08:56 Speaker 2

That midrash for educators, which Martin Buber here in the picture.

00:09:01 Speaker 2

Founded most Hebrew learning during the period I study took place in evening classes and not in the open. Contrary to common beliefs, the first official ULPAN was founded only after the establishment of the State of Israel and even then.

00:09:21 Speaker 2

Only a small number of people attended it. This is why I focus my research on evening classes. I will write also about Tulpan but late.

00:09:33 Speaker 2

As you have already seen from the focus of my research, language plays a central role in shaping identity and belonging.

00:09:41 Speaker 2

Considering that I feel it's important to acknowledge that my English is not so perfect, this challenge is closely tied to the topic I am presenting today. The revival of Hebrew is one of the great achievements of Zionist movement.

00:09:59 Speaker 2

Which shapes both national identity and everyday life. In the 11th, his life for someone like me, who grew up speaking only Hebrew, switching to English for this dog is not easy, but I'm grateful for the opportunity to share this story with a broader.

00:10:18 Speaker 2

And with a wider audience.

00:10:21 Speaker 2

To understand how.

00:10:22 Speaker 2

Textbooks function in the broader context of my research, I rely on 2 conceptual frameworks that view Hebrew teaching as a historical practise.

00:10:36 Speaker 2

The first is the concept of literacy events drawn from the field of new literacy studies. Scholars in this field moved away from seeing literacy as a neutral technical skill and began to treat it as a social and cultural practise.

00:10:56 Speaker 2

Brian St.

00:10:58 Speaker 2

Played a key role in this shift when he distinguished between autonomously Tracy.

00:11:06 Speaker 2

Which treats literacy as a set of universal skills and ideological literacy, which would literacy in its cultural and social surroundings.

00:11:20 Speaker 2

Building on this foundation, Shirley writes, it coined the term literacy events to describe concrete moments in which people engage in reading, writing, or using language, always shaped by the context in which they act in response later.

00:11:41 Speaker 2

Extending this perspective to historical communities and showed how access to literacy shaped patterns of social mobility and cultural cultural integrate.

00:11:54 Speaker 2

This literacy events gain meaning only within the broader social and cultural and historical environments which constantly shape and define how people use language.

00:12:12 Speaker 2

I read this literacy events through the perspective of entangled histories and approach that look looks at historical processes as shaped by interconnected developments across cultural, linguistic, and political context.

00:12:31 Speaker 2

Rather than viewing Hebrew education in isolation, I try to identify the multiple influences and relationships, local and transnational, that shapes this perspective practises. For example, I examine the influence of ideas from the field of adult education.

00:12:52 Speaker 2

Developed in Germany since many of the Hebrew teachers in Mandatory Palestine had immigrated from Germany and were familiar with educational movements there.

00:13:05 Speaker 2

Such as the forks of solar movement.

00:13:08 Speaker 2

Another important influence came from the British Mandate and authorities. British educational thinkers contributed to this field in Britain and in Israel, as Britain was one of the first places to promote adult education. I will give now just one example in the British national.

00:13:29 Speaker 2

Archives I found an official letter sent in 1930 by the British colonial Secretary, Lord Passfield. You can see his name to all colonies.

00:13:42 Speaker 2

He requested information about the state of English and local language instruction in each colony for a special committee on colonial education. The response from Palestine not in the picture reveals the influence of British policy on the efforts to promote.

00:14:02 Speaker 2

People, instruction and influence that tool these days has received little attention in historical research.

00:14:11 Speaker 2

And now back to the field.

00:14:15 Speaker 2

And archival source I found help me identify the literacy events in which adult Hebrew learning took place and choose then the textbook that were in use in the classrooms. This source is a record written by Moses France, the pedagogical supervisor.

00:14:35 Speaker 2

Of the evening classes in Tel Aviv in 1940.

00:14:39 Speaker 2

Right out of the report, after observing hundreds of hours of lessons, more than 200.

00:14:47 Speaker 2

And he describes in detail the classrooms, the teachers and the textbooks.

