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"My life was difficult, but interesting. This is exactly the kind of life I asked God for in my youth. " God, give me a difficult but beautiful, rich, sublime life."

(Janusz Korczak, From the Ghetto, p.151)



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living the moment Coping in wartime

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The abstracts for the articles were written and edited by Orna Douvdevany. We bring a variety of opinions and approaches as wide as possible on the topic of the issue. The articles do not express a personal opinion or position of the association.

Israel is in the midst of the longest war in its history, following a severe trauma that doesn't end, and the end is not yet in sight. Each and every one experiences the period differently, each faces different difficulties, each sees reality from a personal and professional point of view, out of one responsibility or another.

Where do these challenges meet us, how do those challenges, and the situation as a whole, affect our lives and how do we cope?

This issue is dedicated to these questions. It presents a variety of ways in which the citizens of Israel face the challenges that reality puts before them every day: artisans, educators, therapists, military personnel, volunteers and private individuals. How they cope and what they do to help others in their coping with the reality of our lives.

Along with these - we remember the victims of October 7 and the Iron Swords" war, and wish for the return of the abductees, the soldiers and the evacuees to their home; for the cessation of hostilities, the end of the war and the beginning of the restoration of the country and a return to the good days that, for over a year, thousands of men and women have been fighting for in the streets



As always - you are welcome to comment on the issue from your point of view, comment and share with others who may be interested in this bulletin.

living the moment Coping in wartime

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This moment, coping – definitions, interpretations and articles

Present, This moment

Cambridge Dictionary

Now, Current, the period of time that is happening now, not the past or the future

Wikipedia

The present is a period of time in the world view accepted in human culture. Its meaning is what is happening right now, at the present time, or what will change and what is emerging in the continuous now.

phrases that use the word "present":

1. **There is no time like the present:** Encouraging someone to take action immediately.
Example: "Why wait? There is no time like the present to start your project."
2. **At present:** Refers to something happening right now or at this moment.
Example: "At present, we are still waiting for the results."
3. **In the present moment:** To live or focus on what is happening now, rather than worrying about the past or future.
Example: "Practicing mindfulness helps you stay in the present moment."

Copping

Cambridge Dictionary

Dealing successfully with a difficult situation or a person in a difficult situation:

Wikipedia

Coping refers to conscious or unconscious strategies used to reduce and manage unpleasant [emotions](#). Coping strategies can be cognitions or behaviors and can be individual or social. To cope is to deal with struggles and difficulties in life.^[1] It is a way for people to maintain their mental and emotional well-being.^[2] Everybody has ways of handling difficult events that occur in life, and that is what it means to cope. Coping can be healthy and productive, or destructive and unhealthy. It is recommended that an individual cope in ways that will be beneficial and healthy. "Managing your stress well can help you feel better physically and psychologically and it can impact your ability to perform your best."

ChatGPT

The word "**cope**" means to deal effectively with something difficult or challenging. It refers to a person's ability to manage, handle, or endure stress, adversity, or a complex situation.

How to deal with stress during wartime

Home Front Command Site, Prof. Yaron Bar Dayan

Colonel (res.) Prof. Yaron Bar Dayan, an expert in internal medicine, and the formal explainer of the command of the home front, answers the important questions

Most of us will experience feelings of stress and fear in war

Almost all of us experience trauma of one kind or another during wartime, but almost 95% of us will return to full function. 5% are at risk of suffering from

post-traumatic stress disorder, so it is important to teach ourselves how to deal with these feelings. Prof. Bar Dayan recommends maintaining regular habits, separating day and night, between sleep and wakefulness, as a way to separate the traumatic experience from reality; Get ready for sleep at the usual hours, get enough sleep.

Prof. Bar Dayan suggests being careful about nutrition, movement, activity and relaxation, which will help both in coping during the war, and in recovery after it.

Nutrition: "During the war, there are people who eat out of stress, disorderly eating, and unbalanced food; there are those who do not eat and drink at all; these two groups endanger their health. The recommendation is to keep a daily schedule also regarding eating, as part of maintaining a daily schedule, as well as preventing the body from going into stress from hunger and lack of fluids.

Movement: It is recommended to maintain physical activity, as long as it complies with the limitations of the self-defense guidelines - important for maintaining health, and can also be used as a game with children.

Social activity: contact with other people, at work, in voluntary surroundings - helps to overcome the state of stress. It is recommended to take care of society, meeting and talking with elderly and lonely people - neighbors and family members.

Relaxation: at the end of the day, before going to bed, it is recommended to clear your head, enter into relaxation and disconnect a little from the world, through breathing, guided imagination, meditation.

To the full (Hebrew) article – [click here](#)



Tools and recommendations for coping after a traumatic event. General health fund.

Sigal Alon-Sidlik, Norit Eitan Gutman

Sigal Sidlik - the national psychologist of The General Health Fund, and Nurit Eitan Gutman - the national Alon social worker of The General Health Fund, give recommendations for talking with adults and children who have gone through trauma. According to them, family members and friends can also influence such coping, and they give guidelines for the conversation, which will allow Processing of the difficult experience and empowerment.

First, find out if the person is interested in talking, and if not - respect that. In any case, you can express interest in their health.

Organizing the events in chronological order can help organize thoughts, thus helping to cope.

The authors recommend giving a name to the feelings that arise in the description of the events, such as - sounds like it was scary. Also, it is useful to emphasize actions that have been taken, and highlight





aspects of initiative, resourcefulness, choosing to act - reactions that can support a certain sense of control.

The authors draw our attention to irrational feelings of guilt that can arise, and suggest talking about the fact that it was not possible to know in advance what was going to happen, and at that moment there were no choices.

It is also recommended to look to the future, using words of optimism and hope, to increase the feeling of resilience.

Traumatized children often express the tension they are under in changes in behavior, it is important to talk to them in an age-appropriate manner. In general, the authors talk about points parallel to the conversation described above. Special highlights for talking with children:

- Give a simple and reliable explanation of the situation
- Think together what can be done to make it easier for them: play, hug...
- Limit exposure to content that is not suitable for children
- Take into account that staying with significant adults, and joint activities with them, is distracting and relaxing
- Relate to the feelings of others that the children have seen in difficult moments
- The authors emphasize the importance of relating to teenagers as well, even though they are not inclined to converse.

In summary, if a need for professional help arises from the conversations, it is recommended to seek such help.

For the full Hebrew article - [click here](#)

Marking 7.10 in preschool education frameworks - what do we do?

Prof. Claudy Tal



Children of all ages are expected to be in their educational settings on October 7, 2024. National Memorial Day will be marked on Monday, after Rosh Hashanah and before Yom Kippur. On this day, a recorded government ceremony and a civil ceremony are expected to take place in the evening.

Beyond the fact that the educational frameworks are required to mark the day of remembrance for the events of 7/10 and the ongoing Iron Swords War, I think that marking this day in the education system is important for children, teachers, and the various communities. The events of the last year are so dramatic and difficult, that it is necessary to stop from everyday activities and devote time and thought to them, and to the people who were harmed and are continually being harmed.

Marking memorial days is intended to give a parallel expression to the sadness and pain due to the loss we experience on the one hand, and on the other hand - to send a clear message that we remember and cherish the citizens and soldiers who were killed while being, residents of the country, and while trying to protect people and fight for them - whether they were soldiers or civilians.

The marking of the days of remembrance also expresses a desire to give meaning to the loss and inspire hope among the children, with extensive reference to the expressions of solidarity, volunteering and giving, which characterized the conduct of individuals and civil organizations, as well as the combat soldiers who risked their lives in the past year.

