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**THE SOCIAL ROLE OF THE MENTOR IN THE DEMOCRATIC
SCHOOL IN ISRAEL.
THE CONCEPT AND PRACTICE (IN THE PERSPECTIVE OF
SOCIOLOGY OF EDUCATION).**

Thesis for the degree of

"DOCTOR OF SOCIOLOGY"

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This work was carried out under the supervision of Professor Witold
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December 2020

In Gratitude

I would like to thank Prof. Witold Wrzesień for the guidance and support he provided for me in the writing of his dissertation. I was privileged to receive his professional academic support throughout all the stages of the research: from the discovery of the topic, through his professional and focused involvement in the research itself, to the analysis of the findings, with his in-depth guidance in the writing of the doctorate. I thank Prof. Witold Wrzesień for the opportunity for serious, fascinating, and meaningful learning.

I thank Dr. Orit Haller Hayon who accompanied me professionally and personally throughout the research and contributed to me from her considerable knowledge.

A big and warm thank you from the bottom of my heart is for the principals of the democratic schools who opened the gates of the school and the gates of their hearts and gave me the opportunity to meet mentors. I thank the mentors who gave of their time, knowledge, and insights about their work, who agreed bravely to open up and think about their role. Last, I thank the parents in the democratic schools who participated in the research and who exposed their feelings and enabled joint learning and thinking. I thank everyone for their great trust, patience, intelligence, willingness to develop, and willingness and courage to think about the role of mentoring anew.

I especially thank my dear family – my parents, who accompanied me on this journey with patience and wonder, and my precious children, who grew with me in the process and were interested and excited and who managed when I was not present.

Last, I especially thank Uri, my husband, for accompanying and supporting me throughout this long period and for being able to deal with the difficulties and being able to help me move forwards. These two abilities helped me advance and believe that everything is possible.

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Introduction

The presented doctoral dissertation is an endeavor to study in-depth the work of the mentor in democratic schools. The mentor in the democratic school is the educator who is the closest to the student. The mentor in his role is in charge of leading the student in his personal development in the school. In his role, the mentor is required to understand that the student is a whole entity who knows and recognizes himself, his abilities, and his desires, an entity that can choose to manage and direct himself. The mentor is expected to lead the child's personal development in the school through the constant dialogue with him. The mentor must create secure relations between him and the student so as to enable a relationship of trust, understanding, and openness and thus to constitute for the student a figure that the student can rely on and seek advice from and that constitutes for the student a reflection of the processes he is experiencing.

The organizational structure of democratic schools is slightly different from one democratic school to another. At the head of the school there is a principal, who works with a management staff that consists of educators and administrators. There are subject teachers who are in charge of certain areas of content, and there are mentors. Sometimes the subject teachers and the management staff also work as mentors in the school. The mentors are workers in the field, when in their role they realize the school vision in actuality. The mentors meet the students for personal conversations, when in these conversations there is room for processing the personal experiences, reflection of processes that the student underwent, and thinking about personal goals and objectives. In addition, the mentors meet with the students for group sessions. The group sessions enable the mentor and students to form into a group in the school community and to improve the social skills and the teamwork in the group of students.

As an educational counselor in the state (public) educational system and in the education system that does not belong to the state education system (democratic schools, kindergartens that work according to the flow educational method, and so on), I meet with many educators. The homeroom teachers and the mentors with whom I work all work diligently and with a sense of mission for the subject they chose to engage in – education. In my work in the field, I encounter the dilemmas and difficulties raised by the homeroom

teachers in the state schools and the mentors in the democratic schools. It is apparent among the mentors in the democratic schools that there is a dilemma regarding the gap between understanding the role and the desire to succeed in it and the conditions of the achievement of these objectives. Sometimes it seems that the mentor has considerable freedom of action both in the understanding of the role and in the translation in the field, and this constitutes sometimes an obstacle for the mentor's work, because of the interpretations that can be given to the role and because of the fact that the success or lack of success in the role is given to subjective interpretation. This is in contrast to the homeroom teachers in the state schools, for whom there is a clear outline of expectations and objectives, a translation of work hours into the achievement of the objectives and support of the system, so as to succeed in these objectives.