00:14:54 Speaker 2

As maintained, his report enabled me to identify the books the teachers choose and use in their classrooms. I will present one case study to demonstrate the process, but just before describing the case study, it is important to know the tracts.

00:15:13 Speaker 2

Himself was born in Eastern Europe, lived in Krakow, and from there immigrated to Vienna during World War World War One. He lived in Vienna, Vienna for 25 years, where he taught Hebrew in various settings.

00:15:30 Speaker 2

So he came to observe the classes in Tel Aviv with a great.

00:15:36 Speaker 2

Deal of experience in methods that were suited to the Jewish population in Vienna and now let's see. It's part of the report. So we visit a class of a teacher named Foreman. The learn in that it's the name of the place.

00:15:54 Speaker 2

And the Class A you can see the date. The class is keytar alive, first class. So the meaning it all of them are adults, but the meaning it's the first year they learn Hebrew. And he say I read in English. Mr Furman is an experienced teacher with significant expertise in teaching.

00:16:14 Speaker 2

Adults, but he mainly uses oral storytelling without a textbook, even though two books and madly Forman and Swathi menu are available to the students. Can you guess who wrote the books?

00:16:31 Speaker 2

For the men.

00:16:34 Speaker 2

He did. He didn't write it, but who wrote? Of course, write wrote for the man who, of course, and he continue. I read only the English. It's what I marked in the Hebrew in Mr Fruman's opinion, grammar is acquired through speaking.

00:16:53 Speaker 2

Practically without special study. But in my view this is an illusion without a textbook, without reading and without studying grammar. Even a skilled teacher will only be able to instil superficial chatter in their students and not actual knowledge.

00:17:13 Speaker 2

Of the language. So two books, two teachers, 2 methods.

00:17:21 Speaker 2

This case study allows me to examine a single literacy event in depth.

00:17:28 Speaker 2

I give it gives me the opportunity to look closely at the teachers rating Sloman, who took part in it at the different educational backgrounds.

00:17:40 Speaker 2

They brought with them and at the teaching approaches they developed overtime with textbook, without the textbook, storytelling, grammar, the event took place in 1939. The shadow in the shadow of war and immigration, a historical moment.

00:18:00 Speaker 2

That shaped both the classroom and its materials.

00:18:04 Speaker 2

Why I wouldn't go into the broader context today, I will focus on the two textbooks used in the class, which reflect the tension between the teachers approaches. So the first one is fatal. Mine is like you guys, of course.

00:18:24 Speaker 2

And was that?

00:18:25 Speaker 2

Wrote it and early as 1914.

00:18:30 Speaker 2

In Draco before the war.

00:18:33 Speaker 2

Making it one of the 1st and most significant attempts to create a Hebrew textbook for adults, I found many testimonies in newspapers from people who studied wrists, fat, and men who across the German speaking world, including among others, Francesca, for example.

00:18:53 Speaker 2

We know the funk, Kafka and Hibu with this.

00:18:56 Speaker 2

Book.

00:18:57 Speaker 2

As you can see from the introduction.

00:19:02 Speaker 2

Of the to the 4th edition published in Vienna.

00:19:06 Speaker 2

The 1st edition after the war that war.

00:19:09 Speaker 2

Is headed to the out of this house. Grabbed the two by drug insert. They can't miss deliberations, profits and in English.

00:19:29 Speaker 2

This addition tool like the others, will help promote knowledge of the Hebrew language and gain new.

00:19:37 Speaker 2

And for the idea of its reviving, this will be the finest reward for my efforts.

00:19:46 Speaker 2

That is Hebrew.

00:19:48 Speaker 2

Inside the menu is the language of the people.

00:19:51 Speaker 2

But there is no reference at all.

00:19:54 Speaker 2

To the land.

00:19:57 Speaker 2

A few brief mentions of the land of Israel do appear into the menu, but they portray the land as a distant and abstract goal, not as something closely tied to the hippo language.

