

## THE FAMILY IN ISRAEL – 70 YEARS OF CHILDREN'S LITERATURE

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**Abstract:** *Children's literature has developed as a distinct literary branch following the literature work that had been written by adults. Adults and different regimes developed it as a tool to guide the youths and the children and as a means for controlling their development into adulthood and citizenship as well as enabling them to follow the ideas of the regime (i.e. – socialization). This genre has been harnessed from its beginning for influencing children's beliefs, morals, and behavior. Children's literature was initially educational, but over time was changed from being dependent to being independent and artistic. At the same time, it was still educational, nevertheless. This kind of literature is said to give a reflection of the norms of the society. They express the point of view of the author. They respond to the regime's ideology and to its social guidelines. Each regime is praised for how it defines and governs interactions in it. For instance, in a communist society, social interaction, as well as public ownership of property, is embraced. Under the Nazi regime, racial purity has been praised, while in the democratic rule in the U.S., during the 20<sup>th</sup> century, children's literature was used to foreground issues such as patriotism, racial segregation as well as work ethics.*

**Keywords:** *Israeli Children's literature, literature, Sabra - Zabar, Zionism, Melting pot, Family, New family, Norms, Ideology, Family structure, Social values, Assimilation*

### CHILDREN LITERATURE AND THE FAMILY

For a long period of time, Hebrew children's literature has developed in parallel with worldwide children's literature. Its development has accelerated following the development of Zionism as well as the revival of the Hebrew language. Children's Literature has started reinforcing some of the core values of Zionism, such as the melting pot, the myth of Sabra and the settlement in the land of Israel. In addition, it reinforced the belittling of the foreign Jew, ignoring subjects which are not connected to Zionism. Children's literature disvalued the individual while praising patriotic acts of self-sacrifice. Contempt was used as a literary device for treating individuals who tried to refute society's norms.

This literature displayed them as weak, sick, different, and broken. These characters were pale and unhealthy, clothes were ill-fitting to the local weather, their values, as well as their integrity- uncertain, unlike the Sabra's. The deviating characters were said to be dependent

and fragile. They were not like the Sabra who is said to be prickly and rough on the outside and sweet on the inside. Typically, in each story there were always other characters who have made the life of the outsider more difficult. There was a helper, a character whose role was to assist the outsider. These helpers served as educational figures for the different, deviating characters. The writers of children's literature made use of the positive characters as well as of the adults who were available and of the painful acclimatization of the outsider to manifest society's need to incorporate the outsider within his or her limits. By doing this, the results would show that the character has started intermingling with the rest of the people and his or her character traits have changed to fit the positivity of the society as well as his feelings resembling those of the positive people and adults who acted as an educational figure.

Along the course of development of children's literature, another branch has developed. This branch focuses on children who are between the ages of 2 years to 6 years and deals with the problems that children face while growing up in the different growing stages like potty training, new siblings, relocation, disabilities, and illness, in addition to family structure and physical or cultural difference.

Children's literature is a broad subject; it focuses on the development of a child. It exposes children to themes which are seemingly not an integral part of their daily life experience or help them while tackling challenges and problems indirectly. Children's literature, as well as adult's literature, is a source of enrichment, reinforcement of values, development of imagination as well as a broad set of experiences that accompany normal or local daily life. Since the impact of literature is stronger in young ages, it is much more interesting to establish how literature handles the changes that affect the structure of a family as well as the modern society in this modern age. As this field is controlled and guided by adults looking to govern a child's socialization process, we will attempt to investigate whether there were other books which facilitated the exposure to the subject, or whether their absence or presence have become part of the deliberate trend, set following the social or economic worldviews by the adult. There is a personal point of interest formed following the personal link of the researcher to the subject. The personal link of the researcher also serves as an advantage to the world of single parenting. The researcher learned about the genre of children's literature and its attitude towards immigrants to Israel and discovered its instrumental role in reinforcing social and national norms in Israel throughout the years. This study will investigate whether this instrumental role, as well as the differences, expand to other fields in the literature of children.

## **THE FAMILY IN ISRAEL**

Demographic data demonstrates that Israel is more family-oriented in comparison with other European countries. Compared to these countries, there is an increased birth rate in Israel, a lower divorce rate. There is also a low rate of extramarital births in Israel.

Families in Israel are said to be stable due to the following reasons. The first reason is related to the influence of Israel's security matters on families. The second reason is that many Israeli families live by traditional family values. The third is the central status of religion and the religious folklore in Israel, which affect both the state policy, the individual's norms. Israel is going through a modernization process during which its structure is changing from time to time. The society's structure is changing and so does the family structure. The intergenerational family relationship in Israel is reinforced by economic dependence. Sapir (1993) claims that the stability of the Israeli family is a result of the patriarchal values which were stemming into the Jewish religion. She points out the importance of fertility in Israeli society, especially in light of the demographic challenges. Sapir illustrates the centrality of the family experience in Israel. The common social norm is that women are expected to take care of their offspring even after they leave the house, their offspring's children – i.e. their grandchildren, while taking care of their own aging parents. Despite the changes within the society, the family institution in Israel is still stable as it is regulated by religion as well as the traditional values within the society. Israeli society gives major significance to family and parenthood. That significance characterizes the religious and secular societies alike, both in the Jewish and the Muslim sectors. A normative Jewish family in Israel consists of a Jewish man and a Jewish woman who are married according to the following Orthodox Halacha. Biological parenthood, as well as heterosexual relationships, are the mainstream models in society. This social norm describes only 42% of all the families in Israel, according to Rosenblum. More than half of the families in Israel do not fit this definition: families of single mothers by choice, single-parent families, co-religious couples, common in law partners, mixed couples and same-sex families.

Changes which are occurring in the western world influence the structure of Israeli families as well. One of the catalysts is technological advancements which enable individuals to procreate without the use of body induction. Examples are conceiving using a sperm donation as well as an egg donation.

The family is a part of society and changes that occur in society affect the family. These changes in Israel opened a window of opportunity to a wide variety of alternative family structures.

## THE SABRA (ZABAR)

Sabra – 1. The English name of the cactus plant is “a prickly pear”. This fruit is a thorny desert plant, with a thick skin that conceals a sweet, softer interior. The cactus itself is usually grown as hedges as of a natural fence. 2. A *Sabra* (Hebrew: צָבָר, *tzabar*) is a Jew born in Israel. The fruit of the cactus is compared to Israeli-born Jews, who are supposedly prickly on the outside, but soft and sweet on the inside. On one hand, typical "Sabra" behavior may be sarcastic, and even rude. On the other hand, the same prickly "Sabra" will be courageous and fiercely loyal to his friends.

