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**THE HISTORY OF THE EDUCATION  
SYSTEM IN THE LAND OF ISRAEL  
(FROM 1884 TO 1914)**

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## **Abstract**

In the second half of the 19<sup>th</sup> century, European Jews suffered from pogroms, persecution, and inequality on the part of the authorities. The instability and discrimination led thinkers to develop the notion that the Jewish problem would not be solved in Europe and that they should seek a new national home elsewhere. The Zionist movement, which operated mostly in central and eastern Europe, advocated the establishment of a Jewish state in *Eretz Yisrael* in order to restore Jewish sovereignty. Zionism was built upon ancient values and motives, enshrined in the religious traditions and national ideologies that flourished in 19<sup>th</sup> century Europe. As a political movement, Zionism was galvanized by outbreaks of antisemitism and sustained by the intensification of secularization among Jews. In this new and modern world, religion ceased to be a determinant of identity, leading to the formation of a new national identity. The objectives of Zionism were the ingathering of the Jewish diaspora (*Kibbutz Galuyot*), the revival of the Hebrew language and culture, the creation of ‘The New Jew’, and an aspiration for moral and spiritual perfection.

During that period, *Eretz Yisrael* (The Land of Israel) was a remote area in the vast territories ruled by the Ottoman Empire. The region was rife with internal conflicts among local rulers, which left it socially and economically underdeveloped.

From the middle of the 19<sup>th</sup> century, the Ottoman regime began to shift its attitude toward *Eretz Yisrael*, and new administrative reforms were introduced. This period – 1839-1876 – is known as “The Reorganization”, or ‘Tanzimat.’

During that period European powers began to show interest in the Ottoman Empire’s territories. Those powers – as well as their subjects – had privileges and enjoyed an ex-territorial status which was enshrined in legal agreements with the central government in Constantinople.

Before the 1880s, movement throughout the Empire was not restricted and everyone had the right to settle there. Among those benefitting from this policy were Jews, who arrived in *Eretz Yisrael* as individuals and groups.

In 1881 the Ottomans introduced a Jewish immigration policy for the first time. The policy was shaped by the fear that gathering Jews in *Eretz Yisrael* might lead to the emergence of a separatist national group, leading the Ottomans to restrict immigration. The vast majority of those immigrants were subjects of European powers who enjoyed preferential conditions – namely, the capitulation treaties. They were protected by the powers, and as a result the Ottoman regime viewed Jewish settlement as yet another curtailment of its sovereignty in the region.<sup>1</sup>

Toward the end of the 19<sup>th</sup> century, waves of Jewish immigrants, primarily from Eastern Europe, began to arrive in *Eretz Yisrael* in large groups. The First Aliyah<sup>2</sup> arrived in 1882; immigrants from Romania, led by David Schub, began to arrive even earlier and were among the founders of the *moshavot* of Rosh Pina and Zikhron Ya'akov. By the end of 1882, 1,332 new settlers had come to *Eretz Yisrael* from Romania, and played an important role in building the Hebrew *Yishuv*.

The Second Aliyah<sup>3</sup> came in 1904. These were the two largest waves of immigration prior to World War One.<sup>4</sup>

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<sup>1</sup> Gur Alroey, *Immigrants: Jewish Immigration to Israel in the Early Twentieth Century*, Yad Yitzhak Ben Zvi Jerusalem, 1968.

<sup>2</sup> The first wave of immigration is a mass immigration of Jews to the Ottoman Land of Israel 1903-1882. The wave of immigration came mainly from Eastern Europe, Iraq and Yemen, and it is estimated that 25,000-35,000 Jews immigrated to the Ottoman land on the first immigration. Including this aliyah the first agricultural settlements were established in the modern era. These localities were called colonies. These aliyah people were engaged in the liberal professions, trade and agriculture. At the beginning of the period, the Jewish culture in Eretz Israel numbered about 26,000 people. The period was attended by many immigrants from a variety of countries on the continents of Europe, Africa and Asia. At its conclusion, the Jewish population in the country was estimated at 55,000.

<sup>3</sup> The second aliyah is the wave of Jewish immigration that came to Israel under the rule of the Ottoman Empire from 1904 to the summer of 1914 and was interrupted by the First World War. During the years of the second aliyah, about 35,000 immigrants settled in Eretz Israel, most of them from Eastern Europe (mainly from the Moshav and Galicia) and from Yemen. At its conclusion, in the summer of 1914, the Jewish population in the country was estimated at 85,000.

<sup>4</sup> Yaffa Berlowitz, *Talking Culture: The First Aliyah, Inter-Period Discourse*, published by Kibbutz Hameuchad Raanana, 2010, p. 16.

The subject of the present research is the transformation of the educational system in *Eretz Yisrael* in the early 1880s, from a system of religious studies, taught mainly in institutions such as the *Heder* and *Talmud Torah*, to a system of secular schools, which alongside religious studies, also taught general subjects in the Hebrew language.

Jews who had immigrated from Romania and worked as Hebrew teachers were among the stalwarts of transforming Hebrew into the language taught in school, and their impact was immense.

My own family traces its lineage to the first settlers. In 1882, my great-grandfather, Israel Ashkenazi, a native of Brisk in Lithuania, immigrated to *Eretz Yisrael*, arriving here with very poor material luggage but immense intellectual possessions. He was one of the founders of the *moshava* of Yesod Hama'ala and settled there. Located in the distant north, it was far from the big city that provided healthcare services, education, and sanitation. Yesod Hama'ala is located near Hula Lake, and the settlers attempted to develop farming. Once my great-grandfather had mastered the basics of agriculture and built a home of bulrushes and reeds, he sent for his wife and two children. He was a teacher and taught his fellow settlers in Yesod Hama'ala how to work the land. Two more children were born there, the younger of whom would become my grandfather, Alter Ashkenazi, born in Yesod Hama'ala in 1896.

My grandmother, Tamar, was born in Safed in 1895. Her father was a Torah scribe and her mother a housewife. She married Alter at the age of 20 and moved to the *moshava*. She gave birth to a boy, Yaakov, and later to three other children who died one after the other from various diseases. Despite the sorrow and pain, they did not leave their home and continued to engage in back-breaking labor from dawn to dusk. Thirteen years had passed since the birth of Yaakov when the twins Yigal and Tikva were born – a kind of recompense for what had been taken from the family. Eight years later, the last child – my mother, Miriam – was born. At the age of 18,

she joined the Israeli Defence Force as a teacher, and after her discharge she continued to teach in schools.

My father's family immigrated to *Eretz Yisrael* in 1925 from St. Petersburg, Russia. My father was a founder of Kibbutz<sup>5</sup> Yaron where my two older brothers, Ziv and Yoav, and I were born. My younger brother, David, was born in Kiryat Tivon where we moved in the early 1970s.

As the offspring of a family that immigrated from Eastern Europe, who took part in building the land and helped develop the school system, I – as a teacher and educator – decided to research the early days of the education system in *Eretz Yisrael*, and examine the difficulties it faced over the years and how its foundations were built.