00:20:12 Speaker 2

This operation is notable when we compare it to Israel. Geometry Lim, we saw, begins with the immigration to the land, which link Hebrew learning to the land of Israel in Swat and menu, however, Hebrew belongs to the people, not necessarily.

00:20:32 Speaker 2

To the land, even though historically we know a Jewish community had already taken vote in Palestine and singles like Elizabeth Yehuda were actively promoting both the language and the connection to the land.

00:20:47 Speaker 2

Even in later editions of Strata menu, the content of the book remained the same, consistently reflect reflecting reflecting this perspective.

00:20:59 Speaker 2

Alongside.

00:21:01 Speaker 2

Alongside its ideological message, the book also reflects a clear pedagogical approach. The first unit you see of the book presents only isolated words, by trader, declare its part.

00:21:21 Speaker 2

Names of everyday objects found in one surroundings with no narrative context. Alongside this vocabulary. The defined article Ha Heidi is introduced here in the German way. Part.

00:21:39 Speaker 2

And explained in great grammatical detail, everything you must know about media. This reflects the pedagogical approach of the entire books for the men which follows the grammar translation method.

00:21:58 Speaker 2

All grammatical rules are explained in German.

00:22:02 Speaker 2

And each Hebrew word is accompanied by a German translation.

00:22:08 Speaker 2

But as I said earlier in the case study.

00:22:14 Speaker 2

Announce you'd used 2 textbooks, saga menu and almat.

00:22:21 Speaker 2

El mad, I will learn, was written by Ben Theon's woman, who was born in Belarus and immigrated to Palestine in 1923 with his six children. Here in the picture, the picture the grandchildren gave me this.

00:22:40 Speaker 2

I bring elmand into this discussion not only because it appears in the report, but also because it will present a different approach, not as fat a menu. It is written entirely in Hebrew, like written material, and it follows A pedagogical method.

00:23:00 Speaker 2

Known as Hebrew in Hebrew.

00:23:04 Speaker 2

This method requires the teacher to use only Hebrew in the classroom.

00:23:09 Speaker 2

Teachers present a language through practical use, supported by illustration and demonstration, without relying on any other language. Although educators first developed this method for children in the early 20th century, applying it to adult.

00:23:30 Speaker 2

And marked a major shift.

00:23:34 Speaker 2

Other elements already possess a fully developed conceptual world in their native language, and this approach asks them to set that aside and begin again in Hebrew, like child.

00:23:51 Speaker 2

To support them, the authors added to ELMAH and also to his retirement slim addiction.

00:23:58 Speaker 2

And teachers play a key role in the learning process. You cannot learn alone from Ahmad and everytime offline, you must sit in class and learn with the teacher.

00:24:10 Speaker 2

While children always relies on teachers, not always, but usually adults often study on their own, but this method, Hebrew and Hebrew, demanded active instruction in classroom setting.

00:24:26 Speaker 2

Both if retail motilium and then mud follow this method and used only Hebrew without relying on any other language for explanation of the grammar or instruction.

00:24:39 Speaker 2

The fact that two textbooks already follow this method by the mid 40s and have found more not shown here to day shows that Hebrew in Hebrew had become a central approach in adult education.

00:24:56 Speaker 2

I also bring her mad because, as I say, despite its similarities with his reclamation limb, there are differences between them.

00:25:08 Speaker 2

We will, we will sit immediately. You can see here. This is the first unit of almad the dictionary.

00:25:17 Speaker 2

Or every single word with dictionary and the opening passage of on the slide, and I will read it. I study Hebrew in evening classes every evening, one hour during the day I walk. Many people study in evening.

00:25:37 Speaker 2

As men and women, they work during the day and study in the evening.

00:25:43 Speaker 2

The lesson begins at 6:00 and ends at 7, and perhaps this is how it looks like it created it with AI.

00:25:57 Speaker 2

The learner the learner begins by learning about himself and the situation he is in. I learn in evening classes.

00:26:07 Speaker 2

This is the only realistic description I have found of evening classes.

