The manifestation of the value of patriotism among Israeli trainee teachers - natives and immigrants: how will they educate their pupils in the light of this value?

Sara Zamir

Achva Academic College and Ben-Gurion University at Eilat, Israel

Tamar Horowitz

Ben-Gurion University, Beer-Sheba, Israel

Abstract

The purpose of this study has been to examine the expressions of the value of patriotism and its trends among trainee teachers. To what extent do the trainee teachers adhere to the values of patriotism? Have the values of the old Land of Israel patriotism been replaced by the values of globalism? What are the attitudes of immigrant teacher trainees towards patriotism? How do they believe students should be educated in light of this value, if at all?

The methodology chosen was qualitative. The questionnaires distributed to natives and immigrants Jewish trainee teachers in various disciplines. It was found out that the majority of both sectors support instruction of literary texts that induce the idea of being "a citizen of Israel". Nevertheless, 20% of the immigrants, five times more than the natives, support the instruction of literary texts that induce also the idea of being "a citizen of the world".

Key words: Education, Patriotism, Trainee teachers, Values, immigrants

Definitions of patriotism

The origin of the word patriotism comes from the ancient Greek and Latin word *pater*, meaning father, and it expresses an emotion similar to loyalty to a parent; from this root we have the Latin word *patria*, meaning fatherland (Bar Tal and Ben Amos, 2004). A parallel

notion of loyalty to a parent can be found in the English word 'motherland', which now directs the loyalty to the female parent, like the notion of closeness in 'mother tongue'.

The common dictionary definition of the term patriotism is "love for or devotion to country" (Webster, 1971). According to Bar Tal and Ben Amos (2004), patriotism means a connection formed between the individual, the nation he belongs to and the country he lives in. Holsti (1995) explains the human need for patriotism. He claims that people seek to create a group identity to attain the psychological safety necessary to their emotional stability and psychological wellbeing, just as individuals are preoccupied with their personal identity; people wish to reinforce their identity as a single psychological identity by way of national symbols. This attitude towards the human need for group identity is also linked to the human concepts of "state" and "nation".

Yonah (1999) related to the definition of philosopher Jean Jacques Rousseau that patriotism means a kind of love and loyalty a person feels towards his fellow countrymen or his country. It is a loyalty that derives from an inner desire rather than from cognition. The sense of patriotic loyalty is direct and spontaneous. Patriotism is a kind of loyalty a person has for his country that is not the result of cost-benefit considerations. Like altruism, patriotism requires the individual to sacrifice personal interests for the sake of others. Patriots' concern for their country is unconditional and exists for its own sake.

There seems to be a largely dualistic attitude towards the term 'patriotism'.
On one hand, patriotic deeds have been recognized as worthy of praise within the national group. Macedo (2011), argues that even though patriotism is subject to searing moral criticism, we ought to acknowledge the truth that a just patriotism is possible. According to Macedo, the definition of just patriotism includes feeling a special attachment and responsibility for one's own country

On the other, patriotism is also sometimes perceived as the root of all evil, as allegedly purported by poet and essayist Samuel Johnson (1709-1784): "patriotism is the last refuge of a scoundrel". Thus also in the writings of Tolstoy (Hebrew translation, 2008), which identify patriotism as the source of evil. He believed that through emotional programming, the state leadership takes a person over and enlists him to action according to its needs in order to make him totally loyal to his masters, and wild and brutal towards any foreign "other". The

study by Schatz and Staub (1997) responds to the meaning of this duality towards the value of patriotism by examining the distinction between blind patriotism and constructive patriotism. Their study shows that it is possible to distinguish between blind patriots who support their country and nation unconditionally, even when the policies are harmful to others, and constructive patriots who support their nation but also respect and guard the rights of others.

Nincic and Ramos (2009) relate to the consequences of blind patriotism for democracy. They claim that when patriotism is interpreted as absolute and the support for the government and the state is fixed, regardless of its policies, it lies above the values of democracy. It is only when there is justification for the policies that the principles and values of democracy supersede patriotic feelings and a balance between these ideals is attained.

Nussbaum (2011) claims that patriotic pride is morally dangerous and also undermines some of the worthy goals patriotism seeks to serve, such as national unity on the basis of a commitment to moral ideals of justice and equality. She claims that these ideals of justice and equality would be strengthened by an ideal that is better suited to the modern world – loyalty to the global human community as a whole. Hence, education systems must offer a cosmopolitan education and position justice and universal wisdom above patriotism based only on the symbols of national belonging.

In the context of a country such as Israel, which has minorities, there could be a model of "romantic patriotism" (Jamal, 2004) originating in the cognitive dissonance between the rooted connection to the land and the soil, and the sense of alienation and suspicion towards the state, alongside a cultivation of the national minority heritage and culture. According to Jamal (2004), in Israel's case, the main object of Israeli Palestinian identity is only the place and so the emotional bond with the land has become the main component in their experience. Arad and Gal (2006) claim that together with the differences of opinion regarding the nature of varying shades of patriotism, it seems that there is no difference of opinion regarding the national advantages of patriotism and the key role of patriotic feeling in building the resilience of the country.

Education and socialization in the service of patriotism

From early childhood, we are nurtured with patriotic content: throughout all phases of the education system, the student encounters patriotic messages interwoven into the curriculum, in text books, texts, and on school trips. Young and adult citizens alike fall in love with their country and its heritage in a process of attachment in which the individual loves what is close and familiar and gives a sense of security and belonging (Dean, 1973).

The education system takes on the role of forming the collective identity alongside the individual one (Iram & Masloveti, 2002). Different disciplines, such as history, literature, geography and Bible are the building blocks of the "national-collective I" and the creation of a connection between the citizens and their country.

Curricula for the Jewish sector in Israel in the 1950s and 1960s reveal a clear trend of educating towards patriotism. Thus, for example, the authors and poets in the "Alumot" literature anthology for Grades 7 and 8, and the national narratives it contained, can be seen as enlisted in building a collective identity for native born Israelis and the children of immigrants.

The texts use myths – kinds of models according to which the individual is required to think and behave, live and die. For the most part, the texts represent ideological narratives, manifestly in some cases and more subtly through the sub-text in others.
Content analysis reveals four main ideological narratives. First: the few against the many, such as "From the life of Yosef Trumpeldor". Second: the narrative of the (Jewish) victim, such as "About the slaughter", by H. N. Bialik. Third: The collective's right over the individual, such as "Take off your shoes" by Schufman or "Silver Platter" by N. Alterman. Fourth and most significant: the land of Israel – return and settlement, such as, "We sing and we come to Israel" by Yakov Cohen, "Facing the Wilderness" by Shlonsky and "You were right, young builders" by Tchernichovsky (Zamir, 2006).