At the backdrop of the idealistic Sabra, stands the image of the Diaspora Jew as a shadow. The first was more attractive than the submissive and servile latter, whose existence contributed much to the creation and preference of the Sabra. The vision of the hero was embodied in the pioneer, the farmer, the fighter, showing strength, vigor, action and independence (Shalit, 1995). The Diaspora Jew stands for what everyone wanted to forget and move away from; the antithesis of the Sabra.

The Sabra plant is not native to Israel but was introduced from South America about two hundred years ago and acclimatized so well that it became one of Israel's typical symbols. Before becoming a nickname for Israeli natives, the Sabra plant appeared in drawings, stories and poems of native artists and visitors as a typical visual symbol of Israeli landscape. The wide usage of the word "Sabra" as a general name for the Israeli natives began in the 1930's, but its seeds first sprouted forty years before in the biblical term "Sabari" ("of the Sabra") (Shalit, 1995). This term spread in Europe at the end of the 19<sup>th</sup> century and became one of the major codes for the Zionist movement. The term "Hebrew", and the term "Sabra" were used to express the widening gap among the Zionist between the immigrant "Jew" and the native "New Jew" (Shalit, 1995). Some believe that the origin of the "Sabra" term was in the pejorative "Sabras", used by second and third Aliyah immigrants to describe the First Aliyah youth, who were the first native generation of the Zionist movement. After a while, in the 1930's and much more in the 1940's, the pejorative term "Sabras" became an endearing word, to describe the sweet innards of the fruit, as opposed to its thorny peel, exactly like the natives, whose tough, manly exterior hid a gentle and sensitive soul. The term expressed another symbolic meaning; as the Sabra plant grew wild on the local soil, so did the natives, growing naturally and complex-free on their homeland.

The Sabra has a meaningful name, not biblical or from other cultures and countries, this was a part of the change from a diaspora Jew into a Sabra. The transformation was possible only by rebelling against the forefathers and their ways, against religion and by turning myth

into reality. Zionism in the beginning of the 20th century envisioned a new Jew and an end to the "Wandering Jew" by creating a permanent homeland. In the first stages of the change, a new man had to step forward, free from fears and complexes, independent, combining spiritual values with material ones. The image of a man who is a part of his homeland. The young pioneer rebelled against his father, abandoned the traditions and challenged the old way. The pioneer chose a different path, not the one of accepted traditions in order not to resemble his father. He turned to the old homeland, served it, breathed life into it and redeemed it. "The difference between Jewish fathers worldwide and Israeli sons is greater than the expected generation gap. It is a mutation. A different lifestyle, nutrition, climate, political reality and social environment had to form the native as different as can be from his Ghetto-born father (Avneri, 1968).

The growing popularity of the term "Sabra" in the 1930's and 1940's reflected the rising prestige of the generation born in the land of Israel. Alongside the forming of the stereotype of the Sabra – the native of the new Hebrew land – a growing awareness began forming within the Hebrew secondary school youth, Kibbutz and Moshav youth, Youth Movement and Palmach youth, about their cultural uniqueness, and with it, status symbols, and a special, unique Israeli style in language, dress and recreation (Shalit, 1995) (Almog, 1982)

Reality dictates a relationship between the individuals and the society where they live and to which they belong. In Israel, these relations between the private and the public are intensive, unique and close-knit, a sheer sense of belonging and sharing the same fate. Israeli society evolved in the shadow of the holocaust, and the reciprocity between the individual and historical events is therefore inevitable. The individual's identification with this common ideal is the core of Israeli society, the fundamental of Zionism, that could manifest itself only through individuals who were and are ready to be one with the Zionist ideal and help it come true with their own body and soul (Shalit, 1995).

In Israel, a new nation grew and formed a new Israeli-national identity, totally different from the diaspora Jew. A major role in the formation of the native mythology and the consolidation of the term "Sabra" was taken by the post-war memorialization culture. The heavy death toll of the war infused the older generation with a sentiment of guilt, mixed with deep gratitude to the young generation. This sentiment was expressed in the press, the arts and especially the prolific memorialization literature that began publishing after the war. The adjective "Sabra" was repeated in the memorialization of the fallen 1948 warriors, official anthologies and publications by the Ministry of Defense, becoming a national linguistic code, expressing the love of the people for their devoted youth (Almog, 2001). During that period, the Sabra became a cultural hero in Israeli art as well, highlighting the stereotypical aspects of

his image. Post-war albums also emphasized photos of handsome Sabra images, and these became the young state national symbols and reflected the mythic-symbolical parallel between the splendor of the nascent state and the beauty of its Sabra youth.

### **A REFLECTION OF SOCIAL VALUES: THE HOMOGENEOUS FAMILY STRUCTURE IN ISRAELI CHILDREN'S LITERATURE OF THE 1950S: A REFLECTION OF SOCIAL VALUES.**

The consequences of the establishment of Israel and the Israeli Independence War were heavy – many lives were lost; significant resources were spent. The small nation of Israel had to send young people at the productive age to fight instead of working. That had a severe impact on Israel's citrus growing industry, one of its main revenue sources. Britain had pulled Israel from the Sterling bloc during this period and had frozen all the assets and deposits of citizens from Israel in the British banks as well, making inflation surge by 50%. Israel entered a recession, worsened as it struggled to fulfill its role as a national homeland for Jewish immigrants. The Israeli government imposed huge taxes to finance the expenses, which exceeded its budget. Israeli found it hard to survive.

In addition to these problems, the massive immigration to the state of Israel during its first decade caused severe social problems. The 650,000 residents of Israel had to absorb over 1.5M immigrants from different countries of origin. The cultural differences and gaps were substantial, especially given the fact that most immigrants came to Israel after being persecuted in their countries of origin. That has posed several challenges, namely financial, medical and productive, since most of the immigrant families consisted of many young children as well as elders – most before or after the productive age.

The massive immigrations from myriad countries of origin caused significant demographic changes in the Israeli society. One of the main changes was that the average size of the family has grown bigger to a larger number of children in comparison with the absorbing society.

As aforementioned, the number of family members at the production age was relatively low, and their professional skill did not always fit the professional requirement of the era.

Literature in general and children's literature especially, functions as a mirror to norms and values of the culture it tries to upbringing the young generation. The social-public discussion as it manifests in children' literature emphasized similarities. In the first years after the establishment of the state of Israel, the country of Israel did not deal with defining the different parts consisting of the whole' but rather tried consciously to create a homogeneous cultural

corpus which reflects common values and identical way of living. Therefore it is not surprising that most Hebrew children books have no reference or acceptance to any difference from the narrative the state aimed for.