Like the Memorial Day for the Fallen of Israel wars, the Memorial Day for the October Seventh and the Iron Swords War is an Israeli day of remembrance, in which both Jews and non-Jews were harmed. This is different from Holocaust Remembrance Day, which is a Jewish day of remembrance (historian Hanna Jablonka offered this important diagnosis).

The manner in which the Memorial Day is marked requires in-depth thinking, which takes into account the characteristics of the communities, the residential places where the educational institutions are located, the age of the children as well as the perceptions, interpretation and experiences of the members of the educational staff who are experienced in planning and working on this day. I remind you that this is not a plan of technical activities for Memorial Day. This is an in-depth, informed and sensitive educational reference that came to give expression to the desire to cherish those who lost their lives. In addition, commemorating Memorial Day may remind the individuals and organizations that mobilized to help at the beginning of the war, as well as encourage thinking about what to do next, during the year 2024-2025.

The purposes of the October 7th Remembrance Day and the Iron Swords War are:

1. **To understand how each boy and girl in the same educational setting experienced** the events of the Iron Swords War. To understand how each boy and girl **feels** and how they **interpret** what happened to them, to their families, to their communities, to the country.
2. **Strengthen the children's sense of trust in adults: educators, parents, etc.** Strengthen the trust that in the family and community there is always someone who takes care of the children.
3. **To be a place for the children to express their feelings** and to strengthen the distinction between the responsibilities of the adults and the responsibilities of the children, both in keeping the frameworks and in the work of memory.
4. **To set an example for the children** that we cherish and remember the people who died to protect us.
5. **To set an example for the children** that we cherish the people and organizations that mobilized to help individuals and communities on October 7th and the following days.
6. To point out that the days of remembrance are a way through which the state expresses appreciation towards those who fought for it and for the people living in it.
7. Teach the children to **appreciate belonging to the community, contribution to the community** and support from the community.
8. Find the **proper balance between encouraging socialization and psychologically protecting the children**. Therefore, avoid raising emotional issues that may make it difficult for the children, and thereby strengthen the equality of human value.

At the basis of the preparation for the Memorial Day is the understanding that it is appropriate and desirable to make an interim summary: to mark October 7th as the beginning of the Iron Swords War and to refer to

the challenging year that all the communities, families and children went through and are still going through. It is also very desirable to see the seventh of October as an Israeli day of remembrance, which recognizes the sacrifices and suffering of people and children belonging to all communities, religions and denominations in Israel.

As part of the preparations for commemorating the Seventh of October and the War of Iron Swords, it is imperative that kindergarteners and teachers gather concrete information about the vulnerability of the children visiting the same kindergarten or class and their families. In the (Hebrew) post you will find an attempt to suggest ideas for universal steps that are identical throughout the country (for example: a minute of silence at an agreed time in all educational settings in Israel), alongside encouraging free activity and an impression of the children's interpretations of their personal, family and community experiences during the year that began on the seventh of October 2023. In the post it is also suggested to design a sort of kindergarten portfolio, a community portfolio which probably will differ vastly from one place to another in Israel, given such the verity experiences children of different communities go through.

Community portfolios will probably be very different from one place to another throughout Israel, due to the very different experiences of children in the different communities. It is also suggested to avoid actions that overwhelm the children emotionally, such as conversations about the horrors of October 7th and participation in ceremonies. It is also suggested to encourage the children to look ahead to the coming year and define for themselves as individuals and as groups the activities they would like to engage in. It is suggested in the post that the work of planning should be done with the whole team (kindergarten team, school day team) and that the children's families should be involved in the process.

To Claudie Tal's blog (In Hebrew) about early childhood education - [click here](#)

From: "The realistic messianism"

A personal perspective on philosophy and dealing with conflict situations

Dr. Mark Silverman



According to the position of realistic messianism, holiness is expressed building and perfecting the personal and interpersonal lives of human beings in this world, including their activity in the society and country in which they live. Therefore, it is important to strive with all possible human effort to resolve the most difficult and profound types of human conflicts, in ways that minimize the use of violence and prevent human bloodshed.

Tasks of this type are considered and experienced as entailing spiritual challenges of the most crucial importance. From this follows that the main ethical litmus test for any unique human culture is the nature of the answer that the bearers of this culture can give to questions such as: Does the commitment to this culture, and adherence to it, promote and improve the reality of human life, or destroy it? Do they encourage and strengthen cooperation between people, or sow enmity and separation between them?

I feel that holiness is deeply and powerfully hidden in human life, and is expressed and realized when people choose the good - when they do well in the never-ending complex, demanding and difficult human task - to "build" (and avoid destroying) and "love" (and avoid hating).

Those who identify with realistic messianism seek to convert the ideal of "correction" into the concept of "improvement" or "trying to improve". Although this concept is close to the first, it neutralizes the pretentious and arrogant impulse built into the first concept. To summarize the conversion proposed here from "Correcting" to "Improving" the World' here's a short story from the biography of a close friend of mine. This friend told me that only recently, when she was close to the second half of her life, and after much difficult and tiring self-work, to significantly correct what she perceived as her severe shortcomings/weaknesses, she was able to get down to the deep meaning of the answer her grandmother always gave when she was asked how she was doing: "Trying, I'm trying." I believe that adopting this humble ethos of striving to improve and get better is spiritually and educationally much better than the lofty and high ethos of "Tikkun Olam".

By: Dr. Mark Silverman

Former senior lecturer at the School of Education, Hebrew University, Jerusalem



Coping resources model during a crisis. Mully Lahad

A unifying bridge - a mental resilience model for dealing with crises

Edited and recorded by: Sharon Hazan

The multidimensional resilience model developed at the "Emergency Center" founded by Prof. Mully Lahad, presents seven components for dealing effectively with exposure to traumatic events or crisis. These components are areas where people tend to react to situations of stress and crisis, such as: physical, cognitive, emotional, religious, social reactions, etc.

The model defines six styles of coping with the crisis. Knowing these coping styles can help the environment identify distress and crisis in us, even if we are not aware of it, and also in others - when we observe intensified behavior in one or more of those coping styles in one of the seven components.

The model points to crisis situations as an opportunity to develop recovery capacity and to develop family resilience, and even offers tools to do so.

For the full Hebrew article - [click here](#)

Shabtai Dover, a member of the board of the Yanosh Korchak Israeli Educational Institute, shares his dealings, as a child, with a serious illness during a difficult time, meeting with a doctor from whom he received Korchakai treatment, and the effect of that meeting and that treatment on the rest of his life.

And no one talked to me

Dr. Shabtai Dover's personal story

I was born in 1943 in the midst of World War II, in the Soviet Union, in the city of Tashkent, the capital of Uzbekistan, to parents born in Poland, to my mother Bloma nee Rosenzweig and my father Zeinbel (Zevulon) nee Opuzdover.

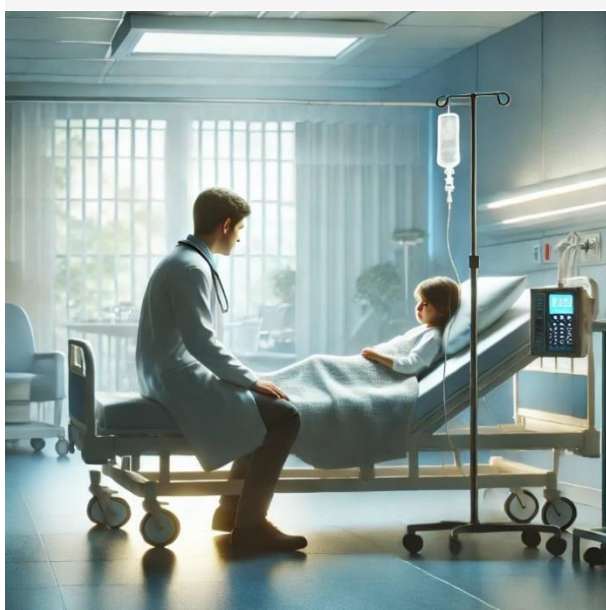
I don't remember much about this period, but I was told that I was sick with a variety of diseases typical of the war period, which included typhus, tertiary fever, flu diseases of various kinds and secondly (scarlatina), following which bone tuberculosis - a fairly common complication on the devastated continent, began to nest in my bones.