The role of the mentor in the democratic schools appears to be slightly different from one school to another. Sometimes the perception of the role is different from one mentor to another even in the same school. The mentor's role, like the parent's role, depends on the individual's personality and is shaped according to it. For example, if the mentor is gifted in his nature with a dominant intellectual facet, then his support of the student will be performed through the mentor's intellectual interpretation. If the mentor's dominant abilities are social abilities, then these abilities will be dominant in the influence on his mentoring work in the school.

The current research study will strive to investigate the manner of the mentor's role perception, from understanding the need for a single outline of the role so as to improve the functioning of mentors in the school framework, while examining the way in which it is possible to create this outline. From my experience, there is a great need for the clarification of the role and its definition among school principals and among the mentors themselves, in the establishment of a framework for training mentors in the democratic schools, establishment of the professional development of mentors, and the establishment of the auxiliary constellation.

Today, in my opinion, there is a great problem in the fact that every democratic school is free to define its perceptions of the mentor's role in its school. This fact does not

allow the mentor to be a role of character with potential for development and to be profession that can be learned and specialized in.

The definition of the mentor's role can improve considerably the mentor's work in a number of dimensions. First, the expectations from him will be clear to the school management and the mentor himself. Through this clarity it will be possible to define for the mentor objectives for his work, and through the definition of these objectives it will be possible to evaluate his work. In addition, through the definition of the role it will be possible to think about the conditions for success in the role, and thus it will be possible to have the shared responsibility of the school management and the mentor himself, and this may reduce the mentor's level of burnout. Last, through the definition of the role it will be possible to map the stages of the development of the profession and to support it in the outline of the in-service training courses for professional development.

To the best of my knowledge, till now a clear mentor role definition does not exist, as a result of the ambivalence of the authorities regarding the democratic schools. The school invested their utmost effort in survival when dealing with the authorities and does not have the freedom to engage in the field of the role definition and professional development. Shai Piron, the previous Minister of Education in Israel, created processes of the formal entrance of the democratic schools into the educational system in Israel. This fact may give the school principals time, resources, and freedom to invest themselves in thinking about the nature of the mentor's role.

The democratic school is quite new and is still developing a manner of education (not only in Israel) that needs some scientific and practical efforts to standardize and clarify its model of work. Therefore, it is important to start with the role of the mentor in the democratic school because both the success of education and – more widely – secondary socialization significantly depend on the ways in which the mentors realize their tasks.

One of the main issues in education is related to the development of the education system and the workers in it, according to changes and developments occurring around the world.

Democratic schools are based on the tradition of free education, which began in the middle of the 20th century. In this period, progressive, innovative schools began to operate. The origin of these schools was humanist education presented by the philosopher Jean Jacques Rousseau in his book *Emile* and continued by other philosophers such as Janusz Korczak, Alexander Neil, and John Dewey in different countries, such as France, Poland, England, and the United States. The Summerhill School founded by Neil in England, the orphanage established in the 1920s in Poland by Janusz Korczak, and the Sudbury School established in Boston in the 1960s by Danny Greenberg constituted the first frameworks for democratic education. These schools served as a model for imitation by other democratic schools in the world. In Israel, the first democratic school was founded in the 1980s in the city of Hadera by Yaakov Hecht, an Israel educator, one of the founders of the democratic education approach in Israel. Democratic education in the world in general and in Israel in particular has been gaining momentum in recent years. Today, in the State of Israel there are more than 24 democratic schools operating in different cities, when their goal is to provide a venue for educational perceptions different from those in public education system.

Today, in the 21st century, after democratic schools have been operating for more than four decades, decades during which there have been many upheavals in the world, it is necessary to research the development of the role of the teacher in schools in general and the role of the mentor in the democratic schools in particular. This role has not yet been researched and is not defined or learned as a role with a unique profession.

In this research study, I research and deepen the knowledge on the work of the mentor in the democratic schools. The mentor in the democratic school is the educator who is closest to the student. The mentor in his role is in charge of leading the student in his personal development in the school. The mentor is expected to lead the child's personal development in the school.