When looking into literature aimed for the ages of three to six, the stories and poems for these ages are short with very little descriptions. Most issues are mentioned as an afterthought, without long descriptions or explanations on issues or problems which are not the poem or story itself. But there are definitions and premises which are obvious, and the family structure is one of them. The books which were chosen were written by the leading authors and poets of Israeli children literature from the time Israel was established and the books and authors remained popular ever since.

The difficulties of the children which are described are the imagination and emotions world of the children facing the adult world which is represented by the parents, a father and a mother. Parents are mentioned one after the other with no differentiation or distinction in parental authority. The origin view is that the family structure is the traditional one, encompassing the parents as one unit. Even though some of the writers were not part of a complete, whole, traditional structure as described in their work, they take it as a concept which is taken for granted. Even in pieces which portray animals or plants rather than people the traditional structure is kept. (Yael, 2014)

At the focal point of children literature stand the high register of the language and the eloquent, fluent grammar and language. The books are very aesthetic although the economic consequences of the establishment of Israel and the Israeli Independence War were heavy – many lives were lost; significant resources were spent. The small nation of Israel had to send young people at the productive age to fight instead of working. That had a severe impact on Israel's citrus growing industry, one of its main revenue sources. Britain had pulled Israel from the Sterling bloc during this period and had frozen all the assets and deposits of citizens from Israel in the British banks as well, making inflation surge by 50%. Israel entered a recession, worsened as it struggled to fulfill its role as a national homeland for Jewish immigrants. The Israeli government imposed huge taxes to finance the expenses, which exceeded its budget. Israelis found it hard to survive.

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medical challenge and a productive challenge, since most of the immigrant families consisted of many young children as well as elders –before or after the productive age.

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state. The drawings focused on the child's inner world and his well-being strengthened individual values and messages of tenderness, refinement, the love of nature and games. The young children literature and the drawings portray the main important values of the Israeli society, and presents values such as tenderness and refinement, and happiness and perfection values which are rejected in the rough and prickly Israeli society who glorified the "Sabra" all in favor of providing the young child a desired ideal world.

In the literary pieces of the era there is similar reference to the family structure. It is taken for granted and is not mentioned specifically as if there is an option to another structure. Part of the reason of course is connected to the fact that the length and wording of the poems is limited due to what is appropriate and suitable for these ages, but another part is the basic assumption that a family is built in a certain way and consists of certain members and as a result there is no need to focus and mention other structures, mainly because it is presumed that there is no other structure or possibility, especially to suit the themes the children introduced to. The authors of the era are fully committed, and the desired ideal world is obvious. The same treatment repeats in the literature aimed for the older ages, the descriptions and treatment widen according to the age of the target audience.

The common and customary values of the era are stressed throughout the pieces, the traditional structure is the only one which exists, and any deviation is portrayed and described as missing, sick or sad. The family background doesn't receive a lot of weight and attention. The families are secondary, but they are described in a positive way which contributes to the continuation of the story and the plot.

Even in the books aimed for the older ages the authors remained committed and aligned with the values of the new building nation and promoted the image of the Israeli family and the Israeli society in an idealistic way, much more idealistic than how it was at that era.

## **TRANSFORMATIVE DECADE: HISTORICAL OVERVIEW AND LITERARY REFLECTIONS OF THE 1960S IN ISRAEL**

The second decade of the State of Israel was a decade of great change and dramatic events. Some were accompanied by feelings of depression, fear of the very existence of the state, and some were characterized by excessive self-confidence, for being invincible. It has been a decade of demographic, economic, media, health and international educational establishment. (Zameret & Yablonca 2000). At the beginning of the decade, there were 2 million people in the country, of whom 1.8 million were Jews. At the end of the decade, the number increased to 2.8 million, of which 406,000 were non-Jews. The territory of the State of

Israel after the Six Day War grew, the industrial and agricultural economy grew by hundreds of percent, many factories were established, railway infrastructure, ports opened for trade and the field of communications (telephone and television) was opened. During these years there were waves of immigration that formed the basis for some of the social problems that will worsen in the future within both Jewish and Arab society.

In 1961, the Nazi war criminal Adolf Eichmann was captured by the Mossad for Intelligence and Special Operations and brought to justice in Israel. The Eichmann trial and his sentence resonated widely, throughout the world. The harsh testimonies of Holocaust survivors changed the attitude towards Holocaust survivors and made the public interested in their stories and documenting them for future generations. On December 15, Eichmann was found guilty of war crimes in court, sentenced to death and executed in 1962. (Zameret & Yablonca 2000).

After restraining measures to reduce the balance of payments deficit were taken, the inevitable result was the economy slipping into a second recession, considerably more severe than the former one in the 50's. The unemployment rate doubled, and the atmosphere of prosperity of previous years was replaced by an atmosphere of mourning. In the first half of 1967, the number of those who left the country exceeded the number of immigrants. The turning point came in the wake of the Six Day War in June 1967. The military and civilian deployment in the vast occupied territories, the development of the military industry and the renewal of waves of immigration to the country greatly increased the pace of economic activity, and within a year the recession became a new wave of rapid growth. (Zameret & Yablonca 2000).

The war changed the status of the State of Israel and its international image, the Arab states convened the Khartoum Conference, which formulated the "three laws" in relation to Israel: No peace with it; Not to recognize it; And no for negotiations. UN Security Council Resolution 242 is adopted. At the same time, security tensions continue. Terrorist organizations intensified their action against Israel. Many terrorist attacks in Israel and abroad against passenger planes to and from Israel.

The 1960s in the world began about a decade of extensive social changes, but this change began at a later stage after the Six Day War and was also limited. (Lemish, 2000; Fogel, 1996)

In the children's literature the attitude of the 50s is preserved; The family structure is patriarchal the mother stays most of the time in the traditional roles and the family structure remains traditional. There is no special reference to the family, however from the lines, descriptions and plots, it is clear that there is a father in the background even if he is not mentioned openly. (Baruch 91).

In the children's literature intended for older ages, there are references to other families, but these are families with a lack of structure, weak families who cannot cope with raising the child.

## **SOCIAL SHIFTS AND FAMILY DYNAMICS IN ISRAELI LITERATURE OF THE 1970'S**

After the Six Days War the national morale and the economy have improved. However, the War of Attrition, followed by the Yom Kippur war have had the counter effect, resulting in a perilous economic crisis, due to the high cost of the war and the loss of life.

The 1970's are characterized by waves of immigration from the USSR. The immigrants of the 1970's were absorbed differently than those of earlier decades. One of the reasons for that they were immediately offered housing solutions and tax benefits. The local population, mainly immigrants from Mizrahi immigrants from earlier decades, protested against this establishment-governed discrimination. That has given birth to the Black Panthers protest movement.