My father worked as a baker's assistant, and was able to bring his family a little oil and salt, as well as bran (cattle flour, as it was called by the locals at the time), in addition to the meager wages given to refugees fleeing the threat of the invasion of the German army rushing eastward. No clear details about my mother's occupations were ever mentioned, except for the remark that during the grain harvest, mother went out to help the harvesters. However, one must assume that with a child who is as sickly as I probably was, she did not have much time for work away from home.

As a classic refugee family, my parents did not speak the local language. The official language in Tashkent was Russian and the language of the locals was Uzbek. These two languages have never reached my ears. I vaguely remember a number of my evasions from our house (a straw and mud hut) in which I was locked in the house when my mother also went to work, and I mingled in this suburban square with children my age (3-4 years old), which I wasn't included in their play circle due to lack of verbal communication, but I enjoyed a fresh Pita bread that was distributed free to the residents by the bakery operators on the edge of the square.

At the end of first grade, we were informed that it was our turn to immigrate to Israel. I was already a 6-and-a-half-year-old "young man" at the time.

When we immigrated, I was immediately hospitalized due to bone tuberculosis that joined the immigration. My treatment began at the 'Tel-Hashomer' Hospital (then called 'Tel Litbinski'), which in the meantime was named 'Sheba', and at the "Malban" Institution in San Simon, Katamon, Jerusalem. During the hospitalization, I had two critical struggles: the struggle with the Bacillus bacteria that were located in the left maxillary bone, and my struggle with the Hebrew, was not easy for me at an advanced age.



From the time I was treated at Tel Hashomer, Shiba, when I was about 8 years old, I have a dramatic and defining memory: at that time there was a terrible shortage of antibiotic drugs in Israel, regarding tuberculosis diseases in general and bone tuberculosis in particular. The treatment protocol was outdated (as in other parts of the world destroyed by the war). It was based on cleaning the area infected with tuberculosis bacteria and exposure to the sun, which would help the body restore itself.

Penicillin, which was introduced into mass medicine use only during World War II and was used mainly in the service of the fighting armies, is not active against the bacillus bacteria, while streptomycin, which was discovered at a later stage, was extremely rare on the civilian market, and its shortage in Israeli hospitals was critical. The story of purchasing it from New Jersey and sending it in the necessary quantity to Tel Hashomer, in my name (Shabtai Opuzdover) was rare, but this is not the place to go into detail.

A few weeks after performing the cleansing surgery and loading me with streptomycin, the children's department (booth 32) was informed of a change in the medical approach and the promotion of reconstructive surgeries. On a wonderful spring day, the surgeon, Professor Shapira, who had just returned from training in the US in the rehabilitation surgeries in question, entered the booth with an entourage of assistants and students with the aim of locating patients suitable for rehabilitation according to his new approach.

The sight of a boy imprisoned in a "gypsum boat", staring most of the time at the ceiling - caught his eyes and he stopped by my bed, looked at the disease and treatments sheet and asked the accompanying local doctor to meet my parents. Very quickly it was made clear to him that this was not possible and this is not the place to detail why. Much to my surprise, Prof. Shapira sat down on my bed and informed me that we should talk. I was alarmed. Me? About what? At my age? Without my parents? In what language? Talk to the professor that everyone is praising, awaiting his every word? It's beyond my meager force!

Nevertheless, I understood what he said, and suddenly I found myself answering him **in Hebrew!** I didn't understand then, and I still don't know today at what point my mind opened to the Hebrew language (even though it was basic and fragile) and when the two-year-old Polish language completely disappeared from my mind. In his conversation, the professor suggested to perform a restoration cleaning, but **he needs my consent!** I swallowed the saliva that had accumulated in my mouth at the time of this statement, and dared to ask if the operation would free me from the boat. He smiled patiently and explained to me the differences between the two approaches but noted that he could not guarantee anything. I asked about the duration of the hospitalization at the end of the operation and he once again took the time to explain that it depends... there is a good chance... you have to be patient, etc. I overcame the panic that gripped me, intoxicated by his explanations and the long time he devoted to me, and I tried to embrace his optimism, and only then answered: **OK, I agree.** I asked when he was supposed to operate on me, and he smiled and said: tomorrow. Saying that, he left the room accompanied by his entourage.

I took a deep breath and tried to restore the conversation. Beyond the details relating to the disease, the new reality penetrated my mind: He spoke **to me!** I speak Hebrew! It seemed to me that this was the first time I was spoken to (**me!**) and in Hebrew.

At the end of the rehabilitation surgery, which was extremely successful, I experienced rehabilitative recovery phases, which include learning to walk again, a thing that encouraged me to communicate with additional professional figures who frequently changed. During this period, I was also called to audits by Prof. Shapira, who oversaw the treatment and was satisfied with the results. The 'Tel-Hashomer' period lasted about a year. When it became clear that I no longer needed surgical treatments and I still could not be released for a period of recovery in the bosom of the family at Mifde Reception settlement, Holon, I was transferred alone to the Malban Recovery House in the San Simon Monastery complex, in Jerusalem, where I received daily visits from two volunteer teachers, a Bible teacher and an arithmetic teacher, who taught me by my bedside these two subjects, which were a means for improving my Hebrew. Thanks to these studies, the Ministry of Education recognized this period as 2nd grade studies (while recognizing my studies in Poland as 1st grade) and upon my release from San Simon I was directly accepted into 3rd grade, at the elementary school in the veterans' housing in Holon.



Looking back and examining the dramatic events during this period, I am amazed at the amount of luck that fell to my lot and the amount of gratitude that I owe to so many. Along with the scientific and medical revolution in the field of combating microbial diseases thanks to which I survived, there was also a significant change in my perception of myself and the status of "the child" as an object. I dared to express an opinion, express my own desires and dream my own dreams about myself and my future. No wonder that over the years I have chosen to focus on biology studies and specialize in biochemistry and molecular biology.

Young Voices



Inside out - Fear



Inside out - Joy



Inside out - Sadness

My way of coping

Aviv Shalom Gispan

I drew the characters sadness, joy and fear from the movie "Inside Out" and I think it fits the theme: "Living the moment, coping during war". We all feel sadness, joy and fear at the same time. It is important to do things that you love, you live once.

When I draw, I am happy and it calms me down, while alarms sounded in Rishon LeZion where I live and we didn't go to school, I drew, played board games with my sisters, we made cakes together and these moments - despite the fear - made me very happy.

Life during war can cause stress, fear, sadness and worry, but it is important to find moments of peace and joy, even if they are small. It can be spending time with family and friends, painting, art or simply enjoying nature. Sometimes at night before I fall asleep, I ask God requests and pray, and I wish there would be no more wars!

Live in the moment - iron swords

The identity that builds an iron dome seals waves of missiles' wandering from every enemy, causes the art of mental healing - the human spirit that permeates the faith of the good - is the ewe of the human soul.

A line that says: the occurrence of the fate of the worlds of those whose lives were cut short, whose bodies and souls were burned - is not an understanding that sees that we must again and again strive for the existence of human peace.

This is why many say – better a pat on the back, wrapping in a hug, encouraging one another, even if they think differently – to serve a complete peaceful understanding as a protective tool against a word of war.