The bond with the land of Israel is one of the clearest and best formulated areas of content in the collective Zionist identity and has a clear impact on other ideological narratives. Although the Jewish people lived for centuries with no territory of its own, throughout all that time, the land of Israel remained in the consciousness of every Jew in the abstract, as a collective

memory, the object of imagery and the ultimate location for the observation of the commandments (Yaar & Shavit, 2001).

The purpose of these four ideological narratives is to shape the identity of the individual according to the identity of the society absorbing him, to legitimize the social order set by its leaders and to bring those it leads to think and act according to the ideology of the ruling group.

The tendency to patriotic education was evident in other subjects of study in the elementary school curriculum (1954/5). For example, among the objectives for teaching the Bible we find the goal of "instilling in [the students'] hearts love of the homeland …and love for our people". Among the objectives for teaching Hebrew language, we find the goal of "cultivating loyalty to the Hebrew language…. and its imposition on the entire nation", and among the objectives for teaching geography we find the goal of "developing loyalty to the state and the willingness to protect it body and soul" (Dror, 2004).

In other subjects such as art, music and agriculture (which are all disappearing from the Israeli education system), aspects of national values were included in accordance with the views of the then Minister of Education, Ben-Zion Dinur, who believed in the "need for the curriculum to be perceived as one intellectual unity, as an organized system of basic intellectual assets of the nation's heritage, which the teachers, as gatekeepers of the country, were to pass on to the growing generation" (ibid., p. 141).

School trips were also an occasion to build patriotism. According to Shachar (2003), the school trip was seen as an educational tool that helped to instill the value of the love of the country. The trip represents the spirit of the national resurrection, introducing the students to concrete symbols from the past and linking them to the Jewish presence in the land of Israel. The educational trip creates an experiential encounter with the students' roots and thus plays an important role in the creation of a collective memory that emphasizes the bond between the people and the country and between the country's past and present. These trips could also arouse identification with deeds of bravery and sacrifice. For example, the trips to Modiin constituted an experiential encounter with the memory of the Maccabees, and a visit to Tel-Hai reinforced the sense of identification with Yosef Trumpeldor, thereby, so they believed, strengthening "national spirit" and loyalty.

Moreover, school ceremonies were also considered very important for establishing a patriotic dimension linking the citizen to the state. According to Harrison (2001) ceremonies are an integral part of modern culture, and some see them an integral part of the religious dimension present in any nation.

Ceremonies contribute to the development of social values, promotion of symbols and social norms. They constitute a mini-drama based on the nations' collective memory and thus create something "supra-temporal": ceremonies separate the learners from their present routine and take them back to the past, in order to preserve the collective consciousness in the future. A ceremony is a cultural boundary between the sacred and the secular, between the past, the present and the future. Ceremonies in general and the memorial days in particular, etch in the students' minds the defining event of the reestablishment of the Jewish homeland both uniformly and authoritatively.

Besides the formal education system, there is a whole system of socialization that envelops the citizen, offering plenty of structured patriotic messages. These include the youth movements and the army as essential socialization agents to build up Israeli patriotism.

In the early years of the State, and even before then, youth movements played a very clear role in the local experience and endeavor. "Working and Learning Youth", "The Young Guards", "Maccabee", the Scouts and others were movements that enlisted the local youth to work for the State by doing, giving, educating and so forth. These movements were pioneering and patriotic by definition. They expected the individual to devote his life to the group and its needs, even if it meant renouncing personal ambitions. Today it seems that there is a differentiation between the type of youth that belongs to the right as opposed to the left. According to Shapira et al. (2004), the youth movements are still 'greenhouses for young patriots', and thus reflect a dual dimension of the concept of patriotism that matches their declared ideologies: the movements of the political right typically display 'classic' patriotism, which places the emphasis on national-collectivist values, as opposed to the movements of the political left and center, which offer a new direction of patriotism which emphasizes active democratic citizenship focusing on community involvement, volunteering and social action.

Because of its centrality and its roles in Israeli society, the IDF constitutes a very powerful agent of patriotism even through the mediation of the school (Popper, 2004). The more combative and demanding the military service becomes, the stronger the value of patriotism in the eyes of the young recruit. In accordance with Festinger's (1957) theory of cognitive dissonance, in order to justify the hard and demanding choices, the recruits who join the field corps become more patriotic. Since patriotism is rewarded by Israeli society, the young recruits are also rewarded for their choice and their social prestige grows.

As part of popular media, Israeli cultural representations also contribute to the structuring of patriotism. The work of the sociologist, Almog (1997) notes that the often sad and sentimental songs of the homeland (later on 'songs of Israel' – a unique Israeli concept) sung in a large cohesive group in an atmosphere of nostalgia, replaced the role of the prayer chants in the synagogue. After the establishment of the State of Israel in 1948, they became the melodies of the new Jew and what author Amos Oz called "the tom-toms resonating in the air as the tribe gathered before battle" (Almog, p. 32). Song touched people of many different ages in Israeli society of that period. Thus, Almog treats the children's songs of his research period as "enlisted" and as "dealing explicitly and implicitly with the beauty of the ideals, the Zionist heroes, the achievements of the pioneer, the guard and the soldier" (ibid. p. 54).

According to Lamish (2004), an overview of the expressions of the value of patriotism in Israeli advertising reveals significant social vicissitudes. An examination of the patriotic motifs in Israeli publicity reveals two main periods. The first period covers the years of the formation of the State up to the Yom Kippur war in 1973. One key motif of that period was a pool of collectivist Zionist images that glorified the social cohesion surrounding the renewal of the nation in its homeland. For example, an advertisement for orange juice showed girl soldiers clinking glasses of juice, pilots on the wings of a plane and muscular workers at a picnic table. In contrast, after the watershed of the Yom Kippur War, there was a noticeable decline in explicit patriotic motifs in favor of values that emphasize the constant search for happiness and self-actualization. Advertising shifted from enlisting symbols of Israeli building, defense and renewal to the use of symbols of individualism and globalization.