The immigration waves of this decade are comparably heterogeneous. In contrast with prior immigration waves, they were considered economically successful. Certain groups among these immigrants chose to remain segregated. They were not thrown into the melting pot; thus, they retained their cultural identity.

The failings in the prelude to the Yom Kippur war were scrutinized by the Agranat Commission, a national commission inquiry. The commission's report triggered the resignation of the government. The newly elected government of 1974 lasted 3 years. Some of its members, including PM Rabin, were accused of corruption. The social and economic polarization, in addition to the criticism of the corruption contributed to the 1977 turnover.

The Israeli immigration law was changed in order to enable the immigration of Ethiopian Jews. This wave of immigration presented absorption difficulties, despite its small size. All these processes contributed to the evolution of the family.

In the 70's there is a turning point in the attitude toward the child inner world, which is manifested in the stories aimed for this age. Stories were written specifically to provide as "mental food" – a tool for intellectual enrichment and fostering the emotional world of the three years old and older children and through literary tools raise emotional problems and contemplations characteristic to this age while presenting different points of view and ways to encounter the difficulties arising in the stories and in the child's life.

In the beginning of the 70's a new era begins, one in which childhood and children are

treated in a more therapeutic eyes, and less as naïve and free of worry. The traditional values and the acceptable in the era are the ruling motives and messages, the traditional family structure is the one in focus and when there is a deviation from this framework, then the mother is poor, sick, and helpless.

When looking in the literature aimed for the older ages, it is apparent that the trend beginning in the 50's continues. Descriptions are more elaborate and age-related issues are addressed, but in this period as well as in the 50's the trend of looking for the common denominator and the homogeneous cultural corpus which reflect common values and similar way of life continues. When the writers spoke about the family descriptions and the children, they wrote about the ideal, about what was around and was desired by the society, and this trend had not changed since the 50's.

Parallel to the change regarding the children's inner world and development in the 70's, another change occurred, the acknowledging of the security situation and difficulties children living in Israel at that era had to face. But the descriptions are short, related to the child who tells the story and to the way he sees the world around him. Family descriptions are positive and relate to a whole family, the vocabulary used is positive and any deviation from the norm is accompanied with vocabulary which has emotional connotations like sadness and bereavement, it is obvious that happy and good times are when the family is whole and complete, and everything is harder and challenging when this structure is incomplete.

The exceptional writer of the era, writes about the marginal groups and deficiencies of the elitist Israeli society, marks the beginning of separation from the obvious alignment with the state and its narrative and choose to shed light on the different problems in the Israeli society, but when dealing with the structure of the family, in those years, the traditional structure rules and any deviation is of broken problematic families.

## **A DECADE OF CHANGE: THE 1980'S IN ISRAEL AND ITS REFLECTIONS IN CHILDREN'S LITERATURE**

The fourth decade opened with a political upheaval that brought to an end the 44-year continuous rule of the Labor movement. During the decade, the Intifada broke out (renunciation, violent uprising in the Arab world). In Israel, it was identified as a violent period, characterized by acts of terrorism by the Palestinians against Israel.

The intifada greatly influenced the processes in the following decades and was a stimulating factor in the international peace efforts that changed the face of the country as a result of the agreements signed. The decade began with a leap in inflation and a further

deterioration of the economy. The phenomenon of regulating bank shares abruptly ended, and they collapsed with a loud thunderclap. The government intervened and nationalized most of the banking system. (Weiz & Zameret Ed. 2016)

The slump in growth, accompanied by a crisis in foreign currency and galloping inflation, led to the "stabilization plan", which included sharp budget cuts, devaluations, a price freeze, and wage cuts. As a result, GDP began to rise, inflation stabilized, and employment remained stable. Towards the end of the decade growth and moderation resumed, and unemployment rose (Weiz & Zameret Ed. 2016)

This decade can be divided into three main periods: (1) The period of reconciliation with Egypt and the increase in security tensions (2) Period of internal conflicts: The first Lebanon war that lasted 18 years, the tensions that followed, internal Israeli conflicts, the massacre in the Sabra and Shatila refugee camps near Beirut then took place when Christian Arab forces massacred hundreds of Palestinian refugees while the Israeli soldiers who controlled the area did not stop them. This provoked public outrage in Israel and around the world, and Israeli public pressure forced the government to set up a state commission of inquiry, the conclusions of which forced Defense Minister Ariel Sharon to resign. (3) The period of the unity government: The 1984 Knesset elections in 1984 ended in a political draw. The solution was to form a national unity government which stemmed from the necessity to deal with acute problems that threatened the foundations of the state. Among the two problems that stood out in their severity: The IDF forces stay in Lebanon that took a heavy toll and seemed pointless, the economic situation was deteriorating, and inflation peaked at hundreds of percent.

The stable political rule that characterized the first three decades was undermined. Two main blocs continued to exist, but the size of the major parties declined. At the same time, ethnic, religious and sectoral parties are being established among the Jewish and Arab public. The country began to move from a national social-democratic economy to a privatized liberal economy. Public criticism against corruption and inefficiency is increasing and inflation has reached 34%. The right-wing government tried to adapt to the significant changes that took place in the world economy and turned its back on the socialist economy, by abolishing subsidies, stopping foreign exchange controls, and liberal reforms that led to a galloping inflation that peaked at 444%. Cooperation between the left and the right led to an economic plan that led to greater stability and growth, but changed the face of Israeli society, which turned from a welfare state to a profit state. (Weiz & Zameret Ed. 2016)

During the decade, Ethiopian Jewry began to rise. Ethiopian Jews began marching towards Sudan to refugee camps, hundreds died on the way or in the refugee camps and the

Israeli government in Operation Moshe raised thousands of immigrants whose absorption process was a cushion for the difficulties that accompany Israel to this day. Very much like the immigration of the 50's.

In the 1950s and 1960s, the State of Israel advocated the "melting pot" policy. This policy sought to take the immigrants from different cultures and introduce them to a common Israeli culture and identity. The policy of the melting pot perceived the cultures of origin as "exiled", and aspired to create "a new Israeli", a "Sabra".

The policy of the melting pot was cultural bodies (theaters, newspapers), but no less significant: the education system and the IDF. The perception was that the "melting pot" was needed building the national resilience of the state, and for building a society with common values. Years later there was criticism of this policy, according to which the price of the "melting pot" was high: erasing identities and cultures that were in the past and might have contributed to society. Another criticism was later leveled at the sources of the "new" Israeli figure who sought to instill the "melting pot", criticism that the "new Israeli" is the European, Ashkenazi Israeli, and not a "new Israeli" figure who relies on various sources.