An autistic like me who has a similar ability, his foolish dream is immersed - today and tomorrow - in the ways of the art of consciousness - living the moment, keeping waves of love around the lives of the close ones and offering myself here.

The folly within me, for the most of it, again and again builds a sealed room for me.

My different wisdom builds my destiny, as a brother to a combat soldier, a benevolent partnership that keeps us in a consciousness wrapped in love that cast a shadow of goodness on his path, in which danger lurks for him.

Every day the good sound of insight says - do good to yourself, a walk of seeing the silence that is necessary for me at the end of the day, the night's oblivion descending to me in glorious peace.

Living the moment is my peace mission and ours, this is my opinion.





Ideas and Interviews

Following October 7th and the ongoing Iron Sowards war with no end in sight, many initiatives were formed in Israel with the aim of encouraging the public, offering activity and meaning, and making it easier to deal with these difficult days of uncertainty in all realms of life, hardship and ongoing anxiety. Out of the multitude of initiatives, we will present to you two:

The Hebrew Language Academy

[Days of iron swords - words in the spirit of the times](#). From : "Hebrew - a language connecting us"

[Hebrew - a language that connects us](#). About the project.

The project '[Hebrew - a language that connects us](#)' is an initiative of the Academy of the Hebrew Language and the Zionist Council in Israel, to mark Hebrew Day 2018. Hebrew Day 2018, which is marked every year, as usual, on the 21st of the month of Tevet, is the birthday of Eliezer Ben-Yehuda. This year it takes place in the shadow of the difficult war that broke out on Simchat Torah, on October 7th, 2023. On the occasion of Hebrew Day, the Hebrew Language Academy and the Zionist Council in Israel present a special project of Hebrew words that give voice and meaning to the period. **Schools and public entities can order the project's designed poster kit (Hebrew) free of charge.**



Game and war: how does our children's game help them deal with the situation?

Roni Zelikov Lesri. 25.3.2024

Roni Zelikov Lesri, an expert educational psychologist, explains the importance of play, and its meaning in dealing with situations of stress and anxiety, as the adults and children in Israel have been experiencing since 7/10: "Play may serve as an effective tool for processing external reality and mixing imagination with reality is a healthy developmental stage." According to her, these days, when we are all dealing with uncertainty and collective trauma, play and imagination create a protected space, where reality can be processed. She also relies on studies that show "that the experience of playing during difficult times helps to process reality and even entails an element of healing, regulating painful emotions and dealing more effectively with fear (Yongman et al., 2018; Prichard, 2016)".

To use play as an effective tool to help children cope with the current situation, she recommends:

- When children invite you to participate or watch the game - respond to the invitation, listen to the hidden messages and the "melody" of the game, and thus you will get a glimpse into the inner world of the children.
- If during the game different emotions, contents and topics arise - let the children feel and understand that you see them, that you feel what they are showing you.
- If in the game there are threatening topics, contents that are not age-appropriate, it is recommended to try to gently find out what the children think and feel about the situation; Where they were exposed to this content - and try to reduce the exposure. The author concludes that although it can be difficult for adults to bridge the gap between their own tension and the imaginary game, there is often real healing, coping and comfort in the game, for the children, and sometimes for the adults as well. And she ends by recommending in any case to convey the message to our children that we are here to stay, guard, protect and help.

For the (Hebrew) article - [click here](#)

"Iron Dome" on the smartphone - a wartime simulator

Chaim Rodrigue, a combat soldier in the reserves, developed the game "Iron Dome" following his difficult experiences in Gaza, where he was exposed to the stress and anxiety associated with missile alarms. He realized that there was no platform that would help children deal with the stress associated with these events, so he decided to create a solution that would distract them and give them a sense of control.

The game opens automatically a minute and a half after the alert sounds, to ensure that users are safely in shelters. It allows children to "intercept" virtual missiles, giving them a sense of backup and security in real time. The therapeutic and educational aspects of the game are significant; It helps children understand the security situation without being dragged into panic, and contributes to their mental health.

Findings indicate that the use of the game helps to reduce anxiety and improve the ability to deal with stressful situations. Parents reported that the children feel more secure and involved, thus the game turns a stressful experience into a pleasant and challenging one. A scoring system and ranking table increase engagement and enjoyment, making the game not only a utility, but also a social experience. Rodrigue hopes that the game will help children deal with the complex reality in a better way.

To the article "Iron Dome": the game that gives children a sense of control during alarms - [Click here](#)

To the article "The fighter in Gaza who developed a free game to help children in the protected area."- [click here](#)

To download the free app - [click here](#)

The Salutogenic approach

From the booklet "containing in practice" on behalf of the Ministry of Education

Many are used to thinking about dealing with crisis and distress situations in terms of solving a problem, of fixing, healing, dealing with difficulty. The Salutogenic approach offers a different point of view – constant and continuous strengthening of existing strengths, for an overall improvement of the person's ability to deal with crisis situations in particular, and at all times.

The Salutogenic approach, developed by Prof. Aharon Antonovsky, focuses on promoting health while strengthening internal forces. In contrast to the pathogenic approach, which is concerned with the prevention of disease, Salutogenia sees health as a continuum and emphasizes the resources that help a person face challenge. Instead of "What causes disease?", the central question in the salutogenic approach is: "What promotes health?". The main idea underlying the approach is that health is not a state of mere absence of disease, but a dynamic state moving on a continuum between illness and health.

Instead of focusing on the external factors that may cause problems (as is done in the pathogenic approach), the salutogenic approach focuses on identifying the health promoters - those internal and external forces that allow a person to deal with challenging pressures successfully, while improving their sense of health and resilience.

In this approach, the key concept is **the sense of coherence**, which means a person's ability to perceive the world and every situation in his life in the following ways:

1. As understandable: the world and its challenges are understandable and explainable.
2. As manageable: the person believes that he has the resources and abilities to deal with life's challenges.
3. As meaningful: a person has a purpose and meaning to face, and the challenges he meets are important to him.

The approach assumes that each person is on the health-illness continuum, and the goal is to help him move in the healthy direction of the continuum, by strengthening his health factors. The benefits of the approach for children and teenagers include strengthening mental resilience, developing a sense of meaning and coherence, and increasing the ability to deal with pressures, such as situations of war or personal difficulties, which leads to an improvement in their general well-being.

In war situations, the application of the Salutogenic approach focuses on strengthening mental resilience and inner strength to deal with pressures and trauma. The approach helps people, especially children and teenagers, to see the complex reality as understandable, manageable and meaningful. Instead of focusing on trauma and fears, it aims to strengthen healthy forces, increase a sense of control, and find meaning in difficult situations. In this way, the negative effects of the war can be reduced and help preserve mental health.

In "containing in practice" - a Hebrew training booklet for educators in the application of the salutogenic approach, you can find an extensive explanation and guidance for the application of the approach in educational settings.

For the "containing in practice" booklet - [click here](#)

More about the salutogenic approach at the "Perseverance Lab" - [click here](#)

Ministry of Education, Division for Elementary Education - [click here](#)

A conversation with the Home Front Command's explainer for children, Tali Versano-Eisman

Tali Versano Eisman is a lieutenant colonel in the reserves, explaining to children and parents in the media for in the 'Home Front Command'.

Tali says that parents, especially parents of young children, try to "hide" the war from the children, not to talk about the situation, not to watch TV. Then, when the children returned to school, "7-year-old Ori went to school, returned Nir Dvori." Tali believes that it is important and right to simply talk to the children. To constantly tell them the words "I'm here, I'm here". Explain in a way that is appropriate for his age and emotional state. To tell only the truth, but only what is required, neither expanded nor in many details.

Tali makes a distinction between resilience and immunity: immunity – is the feeling that I can't be touched. But we are not really immune. We do hope that we have mental resilience, resilience is- that things do touch me, and from there I rise back into my roles.