I began my search for materials by visiting different archives in Israel. Several topics and methods helped me to collect the material and prepare for the research. I examined large quantities of written sources on different perspectives. I found primary documents in various archives including memoirs, letters, photos, minutes, and newspapers, which deal with and shed light on the development of the education system prior to the establishment of the State of Israel (in 1948).

## **Initial research and methods of work**

This research follows the development of the education system in *Eretz Yisrael* and the contribution of Romanian Jews to that process from 1884, with the establishment of the first Hebrew school – Haviv School in Rishon Le’Zion – until 1913, after the War of the Languages.

It is based on two types of sources: primary and secondary.

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<sup>5</sup>. Kibbutz is a unique cooperative form of settlement for Zionism, the locality and the State of Israel, based on Zionism's aspiration for reconciling in Eretz Israel and on socialist values – equality between people and economic and ideological cooperation. The kibbutz is usually a locality Small of several hundred residents, and his livelihood from agriculture and industry.

The primary sources include interviews, letters, minutes, biographies, and memoirs of educators and other contemporaries, many of which can be found in different archives.

The secondary resources include studies by leading historians who researched the history of education.

The premise of the study is that educational institutions should not be examined separately from their surroundings; it relates to the social, cultural, political, economic, and religious considerations that shaped and influenced the education systems.

The study examines in depth the personalities of teachers who had come from Romania and their contribution, from the First Aliyah and the establishment of the first Hebrew school, Haviv School in Rishon Le'Zion, and explores their impact on the *Yishuv* and on the development of the Hebrew language.

From the middle of the 19<sup>th</sup> century, when modern schools were first established, articles about the schools began to appear in newspapers and magazines published in *Eretz Yisrael* and beyond.

Jewish and non-Jewish visitors recorded their impressions and memories from their visits to schools. Several books were dedicated to describing the educational enterprises in *Eretz Yisrael*, including Ludwig August Frankel's book on the establishment of Lemmel School<sup>6</sup> and the difficulties surrounding it. Yeshayahu Press, who was the principal of Lemmel School, wrote about the school's development from his own perspective.<sup>7</sup> A later book about the Ezra company, which was operated by German Jews, was written by Ephraim Cohen Reiss.

These three books are examples of history written from a personal, subjective, and fragmented perspective. Such writing expresses a range of ideologies and worldviews.

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<sup>6</sup> The Lemmel School was established in Jerusalem in 1856 by the Lemmel family from Austria with the aim of helping the "old settlement" in Jerusalem. The Lemmel family was a well-known philanthropic family that was supported by a number of institutions, mainly in the field of education. The school was established in memory of Shimon Adler Lemmel

<sup>7</sup> Isaiah Peres, *this is the history of the school to delegate to the Lemmel House in Jerusalem*, Publisher of the Eretz Israel printing press, Jerusalem, 1936.

In the 1880s, with the arrival of the First Aliyah and the establishment of Hebrew educational institutions in *Eretz Yisrael*, local newspapers began to report about what was going on at schools. As their perspective was mainly nationalist, they were rarely critical. By contrast, people of the old *Yishuv*<sup>8</sup> developed critical writing which opposed the modernist character of those schools. Thus, two factions with competing ideologies were formed, each reporting about the development of education in *Eretz Yisrael* from their own perspective.

The initial history was not written by professional historians but by observing participants who played an active role in the process of shaping the education system. Some of this historical literature is autobiographical; the writers did not feel the need to separate their personal and professional biography from the description of the development of Hebrew education. The records, documents, and minutes of the first teacher assemblies of the 1890s reveal strong criticism against the emerging system, but such documents are rarely mentioned in historical writings. This can be explained by the Zionist ideology, which dictated the frame of reference for the national Zionist enterprise and sought to leave a positive impression of it for future generations. This meant that the Zionist consensus covered up all flaws and tensions, thus preventing any conflicts and disagreements from coming to light.

## **The development of Jewish education from the Middle Ages to the end of the 19<sup>th</sup> century**

The Middle Ages signifies the period between the 5<sup>th</sup> and 15<sup>th</sup> centuries. The descendants of the tribe of Judah were exiled from *Eretz Yisrael* on two occasions: in 597 BC by Nebuchadnezzar, in what is known as the Jehoiakim Exile, and in 586 BC, with the destruction of the first Temple. The exiles arrived in Babylon and settled there. Additional waves of Jewish

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<sup>8</sup> "Old Yishuv" is a term that refers to the veteran Jewish citizens of the Land of Israel, as opposed to the sons and daughters of the first aliyah and those who immigrated to Israel following it, from 1881 onwards.



refugees from *Eretz Yisrael* came to Babylon a few centuries later, after the destruction of the second Temple by Titus in 70 AD and following the suppression of the Bar Kokhva rebellion in 135 AD. Some cities in Babylon had an almost entirely Jewish population, namely Nehardea on the Euphrates, Sura, Pumpedita and others. In these cities Jews established Talmudic academies, such as the Sura Academy and the Pumpedita Academy, which were run by religious scholars during the era of the Amoraim, Savoraim and Geonim.

Those religious scholars only used Hebrew when reading and studying the scriptures, while everyday conversations were conducted in other languages. This was the custom in most Jewish communities in the diaspora until the middle of the 19<sup>th</sup> century. The situation for Jews deteriorated under several European regimes, leading to the emergence of the Zionist concept, aiming to find a solution to Jewish suffering. The changes to which the thinkers, Zionism and the *Haskalah* movement aspired were radical and covered all areas of life, including culture, types of profession, spoken language, teaching language, curriculum, and more.

The *Haskala* movement and its successor, the Romantic movement, led to the establishment of a modern education system and to growing criticism against traditional education.

The *Haskalah* education sought to adopt aspirations and ideals from the general society in the diaspora, and its purpose was to help Jews assimilate. Zionist education, by contrast, had nationalist aspirations: in the diaspora its purpose was to cultivate national consciousness and prepare Jews for life in *Eretz Yisrael*; whereas in *Eretz Yisrael*, it aimed to create a man committed to the revival of his people in his land who is entirely immersed in the effort to fulfil this vision. Zionist education sought to shape a new image of the Jew, one who is actively involved in creating a national culture.

This Zionist education directed its efforts toward building life in *Eretz Yisrael* and the revival of the Jewish people, rather than encouraging Jews to assimilate into the non-Jewish

environment, like the *Haskalah* generation and their followers had done. As we shall see, this trend had an impact on Jewish education in *Eretz Yisrael*.

From its early days, the Zionist movement sought to convert the religious Jewish element into an Israeli cultural element.<sup>9</sup>

The development of the education system in *Eretz Yisrael* began during the period of the First Aliyah with the establishment of the first Hebrew schools, some of which taught in Hebrew. Until then, education had largely been provided in the institutions of Heder, Kutab or Talmud Torah.<sup>10</sup> In Germany, a Jewish *Haskalah*<sup>11</sup> movement was established in response to the general Enlightenment movement<sup>12</sup> in central Europe. This period saw the emergence of new Hebrew literature which was mostly secular in nature. The use of Hebrew enabled all European Jews to speak and understand a single language.