From my familiarity with the field, my impression is that among the mentors in the democratic schools there is a dilemma revolving around the gap between the understanding of the role and desire to succeed in it and the conditions for the achievement of these

objectives. Sometimes it seems that the mentor has considerable freedom of action, both in the understanding of the role and in the translation of the role for the field, which constitutes sometimes an obstacle for the mentor's work.

It is important to investigate the manner of the mentor's role perception, from the understanding of the need for a single outline of the role so as to improve the functioning of mentors in the school framework, while examining the way in which it is possible to create this outline. There is a great need for the clarification of the role and its definition among school principals and among the mentors themselves, in the establishment of a framework for training mentors in the democratic schools, the establishment of the professional development of mentors, and the establishment of the auxiliary constellation.

The definition of the mentor's role can improve considerably the mentor's work in a number of dimensions. First, the expectations from him will be clear to the school management and the mentor himself. Through this clarity it will be possible to define for the mentor objectives for his work, and through the definition of these objectives it will be possible to evaluate his work. In addition, through the definition of the role it will be possible to think about the conditions for success in the role, and thus it will be possible to have the shared responsibility of the school management and the mentor himself, and this may reduce the mentor's level of burnout. Last, through the definition of the role it will be possible to map the stages of the development of the profession and to support it in the outline of the in-service training courses for professional development.

The main aim of the project is to explore, describe and explain the main features of the social role of mentor in democratic school in Israel. I will attempt to present the definition of the mentor's role in the democratic schools. In addition, I will attempt to propose an outline of the mentor's development in the democratic schools and of the constellation of in-service training courses that support his development. Last, I would like to clarify the basic abilities required of the mentor who works in the democratic schools.

The main research problem of the research carried out for the purposes of this doctoral dissertation is contained in the question: what are most important characteristics of the social role of the mentor in democratic schools and how should this role evolve and

improve in the future? The detailed research problems are as follows. First, what are major expectations of the role of the mentor in democratic schools? Whose expectations of the role of the mentor in democratic schools are most important? It is very important to research the object of the expectations of the role. The mentor in his role is found in relationships with a range of people and interested parties, and therefore it is very important to research the expectations.

In addition, the research asks the following questions. What are most frequent (and most typical) differentiations of the individual definition of the social role of the mentor? What are most common types of playing the social role of the mentor? How is the mentor's role translated into his work in the field? The different styles and the way in which the mentors mentor children are influenced by the individual definition of the role playing. It is very important to understand the different interpretations of the role of the mentor and in addition to research the most common types in the role playing and way in which the role is translated into the field, into action. All this may create the understanding and way to direct the development of the role.

The research will also address the question: What are the abilities required of the educator to succeed in the mentoring work? What are the conditions required for the mentor's success? There is a need to also research the abilities needed from the role-holder and the conditions that enable role playing. They are important to the research, because of the need to recognize the abilities and in parallel the conditions required to play the role in an optimal manner in order to understand and to know the ability to adjust to the role and the potential for the fulfilment of the role, so that it will be possible to address, develop, improve, and advance in the role, as an individual and as a society.

What are main necessary features of the model of the social role of the mentor in democratic schools? How can the role of the mentor in democratic schools be improved in future? These last two research questions are important and essential to carry out the learning and development of the role. This can enable learning about it among educators who do not work in democratic schools and want to learn and advance more mentoring work among the children in their schools.

The presented dissertation is composed of six chapters. The first chapter will discuss the concept of the social role and role theory in sociology. This chapter will present the principles of dramaturgical analysis of interactions in everyday life (theatrical metaphor) as the basis for the development of further role theory and addresses the most important theories within role theory and tools for analyzing characteristic features of the social role. Role theory expresses different aspects of human behavior, such as role perception and role behavior. Role theory has a number of opponents, who argued that this is a theory that provides explanations to behavioral phenomena or a definition of coordination of expectations. This chapter will further review different central sociological approaches and perceptions: Émile Durkheim and the collective consciousness, Talcott Parsons and the functional paradigm, Kingsley Davis and Wilbert Moore and social stratification, Erving Goffman and the dramaturge approach, Peter Berger and Thomas Luckmann and the social construction of reality, and George Herbert Mead and his perception of the self. The common denominator of these aforementioned sociologists and their opinions is the reference to the role perception. In addition, the chapter will expound on the approaches found under the umbrella of the interpretative paradigm and on the different perceptions of everyday life.