Patriotism among immigrants to Israel

There is not a great deal of literature on patriotism among immigrants, but there is a prevalent assumption that their patriotism is correlated with the process of how they adjust to Israel. In other words, the better adjusted the immigrants are, the more willing they are to integrate into society and to adopt its "national identity". Israeli society is an immigrant society composed of a majority of people who were born and underwent their initial socialization in another culture. The distance between the culture of origin of these groups of immigrants and the ethos and accepted patterns of behavior among broad groups in Israel greatly affects the degree of difficulty a particular group of immigrants will experience during the inter-cultural transition (Gropper et al., 2003).

Immigrants from the Former Soviet Union (FSU)

In the early 1990s, there was a huge wave of immigration from the FSU, which contained a dual culture. On the one hand, these immigrants wanted to retain their old identity and on the other, they trained to adapt to their new environment (Horvitz, 1996). A significant number of immigrants came to Israel for individualist reasons, to further their personal development, mainly because of the difficult political, economic and social conditions following the breakup of the Soviet Union.

For young immigrants, military service was their ticket into Israeli society as it was where they found themselves detaching from the individual and mixing with Israelis (Turner, 2004). At this stage, great emphasis is placed on the importance of the group and the contribution to society as they learn about Israeli culture and the daily Israeli experience. In 2008, the Parents Forum Association (a movement favoring integration) sponsored by the Ministry of immigrant Absorption conducted a study among immigrants from the FSU between the ages of 14 and 19 which showed that 70% of the participants stated they wanted to serve in the Israel Defense Forces (IDF) (Brunowsky, 2008). It was found that unlike their male counterparts, female immigrants who enlisted in the IDF in order to adapt to the new society encountered resistance from their parents, because enlistment was not mandatory for girls from the FSU, and they felt their daughters' personal development was preferable to "wasting time" in the army. Among the young FSU immigrants one could see that there was no clear-cut preference for where they wanted to enlist. Some join combat units, usually because of the influence of their environment, the parents and a high desire for self-actualization, while

others choose technical or administrative tracks that enable them to learn a profession. An example of this is driving. The immigrants try to combine their desire to serve in the IDF and the opportunity to get their driving license for free. Another reason is that in this job they can usually get home more frequently and help the family (Harmelin et al., 2003).

The wave of immigration of the 1990s brought in an educated population with academics in the free professions who found it hard to find suitable employment, mainly because of difficulties with the language. People who had worked as engineers, university lecturers and so forth started working in factories and on the assembly lines and in the worst cases, in sanitation. Various studies showed that among those with low income in Israeli public in general there is a sense of alienation expressed in the unwillingness to fight to protect the state. Although their sense of belonging is relatively high, there is a certain reluctance to define themselves as enthusiastic patriots (Arad & Alon, 2006). Among low-income immigrants, the sense of belonging to the country is weakened and the desire to leave grows. Immigrants who have difficulties adjusting to Israel pass on their negative feelings to their children and thus affect their awareness regarding their assimilation and patriotism and vice-versa. Many youngsters who do not fulfill the "initial vision" which led them or their parents to immigrate to Israel, i.e. personal and professional development, are looking for opportunities to do so in other developed countries and thus move to countries with more options and better living conditions.

Lumisky-Feder and Rappaport (2007) claim that mastery of the language gives the immigrants the power to adjust and without it there is a sense of alienation and being an outsider. In most cases, young immigrants tend to adopt Hebrew slang and military jargon in order to integrate more quickly and be an integral part of the Israelis. Despite their integration in Israel, most immigrants do not completely detach from their authenticity, and this is expressed mainly in the fact that they retain their knowledge and use of the Russian language alongside the Hebrew they have acquired. The preservation of the Russian is evident from its extensive use in both the printed and electronic media. The wealth of media in Russian has also done them a disservice, and one of the harshest complaints among the Israeli public is that the "Russian" immigrants who cling to their language and the Russian-language media in fact live in an enclave and are detached from the Israeli experience. In her research, Elias (2005) found that most of those she interviewed use Russian media in order to preserve their original cultural legacy. However, alongside this cultural isolationism, their consumption of

media in Russian is actually an indication of a high level of involvement in what is going on both in politics and in daily life in Israel. In other words, the local Russian-language media does not encourage isolationism among immigrants, but rather contributes to the construction of the collective identity of the Russian speakers to create a new kind of social integration and accelerates their entry into the public sphere.

Unlike the younger generation, the adjustment and assimilation of immigrants over the age of 20 is ambiguous and is affected by various factors such as age, absorption process, acquisition of education and finding employment. We may assume that immigrants who came at a relatively young age integrated more easily and quickly that the adults who had difficulties adjusting at all levels (from language to employment).

Immigrants from Ethiopia

Immigrants of Ethiopian origin immigrated to Israel mainly because of a misconception that they were "the same" as the absorbing population thanks to their shared Jewish heritage and because the Law of Return enabled them to come to the Promised Land.

This immigration actually began with the Moses Campaign in 1984, when the immigrants underwent many hardships, wanderings and traumas of separation and loss among their family members and loved ones (Gropper et al., 2003). When they reached Israel they suffered rejection at the hands of the local population because of racist prejudices against the color of their skin (Antebi-Yemini, 2003).

Most Ethiopian immigrants reached Israel with little formal education and lacking the skills needed for the Israeli workplace, which made their social integration extremely difficult. They were in a position of inferiority compared to other job-seekers, also because of the negative stereotyping among potential employers (Svirsky & Kaplan, 2005).

In order to facilitate the integration of these immigrants into society, the absorption authorities developed various strategies such as vocational training (mainly for the men) to help them find work, help with job placement and mediation with work places and income support payments.

A study by the Adva Center in 2005 showed that the most important factors that determine whether an Ethiopian Israeli will be employed or not are his education and how long he has been in the country. Likewise, one can see substantial differences between men and women in the percentages of those employed in Israel (Svirsky & Kaplan, 2005).

Since the immigrants came with little education, they also found it hard to integrate into educational frameworks. Moreover, lack of knowledge of Hebrew among the older generation of new immigrants did nothing to contribute to the educational integration of their children and in fact constituted a serious obstacle to it.

From various research studies we can see that the success rate in matriculation among these youngsters is extremely low and that is because the percentage of members of the Ethiopian community who even take the matriculation exams is 50%. Antebi-Yemini explains this phenomenon by saying that many youngsters study in boarding schools where the direction is only vocational and does not include matriculation. Similarly, he notes that the dropout rate from high school among Ethiopians in on the rise and coincides with familiar similar occurrences with at-risk youth (2003). These boarding schools are a way to take immigrant youth and try to create social integration (Gropper et al., 2003).