The revival of Hebrew as a spoken language in eastern Europe was consistent with the vision of national revival and the establishment of the Hibbat Zion movement.<sup>13</sup> Within a few years, the language developed in *Eretz Yisrael* and became an everyday language – mainly in schools, but also as a language of communication between Jews from different ethnic backgrounds.<sup>14</sup>

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<sup>9</sup> Itzhak Conforti, *The New Jew in Zionist Thought Nationalism, Ideology and Historiography*, Israel Journal 16, 2009, pp. 63-96.

<sup>10</sup> Talmud Torah (in the Judaism of the Islamic countries it was called "Kutab.")

<sup>11</sup> The Jewish Enlightenment movement, and in its simplicity of enlightenment, is a nickname for an intellectual trend that has operated among the Jews of Central and Eastern Europe, with little active in the West and Islamic countries as well. It began as a cohesive view in the 1770s and ended at the end of the last 19th century, with the rise of the Jewish national around 1881. Education aimed at a dual goal: on the one hand the preservation of the Jews as a separate group with its own rights, along with action for revival and renewal Culture and spirituality and the creation of literature and press in Hebrew, for which the movement was responsible for its revival as a literary language for trivial purposes; And on the other hand integrate into their countries, while imparting the language, culture and values of the environment.

<sup>12</sup> The European Enlightenment movement emphasized the centrality of the human mind and intellect in all areas of human life, and preached computer freedom, freedom of religion and belief, and the liberation of religious powers and binding traditions.

<sup>13</sup> Hibbat Zion was officially founded in 1880 against the background of the pogroms that took place in Russia and Romania and the rise of anti-Semitism in Germany. The movement advocated a national revival of the Jews and Eretz Yisrael.

<sup>14</sup> Menachem Zvi Kadri, *Chapters in the History of the Hebrew Language*, Part of the Open University Press, January 2004, pp. 38-41.

Jewish philanthropic organizations set up educational institutions in *Eretz Yisrael* from the last third of the 19<sup>th</sup> century, mostly the Alliance Israélite Universelle,<sup>15</sup> Ezra, and the English Agudath Achim.

Two important influences shaped this education: the educational approaches of the *maskilim* and Zionist education. The former had been influenced by the Enlightenment movement in Europe, contributed to the inclusion of secular subjects in the new Jewish education, and to transforming Hebrew from a sacred language to an everyday language.

Zionist education guided Jewish youths toward leaving the diaspora and creating a new heritage of national cultural assets in *Eretz Yisrael*.

In the early 1880s, education was mainly based on religious studies, taught in the institutions of the *Heder* and *Talmud Torah*. The Zionist movement added to the education system general subjects taught in the Hebrew language.

Jews who had immigrated from Romania and worked as Hebrew teachers were among the stalwarts of transforming Hebrew into the language taught in school, and their impact was immense.

In 1891 the first teachers' assembly was formed in *Eretz Yisrael*, with the aim of creating a Hebrew education system with a uniform curriculum across all schools and with Hebrew as the language of instruction.

The group of founders managed to recruit teachers to fulfill their plan, and their initiative was the first manifestation of the concept that was to be fully realized later on, with the establishment of the Teachers' Union in Zikhron Ya'akov in 1903.<sup>16</sup>

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<sup>15</sup>. "Alliance Israélite Universelle" is a Jewish cultural organization that operates in several countries. The seat of the World Director was initially and remains to this day in Paris.

<sup>16</sup> HAPISSGOH 32 P. 2, *The Hebrew language at this time* 12 December 1890.

## **The contribution of Romanian Jews to the development of the education system in *Eretz Yisrael***

Although Hebrew teachers who had immigrated from Romania were few in numbers, their contribution to the development of education and of the Hebrew language was immense.

In 1888, David Judelovitch was appointed a teacher at the school. Inspired by Eliezer Ben-Yehuda, he started teaching all school subjects in Hebrew, according to the 'Hebrew in Hebrew' teaching method, at Haviv school in the *moshava* of Rishon LeZion. Haviv School offered modern education, in which teaching was based on scientific knowledge, rational learning, and critical thinking; that is, the glorification of rationality. And indeed, unlike traditional education, modern education was based on professional systems – both in terms of the teaching methods, learning materials and control systems, and in terms of proper teacher training and providing an appropriate learning environment. Some noteworthy fundamental elements included teaching scientific and general subjects as part of the curriculum, as well as introducing education for girls.

The textbooks that were written in 1889 by the first teachers in Rishon LeZion were used by teachers in other schools in *Eretz Yisrael*. The idea of teaching science in Hebrew took four years to earn recognition and trust. During that time, only 19 teachers taught in Hebrew in *Eretz Yisrael*, most notably David Schub in Rosh Pina in the north of *Eretz Yisrael*, and David Judelovitch in Rishon LeZion in the center. The group was set up to exchange opinions, get to know the teachers and impress upon them the magnitude of the responsibility of teaching Hebrew. The first meeting of the Hebrew teachers took place in Rishon LeZion in 1892, and meetings continued to be held until 1896, organized by David Judelovitch and Yehudah Grozovsky, in order to prepare a uniform curriculum for all schools in the *moshavot*.

Hebrew education and the everyday use of Hebrew, the language of Zionism, was promulgated from Rishon Le'Zion to the rest of the Hebrew *moshavot* in *Eretz Yisrael*. In the

following decades, Hebrew education became a reality, and the language became a living, spoken language.

The ultimate aim of the teachers who established the Teachers' Assembly was to educate a new generation of Hebrew farmers who would make their living through agriculture; a generation that would grow up with the values of loving the land and the labor; a generation that would embody the Hebrew, national, educated Jewish farmer.

The school was almost entirely the creation of the individual teacher. The academic level of the school greatly depended on the personality of the teacher who taught in it.

The first Hebrew teachers saw their role of training the youth in *Eretz Yisrael* as an undertaking of responsibility for the fate of the generations that would be revived in the renewed homeland. They called themselves *HaSolelim* – 'The Pavers'.

Despite the numerous challenges, all in all the teachers succeeded in their educational, pedagogical, moral and cultural work. The pioneering teachers realized that they needed to support and help one another in order to be able to cope with the didactic needs and educational questions involved in their work. Another role that many teachers assumed is shaping the cultural world of the *moshavot* in general. They delivered lectures to farmers on various topics, participated in organizational activities, and were responsible for celebrations that centered around plays they had written or translated.<sup>17</sup>

Teachers were aware that they had the responsibility to create a new culture and shape its contents. The revolutionary consciousness and sense of mission is evident in statements made by educators in the *Yishuv*. Teachers saw themselves not only as the bearers of the revolution the Jewish people were undergoing but as the creators of the new culture and the 'New Jew'.