The second chapter will describe the process of socialization from the sociological perspective of Berger and Luckmann and in addition will present detailed features of secondary socialization. Furthermore, the chapter will discuss the perspective of the sociology of education, referring to the diverse perspectives presented by Emile Durkheim, Max Weber, Pierre Bourdieu, and others.

The third chapter will present detailed sociological characteristic of school system in Israel. The chapter begins with a historical description from the establishment of the state and then describes the contemporary structure of the education system in Israel, expanding on the approaches of education since the establishment of the state and the stages of development, equality of inputs, compensatory education, and policies of integration, privatization, and decentralization, as well as the various reforms in education.

The fourth chapter will discuss the democratic schools in Israel and around the world. This chapter will present in detail the concept, history, and ways of operation of democratic schools around the world and in Israel.

Last, the fifth and sixth chapters will present the research study. The fifth chapter will address the contemporary state of playing the role of the mentor in democratic schools in Israel, and the sixth chapter will present the model of the social role of the mentor in the democratic school system in Israel in the future.

This research study focuses on the role of the mentor in the democratic schools. The mentor, as the educator who is the closest to the student, is in charge of leading the student in his personal development in the democratic school. I strongly hope that the research study presented in this doctoral dissertation will be a solid first step in the investigation of the role of the mentor, who is an important figure in the student's education and secondary socialization, when the students, each and every one, embody the future.

1. The Concept of the Social Role and Role Theory in Sociology

To examine the role of the mentor in the democratic school, it is very important to look at the development of the understanding of the presentation of the self and the development of the role in everyday life.

The importance of the understanding of the structure of the mentor's role is significant, and in my opinion, the understanding is critical. Today there is no outline that can describe the role development, and every mentor develops the role according to his personal interpretation. Different theoreticians can assert that this is the desired situation, for every person to build the role as he sees it. Some will say that the school structure needs to be very clear and specific regarding the mentor's role. What is correct and suitable in the post-modern era in which we are found? Can the role of the mentor in the school be built in a structured manner or is it always correct and given to the role-holder himself?

Role theory began to develop in the 20th century and was used by thinkers from different fields of knowledge, including psychologists, anthropologists, and sociologists. The theory emerged and included reference to the analysis of social systems that link a person's behavior to his relations with society and the reverse. The theory expresses different aspects of human behavior, such as role perception and role behavior. Role theory has a number of opponents, who argued that this is a theory that provides explanations to behavioral phenomena or a definition of coordination of expectations. In addition, the users of the theory had differences of opinion among themselves. Some used the theory to understand society and some to understand the individual person. Some theoreticians attached the theory to activity, while others attached it to behavior. The common denominator or agreement was that human behavior derives from expectations held by the actor and society. Different concepts were born from role theory: role play, role conflict, role distance, role development, and role transition, which I will address in the continuation (Broom, Selznik, & Broom, 1984; Giddens, 1995; Ritzer, 2006; Turner, 1998).

Throughout the years, it is possible to see two ways to understand and use researches in role theory. The first is through the perspective on society, and the second is through the starting point of the individual. When addressing role theory through the

starting point of society, the question of the relationship between the social structure and the person's appearance in the system arises. The individual's roles must be functional and serve society. The roles in this situation contribute to the social order. When looking at role theory from the perspective of the individual, the role identity will be composed of the individual's approach and behavior, and the role perspective will be the way in which the individual understands the role (Broom, Selznik & Broom, 1984, 1995; Giddens, 2009; Ritzer, 2006).

It can be said that the viewpoint in the research of society influences role theory. The theory that relies on society, the macro, influences human behavior and gives less meaning to the individual person, his personal choices, and the shaping of the personal reality. This perspective will learn, research, and lead its assumptions through the society and the organization. In contrast to this perspective, there is the possibility of examining role theory through the observation of the individual person, the micro, through his abilities, his history, his choices, and his personality. Through this perspective, it is possible to learn about taking on a role and the way in which structure and form of conduct is obtained, greatly influencing society as a whole. In this chapter I will attempt to focus on the role theories the functional paradigm and symbolic interactionism. In addition, I will note the point of view of Durkheim as a basis to the functional paradigm and the construction of reality as an integration between the different approaches.