During the 1970s and 1980s, against the background of many protests and security events, the concept of shaping society in Israel changed from a policy of a "melting pot" to a policy of "multiculturalism". Israeli culture began to show pluralism for different cultural shades (in music, for example), and Israeli society stopped asking for a "new Israeli," but began to emphasize the advantage of multiple shades of identity and cultural shades. In the 1990s, this trend grew even more strongly, against the background of the great increases and the culture of the media channels. In the multicultural approach that has developed, "the various groups maintain their identity, ethnicity, customs, beliefs, language and myths, but at the same time are united in their national loyalty." (Avneion, 1999; Shay, & Kaniel, 2002; Shechter & Iram, 2002).

Among the causes of this perceptual change are the hedonism and emphasis of the individual, the rift in Israeli society after the Yom Kippur War and with it the imposition of doubt in the establishment, the culture of media channels, social protests of groups in society such as the "Black Panthers", and accumulated experience from waves of immigration in the 1950s and 1960s. Looking at the "melting pot" policy critically often suffers from anachronism (Imposing values of the present on the past while ignoring the historical context and situation). As many argue that it was necessary at the time, and in the 1980s it could have been vacated in favor of the concept of multiculturalism.

The "multiculturalism" gave legitimacy to a work that shows longing for another

homeland from Israel, it does not deny the Diaspora and its memory. During the melting pot such a sound would not have been heard at all. In addition, "multiculturalism" has introduced musical styles that were previously heard only at special hours into the regular hours, into the mainstream. This is the influence of the melting pot in music, but it has had a great influence in other areas as well. Another area multiculturalism is evident is ethnic holidays. During the melting pot period these holidays were not mentioned, and if they were mentioned they were mentioned modestly, within the family, without emphasizing them outwardly. In the last two decades, ethnic holidays have been revitalized by the public: The "Mimuna" of the Moroccan community, the Novi God of the USSR immigrants, the Sigd of Ethiopian immigrants and more. With the realization of the concept of "multiculturalism", the original identity of the immigrant, and his original culture, a place of honor is given within his identity as an Israeli.

In the first 25 years of the State of Israel, most of the original children's and youth writers described events that took place in Israel in a specific period, present or past. From the 1970s onwards there was a turning point in writing more and more stories that were unrelated to a particular time, or place, and in which the plot that took place could take place in any country and at any time. The reason for this trend is closely related to the technological age, in which sophisticated means of transportation and communication blurred the boundaries between peoples and countries. In the last two decades, a literary genre of stories in which truth and imagination are used interchangeably has expanded. They usually begin as distinctly realistic stories, that is, they depict customer events from the world of reality, until suddenly events and characters taken from the world of legend and imagination appear in them, but these too are described as part of reality. If up to this decade children's literature came to impart specific content and values, in the 1980s the turning point began where literature came to create an experience. The trend in earlier years was that the rule comes first and is preferable to the individual, and in case of conflict of interest or conflict, the rule comes first. In the 1980s, the individual's world is legitimized and the pressure to assimilate or adapt decreases and gives way to the individual's values. However, the social messages of Zionism, and family, continue to remain traditional. (Zoran, 2009).

In the literature intended for young ages, one can see the difference and turning point that occurred as the participants and the criticism that there is of the older generation, they continue to describe the traditional family structure at a time when some of the traditional roles may change.

The value-ideological infrastructure in the books of the period contains values of gratitude, appreciation, respect, brotherhood between brothers, consideration, altruism and

obedience, which are considered essential in the relationship fabric of the ideal family unit. (Fogel – Bijawi, 2000) Deviations from educational-value norms are associated with language and have overt and covert criticism. The value-ideological infrastructure no longer contains the values of socialism and equality, no more contentment with little and the individual's desire to contribute to the whole, the child is not an object of education and imparting values that were customary in the literature of the seventies and eighties. The progress and competition of the 21<sup>st</sup> century led to the cultivation of personal values of self-confidence, acceptance in society and the overcoming of social obstacles. (Regev, 1992; Regev 2002).

In literature aimed at older ages one can see on the one hand a clinging to the messages and values that dominated previous decades. The traditional family is the “right” one and all other types of families are described as struggling or having difficulty missing or inconsistent with the Sabri ideal that prevailed in previous decades and continues to dominate the current decade despite the shift that has taken place.

The growth of a new generation of native speakers is influencing the content and messages. Language and values were not the ideal that guided writing down its path, however it was probably part of the value infrastructure in the 1970s and 1980s, which also included the value of “being accumulated”. The main difference between the two periods lies in the processes of social change. A change in the ideological-value infrastructure of the discourse and in the perception of the “I” and its place in society. The educational values of nationalism, love of the homeland, and socio-collaborative altruism of the years of the establishment of the state give way to egocentrism and a socially existential culture that places the individual at the center. These socio-cultural processes lead to liberation from the normative cables of the previous generation and the creation of new norms that are more flexible than their predecessors, and yet, some values and norms change more slowly and family structure and acceptance of the different structure is one of them. (Argamon & Shaked, 2015)

In all the books of the era one can see the preservation of some of the social values and messages that dominated the 1950s to 1970s, but whatever changes occurred, the family structure remains unchanged.

## **SOCIAL CHALLENGES AND FAMILY DYNAMICS IN ISRAELI LITERATURE OF THE 1990’S**

At the beginning of the Israel's fifth decade, it seemed that Israel had achieved the main goal of Zionism - creation of safe haven for the Jewish nation in the historical Land of Israel.

Despite Israeli's military strength, the civilians still suffered from existential anxiety.

There were economical concerns such as high unemployment rates. In addition, poor internal security due to waves of terrorist attacks served as a reminder regarding Israel's demographic challenges and its ability to maintain its Jewish majority.

The 1990's is characterized by a massive immigration wave from Russia and former USSR. Many of the immigrants were white color professional, and that has made their assimilation into the labor market very challenging.

The political change of 1992, the negotiations with the PLO as well as the peace treaty with Jordan, were a source of optimism regarding the future of the region. That sentiment has collapsed after PM Rabin's assassination. Many families that immigrated during the immigration waves of this decade were isolated and segregated, due to the language barrier on one hand and their cultural preference on the other. That had an impact on the structure of the Israeli family.

In the 90's the trend which have started in former eras continues, there is acknowledgement of the child's world, a realistic world and the problem the child faces. In books aimed for the young age, the stories touch the issues which are connected to the inner world of children, the difficulties and problems the face or the everyday lives in the family or the neighborhood. The traditional structure of the family is kept, and there is no change in it. It is so obvious, that even if the father is absent and not mentioned it is taken for granted that he exists.