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<sup>17</sup>. Yair Zelteneich, *The People From Here: Educators and Education in the Galilee Colonies during the Settlement Period 1882 – 1939*, Yad Yitzhak Ben-Zvi Bar Ilan University Press, Jerusalem, 2014, p. 101

Teachers and schools played an important role in shaping the public life and determining the customs for celebrating holidays, festivals and memorial days.

Despite their lack of training and teaching experience, they proposed teaching methods based on advanced psychological assumptions and novel didactic principles. It appears that their pedagogical understanding, and their perception of their role and how to carry it out, derived partly from personal intuition, and partly from the influence of thinkers and educators in contemporary Europe.<sup>18</sup>

The teachers' main contribution was in transforming the 'old school' into a national-modern school and in making Hebrew the primary language of instruction in the *moshavot*. When the teacher had a charismatic, dominant personality, the school under his influence transitioned to teaching Hebrew in Hebrew, causing the status of French to decline. This was the case in Rosh Pina, under the influence of the teachers David Schub, Epstein and Vilkomitz, and in Rishon LeZion under the leadership of the teachers Judelovitch and Lubman. Some of these teachers were appointed principals of their schools and later even became district supervisors (Vilkomitz in the Lower Galilee and Lubman in the *moshavot* of Judea). These teachers, who held Hebrew-national views, were compelled to fight first against the spoken languages in the *moshavot* – Yiddish, and then French. Only after a long and persistent war were the schools freed from the influence of these foreign languages.<sup>19</sup>

The Teachers' Assembly was founded on November 20<sup>th</sup>, 1891. Its members included Mr. Lubman, school supervisor in the *moshavot* sponsored by Edmund de Rothschild (HaNadiv); Mr. Judelovitch, a teacher in Rishon LeZion; and other, non-Romanian teachers from various schools.<sup>20</sup>

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<sup>18</sup>. Yael Der, Yehudit Steiman and Tal Kugman, *Children at the Head of the Camp: Childhood and Adolescence in Times of Crisis and Social Change*, Mofet DOR LDOR, 2010 p. 104.

<sup>19</sup>Yaffa Skelly, *Portrait of the Hebrew Teacher in the First Aliyah Colonies 1881-1904*, Katedra 84, July 1997, p. 143-144.

<sup>20</sup>. Tidhar, David, *Encyclopedia of the Founders and Builders of Israel*, Vol. 1, 1920-1925), Jerusalem, Tel Aviv or Jerusalem, 1947, p. 432, 433.

The Romanian-born teachers made contributions on a number of levels: they established the Hebrew school in the modern era; they introduced the Hebrew language into schools; they were pioneers who founded new settlements; for them, educating their children was a major challenge whose purpose was to shape the ‘New Jew’ in the land of the forefathers. In addition to the teachers, the scientist Aaron Aaronson from Zikhron Ya’akov made his own contribution to teacher education through seminaries and training sessions.

## **David Schub**

David Schub was born to a religious family in Moinești, Romania in 1854. As was customary at that time, he studied in a Heder and *beth midrash* and became well-versed in the Talmud. The first person who sparked his love of Zion and the desire to emigrate to *Eretz Yisrael* was his uncle, his mother’s brother, Rabbi Joseph Aryeh HaCohen, who had emigrated in 1864 to become an agricultural laborer in the land of the forefathers. At the age of 18, David married Sarah Hinda, the daughter of Rabbi Dov from Baku, and trained to become a ritual slaughterer. He rented mills and earned his living, but his desire to emigrate to *Eretz Yisrael* and settle there never left him.

On January 20<sup>th</sup>, 1882, David Schub came to Safed to visit his uncle, Rabbi Joseph Aryeh HaCohen, and started to look for lands to purchase in the area.

Schub toured *Eretz Yisrael* extensively in search of lands. After many deliberations, he chose the land of Ja’ouna,<sup>21</sup> on the eastern slopes of Mount Kna’an. Schub sent a letter to his association in Romania – an association for settling *Eretz Yisrael* through agricultural work asking them to authorize the purchase, and the association members sent David Bucshester, who was sufficiently knowledgeable in agricultural work, to examine the offer. Together,

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<sup>21</sup> Gei Oni – now called Rosh Pina

Schub and Bucshester travelled around Jerusalem, the *Shfela* (lowlands) and other areas. Schub finally decided on purchasing the lands of Gei Oni near Safed. The purchase was carried out on August 13<sup>th</sup>, 1882, and a *moshava* was built on the land. As proposed by Schub, the *moshava* was called Rosh Pina, and he was appointed chairman of its committee. Among the fifty families that sailed on the ship Titus to the shores of *Eretz Yisrael* to settle in the *moshava* of Rosh Pina was Schub's own family. On the way to Beirut, his only daughter became ill and died. Fearing any suspicion that being ill might delay the journey, the mother held the child's body in her arms as if she were alive until they disembarked from the boat.

Due to the harsh conditions encountered by the settlers, Schub travelled to Europe again at the end of 1883 to seek help. When he returned, the *moshava* was already under the patronage of Baron de Rothschild and run by his clerks.

In 1886, Schub was appointed by Baron de Rothschild as the principal of Rosh Pina's school, where he instituted for the first time a new teaching method called 'Hebrew in Hebrew.' David Schub wrote in his book<sup>22</sup> about the challenges involved in using this method: "I was the first in the Upper Galilee who began to teach in the school using the method of Hebrew in Hebrew. It is easy to understand how difficult my work was at the time, when even basic books were unavailable, and I was forced to prepare the lessons in writing by myself. This method was not yet sufficiently developed for teaching children who spoke other languages. I made every effort to combat all the interferences, both during lessons and on the part of fathers who were against this method, which they were unaccustomed to, nor did they speak the language themselves. Some ridiculed me and laughed at me. Interestingly, when I proposed to Ben-Shimon, the head of the *moshava*, to write to Paris and ask for a budget for the required books,

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<sup>22</sup> Moshe David Schub, *Memoirs of the House of David: Seventy Years of Work in the Field of Resurrection and the Yishuv*, Reuven Tax Publishing Ltd., Jerusalem 2005



he looked at me in surprise and said: How? Do I need to write to Paris for Hebrew textbooks? Are there no prayer *siddurs* and *chomesh* in Safed? And when I explained to him that I was not referring to that type of books, and that I required grammar, history, and other books, he was even more surprised and asked innocently: 'do such books really exist in the Hebrew language?' I gave him a list of the required books, which he sent to Mr. Scheid in Paris, who sent it to a publisher in Frankfurt, and after a short time, the books arrived." Schub made great efforts to set up a library in Rosh Pina but without success.

In 1891, Schub began to manage the new *moshava*, Mishmar HaYarden,<sup>23</sup> and even travelled to Europe to raise funds to support it. Upon his return, Rothschild's clerks appointed him the head of the *moshava* Ein Zeytim.