In this chapter, I will address different central sociological approaches and perceptions: Durkheim and the collective consciousness, Parsons and the functional paradigm, Davis and Moore and social stratification, Goffman and the dramaturge approach, Berger and Luckmann and the social construction of reality, and George Herbert Mead and his perception of the self. The common denominator of these aforementioned sociologists and their opinions is the reference to the role perception. In addition, I will expound on the approaches found under the umbrella of the interpretative paradigm and on the different perceptions of everyday life.

The most significant difference is the point of view. Does the perception begin from the individual person or does the perception begin first from society at large? There is

symbolic power in the social space. Structure theories tend to emphasize society as an all-encompassing entity, which is objective and enforces its will on the individual, who is forced in an almost determinist manner to act according to the rules set from the outside. Theories that focus on the agent, which are subjective, emphasize the individual and his ability to act on the basis of his preferences. This question, what precedes what, is the question of the ‘chicken and the egg’ of sociology (Ram, 2006, in Kakon, 2014).

“Society defines us but conversely it is defined by us. We need the recognition of society to be human, to have an image of ourselves, to obtain an identity. However, society needs the recognition of many of us to exist at all” (Berger, 1979, p. 135).

Berger (1979) presents the tension existing between society’s definition of the individual and the individual’s definition of himself and then society. This tension is expressed also in the different roles of teaching in the schools in general and in the democratic schools in particular. The democratic schools, as I will describe in the continuation, place the focus on the individual person. The main point is the way in which the student, since he is a whole person with strengths and abilities, fields of interest, and the desire to learn and develop, can form his way of development in the school through learning to make personal choices with all the implications of these choices. The role of the mentor in the school is to constitute for the student/child/mentee a source for advice, shared thinking, a model of learning, and so on. The tension that Berger presents between the person’s development and his influence on society and the tension developed by society and then the person is a very relevant issue in my opinion to all that pertains to the mentor’s work in the democratic schools. According to Goffman, who is identified with role theory and the observation through the individual person, a person plays the role like an actor in a play fills the role in a theater. The social role is perceived as behavior presented by the individual person. An in-depth look throughout the development of the role theory leads us to the understanding that the role is influenced not only by the behavior of the role-holder himself but also by society and its expectations of the role-holder. According to Giddens (2013), the concept has become a part of the social structure and is expressed in a dual manner, depending on man and on society. Helena Znaniecki Lopata (2003) acted in the same period of Goffman and defined the concept of social role as follows.

“A social role is a set of negotiated, interdependent social relations between a social person and social circle, involving rights and privileges duties and obligations by all participants.” (Znaniecki, 2003)

When we go to understand the main points of this definition, it is possible to note that Znaniecki addresses the important integration of the individual's rights and obligations with the social circle that is related to the role itself. Znaniecki emphasizes that the social circle includes in it the role-holder who gave or agreed to the duties and rights of the role so that he would correspond with its expected goals. The role, according to Znaniecki, is created from relations in negotiations on the role between society and the person filling the role.

This definition calls to mind to some extent the ecological model. The ecological model, which was developed by the psychologist Urie Bronfenbrenner (1979) and today belongs to developmental psychology, in my opinion is suitable to constitute a topic for discussion in the development of the social role in the everyday life. This theory is similar in the conflict that Znaniecki presents to the conflict we described in the beginning and we will continue to engage in it in the continuation, the tension between the micro and the macro. The focus of reference of the ecological model is the person, the environment, and the interaction between them. The person develops in a dynamic and changing manner according to the way in which he understands his environment and refers to it. The environment exists in its own right and includes the factors found in everyday contact with the individual. These are people found in direct contact with the individual or those he is not in contact with at all. The interaction between the individual and the environment, the circles that surround the individual, are the ecological circles. Bronfenbrenner (1979) divides the circles into four general systems:

1. The micro system, the direct and immediate system,
2. The meso system, the intermediate system, the relationships between the different micro environments, the indirect and mediated system,
3. The exo system, the external system, the system with which the individual is not in contact but which influences him in different ways, for example, the community in which the person lives and the decisions that are made in the community, and

4. The macro system, the system of relationships between the different systems, the political, economic, and cultural institutions that directly or indirectly influence the three systems and cuts across them.