Only a small percentage of Ethiopians continue on to higher education thanks to financial assistance programs and affirmative action tracks, etc. Integration of Israeli-born Ethiopians into academic frameworks is mainly found among those who are second or even third generation in Israel.

The Adva Center study found that integration of the Ethiopian community into the job market succeeds mainly for the academics (Svirsky & Kaplan, 2005).
Moreover, we can find more and more academic reservists (soldiers whose military service is deferred until completion of post-secondary education) among the Ethiopian community who then take on various management positions in the military with officer rank, even though this number is still small.

An interesting item of data is that unlike immigrants from the FSU, Israeli-born Ethiopians try to assimilate completely into Israeli society and do not seek to retain their authenticity. This is mainly expressed in the lack of preservation of Amharic. Many young people born

here do not speak Amharic at all, unlike the immigrants from the FSU (who started coming in the 1990s), who teach and preserve the language, even if it is only at a basic level of conversation.

Methodology

Research questions: To what extent do the trainee teachers adhere to the values of patriotism? Have the values of the old Land of Israel patriotism been replaced by the values of a capitalist-individualist society? Are demonstrations of patriotism typically blind patriotism or constructive-critical patriotism? Will there be differences between Israeli-born trainee teachers and immigrant trainees? What are the attitudes of trainee teachers among the minority communities towards patriotism? How do they believe students should be educated in light of this value, if at all?

Research methods

Research type: a qualitative methodology

The contribution of the qualitative aspect to the current research procedure will be based on a number of key assumptions of the qualitative-constructivist paradigm (Zabar Ben Yehoshua, 1999):

a. Sensitivity to the context and its position in structuring reality: there will be particular emphasis on understanding the phenomenon and its complexity in its unique environment (Stake, 1978).

b. The addition and contribution to the existing body of theoretical knowledge from the base of data gathered.

c. The essence of "the person as a research tool" (Lincoln & Guba, 1985). In other words, the assumption is that the researcher is the only tool that is flexible and sensitive enough to grasp the complexity of the responses received, to gather a great deal of information also from hints and nuances.

Target population: 62 trainee teachers at an established teacher education college with specializations for early childhood, elementary and secondary education, native Israelis and immigrants.

Research tool: the first section of the qualitative questionnaire on patriotism contained open questions about definitions of patriotism, expressions of patriotism, causality and patriotic factors in practice.
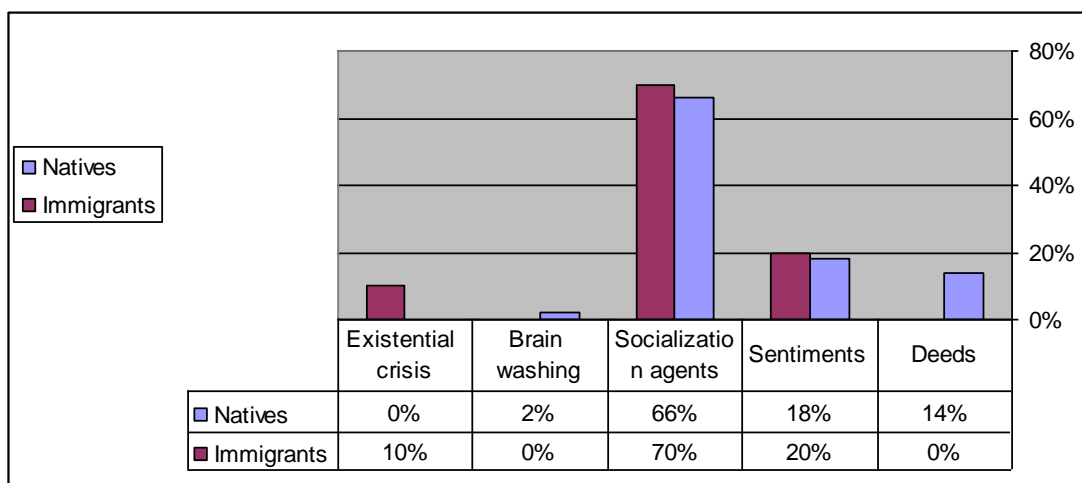
The second section of the questionnaire offered dilemmas – a confrontation between two arguments pertaining to issues of one's attitude toward the homeland and based on a curriculum in Hebrew with topics for oral and written discussion on "homeland", for secular and religious high schools. The contribution of this section was the simulation this affords.

The opposing arguments are presented as quotations from poetry, philosophical essays and so forth. The subject had been asked to answer a question following the quotations in such a way that the response gave an indication of the subject's preferences**.**

The validity of the research tool derived from concepts of the validation of qualitative research (Friedman,2009, 2012; Morse et al., 2002): Face validity, Researchers' integrity and triangulation.

Findings

The majority of both sectors point at socialization agents as the main factors that make an individual a patriot.

|	Existential crisis	Brain washing	Socialization agents	Sentiments	Deeds
Natives	0%	2%	66%	18%	14%
Immigrants	10%	0%	70%	20%	0%

Figure No. 1: The main factors that make an individual a patriot according to native Israelis and immigrants.

In both sectors "family" was stated as the primary socialization agent. Representative utterances that emphasize the contribution of the family as the main factor that socialize to patriotism : "The values at home", "The personality that develops at home", "The configuration of the family".