Regarding feelings - she was surprised by the feelings that reached her since October 7:

Shock - with an intensity she doesn't remember encountering before October 7, that overshadows everything, that hasn't faded.

And next to the shock there is another positive emotion - **pride** - pride in our people, in our soldiers, she mentions all the soldiers who showed up on October 7th without receiving an order, they just showed up. Tali recommends pointing our flashlight and shining a light on the beautiful and good things that are here, and there are plenty of them.

To build our resilience - I recommend thinking about others, taking action. She tells about an 80+ year old man who, in another military operation, decided that he was making coffee for the soldiers in the building, thus finding a role and meaning for himself. An example of how anyone can do something and give something, not remain passive.

Tali emphasizes that the children pay attention to all the emotions around them, even the emotion of the TV host. They notice everything. They don't understand the concept of "war", not even at 10- or 12-year-old. They do read our body language, the adults, and behave according to what we transmit.

Sadness can be shared, can be linked to something that saddened the child as well, to recall that it passed and what you did to help it pass. So now I'm sad too. And after a moment you can say - but how good it is that you are with me!! Let's hug for a moment... be sad for a moment, and take things forward- would you like us to make a salad for dinner together? ; I see the role of the parents - to be in the difficult moment, not to wave it off and say that nothing happened, to explain it, and take it higher. Try to create some continuity and motion, not get stuck in place.

Thoughts - On October 7th we met a tiger, and our survival mind will constantly try to check where a tiger is hiding. That's why we have bad thoughts, and to regulate them I recommend teaching ourselves to talk to ourselves in a friendly voice, out of self-compassion.

I think that now, when we mark a year, we must raise our heads, stand up straight, Judaism also has the year of mourning, and now we have to stand up, and pump hope, look forward. Emphasizes the role of the teachers, who spend many hours with the children.

Summarizes that today there are many ideas and tools available to parents and teachers online. You just have to decide to start doing, and then search and find the ways and tools.

To the full conversation with Tali Versano Eisman – [click here](#)

To Tali Versano-Eseiman's website - [click here](#)

["How to mediate an abyss"](#) - an article by Tali Versano-Eisman



drowning

as I am drowning,
There is no need for you to describe the waters to me, not their color, not their depth,
After all, I feel them up to my neck.
I have only one request,
Don't stop for a moment from describing to me
How the land looks

Tali Versano-Eiseman,
(2020)



I didn't cry

Tali Versano-Eiseman

When there were alarms and missiles
I didn't cry
When there were terrorists in the settlement
I didn't cry
When my brother put on a uniform
I didn't cry
When demons came at night
I didn't cry
when I fell and scratched my knee
And even though I didn't bleed
I cried all the tears together
all at once

Coping during wartime

A conversation with Haim Feingold, clinical psychologist

As the son of Holocaust survivors, it is important for me to remember that I have judgment, I have a conscience, I have a backbone and I am going to fight for it. My biggest task is not to be changed. It's not a war, it's a mission - how do I really try to help this country keep a human image?

At the clinic I try very hard to help those I can. I think we, the therapists, sometimes have the ability to really help people and I do that. Instead of sitting under a vine and under a fig tree and enjoying all that I have worked and toiled all my life, I work even harder and even more like crazy to help, survive, live and remain human.

Two things really help me. The first is that I can enter the lives of many people and help them. And when I help them - I also help myself. And the second thing is that I really believe that the only way to solve all the terrible things that are happening now is through peace. I really believe it, and I won't give up. One of the most important things now is to hold hope for children, grandchildren, parents - to believe.

One of the most important things in dealing with the situation is not to remain passive. It is to do. If it's in repair and treatment, if it's in protest, if it's in helping the communities that have been really hurt and need help. There is something very empowering about you helping.

To help others, you first need to look around and see who reacts to things too harshly. If you see someone in distress - sit next to them. Sometimes you will even be silent. You don't know what to say? don't speak. sit by them Don't let them be alone. Encourage them: let's have coffee, let's have a meal, let's understand. And maybe you really need to look for someone who knows how to help. Sometimes a hug will do the trick.

Nowadays there is a very bad spirit in the country. True, It's always like that in war. The war brings up all the demons and all the spirits, all the evil. You have to think outside the box. In the end, why did Janosz Korczak go with his apprentices? Because in the end you can't give up your values. You can't do something all your life and on the last day say - oh, it doesn't suit me. It doesn't work that way.

I believe that if you have a path, you will follow it even if the gap is very big - does this mean that our dream is wrong? - no! It means we haven't worked hard enough, that the bad guys are many and tuff. One must continue. What other chance do we have?

To listen to the full conversation (Hebrew) - [click here](#)



In preparation for the opening of the exhibition at the art workshop in Yavne, Excerpts from a conversation with the sculpturer, Orna Ben Ami:



The first photo I took to my hands was a photo of my mother and my father's two sisters: using Photoshop I and made them gradually disappear. As they disappear - their artifacts remain. A whole life in a box - that's what is left. This is the idea behind these works. This is a personal confrontation of one kind.

What brought me back to the studio is the sculpture in the photo - of the bars turning into birds.

Freedom - the bars that turn into birds, that I created to donate it to the kidnapped square.

This brought me back to the studio, I wanted to contribute something to the Kidnapped Square.

In the midst of all this frustration, everyone is doing what they can.

My struggle was to get into this sculpture with crazy vigor, and fast – so as to send it to the UN. It stressed me over time, it was difficult, but on the other hand, the doing - that was my coping. My doing and personal expression with a lot of my pain. I found I got carried away into it, and it helped me to cope... This was my coping with the pain - actually to engage in it and express myself as an artist.

Let's focus on the children. Children in Israel should not be murdered with such cruelty, and children in Gaza should not suffer the consequences of the war with a terrorist organization that controls them. I feel pain for the children both here and there.

It takes a lot of energy to expose your gut and present your work. I feel like I'm losing my mind. So, the occupation of presenting the exhibition and telling the story - it makes it easier for me. So, you take yourself to activity: I help with the grandchildren. I do my best, and in the studio, I host people and try to continue creating. I'm trying to create other things but it's hard, you can't disconnect.

I wouldn't present an exhibition of dancers in Israel right now - the topic is just for example, because I'm living the moment. And such an exhibition is good and convenient for me to present, because it connects to the moment. And the moment is so terrible, you can't break away from it. The creation itself is also living the moment.

Today the feeling is that there is no horizon. A friend told me - Orna, think about what you have control over. That's also living in the moment. I have control over the day: to eat shawarma for lunch and drive to the grandchildren in the afternoon. I have control over that and not over what is happening, and somehow... I have no explanation. We try to survive this everyday.

Loss of sense of security - no sense of security. What happened there and how things are going today - the loss of the sense of security. And it reflects on our everyday life, and on the security of what will happen to our grandchildren and our children. And this matter of the story of Korczak who sacrificed himself for children, and today we are not doing what needs to be done for our people, to save women. The gap is crazy! Korczak's story is an opposite example of what is happening today.

To the full conversation with Orna Ben-Ami (Hebrew), [click here](#)



We met Eyal Neve for a conversation about coping during wartime. Here are excerpts from what he said:

If we hang on to the good things that happened to us, even before the war - the whole world of the regime coup built our community, built the strength and the understanding that we support each other. A very supportive, very helpful community was built.

As liberals, we consecrated the individual and his success and less the community itself. Something big happened there that built the community, built the support. That's one thing.

The second thing is, to me, the concept of our Judaism and what we sanctify in the worlds of Judaism. Our perception goes through the person, and through values of mutual guarantee, sanctification of life and love for people which is much greater than hatred for our enemies. Our Judaism comes through man and not through divine commandment.