The topics dealt with are facing and overcoming loss and bereavement, everyday problems and fights. The families are traditional families with two parents, a father and a mother, and in most cases more the one child, and then the issues involving siblings' relations are mentioned. When there is a change in the basic structure, the difference is mentioned, stressed and explained as different.

In the literature aimed for the older ages the trend which was initiated in the 70's of acknowledging the problems of the Israeli society is more apparent and obvious. Adolescence issues such as drug abuse, alcohol, violence, suicide and sex are dealt with, but still, no one touches the family structure unless dealing with divorce or death. Even when touching and dealing with the hardest most delicate issues of the Israeli society and life, that were hardly touched before like the Arab society, the Arab in Israel and the relationships between Jews and Arabs, the traditional structure is kept and again any deviation is described as broken, sick or plain problematic.

## **SOCIAL CHANGES AND FAMILY REPRESENTATIONS IN ISRAELI CHILDREN'S LITERATURE OF THE 2000'S**

The 2000's bring about crises due to globalization and the weakening of the nation-state. Profound changes that took place in Israel influenced various institutions of society, including the family. Globalization and immigration influence Israel, sweeping non-Jewish immigrants from the 3rd world to the Israeli border.

The constant changes the Israeli society undergoes in order to absorb the different elements and their distinct culture, background and folklore coincides with the internal conflict with the Palestinian as well as the international conflicts with the Arab world. Unlike the society in previous decades, the society of the 2000's is characterized by a conservative, uncompromising approach, that causes significant polarization between groups.

There is an unbridgeable gap between the Zionist ethos and the individualism that is caused by globalization. The paradigm shift from melting pot to individualism empowers relatively small segregated groups, which want recognition and acceptance by all parties – society and establishment alike.

In 1998 The Equal Rights for People with Disabilities Law was passed, its goal "to protect the honor and freedom of a person with disabilities and to anchor their right for active and equal participation in all fields of life in the society and to give an adequate answer to his special needs in a way which will allow him to live his life with maximum independence, privacy and with honor while fulfilling his abilities". Alongside the passing of the law, and with the background of humanistic discourse in the past 20 years, there was a rise in the publishing of books concerning the "other, different" child the child with disabilities and special needs and in addition of children and families defined as "different". For the first time there is a book which was written by one of the prominent authors that describes the new – other families. But this book is a singular book, out of the ordinary for its era, and is a book with no plot. Its very existence is to introduce new families, different in structure and form from the traditional family. In other books of the era, the traditional structure is kept or there is no mentioning at all, of a family or family members. It is not clear how aligned the authors and poets are because of the lack of specific mentioning of the structure in the books, but what is mentioned, what little there is still the traditional structure.

In this era, for the first time, there is a book written by a single mother who wanted to introduce to her child the structure of the new family, their own family from a positive point of view. The book derives from the need to introduce the background to the formation of the new structure and tell the story of the creation of the new family. The plot is the story of the

formation of the family and doesn't have a "regular" plot. This book which was published privately without the help of a publishing company in the first bird, the first harbinger of the niche literature written by member of the niche for the niche.

The book outlines and speaks in a very clear and direct way and especially adherent and positive, but it is clear that its purpose is to explain the new and the different and it is an issue which needs addressing and assistance in front of a world which is based and consists of other structures than the new one.

A close examination of books aimed for the older ages strengthens the notion that the books aimed for the young ages are truly the first of their kind for the young age as the families described in other books are traditional families. In books of the era, the plot hardly touches or mentions the family structure, not because there is a variety or because they are not important but rather because it is obvious and taken for granted that the families are the traditional structure families of two parents, a mother and a father and children. In the very rare case of a different structure, the deviation would be between divorced parents or losing a parent and nothing enters the category of the new family.

To some extent there is a turning point in the Israeli children's literature in regard to the treatment of the different and irregular, the new literature is aimed especially to the young children with the purpose of explaining the anomalous, the different and unusual. Sometimes the sole purpose is to create closeness and relations between the common population and the world of the irregular. The main genre the new literature can be traced is the literature describing the special needs population, the people with disabilities, physical disabilities mainly but later on in the era some learning disabilities and special needs like ASD (Autistic Syndrome Disorder). Most of the books are there to explain and introduce the problem and this is the focal point and not a side story parallel to the main plot. Explanation is the sole purpose of the book.

It seems that despite the change of the 70's and the new look into the children's inner world, the commitment to the traditional structure remains and any deviation requires special attention in books explaining the new deviating phenomenon.

## **EVOLVING SOCIAL REALITIES AND FAMILY REPRESENTATIONS IN ISRAELI CHILDREN'S LITERATURE OF THE 2010'S**

Israel in the second decade of the millennium is mainly coping with severe problems. Social protest, the tents protest, a series of widespread protests taking place throughout Israel demonstrating against the high cost of living and housing. Operation Pillar of Defense, an eight-day campaign in the Hamas-governed Gaza Strip. The Mount Carmel Forest Fire, (Ason

HaKarmel, "The Carmel Disaster"), a deadly forest fire, lasted 3 weeks with a death toll of 44. Moshe Katsav the eighth President of Israel, was convicted of two counts of rape, obstruction of justice, and other charges. he was sentenced to seven years in prison. Ehud Olmert the 12th Prime Minister of Israel was sentenced to serve a prison term over convictions for accepting bribes and for obstruction of justice during his terms as mayor of Jerusalem and as trade minister.

The "Intifada of the Individuals", the "Knife Intifada", "Stabbing Intifada" or "Jerusalem Intifada" broke, with an average of three Palestinian attacks per day; stabbings or attempted stabbings, shootings and car-ramming attacks. The 2019–2021 Israeli political crisis, a period of political instability, in which four Knesset snap elections were held in a span of two years.

A rapid development in technology influence life all over. Information technology progressed, with smartphones becoming widespread. Advancements in wireless networking devices, mobile telephony, and cloud computing. Advancements in data processing and the rollout of 4G broadband allowed data and information to disperse among domains at places never before seen. Alongside E-commerce, low-cost flights and broad band which "shortened" the distance between Israel and the world the Israeli culture world embraced reality shows, talent shows and cooking show transforming and changing the common culture and life and resemble American society. The popular culture changes and copies most of the phenomenon of American and western culture.

This decade is characterized in attempts to boycott and put under embargo Israeli culture, academy, and commerce, portraying the IDF as a chronic offender of human rights, with disputes and disagreements with United Nations Human Rights Commission and attempts to apprehend sue and arrest Israeli officials. Parallel to a withdraw in the scientific-cultural relations with Europe, and anti-Israeli demonstrations Israel achieved many accomplishments such as 3 Nobel prizes.