Table No 1: Representative patriotic figures according to native Israelis and immigrants.

| Immigrants	Natives	
0%	4%	Teachers
0%	4%	Universal historic Figures
0%	6%	Reality shows' participants
0%	8%	Familial role model
29%	29%	Soldiers
71%	49%	Israeli leaders
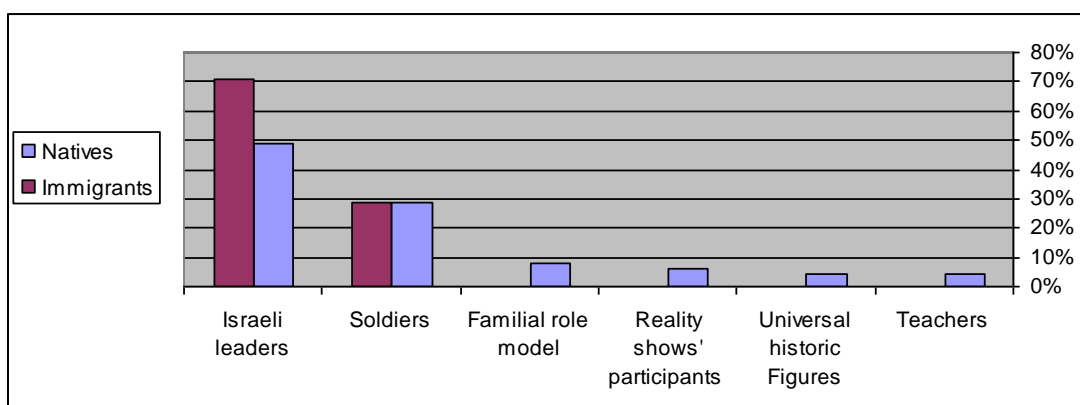
Figure No. 2: Representative patriotic figures according to native Israelis and immigrants.

Israeli immigrants focus primarily on representative Israeli figures: Leaders with military biography as Sharon and Rabin, as well as Heroic warriors that scarified their lives as Trumpeldor and Yoni Netanyahu. On the other hand, the spectrum of the Israeli native is wider and includes civic figures as teachers and reality shows' participants.

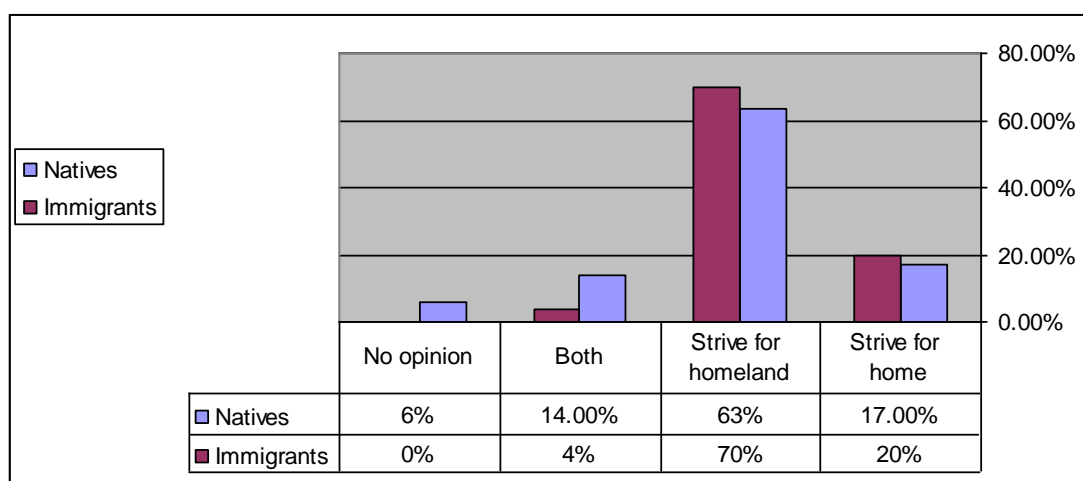|	Against	Neutral	Support
Natives	11.50%	0%	88.50%
Immigrants	0%	30%	70%
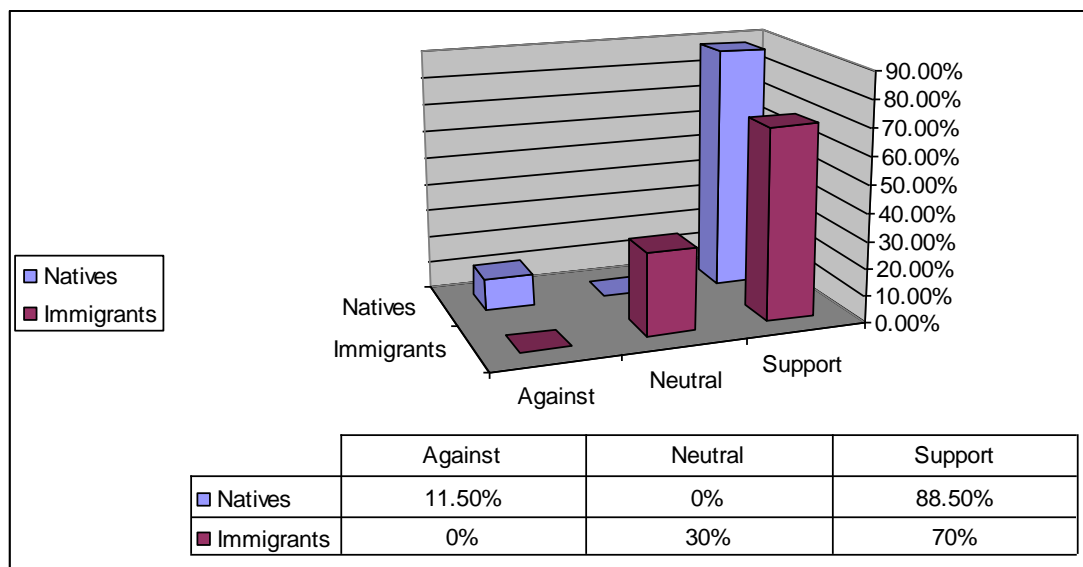
Figure No. 3: What is your opinion concerning patriotic education at school?

The vast majority of natives (88.5%) are in favor of patriotic education with zero answers of neutrality. Nevertheless, only 70% of the immigrants are in favor of patriotic education with 30% answers of neutrality.