On February 21<sup>st</sup> 1938, David Schub died in Jerusalem and was buried in Rosh Pina. David Schub wrote in his books that his love for *Eretz Yisrael* and his fascination with the idea of settling there had been inspired by his uncle, Rabbi Joseph Aryeh HaCohen, who had emigrated already back in 1863, settling initially in Haifa and later in Safed. Other sources of inspiration were the books of Rabbi Tzvi Hirsch Kalischer and the articles written by David Gordon and published in the *HaMagid* newspaper. Schub's books are an important source for learning about the Jewish settlement in the Galilee during his lifetime. Rosh Pina's main street is named after him.

## **David Judelovitch**

David Judelovitch was born in the summer of 1863 in Iasi, Romania, to an ultra-Orthodox Jewish family and was given a traditional Jewish education, although he also learned foreign languages with private tutors. He immigrated to *Eretz Yisrael* from Romania in 1882, at the

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<sup>23</sup> Mishmar HaYarden near Rosh Pina was a colony established in the Upper Galilee at the time of the first aliyah. The colony was attacked by the Syrians, conquered and destroyed in the War of Independence; HASHKAPA, Friday, *Mishmar HaYarden*, 17 September 1897, p.10.

same time that the BILU group<sup>24</sup> from the Russian city of Kharkov did, and he stayed with them in the agricultural school Mikveh Israel.

Under Ben-Yehuda's influence, Judelovitch decided to become a teacher and devote himself to the revival of the Hebrew language.<sup>25</sup> He started teaching Hebrew using the 'Hebrew in Hebrew' methodology, and was the first who taught the other school subjects in Hebrew, too, together with Mordechai Lubman, the principal of the Haviv School in Rishon LeZion.<sup>26</sup> In his memoirs, he wrote that "the influence of Eliezer Ben-Yehuda – the prophet of the language revival – enveloped my entire being, and when it came to this critical field of endeavor [i.e., teaching] in the *moshava* of Rishon LeZion, I fully devoted myself to the fight to revive the language in the mouths of girls and boys in school, in the street, at home, everywhere."<sup>27</sup> Judelovitch was much more than an ordinary teacher. In addition to working at the school, he taught adults for free and engaged in various cultural activities, including Hebrew plays.<sup>28</sup> Judelovitch wanted adults to acquire Hebrew and he helped them do so after teaching at school: "For the adults who did not know Hebrew, I arranged lessons in the evening...at the school, after four." When Baron de Rothschild's managers barred him from using the school building for teaching adults, he came up with a creative solution, which he recounted in his memoirs: "Obviously, I arranged to teach them in my own room."

Judelovitch managed to teach spoken Hebrew to many adults. By the end of his first year in the *moshava*, a group of ten vine-growers had already resolved to speak Hebrew. Thus, in 1888, they formed the first association of Hebrew speakers. Judelovitch, who decided to

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<sup>24</sup> Bilu was a Jewish movement whose goal was the agricultural settlement of the Land of Israel. Its members were known as Bilu'im.

<sup>25</sup> Shlomo Haramati, *The Pioneer Teachers in ERETZ Israel*, Ministry of Defense Press. Published, Ra'anana Israel, 2000; David Tidhar, *Encyclopedia of the Founders and Builders of Israel*, 2000 (Hebrew), pp. 570-571.

<sup>26</sup> "Toldot hahinukh berishon LeZion" (Hebrew), *Hado'ar hayom*, Issue 284, August 17, 1932, pp. 6-7.

<sup>27</sup> *Hamaggid*, October 29, 1891, pp. 6-7; *The Primacy of Rishon LeZion, On the Watch*, Friday, August 10, 1962 p. 7.

<sup>28</sup> David Judelovitch *Archive A192, File 936*.

follow in Ben-Yehuda's footsteps, insisted on using Hebrew exclusively in his own home, imposing this requirement on his wife, too. Even with his Arab assistant he spoke in Hebrew. However, this was not enough for him. In the streets, he would pursue everyone he overheard speaking a foreign language and exhort them to speak Hebrew.

Instilling the language was a difficult task for him, and Judelovitch explained the factors that made it so challenging:

1. Everyone spoke either Yiddish, Ladino, Russian, or Romanian – but not Hebrew.
2. The parents were a product of their times and did not easily accept changes in their children's education.
3. Hebrew was still in the midst of being revived as a spoken living language. It was still lacking words for everyday items such as "towel," "socks," "date," "handkerchief," etc.
4. The lack of textbooks in Hebrew was a huge problem for the teachers.

The teachers dedicated themselves to writing new textbooks in Hebrew. Judelovitch, for example, wrote a new geography textbook, prepared daily science lessons in Hebrew, and contributed to children's Hebrew literature: together with Yehuda Grazowksy and Eliezer Ben-Yehuda, he edited the first Hebrew children's magazine, *Olam katan* (lit. "Small World"), which first came out in 1892.<sup>29</sup>

For several years, Judelovitch worked as the secretary of the Rishon LeZion *moshava* council and did their accounting. He was also a member of the first winery committee of the Carmel Winery in Rishon LeZion and Zikhron Yaakov. In 1903, the winery sent him on a mission to the Far East – India, China, and Japan – to look into new wine markets, and between 1906-1924, he lived in Egypt as the Carmel Winery representative there.

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<sup>29</sup> David Judelovitch, (editor), *A file of articles according to the journalist days in Palestine*, published by the Israeli Press Association Exhibition at "Bialik Days" at the exhibitions in Tel Aviv, conducted by Zalman Pevsner, Tel Aviv: Jerusalem: Salomon Printing, 1938.

In 1924, he returned to Rishon LeZion where he wrote books, edited, and translated. At the same time, Judelovitch was also a member of the Freemasons,<sup>30</sup> and in his books discussed freemasonry and its history in *Eretz Yisrael*.

While still a teacher, Judelovitch married his student, Tzipora Freiman; she was the daughter of Aharon Mordechai Freiman, one of the founders of Rishon LeZion. The couple had eight children.

Judelovitch died in 1943, soon after his 80th birthday, after a prolonged illness and was buried in Rishon LeZion. His funeral procession was attended by many functionaries, writers, and teachers, and one of the streets is named after him to this day.

## **Miriam Lexer**

Miriam Lexer was born in Iași, Romania. In 1883, Miriam immigrated with her mother to *Eretz Yisrael* after her father died. Miriam and her mother joined the first settlers in Zichron Ya'akov. Thanks to Miriam's academic excellence, especially in French, the Baron's clerks recommended sending her to France to be trained in early childhood education.<sup>31</sup> In 1890, she was sent to Paris for her studies. The first Jewish preschool was founded in January 1892 in Zichron Ya'akov through the initiative of Baron Edmond de Rothschild. In the spring of 1891, Eliezer Ben-Yehuda announced in his newspaper, "We were informed from Zichron Ya'akov: They are building a *beit tarbut* (lit. a culture house) for small children, ages three to seven. In two months, a young woman will arrive from Paris where she has been attending school, and she will be the one to mind the children. They will speak only French in this center."<sup>32</sup>

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<sup>30</sup> The Freemasons became active in Eretz Israel in the late 1800s. The first Freemasons arrived primarily from the United States with the goal of finding archeological artefacts that would prove the veracity of the Masonic legend claiming the origins of the organization lay in the Temple constructed by King Solomon during his reign.