00:26:13 Speaker 2

Adults walked all day and came to study for one hour in the evening, six 6:00 in the night.

00:26:21 Speaker 2

Hebrew for beginners is really matriline begins with immigration and arrival in the land of Israel.

00:26:29 Speaker 2

It was Shadovskin who initiated this shift in orientation, placing the Hebrew language explicitly within the geographical space of the homeland. But unlike Hebrew for beginners in El made, the emphasise is not immigration to the land.

00:26:49 Speaker 2

But on the learning learning process itself.

00:26:53 Speaker 2

As I continue to read in El Mad, I discovered that the main character is not an immigrant at all, but a tourist. A young Israeli tourist.

00:27:06 Speaker 2

Four months comments on the back cover of the book reveal his unique pedagogical approach. It's part of it.

00:27:16 Speaker 2

He wrote. The authors shared the fruits of his experience in experience in his this book, his experience as a Hebrew teacher for the adults taught him that Hebrew speech is not acquired through the road memorization of dry grammar exercises, words and terms.

00:27:37 Speaker 2

A man learns only from what his heart desires. This is also the name, and in Hebrew and Adamo made.

00:27:45 Speaker 2

Ella Miman Shelly bought for Med.

00:27:49 Speaker 2

After a day of work, they want a beautiful story, a poem or a legend, and the author includes this in his book. He selected materials that his colleagues and he himself had provided to the adult students in evening classes.

00:28:08 Speaker 2

Examining 4 months statements, we can identify several key pedagogical principles that guided his approach to language instruction. First, he emphasises experimental learning over mechanical memorization, suggesting that.

00:28:28 Speaker 2

Effective language acquisition comes through meaningful engagement rather than isolated grammar drill.

00:28:37 Speaker 2

Wills, second, human, recognises the emotional and motivational motivational aspects of adult learning. Understanding that students who come to evening classes after a full work day need material that really interested.

00:28:58 Speaker 2

Said he acknowledges the power of narrative and colourful context content as tools for language learning.

00:29:08 Speaker 2

Incorporating stories, poems, and legends that naturally naturally draw learnt in, and perhaps most importantly, formants approach reveals a deep empathy for his adult students. Respected their limited time and energy while still.

00:29:29 Speaker 2

Providing substantive educational content.

00:29:34 Speaker 2

This pedagogical approach stands in contrast to the text we examined earlier of shadowskin.

00:29:42 Speaker 2

While Boss is written at Selim and El Mad were written entirely in Hebrew without translation, just a dictionary, they differ in their focus. Human content centres. His methodology on learners themselves.

00:30:02 Speaker 2

Their interests, their motivations and daily realities. Where is shadows?

00:30:10 Speaker 2

Orient primarily towards the land of Israel and its development.

00:30:15 Speaker 2

Emphasising nation building narratives rather than the learning experience itself.

00:30:23 Speaker 2

As we return now.

00:30:25 Speaker 2

To the book shadowskin we see that the first lesson present immigration to the land of Israel by seeing with the boat with the ship immediately centering the narrative on the European immigrants who arrived by boat.

00:30:44 Speaker 2

For the adult learning, learning this experience would have been familiar. Most of people from Europe had arrived the same way with and. Initially, this focus excludes immigrants from Arab and Muslim countries.

00:31:04 Speaker 2

We typically came by.

00:31:06 Speaker 2

And.

00:31:07 Speaker 2

Rather than by sea in this context context, the sea becomes a symbolic space of transformation for the European Jew, a boundary between exile and homeland, marking the passage from diaspora to rebels in the land of Israel.

00:31:28 Speaker 2

It is therefore not surprising to find in Cardoso book.

00:31:34 Speaker 2

And disrespectful and patronising depiction of immigrants from Yemen.

00:31:42 Speaker 2

As you can see here, there is a story about the Sharia as about the Porter. The story features a poor.

00:31:52 Speaker 2

Yemeni Forte Porter named Haria, who has a large family and wants to learn German so he can work for immigrants from Germany.