|	Both	Citizen of Israel	Citizen of the world
Natives	10%	86%	4%
Immigrants	10%	70%	20%
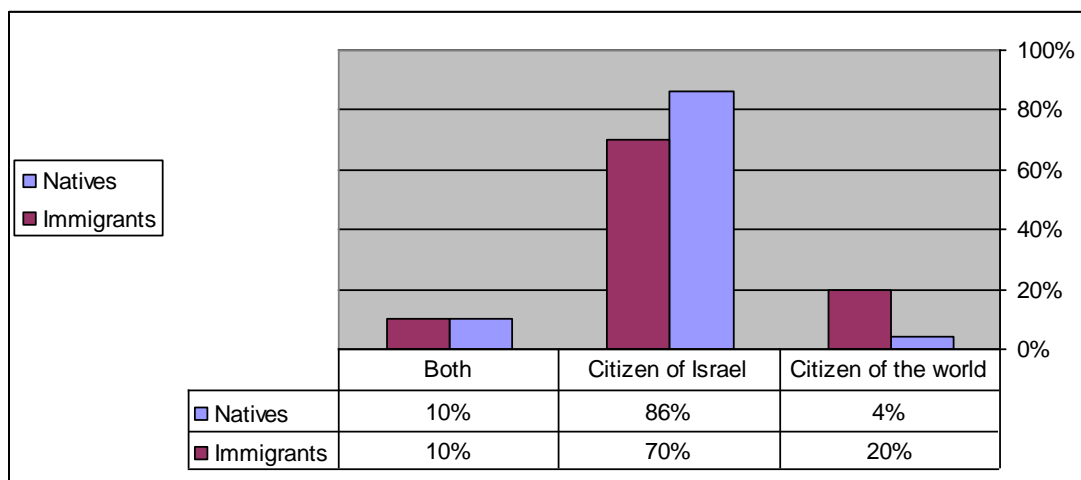
Figure No. 4: The choice between instructing literary texts that induce the idea of being "a citizen of Israel" VS. "a citizen of the world"

The majority of both sectors support instruction of literary texts that induce the idea of being "a citizen of Israel". Representative statements of Israeli natives: "I was born here", "I am going to bring up my children here" and "The land of Israel is ancestral merit". Representative statements of Israeli immigrants: "This is my home", "I would like to deepen my roots". Nevertheless, 20% of the immigrants, 5 times more than the natives, support the instruction of literary texts that induce the idea of being "a citizen of the world".

	No opinion	Both	Strive for homeland	Strive for home
Natives	6%	14.00%	63%	17.00%
Immigrants	0%	4%	70%	20%

Figure No. 5: The choice between instructing literary texts that induce the idea of striving for one own homeland VS one own home.

The majority of both sectors support instruction of literary texts that induce the idea of striving for one own homeland rather than one own home. Representative utterances: "My personal welfare depends upon our collective existence", "One should remunerate his homeland". The tendency of almost one fifth of the research population to support the inclination towards "striving for one's home" may be attributed to individualistic trends in Israel.

	No opinion	Both	Convenience	Belonging
Natives	9%	2%	10%	79%
Immigrants	0%	0%	20%	80%
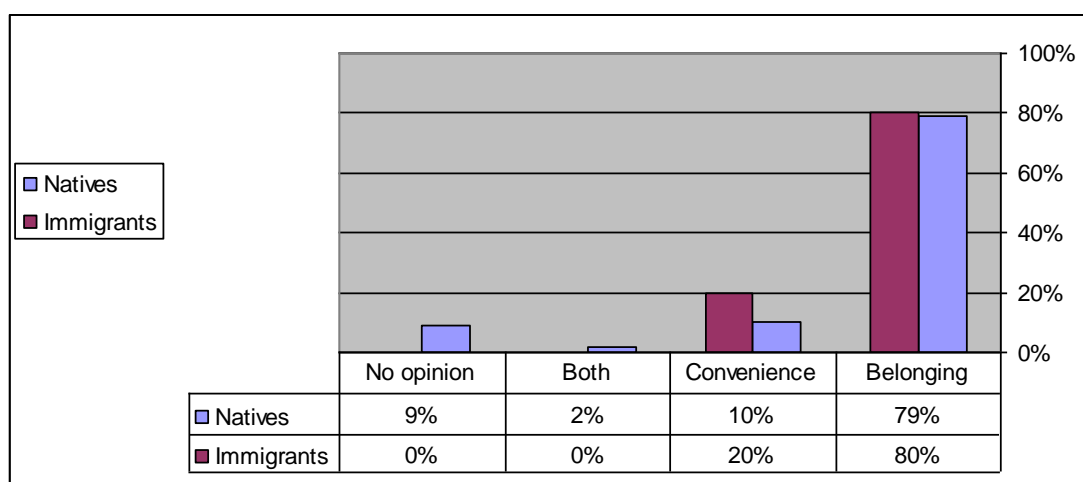
Figure No. 6: The choice between instructing literary texts that induce the idea of staying in Israel out of awareness of belonging VS mere convenience

The vast majority of both sectors support instruction of literary texts that induce the idea of staying in Israel out of awareness of belonging rather than mere convenience.

Discussion & Conclusions

Following the spirit of the Israeli Declaration of Independence, the Law of Return (1950) granted every Jew the right to come to Israel as an immigrant and automatically to become a citizen. Migrants applying for an Israeli citizenship under the the Law of Return are not tested on the national anthem, Israel's list of presidents or the nation's history in order to become citizens. This, and the very fact that most of the immigrants convey their historic attachment to Israel, might explain the close resemblance of patriotic attitudes in most of the findings.

Israeli immigrants focus primarily on representative Israeli militaristic figures: Leaders with military biography as Sharon and Rabin, as well as Heroic warriors that scarified their lives as Trumpeldor and Yoni Netanyahu. On the other hand, the spectrum of the Israeli native is wider and includes civic figures as well, as teachers.

The army, as a critical representative platform of patriotic figures for immigrants, can be explained by the fact that alongside the difficulties, the language gap and the cultural differences, the young immigrants integrate well into the IDF and through their service work their way into society. Some choose to enlist out of Zionism and love for the country, others see this is an opportunity to be part of Israeli society, and there are even those who do it because of financial distress and the desire to learn a profession. Regardless of their position in the IDF, as far as they are concerned, their military service helps to shape their personality and their social and national belonging in Israel. They know that a successful military service strengthens their belief in their ability to develop and to really get to know their peers, and that in the future, this adjustment will lead to patriotism (Harmelin et al., 2003).). From the study conducted by the ministry of Absorption and the Brookdale Institute it was found that the percentage of Ethiopian youth interested in participating in military service preparation courses was about 1.5 times higher than among immigrant youth from other countries. These findings suggest a need to expand the scope of army preparation courses for immigrants in general and for the Ethiopian community in particular, and a need to increase the channels through which information about military service is conveyed (2005). In recent years, there has been a noticeable rise in the percentage of Ethiopians enlisting in the IDF. In general, the percentage of Israeli-born Ethiopians, both boys and girls, is higher than the percentage for those born in Ethiopia, and even higher than the enlistment of the general population. They currently comprise 11% of all the immigrants now serving. However, the "quality score"

(according to which the IDF places them into various corps and jobs) of soldiers from the Ethiopian community, is very low (ranging from 41 to 56). It seems that the "quality score" determines acceptance into elite units, affects acceptance to officer training and also what jobs are available in the military (Koch Davidovich, 2011). As a result, these soldiers find themselves in semi-vocational jobs (drivers, cooks etc.) and in maintenance units, and only a few serve in professional capacities. Most recently, there are some serving in combat units and even a few in officers' training (Antebi-Yemini, 2003).