<sup>31</sup> Zippora Shchori-Rubin, *Hebrew Kindergarten Teachers during the First and Second Aliyah Period*, Dor LeDor 19, 2002, pp. 194-115.

<sup>32</sup> Ha'or Ha'or, *Zichron Yaacov*, 1 January 1892, p.1.

The kindergarten was called by the French name, "Enfants d'Asile", which means children's shelter, but Eliezer Ben-Yehuda translated it to Hebrew as "A Culture House for Small Children". Miriam was the first preschool teacher in Israel to hold the title of director of a culture house for small children, but later the terminology was changed to kindergarten (literally "gan yeladim" in Hebrew, or "garden of children") and preschool teacher ("gannenet", literally a "gardener"). Thanks to this pioneering teacher, a new pedagogical profession, feminine in nature, was "born" in the country, producing a unique educational institution designed for preschoolers. This preschool was the seed from which the present-day preschool grew.

The preschool in Zichron Ya'akov, directed by Miriam, lasted about seven years. Miriam left her job as a preschool teacher after the birth of her eldest son.

## **Yehuda Goldman**

Yehuda Goldman was born in Romania. In 1873, as a one-year-old infant, he was brought to Israel by his widowed mother. He grew up in Jerusalem, attended Yeshiva, and studied with Betzalel Sholsonn, the Sofer Stam (Torah scribe), a profession which he eventually adopted.

In 1899, he settled in Rishon LeZion with his family. There he worked as a teacher of Bible, Talmud and Hebrew at the Haviv elementary school, in addition to working as a Sofer Stam. In 1906 he moved to Jaffa where he served as the principal of a vocational school known as the Workshop—a school for orphaned and underprivileged children. In the school, the children learned to work as mechanics or blacksmiths, while in the evening Yehuda Goldman taught them Hebrew, geography and arithmetic. On weekends and holidays, the children would come to his house to sing songs in Hebrew.

In 1911, due to financial hardships, he left for America on his own and obtained a job teaching Hebrew in the Beth Israel synagogue. Just before World War I he wanted to bring his family, who had remained in *Eretz Yisrael*, to America; but due to the war breaking out, they were forced to remain in Egypt. Only in 1916, after great difficulty, Goldman was reunited with his family in America.<sup>33</sup>

## Israel Teller

Israel Halevi Teller (1835-1922) was born in Zolochiv, eastern Galicia in 1835, the son of Yehuda Teller and brother of Tzvi Eleazar Teller. He spent his childhood in a Hassidic environment. As a child he studied in a Heder and later a *beth midrash*.<sup>34</sup>

In 1865 Teller came to Romania and was a Hebrew teacher, first in Botoșani and later in Galați. He wanted to emigrate to *Eretz Yisrael* together with the pioneers who established Zikhron Ya'akov but was prevented from doing so and was convinced that without him, the organization in Romania might fall apart. He served as the secretary of *Hibbat Zion* and as chairman of their assembly in the town of Brăila in 1896. He eventually emigrated to *Eretz Yisrael* in 1897, together with his daughters Tzila, Anna (Hannah) and Liza (Leah), while his son Heine remained in Romania. Heine visited the family in the second half of the 1930s, but decided to return to Europe and tragically perished in the Holocaust.

Teller settled in the *moshava* of Rehovot and became a teacher and a renowned expert in Hebrew grammar. He was involved in arguments over the correct manner of speaking modern Hebrew and wrote a book called *Theory of Language*.

Although he studied in religious institutions, his parents did not stand in his way of acquiring secular education.<sup>35</sup> Due to the nature of his education, Teller had no trouble blending

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<sup>33</sup> Rishon LeZion Archive - *Family Album*

<sup>34</sup> A. Droinov (Editor) *Teller Memoirs, First Days*, B, Booklet C-D August-September 1935, p. 81; N. Sokolov (ed.). *A book of remembrance for the writers of Israel living with us today*, Warsaw 1899, p. 45.

<sup>35</sup> David Tidhar, *Encyclopedia of the Founders and Builders of Israel*, Tel Aviv 1947, p. 279.

his traditional-religious education with his Hebrew-secular education; moreover, he had no trouble blending his clearly Hassidic lifestyle, which entailed visits to the Rabbi's 'court', with earning a living as a *maskil*, teaching the sons of other *maskilim* who had been living around him. Teller realized that the 'new' Jews must blend religion with Hebrew and general education.<sup>36</sup> Like other young *maskilim* of his generation, Teller experimented with different types of literary writing.<sup>37</sup> Throughout all stages of his public activity, Teller demonstrated several characteristics of the Hebrew *maskil*, blended with secular education and the teaching of effective professions. Teller considered agriculture as the most suitable vocation for the new Jew in *Eretz Yisrael* seeking to reestablish his own state there. He preferred the *moshavot* over the cities, and it was only due to his age – he was over 60 when he came to *Eretz Yisrael* – that he was unable to pursue agricultural work himself.

Although he was not a professional educator, thanks to his didactic intuition, which was also evident in the study materials he had written, and his natural talent for teaching and education, Teller – who had been a well-known *maskil* and talented teacher in Romania – was invited to teach Hebrew at a school in the *moshava* of Rehovot.<sup>38</sup>

In his educational work – first in the diaspora and later in *Eretz Yisrael* – Teller devoted efforts, which according to a reliable source were successful, to encouraging his students to develop a similar attitude toward the revived Hebrew language: “His love of the Hebrew language was for him a sacred mission, and he made efforts to instill that love in the hearts of his students.”<sup>39</sup> His main contribution to the field of linguistics was his determined efforts to simplify Hebrew grammar in general, and the *nikkud* [vowel markings] in particular. This gained him the reputation of “one of the first revolutionaries of the new Hebrew linguistics, in

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<sup>36</sup> Alter Darwinov (Editor) *Memoirs Teller, First Days*, B, Booklet October 6 - November, p. 164.

<sup>37</sup> Israel Klausner. *Hibat Zion in Romania*, Jerusalem, 1958, p. 17.

<sup>38</sup> Eliyahu Ze'ev Levin Epstein, *My Memoirs*, Tel Aviv, 1902, p. 210

<sup>39</sup> Israel Halevi Teller, *The Jubilee Book of the Teachers' Union: 1903-1928*, Jerusalem 1929.

that he demanded amendments and improvements.”<sup>40</sup> To a great extent, his linguistic work was subject to a practical purpose: to facilitate the propagation of the Hebrew language among the masses as a national language, not only in *Eretz Yisrael* but also in the diaspora.