00:32:04 Speaker 2

The story presents him as a simple and uneducated in contrast to the more cultural, cultured European immigrants. The illustration you can see next to the story trains this image, showing the Yemenite character as poor.

00:32:24 Speaker 2

And less modern. They are sitting on the floor without books. It's an old photo and very famous.

00:32:32 Speaker 2

In contrast, in contrast.

00:32:36 Speaker 2

In the textbook of El Mad, where we remember the protagonist is a tourist, not an immigrant, we find a much broader representation of Yemeni Jews. As you can see in the pictures, there are a variety of images as well as a text.

00:32:56 Speaker 2

Not in the picture. Written by Abraham tabib.

00:33:01 Speaker 2

A Yemeni Jew describing the community from within.

00:33:06 Speaker 2

In this way, it might offers the voice of Jew of Yemeni descent, where is is written at Philim Hebrew for beginners silences them. It's also important to know that these textbooks, both and mud and enrichment trim rarely include references to Jews.

00:33:26 Speaker 2

From other Arab and Muslim countries, only they are.

00:33:33 Speaker 2

And another group in the textbook is woman.

00:33:37 Speaker 2

As you may know, Hebrew features clear grammatical distinction between masculine and feminine forms in arms and in verbs.

00:33:47 Speaker 2

Each textbook approach this challenge differently.

00:33:52 Speaker 2

In the opening text, we saw with the.

00:33:55 Speaker 2

Ship Tel Aviv.

00:33:57 Speaker 2

Feminine forms appear from the very beginning.

00:34:01 Speaker 2

Or lay Orla.

00:34:03 Speaker 2

Masculine and feminine or limp, who are masculine and or feminine.

00:34:09 Speaker 2

However, in other textbook they present only male characters and introduce the feminine forms only much later. As you can see in the picture in the book is written material in Hebrew for beginners.

00:34:26 Speaker 2

Which was written by a woman. Content is illustrations that centre also in the illustration.

00:34:35 Speaker 2

Women you can see here for a lingo for a lot could raise half the hinner dinner Benham workers are picking golden apples and here is dinner among them. It's important to say that dinner is.

00:34:49 Speaker 1

There.

00:34:50 Speaker 2

It's important to see how the.

00:34:56 Speaker 2

How the character character of Cardoza influenced the book?

00:35:04 Speaker 2

In the in the, the part in the text of the book, women are portrayed with respect and dignity. They work in agriculture like in the picture, alongside men. They are pioneers. They study in evening classes.

00:35:23 Speaker 2

They organise community meetings and much more.

00:35:28 Speaker 2

Over all the textbooks written in vibratory Palestine present Hebrew language teaching as closely tied to the land and to the Zionist activity.

00:35:39 Speaker 2

They differ significantly from spat ameno by Moses wraps written to only 20 years earlier in Krakow, not only in content but also in pedagogical approach. And perhaps these two differences are connected.

00:35:58 Speaker 2

The shift in teaching method may reflect a shift in purpose from mastering and national language. In statement, all the grammar you must know all the grammatical details to inhabiting a national home in Southern men who write.

00:36:17 Speaker 2

Provides detailed explanation of grammar rules aiming for full mastery of the language. In contrast, the textbook written in Palestine emphasised.

00:36:29 Speaker 2

Content they seek to transform the learner into a local Hebrew speaker, someone who lives and acts in the land of Israel and manages daily life in Hebrew. Now we think we better understand what happened.

00:36:46 Speaker 2

In the classroom.

00:36:47 Speaker 2

Of woman. When? What? Visit the class?

00:36:51 Speaker 2

And now?

00:36:53 Speaker 2

Let us move forward in time to the end of the second.

00:36:58 Speaker 2

Well, well, by this point, educators in Palestine had already established a solid system of Hubble instruction for the first time. They wrote a textbook, not for new immigrants already living in the country, but to send abroad to the displaced persons camp.