Like the Russian immigrants' view of military service, those in the Ethiopian community also see it as increasing their belonging to Israeli society and contributing to the creation of a national identity, a bond between them and their country (Antebi-Yemini, 2003).

The majority of both sectors point at socialization agents as the main factors that make an individual a patriot. In both sectors "home" is perceived as the primary socialization agent. The family is indeed the first major agent of socialization for most individuals. It helps children to internalize culture and develop a social identity

The vast majority of natives (88.5%) are in favor of patriotic education with zero answers of neutrality. Nevertheless, only 70% of the immigrants are in favor of patriotic education with 30% answers of neutrality. The neutrality of 30% of the immigrants can be attributed to the lack of democratic heritage in their origin countries: On one hand they tend to favor patriotic education but on the other hand they cannot ignore the risk of indoctrination under the veil of patriotism.

Contrary to the findings of this research, in Britain, a research project conducted among 47 teachers (Hand and Pearce, 2010) which tried to answer the question whether patriotism should be promoted in schools, found different results. The questionnaire data of Hand and Pearce revealed that almost half of the teachers (47%) agreed with the proposition: "Schools should remain strictly neutral on the issue of patriotism". Only 9% of teachers agreed with the proposition:" Schools should actively promote patriotism". None of the teachers agreed with the proposition: "Schools should actively discourage patriotism". The difference between the findings between Israel and Britain may be attributed to the fact that Israel's citizens are constantly under a continuous existential threat.

The majority of both sectors support instruction of literary texts that induce the idea of being "a citizen of Israel". Nevertheless, while most of the statements of the natives point to the fact that Israel is their sole homeland by birth, the immigrants regard Israel as "home" and express their desire to further deepen their roots there. Twenty percent of the immigrants, five times more than the natives, support the instruction of literary texts that induce the idea of being "a citizen of the world". This tendency may be attributed to fact that the immigrants, contrary to the natives, experienced living abroad. The very fact that they have experienced other cultures including familial tongues and habits and norms, make it plausible for them to visualize themselves as more cosmopolitans than the natives. It is acceptable for the immigrants to stay devoted to their "abroad" community on the one hand, and to adhere to national characteristics on the other, thus resolving their identity dilemma (Horowitz, 2003). The vast majority of both sectors support instruction of literary texts that induce the idea of staying in Israel out of awareness of belonging rather than mere convenience.

Moreover, the majority of both sectors support instruction of literary texts that induce the idea of striving for one own homeland rather than one own home. The tendency of almost one fifth of the research population to support the inclination towards "striving for home" may be attributed to individualistic trends in Israel. While shifting from socialism to capitalism, the citizens of the country are forced to endeavor towards better quality of life for their own families.

In modern societies, education is the most important agent of socialization after the family. Schools are the first remote and collective setting that children encounter. Whereas schools' official function is the transmission of knowledge, they also endorse certain values and norms regarding patriotism. In accordance with other democratic countries that through a system of civic education enhance values of patriotism alongside the values of pluralism, intercultural understanding, tolerance, views of global interdependence and personal responsibility (Pometun, 2008), the Israeli education system offers a similar mergence.

A common knowledge in the field of education is that the task of educators is to present the conflicting considerations as fairly as possible, to promote critical thinking and to encourage students to form their own careful conclusions on the issues at hand. Yet, the very research have shown that most Israeli trainee teachers - natives and immigrants alike, take upon themselves special responsibility regarding their homeland, both on the cognitive and the

affective realms: obligation towards the subsistence of their homeland and affection to its being.

In view of the above research, it is recommended that in addition to a measured amount of " local citizenship" taught, that in fact leads to a patriotic point of view, there should also be an equal quantity of teaching the essential sense of global citizenship; This may prepare teachers and students for living and succeeding in our developing "global village".

References

Almog. O. (1997). *The Sabra – a portrait*, Tel Aviv: Am Oved.

Amal J. A. (2004). Between homeland, nation and state: patriotism among the Palestinian minority in Israel (339-452) in: Avner Ben Amos & Daniel Bar-Tal (eds.) *Patriotism, we love you oh country*, Tel Aviv: Hakibbutz Hameuchad – Red Line.

Antebi-Yemini, L. (2003). Urban Ethiopia and black culture; models of a new identity among Ethiopian iigrant youth in Israel. In R. Izikovitz (ed.), *About and between cultural boundaries; young immigrants in Israel* (pp:11-31). TA: Ramot publications.

Arad, A. & Alon. G. (2006). *Patriotism and national resilience in Israel*, Herzliya: The Institute for Policy and Strateg.

Bar-Tal, D. & Ben Amos, A. (2004). Patriotism as a psycho-social phenomenon: introduction to the analysis of the Israeli case, (13-28) in Bar-Tal, D. & Ben Amos, A., (eds.), *Patriotism, we love you oh country*, Tel Aviv: Hakibbutz Hameuchad – Red Line

Ben Shalom, A., Hornchik, G. (2006). Cultural identity and adjustment of immigrants in an assimilating context − immigrants from the FSU in the IDF, *Trends, 44:3*, pp.452 -476.

Dror, Y. (2004). "The education system as an agent of Jewish patriotism in the State of Israel: from "pioneering Zionism" to "balanced Israeliness", in Bar-Tal, D. & Ben Amos, A., (eds.), *Patriotism, we love you oh country*, pp. 137-174, Tel Aviv: Diunon.

Elias, N. (2002). *The uses of media as an integration strategy: the case of FSU immigrants to Israel*, Tel Aviv: Herzog Institute.

Festinger, L. (1957). *A theory of cognitive dissonance*, Stanford, CA: Stanford University Press.

Friedman, I. (2007). Transcript of a lecture: How to validate? *Symposium on issues of measurement and assessment*, Jerusalem: Henrietta Szold.

Friedman, I. (2012). *Validity in measurement and in evaluation research*, Jerusalem: Henrietta Szold.