## **Aaron Aaronsohn**

Aaron Aaronsohn (21<sup>st</sup> May, 1876 – 15<sup>th</sup> May, 1919) was a botanist, agronomist and geologist, the first Jewish scientist in *Eretz Yisrael* and head of the NILI espionage militia unit.<sup>41</sup>

Aaronsohn was born in Bacău, Romania, the eldest son of Ephraim-Fischel and Malka Aaronsohn, and immigrated in 1882 with his parents, who were among the founders of Zichron Ya'akov and among the first immigrants of the First Aliya. Aaron's father was born in the town of Manovitch near Foltisoheni, Romania and was a grain merchant. His mother was the daughter of Rabbi Shmuel Glazano, head of the Jewish community in Bacău. After their marriage, the couple moved to that city, where Aaron was born.

Aaron was educated at the school in Zichron Ya'akov. Even when he was still a child he was interested in agriculture and in 1891, when he was only 15 years old, he was appointed assistant-intern on the staff of Baron de Rothschild's agricultural instructors in Zichron Ya'akov. Thanks to his talent, he was sent by Baron de Rothschild, who financed him, to the Institute of Agronomy (Institut National Agronomique) in Grignon, France. After graduating in 1896, he served as the first agricultural instructor in the northern *moshava* of Metula, which had just recently been founded. However, because of a professional dispute between him and the Baron's clerks and some of the farmers, Aaronsohn left Metula. He traveled to Turkey, where he ran a large agricultural farm, from which he returned to *Eretz Yisrael* in 1900.

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<sup>40</sup> Leib Kuperstein, *On the Jews of Romania - In the Land of Exile and in the Homeland*, Am Oved Publishing - Tel Aviv 1958, p. 399.

<sup>41</sup>NILI (acronym: "Netzach YIsrael Lo Yeshaker" meaning "...Israel will not lie...", Samuel I, XV, XIX, King James version) was an underground organization that was established in 1915 and operated in the Jewish communities in Eretz Israel during the First World War.



Since despite many attempts, he did not manage to get a job with the Baron at the J.C.A. company,<sup>42</sup> or in any other framework matching his education and qualifications, he decided to turn to private business. Among other things, he founded an agency for importing advanced agricultural equipment (such as pumps and combines) with David Haim. During the years that followed, he continued to work in multiple areas related to agriculture and agro-technical development in *Eretz Yisrael*, published professional articles on European scientific platforms, and became a well-known personality.

Aaronsohn was the first to make efforts to develop and inspire among Hebrew teachers a strong connection to the soil and plants of *Eretz Yisrael*, with the expectation that they would pass this knowledge on to their students. The contact with Aaronsohn was formed when the Teachers' Center in Zikhron Ya'akov and Dr. Joseph Luria asked him to provide training on nature and science to teachers, and he accepted the offer.<sup>43</sup>

Aaronsohn could not bear the argument between teachers from the vicinity of Rishon LeZion, Rehovot etc. and those from the north, including Rosh Pina, Mishmar HaYarden etc. He was among the initiators and hosts of the Zikhron Ya'akov Convention in which the Teachers' Union was established in 1903.

He was dissatisfied with the fact that each teacher taught according to his own individual worldview. To address the issue of different methods of learning, Aaronsohn organized and oversaw the first teacher training in *Eretz Yisrael* in Zikhron Ya'akov.<sup>44</sup>

He contributed to education in two aspects: he was the one who drove teachers to establish the Teacher Union in 1903. He saw that teachers were struggling to teach general

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<sup>42</sup>. The J. C. A. was a company established by Baron Maurice Hirsch in 1891 to help settle Jewish refugees from the Russian Empire in America and mainly in Argentina. To prepare Jews for emigration, the J.C.A. established several agricultural schools in Galicia and multiple intelligence bureaus. From the beginning of the 20th century until the First World War, the J. C. A. was the main body active in buying land for Jewish settlement in Eretz Yisrael, even though it was not a Zionist entity.

<sup>43</sup>. DAVAR newspaper, Israel Reichert, Aaronson Beat Torah for Teachers, 12 November 1962, p.3

<sup>44</sup> Ephraim and Menachem Talmei (1977), Zionist Lexicon, Maariv Publishing, 1977

[secular] subjects, and organized the first nation-wide training for teachers in 1903 in Zikhron Ya'akov. In the summer of 1912, Aaronsohn accepted the offer of the Teachers' Center and began to provide trainings on science and nature in *Eretz Yisrael*.<sup>45</sup>

Aaronsohn undertook many research trips across the Levant (*Eretz Yisrael*, Transjordan, Syria and Lebanon – all part of the Ottoman Empire at that time). During his travels in the Galilee and on Mount Hermon in 1906, Aaron discovered wild wheat growing there.<sup>46</sup> This discovery aroused great publicity in Israel and abroad and brought Aaronsohn world fame – among other things, an invitation from the US Department of Agriculture for long-term visits to America. On his great journey to Europe, North Africa, and the United States (1908-1910) he was received with great respect and admiration everywhere. With the invaluable connections he created in the United States with Jewish activists and industrialists, Aaronsohn established an agricultural experimental farm in Atlit in 1910, the first of its kind in the Middle East. In the course of his various research projects on the farm, he attempted, among other things, to improve and raise cultured wheat with the “mother of wheat”. On the one hand, he discovered several indigenous plants previously unknown to science; on the other hand, he was the first to bring other plants (such as the Washingtonia palm) from abroad, which successfully acclimatized in *Eretz Israel*. At that time, he brought a car to *Eretz Yisrael*, which was the first private car owned by a local resident.

During World War I, Aaronsohn established and headed NILI, the militia which worked to end Turkish-Ottoman rule in *Eretz Yisrael* and to usher in the occupation by the British, in order to promote the establishment of a Jewish national home in *Eretz Israel*. NILI contributed to bringing about the British occupation through the abundance of information provided by the

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<sup>45</sup> DAVAR newspaper, November 12, 1962, p. 3.

<sup>46</sup> Wild wheat was already known in the 18th century. Linnaeus, the father of the classification theory of living beings, described it in one of his publications. Aaron Aaronsohn was sent to find the wild wheat in the area. When he found it, he continued with the wheat research and proved the genetic connection between the wild wheat, the "mother of wheat," and cultured wheat.

organization's local members and thanks to the vast knowledge and unique personality of Aaron who, during his stay in Egypt, became one of the dominant advisors to the British intelligence agencies. In the British military colony in Egypt, a common saying was that "Aaronsohn ran the General Staff".

Thanks to his expertise, among other things, he wrote the memo on the future borders of Israel, which the Zionist delegation demanded while discussing the redistribution of the defeated Ottoman Empire and creating a new political map of the Middle East. However, during the discussions of the Paris Conference, in one of his flights between London and Paris, the small military plane in which he was flying crashed and disappeared over the English Channel. He was 43 years old.<sup>47</sup>

## Conclusion

In the introduction to this study, I presented one central question which has accompanied us in every chapter: what were the factors that played a decisive role in the development of Hebrew education in *Eretz Yisrael* in the years 1884-1913? The study has indicated three main interrelated aspects that can provide an answer to this question: the first aspect is the nature, essence, and necessity of the Hebrew education in the circumstances of time and place in which it was created and developed. The second aspect is the ability to recruit suitable teachers, as well as the financial, public, and political support that were necessary for promoting this education. And the third aspect is the development of the operative capabilities of the Hebrew education system and the teachers who worked within it, which made it possible to realize the educational vision.