The buds of the fourth wave of feminism began characterized by the transition of feminist discourse from academia to public discourse. Issues that were central to the earlier stages of the women's rights movements are gaining national and international attention by mainstream media and politicians who are dealing with the issue more extensively. In this decade, the discourse around women's rights, including issues such as sexual abuse and rape, violence against women, unequal pay and body image. In addition, online resources such as social media facilitated phenomena such as the "Me Too" movement and further expansion of LGBTQ rights and female representation with many European, Oceanic, and American countries recognizing civil unions and partnerships and several countries extending civil

marriage to same-sex couples.

The benefits of "wisdom of the masses" have been thrust into the main spotlight thanks to information websites, relying on a collection of human opinions. They are pushed into the spotlight by social information sites and other web resources that rely on human opinion.

The decade showed a continuous increase in reading, although a steady decline of sales of print media such as books, magazines, and newspapers, as the main conveyors of information and advertisements, in favor of the Internet and other digital forms of information. News blogs, cable news and other online media outlets became competitive in attracting advertising revenues and capable journalists and writers are joining online organizations.

Following the social and technological changes of the decade one could expect that the trend of acknowledging the new structures which began in the first decade of the millennium will submerge into the popular literature of the second decade. Surprisingly, despite the sprouts that have sprung in the beginning of the former decade books aimed for the young ages do not continue the new trend and do not include or mention a new family structure, there is no reference or mention in the popular literature of the issue of new families at all.

Thanks to the social and technological changes, the niche literature has expanded and widened, and many books were written from within the community, for the community. Books which were written specifically to address the needs of the niche. All these books are published privately. Moreover, from within the niche literature there are answers and solutions given to other niche groups. Some of the books of the era do not mention families as part of the plot, but when checking the drawings closely or looking into casual sentences, it seems it is for lack of interest more than acceptance or introducing and displaying the new structures. There are books who relate to the issues facing the Z generation, but practically all of them are niche literature or therapeutic literature.

The literature aimed for the older ages, (6-12), did take the extra step in relating to the different the family structure. There is a reference to divorced families and the difficulties facing the children, and in general with problems related to Israeli society of the period, bereavement, violence, loss and migration. The family structure is not stressed and, in some cases, not at all described. The way the different subjects are dealt with is clear with no criticism. The turnover that was expected in the young age literature occurred. In the popular literature of the era aimed for the older ages new families are mentioned "by the way" as part of the background plot with no special significance and attempt to explain the family or treat it differently. There is no criticism, the vocabulary used is similar to that use in the descriptions of other families.

It seems that in books published towards the end of the decade the new family structure entered the mainstream and the different families are a supporting detail and not as a goal to make the structure accessible and explain it to the surrounding population.

## **EVOLUTION OF FAMILY REPRESENTATION IN ISRAELI CHILDREN'S LITERATURE: A COMPARATIVE ANALYSIS OF ALL ERS AND LITERARY PIECES**

When examining children's literature from the establishment of the state until nowadays it is clear that the announcement of Israel as an independent state and the Zionist narrative within it the image of the Sabra leads the development of this literature throughout the years. It is easy to see the changes and differences along the years but, compared to other countries the changes and the pace of change are much slower.

The literature of the 50's focuses on the image of the Israeli family, the sabra family. It is a traditional family whose purpose is to glorify the image of the sabra and his family, in parallel to the Israeli society. In the sixties, unlike the rest of the world who went through a social change with the flower children and anti-war groups, Israel remained traditional and very similar to the 50's. Only after the 6 Days War (1967) there is a small change that can be seen clearly only later on in the 70's. Differences can be spotted and seen in the content of children literature of the 70's when looking into the issues it dealt with the problems the children might encounter and face, but not in the level of commitment if the books and authors to the traditional who is fully assimilated into the image of the sabra and the national Zionist ethos. The 80's pose no real change although there are some changes in the topics children's literature touches, the rest of the values and descriptions are Israeli and Sabra.

In the 90's a wider variety of subjects and themes are entering the literature and the treatment of the child, the reader, changes according to the topic on hand and the way they child copes, and there is mention of new family structure created because of the difficulties, mainly divorced families. Any deviation from the traditional structure or the norm, from the books of the 50's into the books of the 90's draw criticism, both in language and in treatment. The "other" families are lacking, and sick in cases of marginal groups in the society or sad in the cases of grieving families because of the death of a parent, usually the father dying in one of Israel's wars.

Children literature which deals with "other families" entered the field at the beginning of the 2000's, to introduce and acquaint the new structure and by that making it accessible. The readers are exposed to the new structure of alternative families, but as the sole purpose of the

book is the legitimize the alternative families, the drawings and the text tend to use stereotypes of the different characters, countries of origin, and sexual inclinations, and with a bit of humor and some racism strengthen the prejudice of the adult reader reading the book to his child.

Another decade or more will pass before changes would be apparent. Books published in the 2000 did not touch the subject which led and opened a place for the niche to write books dealing with issues concerning the new families (LGBTQ and single parents). Only in the second decade of the 21<sup>st</sup> century is there a real change in relation to the new family, the texts in most cases raise an informational tone that avoids judgment; however, the illustrations present a collection of stereotypes and present the families as others despite the positive text and language. In these years, niche literature develops greatly and constitutes the real change in being free of stereotypes.

the literature of the second decade of the 21<sup>st</sup> century combines stories with new families in their backgrounds, a combination that teaches not only the diverse family compositions in Israel, but also a recognition that each child faces difficulties in their family. Niche literature is the literature that forms a basis from which children can know and learn about different family models existing in multifaith Israeli society and even to illustrate that in every family there is joy as well as sorrow, and there's no superior family to another family.

## **DISCUSSION**

Literature in general and especially children's literature is a mirror to the norms and values of society that it is trying to instill in the young generation. The cultural-public discourse as expressed in children's literature today is open and allows expression to different groups in society to express themselves and their worldview. However, in the not-too-distant past, there was no room for discourse on the diversity of society whether it's biological variances such as physical disability or skin color, or socio-cultural differences such as religious and gender differences.

Contemporary Israeli children's literature for early childhood has not undergone drastic changes from "committed and drafted" literature to the "liberated" literature. It distanced the child from "recruited" values in the years of the state's establishment and conveyed the values of 'creativity and games', rejected 'realistic' values and highlighted rejected values in the rugged Israeli society as 'sensitivity and refinement' and 'happiness and perfection', which are values that receive great prominence in our time. On the other hand, the child in the early childhood who is in the initial socialization stage and relies on emotional involvement mainly, perceived in the pre-state and first years of the state as an immature young child that should be protected

and guard at all cost and not as an adult equivalent partner in terms of the commitment he had to the ideas that were central to the society in which he lived in, today is perceived and seen as a full partner in reality.