00:37:18 Speaker 2

This was a damn bamlet a man in the hamlet. I also brought it with me on its cover, as you can see, the letters are left and the bit the 1st 2 letters of the Hebrew alphabet.

00:37:36 Speaker 2

The title Adama Moledet, a man in the homeland, signals in your face.

00:37:42 Speaker 2

The learner is someone who has not yet immigrated, but whom the authors envision as preparing to immigrate soon.

00:37:52 Speaker 2

In other words, we began our journey with father men with textbook written in the diaspora to support the revival of Hebrew around the world. We then examine textbooks, focus, focus on those who had already arrived in the land of Israel, and now we reached a new stage, a textbook written to prepare.

00:38:12 Speaker 2

Choose abroad for immigration and to encourage them to see the homeland as their destination.

00:38:20 Speaker 2

When I found this book felt in a library and later in an old bookshop. As you can see here, I must move to discover. Here is a picture of Shlomo Chodesh who wrote the book and I was moved to discover that the illustration well.

00:38:39 Speaker 2

Shown by Shlomo Cohen, abarbanel, this person, who later became deputy head of the Mossad.

00:38:47 Speaker 2

In Israel, and also happened to be the brother of my grandfather. So he looks exactly like my grandfather. When my grandfather was young, the 1st chapter of Adam formulated a man in the homeland. This is illustration that.

00:39:07 Speaker 2

Create.

00:39:09 Speaker 2

It focuses on the family, the opening illustration shows working parents leaving a factory. You see the parents leaving the factory and warmly welcoming their children returning from school.

00:39:25 Speaker 2

As you can see in the list of the of the words, the chapter connects the adult learner to the immediate surroundings and introduces family rules. Father, Mother, son, daughter, parents work children studying. They emphasise on working person reflects the value of the label.

00:39:47 Speaker 2

Movement, which as we know was dominant in Palestine during those years. So this is the opening and just one example from the book is a poem 2 letters.

00:40:01 Speaker 2

We have time to hear it. What you say? So it's a poem. It was written by a victor Amiri.
And as you can see here, you see it.

00:40:14 Speaker 2

You.

00:40:16 Speaker 2

No, you don't see it in my computer. It's open.

00:40:20

Hey.

00:40:24 Speaker 1

It's in.

00:40:30 Speaker 2

Now it's it. No, no.

00:40:32 Speaker 2

No, we cannot see. So I can make maybe if I.

00:40:36 Speaker 2

Will give you to view.

00:40:37 Speaker 1

You know, put it on my computer.

00:40:39 Speaker 2

I I will try. Maybe you can hear, but not the.

00:40:45 Speaker 2

The most maybe, I don't know.

00:40:51 Speaker 2

Oops.

00:40:58 Speaker 2

My computer.

00:41:04

And.

00:41:15

Are you?

00:41:17

Listen.

00:41:19 Speaker 2

It's it's not working together, so it's a song and we know that there is music to that to the songs from the 30s. So it's in the book, but they can sing it also. And I will read it in English 2 letters.

00:41:39 Speaker 2

On white paper, few as snow a letter came.

00:41:44 Speaker 2

From the cola.

00:41:46 Speaker 2

And mother writes with tearful eyes. To my good son in Jerusalem, your father has died. Your mother is ill. Come home. Back to the collar. Come home. Back to the collar.

00:42:00 Speaker 2

We wait for you without cease from morning until evening. Come home, beloved son.

00:42:08 Speaker 2

And to repeat it, and this is one letter and he answer on simple paper grey as ash. A letter goes to the Golan.

00:42:19 Speaker 2

And planning rights with tearful eyes in their ear. They change their in some editions of the book you can see it in Hebrew from Jerusalem. So give me my healing mother. I shall not return to to the collar.

00:42:37 Speaker 2

I shall not return to the.

00:42:39 Speaker 2

If you still love me, come here and embrace me. I will wonder no more. I will never leave this place. I will not live. I will not live.

00:42:53 Speaker 2

No. The .2 letters name Mr Zim edit.