A third thing is the fact that we have one country, and one country only. and we want to give our children the place to live. This is perhaps the most important motivation. This is what our parents fought for, this is what everyone fought for - to have a home where we can live and we will not abandon this war.

And I think the right way to deal with this thing is by doing. We chose to be an arrowhead and lead and do, because doing creates revival and hope. Everyone who does something creates a layer of protection for himself. The one who started doing feels exalted, because suddenly there is something that motivates him, and he has a goal.

I think the most amazing thing we've been able to create is a world **of responsibility without authority**. We built a system that has no real hierarchy, a system that allows, that tells the individual – come, act. But - do the whole circle - the whole process. If you want to do a certain activity I will help you, I will be your mantle. I help and enable others to act. The Civil War Room is an integral part of our needs not to be just protestors, but also to be an arrowhead in doing. Anyone can do it. It's an enabling world.

Everyone's doing doesn't have to be something huge. It's in the passion, it's in the doing and it's in getting into motion. There are many things you can do from home. Anyone in every situation has the opportunity to contribute. There is no one who cannot bring themselves to contribute to the community. It fills the heart and it shows the level of values.

What can children and teenagers do? You can do agriculture for example. Classes that organize things for soldiers and support for soldiers and evacuees. Help organize, play with the children of the evacuees and meet people who have been away from home for almost a year. There are a lot of wounded soldiers - you can come visit and meet and bring the candy and the giving.

A family has to decide on contributing to the community, and they will find the right thing for them to do. It is possible to adopt an animal from the southern region that is left alone. It is possible to invite a family of evacuees for the holiday, to host soldiers who remain stationed on Shabbat - there are many lone soldiers in Israel who can be given support. There are elderly people who can be helped – families can make sure they are not alone. This is a great community time for us. Get to know your neighbors and accommodate each other. The community is the most important thing that needs to grow out of this thing. This is the mutual guarantee and this is the importance of the abductees returning home yesterday.

For hearing the full conversation with Eyal Neve (Hebrew) - [click here](#).



Coping in wartime

"When the cannons thunder, the muses are silent", a proverb that takes us back to the 4th century BC and the play of the Greek comedy author, Menandros, who wrote: "Where violence prevails, the law loses its validity".

The assumption that the muse needs silence to make her voice heard and that art can exist in a sterile space away from the cannon fire is not accurate in the contemporary world. Many masterpieces were created during the days of bloody wars.

Israeli art did not remain silent during the wars, starting with the artists of 1948 until the "Iron Swords" war which was imposed on us on October 7, 2023 and influenced the work and language of the iron sculptor, Orna Ben-Ami, which took on additional literal and material meanings: the burned cars' skeletons, the houses of which only the Iron foundations remain and even the name of the war – Iron Swords."

It wasn't long before the artist gathered her strength and returned to create in her studio. She contacted Ziv Koren, the photographer, asking him to attach sculptures bearing her own statements to his photographs taken in settlements cities, moshavim and kibbutzim around the Gaza Strip. Orna chose photographs illustrating the human loss in photos of burned rooms and the houses that were destroyed. The iron sculptures of figures and objects that were added, expressed the longing to restore life to these places. These works were accompanied by sculptures that were given additional meaning by the new painful reality.

The sculptures and photographs combined with sculptures formed for the exhibition "Negative Positive", which was presented at the UN Center in New York in April this year.

Starting in the mid-September, the exhibition will be presented at the Yavne Art Workshop.

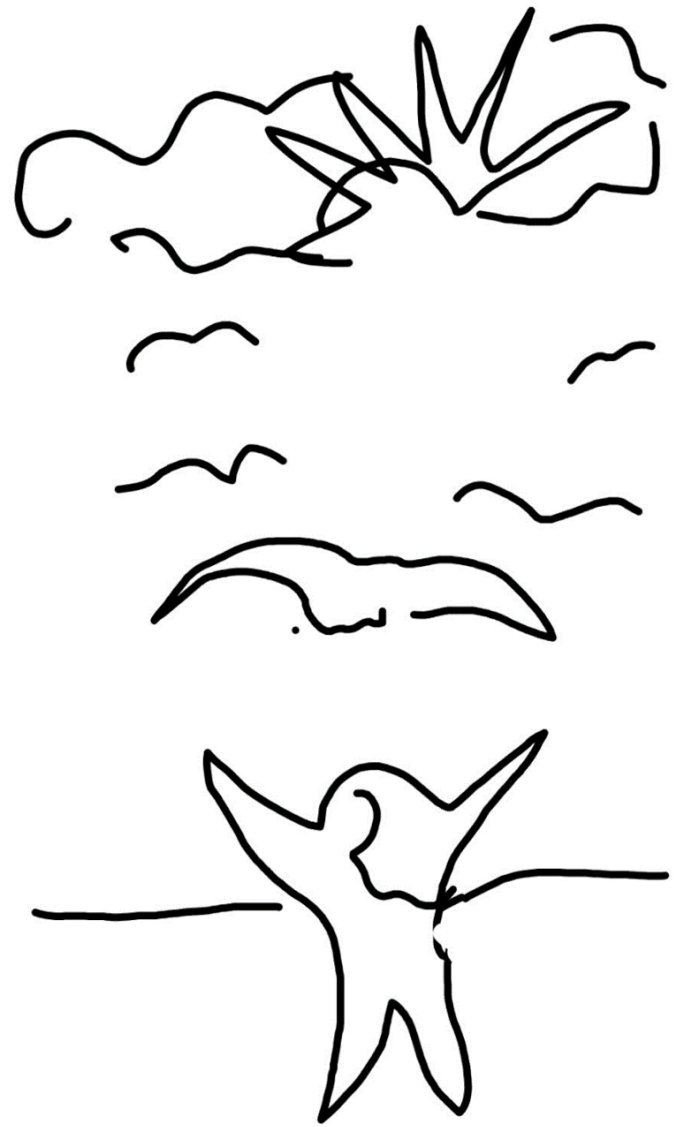
Orna Ben Ami,
Roni Reuven - curator



Sadness / Orna Ben Ami

What has remained / Orna Ben Ami





Nehemiah Har-Peled

I think that in the last year all the children (like the adults) feel constant anxiety. We as adults do not have convincing answers to calm our children's fears. They see around them helplessness, racism and power, and despair.

How can children be helped in such a situation?

Unfortunately, this is beyond me.

Nehemiah Har-Peled



Hedva Reuven

Anxiety

Hedva Reuven

Now me
 the one that sometimes holds still,
 there is anxiety
 that something inside you will become silent,
 You need to be on the move
 to continue from a place that is motivating.

A ride

Hedva Reuven

I take a ride
 shamelessly
 to weep the crying of the other
 that will loudly carry my holler

Coffee at "The Little Prince"

Ronny Someck

From the blood bath of this war
 I fish out the drops of Amit Most*
 who bound a wounded man
 not knowing that at that same moment
 his life too had been bound.

I imagine his mother
 as a towel hanging over that bath,
 the helplessness of the cotton
 that ran out of threads to expand
 the absorption area.
 And his father that I sometimes meet
 in the café whose name, by coincidence,
 where else,
 is "The Little Prince."

The address is Rashi,** corner of King George.
 He knows there is yet no explanation for his son's demise
 and from the head of King George
 the oil anointed on the day of his coronation
 is extracted.