Gropper, A., Malkamo, Y. & Nudelman, A., (2003). "Rites of passage" of youth of Ethiopian origin on entering a boarding school. In R. Izikovitz (ed.), *About and between cultural boundaries; young immigrants in Israel* (pp: 33-63). TA: Ramot Publications.

Gull M. D. (1981). *Handbook for evaluating and selecting curriculu materials,* Boston: Allyn and Bacon.

Hand , M. & Pearce, J. (2010) *Should patriotism be promoted, tolerated or discouraged in British schools Final project report*, London: University of London, Institute of Education.

Harmalin, T., Hersh, L., Rimon, A. and Waxman, A. (2003). *Immigrants and the IDF – preparing immigrants before their enlistment in the IDF*, Administration for Youth and Society.

Harrison, Jo-Ann (2001). "School Ceremonies for Yitzhak Rabin: Social Construction of Civil Religion in Israeli Schools, *Israel Studies - Volume 6, 3*, 113-134.

Holsti, K.J. (1995). *International Politics: A Framework for Analysis, 7th edition* N.J: Prentice-Hall.

Horowitz, T. (2003). The increasing political power of immigrants from the Former Soviet Union in Israel: From passive citizenship to active citizenship, *International Migration, Volume 41, Issue 1,* 47–73.

Iram, Y. & Masloveti, N. (2002). "Valued and educating for values" in Iram, Y. & Masloveti, N., *Educating for values in a variety of teaching contexts*, pp. 11-26, TA: Ramot

Isikovitz, R. (2003) *Education and society*, TA: Ramot Publications

Jaros D. (1973).The Objects of Political Socialization: Socialization towards what? *Socialization To Politics* M.S.A: Praeger Publishers, 27-56.

Koch-Davidovich, K. (2011). *The integration of the Ethiopian community in the IDF*, Jerusalem: Knesset Research and Information Center.

Krippendorff, K. (2004). *Content Analysis – An Introduction to Its Methodology*. 2nd edition, Thousand Oaks, CA: Sage.

Lamish, D. (2004). Flying blue and white – expressions of patriotism in Israeli advertising, in Bar-Tal, D. & Ben Amos, A., (eds.), *Patriotism, we love you oh country*, (pp. 317-338) Tel Aviv: Hakibbutz Hameuchad – Red Line.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*, Beverly Hills, CA: Sage Publications.

Lumisky-Feder, A. (2004). In Avner Ben Amos & Daniel Bar-Tal (eds.) *Patriotism, we love you oh country*, (pp. 182-185) Tel Aviv: Hakibbutz Hameuchad

Morse, J. M., Barrett, M., Mayan, M., Olson, K., & Spiers, J. (2002). Verification strategies for establishing reliability and validity in qualitative research, *International Journal of Qualitative Methods 1 (2),* Article 2.

Nincic, M. & Ramos, J . (2009). *Dynamic of Patriotism - SSRN working Paper Series,* Toronto: The annual meeting of the American political science association.

Nussbaum, M. (2011). Patriotism and cosmopolitanism, *Hed Hahinuch*, 85 (5):32-37.

Pometun, O. (2008). *Development through different subjects*, Ukraine: Project partner and the Ministry of Education and Science.

Sabar Ben-Yehoshua, N. (1999). *Qualitative research in teaching and learning,* TA: Modan Publications.

Schatz, T. R. & Staub, E. (1997). Manifestation of blind and constructive patriotism, Personality corrrllates and Indevidual group relation. In D. Bar-Tal and E. Staub (Eds.), *Patriotism in the lives of individuals and nations.* Chicago: nelson-Hall, 229-245.

Shachar, D. (2003). *Know from when you came: teaching national history in Hebrew education in the land of Israel, 1882-1918*, Rechovot: Idan Publcations.

Shapira, R., Adler, H. & Feir, S. (2004). A blue shirt, a green tie, a knitted skullcap – not just nostalgia, here and now as well; a social profile of youth movements in Israel, in: Z. Gross & Y. Dror (eds.) *Education as a social challenge*, (pp. 153 -171), Bar Ilan University, Tel Aviv University and Ramot.

Shlasky, S. & Alpert, B. (2007). *Methods of writing qualitative research: from disassembling reality to reconstructing it as a text.* TA: Mofet Institute.

Stake, R. E. (1978). The case study method in social inquiry, *Educational Researcher, 7(2),* 5-8.

Stephen Macedo, S. (2011). Just patriotism? *Philosophy & Social Criticism*, vol. 37, 4: pp. 413-423.

Svirsky, B. & Kaplan, Y. (2005). *The state of employment among Ethiopian Israelis*, Adva Center, Tel Aviv.

Tolstoy, L. N. (2008) *On patriotism*, by Lev, translated from the English by Yael Ziskind-Keller, TA: Nahar Books.

Yaar, A. & Shavit, Z. (2001). *Trends in Israeli society*, TA: Open University

Yonah, Y. (1999). Rousseau and educations towards patriotism. In; *Politics*, Journal of political science and international relations, 3, (31-53).

Zamir, S. (2006). From a recruiting country to the country of all its citizens, *The Echo of Education, 9,* 42-48.

Author Details

Dr. Sara Zamir received her Ph.D degree in Educational Policy and Administration from Ben-Gurion University of the Negev. She currently serves as the Head of the B.Ed - Educational Administration program and the chief editor of the journal *Vision & Deeds* at Achva academic college, and teaches at Ben-Gurion University at Eilat Campus. She Participates in international academic conferences and publishes articles in the fields of peace-education, political socialization, communication and educational evaluation. Her last book *Literary School Textbooks as Peace Agents* was published in 2012 by Ben-Gurion University, Publishing House.

Prof. (Emeritus) Tamar Ruth Horowitz at Ben-Gurion University, received her Ph.D degree at Leicester University. She is a member in many scientific societies and program committees. Between 1968-1990 She served as a senior research officer at Henrietta Szold Institute for Behavioral Science, Jerusalem. In 2001, she received Honors from Samuel and Miriam Hamburger Chair-Integration of Immigrant Communities. She Participates in many international academic conferences and publishes articles and books in the fields of sociology & education. Among her books are: *Assimilation, Dialogue and Empowerment-The Integration of Russian Immigrants in a Small town in Israel*, with Shamai,S.,Ilatov ,Z.,Tel Aviv University Press (2003) & *Weaving Tradition and Modernity Bedouin Girls in Higher Education* with Abu Saad,K., Abu Saad,I., The Bedouin Center, Ben Gurion University (2007).