00:43:01 Speaker 2

An elderly mother is alone in the diaspora, she begs her son to return home, but he clearly says no. He will not come back.

00:43:15 Speaker 2

These smarts and new moments to put 2 letters in Hebrew textbooks. It shows how strong and stable the issue had become by them. Those who had arrived no longer wished to live.

00:43:30 Speaker 2

Palestine has become the centre of gravity, drawing Jews from across the world at Dambo Molette, a man in the homeland, a person rooted in the homeland.

00:43:44 Speaker 2

And finally, we arrive at the next stage, the establishment of the State of Israel.

00:43:50 Speaker 2

The Ministry of Education published the textbook LS Milima 1000 words in 1954 as part of the first large campaign for language implementation initiated by Minister of Education Venezia.

00:44:09 Speaker 2

This was the first time a Hebrew textbook for adults was written and released by an official body.

00:44:16 Speaker 2

All the books we have seen until now were privately published, although earlier efforts and to create and agreed upon textbook only this.

00:44:29 Speaker 2

Attempt succeeded.

00:44:31 Speaker 2

Prior, prior to the writing of the textbook, a group of experts selected 1000 core words terms. Consider a social essential for navigating daily life in Hebrew. The idea was that with these words, an adult.

00:44:51 Speaker 2

Could function in the workplace, in the marketplace and in everyday lives.

00:44:58 Speaker 2

In the introduction to the book, as you can see here, Dino wrote, imparting the language in fact means the elimination of foreignness, the removal of partitions and a national and natural fusion of the diasporas.

00:45:18 Speaker 2

In other words, teaching the language was not only a way to connect the individual to the land, but it was also a means of connecting all inhabitants of the lands to each of the length to each other.

00:45:34 Speaker 2

This world were especially significant after the mass immigration of that followed the founding of the state, when hundreds of thousands of new immigrants arrived in Israel from all corners of the world. And now let's see it in the.

00:45:52 Speaker 2

Book.

00:45:53 Speaker 2

As you can see it's like.

00:45:58 Speaker 2

Page 3 or 5.

00:46:01 Speaker 2

The dialogue is where is the Jew from? Where are you from?

00:46:09 Speaker 2

Facebook.

00:46:12 Speaker 2

Where is the Jew from?

00:46:14 Speaker 2

And what is outstanding, I think is the illustration. This illustration surprised me.

00:46:25 Speaker 2

In preliminary stages of my research, I had only encountered later editions of the book where this image was different. They changed it later, but it interesting to understand why they create it in this way.

00:46:41 Speaker 2

You can see the heads of juice from the race, ethnic backgrounds and the learner is faced with a kind of identification like nano.

00:46:51 Speaker 2

What does the Yemeni Jews do look like? An Iraqi Jew? A Polish Jew we tried at home. It is easy to understand why they change it, but I think the people who made this illustration actually meant to bring people together.

00:47:09 Speaker 2

To help immigrants recognise that someone who looks completely different from them is also Jewish, part of the same people.

00:47:21 Speaker 2

This example brings our journey full circle at the beginning of the 20th century with Fatah men who added Hippo textbook aimed simply to connect the learner learner with the language of the nation's fat. A man with the language of our nation.

00:47:40 Speaker 2

The textbook of the 30s and mud and his retirement.

00:47:45 Speaker 2

Went further, connecting the new immigrant to the land.

00:47:50 Speaker 2

To the landscapes, to the pioneer pioneering activity, the textbook of the 40s and ambulated, so to which every Jew in the diaspora and to present the land of Israel as the homeland.

00:48:07 Speaker 2

At the homeland to which they must come. And now we see that the textbook of the 50s aim to use language to connect all the Jews who had gathered in Israel to build not just a shared language, but shared society.

00:48:27 Speaker 2

And that is a journey I wanted to share with you today through books, classrooms and the voices of those who shaped Hebrew learning in the early days of the nation.

00:48:46 Speaker 1

Thank you very much.