In the past, there was a discourse or lack of discourse about the different from the complete exclusion of the different, through attempts to try and "correct" the different while "objectifying it" in order to create a homogeneous society, and up to the time we are today - a time of integration and awareness of their equality and needs - children's literature beautifully reflects these processes. In the 1950s and 1960s, the prominent characteristic is the lack of representation of the "other." In the 1970s, the first swallows of change and discourse emerged, but the attitude of society is still difficult and non-depreciated. In the 21<sup>st</sup> century, there was an accelerated increase in the publication of books around various subjects, including the family figure and structure. Contrary to other issues in Israeli society, where representation and subsequent discussion are positive and indicate improvement, a look at some of the books and in the "real world" reveals that the dual attitude towards the different still exists, sometimes integration but sometimes reluctance, acceptance and inclusion versus exclusion. The issue of family has crossed the gap and entered as part of the society in the last years of the decade. The niche is the one who writes the story of the formation of the family and its justification, mainly to the niche, but, in popular literature there is a representation of new families. There are books where the family structure is part of the backstory of the characters, however, it is not an important and significant part of the plot.

Topics that were previously silenced and not discussed in children's and youth literature are now being discussed and processed. Books for young ages describe different family compositions and give them legitimacy. Most books still come from within the niche in order to make the subject accessible, and at least at the beginning of the decade, don't constitute an integral part of popular literature that chooses not to deal or simply ignore the issue. Many books for school children deal with the experiences of children in single-parent families, or in families where parents are divorced. In the youth books you can read about battered women, on a father suffering from combat stress, parents suffering from mental illness, and parents who decide to fulfill their personal dreams even at the cost of leaving the family.

Changes regarding family structure, the relationship between parents and children that have changed, discarded taboo subjects, of course, characterize Western children's literature in general and are not unique to Israeli children's society and literature. While the change in Europe was apparent from the 1980s to 1990s, with alternative family structures, parents and children's relationships based on equality and sharing instead of authority, in Israel, it took

almost 2 decades for the subject to enter as an integral part of the popular children's literature. Only towards the middle of the second decade of the 21<sup>st</sup> century one can see new families in the background of stories intended for ages 6-12 when the literature intended for early childhood follows it in the back of several years. At the same time, niche literature fills in the blanks in books that make the subject accessible for the first time.

The changes in children's literature over the years happened in stages. 1950s literature in both age periods is linked to the Zionist and national narrative. The family figure is traditional, no alternative structure and mentioning of missing families when it comes mainly to bereaved families whose father was killed in the war, they are treated sympathetically but described as sad, missing, and different from the rest of the surrounding society.

In the literature of the 1970s despite the change that has occurred and the reference to the psychological and therapeutic aspect, there is still solidarity with the same 1950s narrative, and any deviation from the traditional structure is that of a family that is bereaved or damaged and sick and problematic.

90s literature splits, on the one hand stays true to the line that began in the 1950s, with a description of a traditional structure alongside dealing with problems that concern the children of the period, and on the other hand, social problems which had not entered children's literature until then, are shown, and yet it's not until a decade later that dealing with the other families is starting, with adoption and being an only child.

The real change occurred at the beginning of the 21<sup>st</sup> century in the literature of young children with a book which came to make the family's new buildings accessible, and the niche literature. This change occurred and did not penetrate the literature of the more mature children. In the decade between 2000-2010 only books written by members of the community, LGBTQ or single mothers, make the change, as the niche started writing books for their own community, published independently and not even marketed by chain bookstores.

Only in the second decade of the 21<sup>st</sup> century, the trend reversed, another book published by the mainstream writers, and the literature intended for the older ages is the one who takes the extra step that brings in and internalizes the new structures, and basically pushes them into the background of the plot as if they don't need to be explained, and they are as clear and legitimate as any other structure. In the literature of young children, this line is gone and there is no reference to it, when at the same time the niche digests expand and fill in the blanks by writing literature for the different niches on the different niches.

## CONCLUSION

When looking at children's literature beginning with the establishment of the state, it is easy to see how committed the writers were to the idea of the state and the Sabra family. Licking its wounds from the holocaust and war of independence the writes were drafted, either by ideology or by being commissioned to write books which will strengthen the identity of the young reader and will support the struggle of the new form to form a unified identity – the melting pot ideology. The leading trends in children's literature are clearly committed to the norms and ideology of the new state and their attitude towards the family is similar, the ideal family remains traditional, and any deviation is portrayed negatively, connected to the sabra image and family structure. Any change from the coveted Sabra character, family and society is criticized and described in a negative way or the vocabulary is judgmental and critical. More than 5 decades pass until a change can be seen regarding the changing structure of the family, and even that change is minor, and another decade passes until the new family concept enters the mainstream literature, unlike other countries in the west who went through the main change in the 60's and the changes can be seen in the literature beginning in the early 70 and throughout the years until it is no longer an issue in the 21<sup>st</sup>. century.

The attitudes towards family structure did not change since the establishment of the State of Israel, the ideal model was evident and praised until the beginning of the 21<sup>st</sup> century and continued to ignore the new families. Only the need of the niche for literature for their children created a change and made those stories available. The change in Israeli society occurred as the popular, mainstream literature ignored the issue and left the field empty to be filled by "new families authors" publishing and selling their books independently. Rather than the mainstream literature leading the trend, it was led by the changes themselves and the existence of an alternative literature which ended up being the main source and change maker in the acceptance of the new family structure. Parents, part of the different niche community, send books to their children's kindergartens and schools, spend time giving workshops and activities to assist the education staff explaining the structure and legitimizing it.

Although there is a vast and wide range of books written in different languages and countries, there are no translations of this literature into Hebrew and the literature in Hebrew is original, written in Hebrew by Israeli parents, most not professional authors. There are very few popular authors who touch the subject, and unlike the past where the authors were the change makers or the leaders who led the change, in the issue of the new family the popular writers are silent and the different niche's parents are the ones leading the change and the trend.

Today's mainstream literature and authors do not have the position of changers any

longer and there are very few authors, all of which are the popular writers who have been writing for years who are still committed to some of the ideology. Most of the writers today are mainstream writers or niche writers writing about different issues and problems they themselves faced or their children or the issues are part of their professional lives, and they are writing to have a tool for children facing those issues.

A further study on new books and publishers might be needed to follow the changes and investigate other issues and trends in Israeli society.

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