Translated by Karen Alkalay-Gut



Ronny Someck

This moment, coping - dictionary definitions and interpretations

This burning moment

Talli Weiss

What, all in all, did I request?
that the days will slowly lengthen to the horizon
So that I can suffice to dream
And love what I put off for tomorrow
And correct what I erred yesterday
And bless this moment, burning under
The soles of my feet
and jump over the fear which is, no doubt
The hardest thing in the whole world.
Who can say to the doe: run, run
Who can comfort it: you will succeed, succeed
Who can tell her not to worry?
After all, she knows, there is no safe place
For anything



Translated from Hebrew by Oded Peled
from the book "The finest hour" (2018, Emda)

wind wings

A renewed and exciting performance of Rabbi Kook's words:

"Human being, look at the light of the divine spirit in the whole universe... Look at the wonders of creation, at the life of their divinity. Know yourself, and your world. Know the logic of your heart, and that of every philosopher and thinker. Find the source of life within you, and above you, that surrounds you. The love within you - raise it to the root of its courage. **Rise up, for you have great might. You have wind wings, knight eagle wings. Do not deny them, lest they will deny you. Seek them, and they will immediately be found.**"

The title of this section is: "A call to a supreme observation ". The song Wings of Wind is taken from the book "Orot HaKodesh" (Holy lights) which collects some of the spiritual essays written by Rabbi Kook.. The song talks about the powers inherent in humans that can motivate them to move forward and grow. The song was composed by Abigail Uziel-Amar in the 1990s, but was recorded and edited by Elyashiv Berlin after the murder of the students at the Rabbi's Center yeshiva in 2015. [For the performance by Bini Landau and the students of the yeshiva for young people, click here.](#)

Following the death of the late Yotam Haim, who was abducted to Gaza on 10/7, and after 70 days in Hamas captivity, Yotam along with his 2 friends escaped from captivity and went free. All three were mistakenly identified as terrorists and were shot by IDF forces.

The addapters chose to put the emphasis on the choice Yotm made, on the courage and heroism. And take inspiration from him in hope it will give strength to every person to remember that even in the most difficult moments, the wings will appear, if you seek them.

[For the new addaptation by Barry Sakharoff and the Pullkes Band click here.](#)

Where are there other people like that man?

In memory of Nihad Dabit

By: Gila Miller

"A better future for humanity lies not in one social regime or another, but in a better human" Janusz Korczak

This week (September 18, 2024) there was an opening of an exhibition in memory of the artist, the sculptor Nihad Dabit, curated by: Roni Reuven and Adi Yekuthiali at the Ramla Museum. The exhibition presents works of artists and craftsmen, from diverse sectors, who knew and cherished the artist. the exhibition was presented for the first time in the "Workshop" art gallery in Yavne and traveled to Nihad's city, to Ramla Museum.

Nihad was an artist and a curious person, smart and a people's person. He gathered around him friends who appreciated his work, his talent and the love of people in him.

In this exhibition I present works that correspond with Nihad's work, and also with our situation in the last year; A situation that Nihad, the people-loving person, took very much to heart and suddenly and prematurely passed away. Nihad's unwritten will to all of us corresponds with what is written above - that we be good to each other, for a better future.

Gila Miller, artist and teacher at the special school "Psifas"

גילה מילר



פגישה עם ניהאד

אירוע פתיחת התערוכה
לזכרו של האומן הרמלאי ניהאד דביט
במעמד כבוד ראש העיר מר מיכאל וידל

אוצרים: עדי יקותיאל, חני ראובן

הפתיחה:
יום רביעי 18.9.24 בשעה 19:00

מוזיאון רמלה קומה ב' הגלריה לאומנות עכשווית הרצל 112 רמלה
שעות פתיחה: א-ה 10:00 - 15:00

גילה מילר



ניהאד דביט



גילה מילר



גילה מילר

Art and continuity in the Upper Galilee

Yaara Rabinovitch - about her dealing with the challenge to continue creating while facing the challenges of war

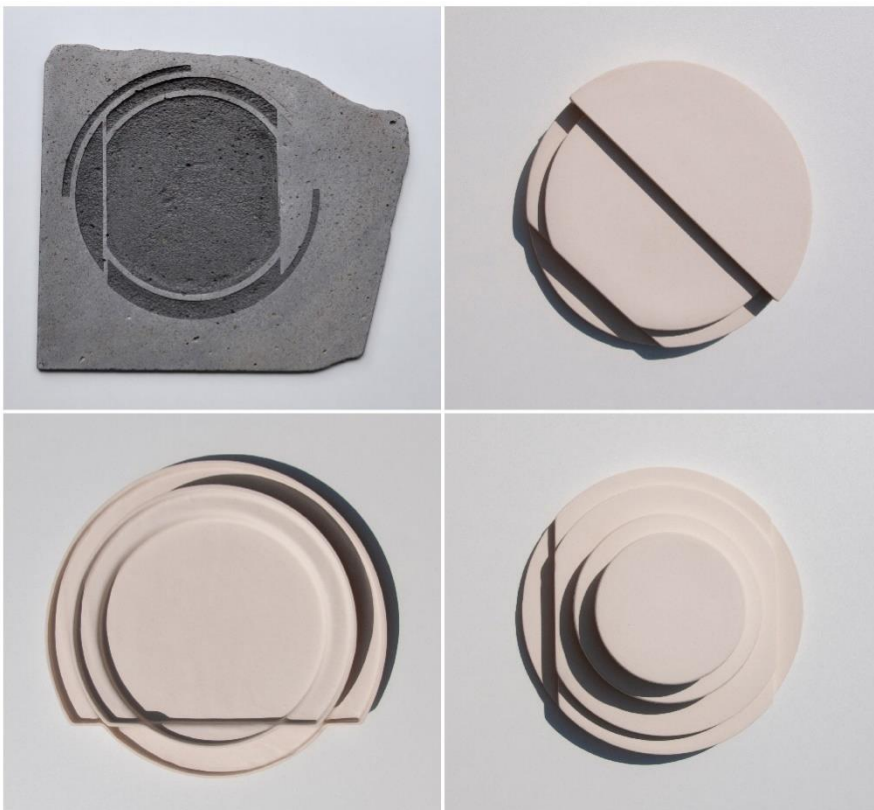
Three years ago I packed up my ceramics studio in Kiryat Tel Aviv and moved to the Upper Galilee. The move to the north was a significant step for me as an artist, it opened up new opportunities for me and brought new materials and techniques into my studio. Thus, I began to incorporate the local basalt stones in my works and collaborate with the Druze neighbor, which added a local and cultural dimension to my works. At the same time, I joined the teaching staff at Tel Hai College in the Department of Ceramics and Glass.

Kibbutz Amir, where I live and work, is located about six kilometers from the Lebanese border. Since October 7th I have been evacuated from the north, only one kilometer away from the official evacuation line of the country. In an absurd situation without compensation, I find myself far from the studio and home, torn apart, looking for alternative places where I can build a temporary life.

Despite the uncertainty, my studio in the kibbutz remains for me an island of stability, an anchor that I keep returning to, traveling between the center and the north. As in my works, even during my wanderings and transient life, I find small holding points that allow continuity. The plate, the starting point of every new project, symbolizes for me a circular and endless process in which I explore the two-dimensional limit of the material, and create from it a tower of plates that expresses the three-dimensionality of the material and my ideas.

The war changed the way I approach art. The ceramic burning process, which requires precise time and conditions, became irrelevant during my work forays in the north. Now, I focus more on basalt works, which allow for immediate expression and a feeling of connection to the land of home, despite the distance. This is a kind of grounding and reconnecting to my roots.

Before the war, I worked according to a careful plan, without background noise or compromises. Today, each project is measured according to what my luggage can contain, work that is done day by day, under changing conditions from the constraints of reality. Last year I participated in a residency for displaced artists in Old Jaffa (JAR), with the support of the Tel Aviv Municipality and the Plastic Artists Union. It was an opportunity to make new connections and strengthen existing connections with senior art curators. I presented new works in major galleries, among them the Architect's House, the Hasmonean Heritage Museum, at the fresh paint fair, Art Up Nation in New York - and I continue to prepare for the upcoming annual exhibition at Galil Art in the Hula Valley.