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<sup>47</sup> Aharon Livneh, Aaronson - The Man and His Time, Bialik Jerusalem Publishing 1969; Aryeh Samsonov, Zichron Yaacov, Parashat Divrei Yemia 1802-1752, Published by the Zichron Yaacov Colony Committee by the Book Committee

The idea of developing new Hebrew education in *Eretz Yisrael* grew out of the need of immigrants who arrived during the First Aliyah to develop a Hebrew education system which would be based on teaching all subjects in the language of the past, which until then had only been used as a sacred language.

The Hebrew curriculum was the first attempt by the pioneer teachers to influence the process of shaping the 'New Jew' and to strengthen his connection to his land and people. However, had it failed it could have jeopardized the revival of the people in *Eretz Yisrael* and the development of Hebrew as an everyday language.

The Hebrew vision of *Eretz Yisrael*, which was rooted in Zionist worldviews, was introduced to the educational-social reality that had existed in *Eretz Yisrael* by immigrants who spoke a variety of languages; over time, Jews from the local populace joined their initiative. The 'founders' vision' was based on a certain reading of the social reality and on a diagnosis that identified the disadvantages and risks involved in that reality.

From the outset, the Hebrew teachers insisted that without the support of the establishment, they would be unable to fulfil their vision, and the Hebrew language would be destined to remain an exclusively sacred language. Indeed, when the Teachers' Assembly took place for the first time in 1891, the teachers proposed that all subjects should be taught in Hebrew, despite the challenges stemming from the lack of words, curricula and textbooks. Although this was one of the most significant steps toward ensuring the existence of Hebrew education in the Hebrew language, it also aroused objections among those who did not believe it would succeed.

Within a short period of time, the founders of the Teachers' Assembly realized that they had failed to make a significant impact, and after a few years they discontinued their meetings until 1903, when the Teachers' Union was founded in Zikhron Ya'akov.

Throughout the study we have identified two factors that played a crucial role in the development of the education system in *Eretz Yisrael*: firstly, a Hebrew education system in which all subjects were taught in Hebrew; and secondly, the Hebrew teachers set for themselves the goal of creating a new and different education system. They were led by teachers from Romania, who refined this target and filled it with meaning.

The present study makes a contribution on two levels. The first level relates to the discipline of education and educational research. My work presents to the reader historical data and genuine documents on the Hebrew education system, Hebrew education and teaching in Hebrew which are being published for the first time, and which can hopefully be used as a database for future generations. My work focused on the following tasks:

- a. Understanding the nature and complexity of the relationship between the developing education system and the teachers who taught within it.
- b. Describing and analyzing the nature of the connection with *Eretz Yisrael* and the Hebrew language, and the changes that occurred in this connection throughout the years.
- c. Clarifying the extent of the association that existed for a certain period between Hebrew education and the process in which the ancient language of the past became an everyday language spoken by everyone.
- d. Presenting a literary review of the development of the Hebrew education system in *Eretz Yisrael*.
- e. Tracing the intersections that formed turning points in the ongoing process of consolidating and developing the ideological perceptions of the Hebrew education system.

The second level, which has broad and generalized implications, is related to understanding the fate of national educational initiatives, which seek to materialize in ever-changing political, administrative, and social conditions.

The successful realization of any educational idea requires the combination of three factors: adapting the educational vision to the needs of society, or of groups within society; enlisting financial and political support; and demonstrating pedagogical capabilities that can lead to the realization of the vision in practice.

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**HZEWI**: Founded by Eliezer Ben-Yehuda in 1884 in Jerusalem, which appeared in various incarnations until World War I.

**HAMAGID**: A weekly, one of the first papers in the history of Hebrew journalism. (The first was *Pri etz haim*, which was first published in Amsterdam in 1691.) Published from 1856 to 1903, first in Lyck in Eastern Prussia, and later in Berlin, Cracow, and Vienna.

**HAZEFIRAH** [from the word *tzafra*, lit. "morning"]: One of the most important and popular newspapers published in the Pale of Settlement, it was read throughout the Jewish world, from the middle of the nineteenth to the beginning of the twentieth century. On the one hand, the

paper provided a serious platform for the great creative artists and intellectuals in Jewish public life; on the other, it greatly helped shaped Jewish public opinion.

**LE LIBANON:** The first Hebrew newspaper in *The land of Israel*. It appeared with breaks of various durations between 1863 and 1886 (20 annual volumes) in Jerusalem, Paris, Mainz, and London. Its editor-in-chief throughout was Yehiel Brill (acronym for *ben rabbi Yehuda Leib*, lit. "son of rabbi Yehuda Leib).

**HAMELITZ:** A Hebrew periodical published in the Russian Empire between 1860 and 1904, first as a weekly and, from 1886, as a daily. In its first year, the paper was printed in Hebrew and in German using the Hebrew alphabet.

**DOAR HAYOM:** Daily appearing in *The land of Israel* between 1919 and 1936. Ed. Itamar Ben-Avi.

**Hapoel Hatzair:** Founded by the political party Hapo'el Hatza'ir in 1907. Its first editor, until 1922, was Yosef Aharonovich. It was later edited by Yitzhak Laufbahn.

**MORIA:** The newspaper was founded in Jerusalem by the printer Rabbi Yehuda Aharon Weiss, after the downfall of "HABAZELETH". The permit to publish "Moriah", was granted by the Ottoman authorities, after assuring they would abide with the Ottoman law.

The first issues of Moriah were published weekly, but later on it was published daily, with an extended weekly issue intended for readers out of the country

The newspaper was shut down by the Ottoman authorities on 11 January 1915

in the peak of the First World War, after Editors breached the order to refrain from dealing with political matters.

**HABAZELETH:** There was a Hebrew magazine published in Jerusalem in 1863. It was published about twice a month

The newspaper focused on Jerusalem and its cause and was founded as a competitor to "Lebanon", which was the newspaper of the people of the old settlement, while the lily



represents the voice of the Hasidim and to some extent also the Sephardim in Jerusalem. In all the issues of the newspaper, a section was devoted to the locality of the country, with information on the development of the locality.

In 1882, Eliezer Ben-Yehuda became operations editor. Later, between 1882 and 1883, the Ben Yehuda-led newspaper fought against the Kich Company and Baron Rothschild's officials who, in his opinion, delayed the country's development through the proper way of independent Jewish labor, and against the mission that operated among the first immigrants from Russia. The beast of the language, Hebrew. The writing team was joined by Elazar Rokach, Naftali Hertz Imber, David Yellin, R. Yechiel Michal Pines and more.

The newspaper was the first Hebrew newspaper in Eretz Israel to be published for a long time more than forty years.

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