Website: yaararabinovitch.com

Instagram: [yaara.rabinovitch](https://www.instagram.com/yaara.rabinovitch)

Sketch in the Rock. Ceramic castings and engraving on basalt Created and photographed by: Yara Rabinovitch

Korczak's Jems

From: Janusz Korczak - The Tortured Jew.

Jerahmiel Weingarten.

I remember the case below, which I happened to witness:

Moshe "the difficult resident", sits sobbing in the corner of the courtroom, because the court ruled against him the "six-hundred" section after multiple warnings, that he must refrain from disturbing the children while they are playing; He also received another serious charge for not properly fulfilling his work tasks...

Korczak sits next to Moshe who is crying bitterly:

- What should I do, doctor, because I am worthless?! I can't, I don't have the strength to do well!...

Korczak hugs the boy, caresses his hair, kisses his hand, cries and whispers:

- It going to be all right... a little more effort... I wasn't always good either... I once stayed for an extra year in class... I also did bad things... but now everything is fine, my son - everything will be fine with you too ... try a bit more...

I felt that these heartfelt words of encouragement, his complete identification and perfect participation in the suffering and sorrow of the poor child, raised Korczak, the educator, to a soaring peak.

Bets – confronting oneself

In: Janusz Korczak, The Tortured Jew. By Yerachmiel Weingarten

About an hour after breakfast, I learned from the children that Korczak was sitting in a tiny room, the "shop" and was accepting children's "bets" there. He does that every Saturday. I did not know what that meant, and I asked Korczak if I was allowed to be present. He allowed me:

- Sit aside and listen.

There was a line of children in front of the "shop", and a new "gambler" did not enter until the previous one finished and left. The first to enter was a boy about nine years old, a "Thunderous Mercury" type. On my first day, I managed to see him a few times quarreling and making up, repeatedly.

- Well, Hershale, what was your bet last week? – and Korczak consults the 'gambling book'.

- That I will only swear ten times during the week.

- And how many times did you swear?

- Only four times - says the boy in the voice of a winner.

- Very good, Hershale – says Korczak, as he takes a candy wrapped in paper out of a pouch, and gives it to the boy.

- Do you want to bet for next week as well, and about what?

- I bet, that next week I won't curse at all.

- I advise you to swear no more than seven times. It is very difficult to quit completely. How many curses did you start with?

- twenty curses.

- And every time you won?

- No.

- It will be difficult for you to stop completely.

– The doctor is right. I bet I swear no more than four times.

- I Agree - says Korczak, and the deal is over.

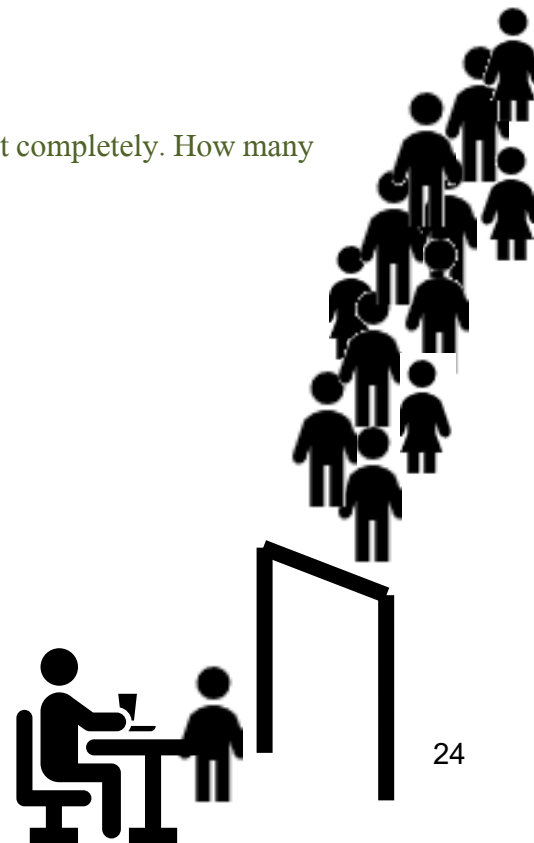
A young boy, about eight years old, enters.

– What was your bet a week ago, Motel? – asks Korczak.

– three times for a matter I didn't tell.

- And you won, Motel'e?

- I lost – Mote'le lowers his head.



- And you want to continue? – asks Korczak without going into the details of the bet.

– Yes, three times. again. Maybe next week will be better.

- I agree.

Before the new "gambler" enters, Korczak managed to explain to me that Motel'e is wetting his bed. He is probably betting on that... the children are not obliged to disclose what they are betting on. And Korczak notes such a "customer" with a question mark.

A boy, about eight or nine, entered. His face shows that he is mischievous. Korczak says to him:

- You haven't bet in a long time... What do you want to bet about, Itzik?

- I have a lot of verdicts in the last few weeks. I also had six skirmishes this week. - Itzik complains. - I want to bet that this week I won't have any skirmishes at all and that I will only be prosecuted three times.

– You want too much in one week. It is better that you bet in one matter only: bet that you only have five lawsuits.

- No. Three lawsuits.

- I agree.

A girl enters.

– What did you bet last week, Rachel?

- I didn't bet at all... I often lie.

- How many times do you want to lie? – asks Korczak.

- Not even once.

– How many times did you lie last week?

- several times every day.

- Try to bet that you will not lie more than ten times during the week. You have to quit, but it's hard to stop all at once.

- Seven lies, one for every day - asks Rachel.

- I agree.

Rachel leaves, and Korczak tells me: she will surely lose. She has a rich imagination and the children laugh at her. This is the first time she has bet on this. She must be bullied for her false stories.

Several other boys and girls passed by, whose bet issues were similar to their predecessors. A few children bet that they would be willing to get up in the morning - this is the ambition of many - the possibility of receiving a "memory postcard" also depends on this. I was especially intrigued in a boy about eleven years old who, like a motel, also bet without revealing the subject of the bet... Korczak explained to me that there is a suspicion of masturbation here.

Haim entered last. He probably waited a long time so as not to delay other children waiting in line with his long conversation. He was about thirteen years old.

- You, Haim, have not participated in gambling for a long time.

- I didn't bet during the whole year, but I sent Yossel, who I was his guardian.

– In what do you want to bet?

- that I won't say at school "it's not fair". I have a lot of trouble with that. The children bully me and call me "Your righteousness" or "Tsadikel". The teacher also told me: in Korczak's house, maybe everything works according to justice, but not in everyday life, not even at school. Soon you will leave the 'home' and go to work, and then it will surely harm you if you come everywhere with claims of 'righteousness'. You must give up this talk, and perhaps also this thought."

Korczak became very serious. He knew this was his children's biggest problem. It was obvious that he did not want to argue about it this time, and only asked:

- How many times will you be allowed to say "it's not fair" at school?

- Not at all. never.

- I agree. I hope you succeed. But remember, even if you manage not to say this short verse to others, don't forget that you yourself have to maintain justice, honesty and fairness.

– Of course, Doctor. I will remember.

When Haim left, Korczak remarked in dismay:

- This is the difficult question, for which we do not have an answer. We are a lonely speaker. I will have to talk to Haim in private, but I still don't know what to say to him.

It was clear to me that "gambling" has an important value, but it is impossible to place it within the framework of a pedagogical method. Only a gifted educator like Korczak will be able to derive maximum moral benefit from them, only he will be able to adapt them to the character, age and problem of each child. The candy - the tangible prize for the winner of the bet - has no value. This is just a small symbol that comes to illustrate the victory of the young person in the confrontation with himself, in the struggle with his weaknesses.

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