It seems that the reference of Berger and Luckmann to the social role as Hermann and Jahnke (2012), refer to in their article, present the perception of Berger and Luckmann similar to the ecological system. Social roles are both facts and products of social interaction. Roles are facts that deliver the foundation for social interaction. Roles exist as “objective facticities”.

The role perception can exist when people perceive their role as an existing fact. People have thought about the ideal conduct of the role-holder. The role includes a combination of patterns of behavior, obligations, rights that temporarily are given to the person who embodies the role. Expectations and roles develop in combination between formal roles, an attitude that the organization has about the role, and informal roles, which are created in the encounter with the person who embodies the role. The role shaping depends on the personality of each and every person and the way in which he plays the role – role-making (Herrmann & Jahnke, 2012).

Herrmann and Jahnke (2012) differentiate between three patterns relevant in the role development. Different sociologists have studied these distinctions in-depth, and I focus on Mead, Goffman, and Turner, who paid attention to the following distinctions: role assignment, role taking, and role making. The first speaks about the person’s ability to be pushed into taking a role, to volunteer to take a role, and to take a role that society and the person agree upon. The second definition addresses the person who may behave according to the expectations from the role. The expectations can be assigned to the person. The third is how does the person translate the expectations from the role and fulfill them in actuality? People develop an individual understanding regarding the expectation from the role and the evaluation towards the role and these influence the way in which the role will be performed (Herrmann & Jahnke, 2012).

In this chapter we first review the macro perspective. I address the sociologists Durkheim, Parsons, and Davis and Moore to attempt to explain the approach.

According to Durkheim (2006), we behave according to facts that dictate to us how our social lives need to appear and our ability to object is very limited and minimal. We are actors, and the play is determined ahead of time for us. According to Durkheim, society and its facts are things that we do not at all pay attention to until we try to object to them and then we will feel its tremendous power. Society, according to Durkheim, requires the person's resistance, since this resistance, this deviance, is what enables society to continue to operate. Durkheim maintained that "where purposefulness rules, greater or lesser contingently also rules, since there is no purpose, and even no means, which necessarily forced upon people, when we assume that they are found in the same circumstances. Since the same environment is given, every individual adjusts to it according to his mood in a way he prefers above all others. One person will attempt to change himself and moderate his desires: to reach the same goal there may be ways that are so different and we in essence adopt them" (Durkheim, 2006, p. 100). According to Durkheim, only the understanding of society is what will lead to the understanding of the individual in it. People are born and people die, but the power of the social structure does not change. Society, according to Durkheim, is something beyond us and something in our selves. As society is more united, it provides protection to the individual against anxieties and conflicts. Society is a sophisticated system that wants to enjoy the control over the individual's life under the pretext of free choice.

Durkheim seeks to understand the social structure. From his functional perspective, the social fact exists as long as they behave according to it. The nature of tradition and laws is to preserve the social facts. The functions are the social roles. If there is no argument against the educational institution, as there was no argument against the educational institution at its start, it is a sign that the educational institution is a social structure. In essence, the trailbreakers in democratic education upset the institution called the state or public school.

Talcott Parsons was influenced by Durkheim's perception, which sees the person to be influenced by society, a fact that suited the 1940s and 1950s in the strong, flourishing America in which Parsons worked. Parsons (in Richer, 2006) saw society as an organism; society was compared to the human body and the individual to the different systems that

operate the body. Parsons maintained that the person must adjust himself to the ultimate reality. This reality is all that is not under the person's control. Parsons went in-depth into the question of the functionalism, what is the role, of a process or society? The role perception therefore is the service of society's interests.

The functional approach of Parsons led him to understand that people are dynamic but nevertheless act in the framework of outside constraints. As I noted, society is presented as a perfect and closed system.

In the continuation of Durkheim, Parsons, according to the functional approach, addresses the social facts and their construction and gives considerable space to the institutions themselves. In the framework of Parson's work with the problem of the social order, he developed a model based on the identification of the needs of the system, known as the AGIL Paradigm (Parsons & Smelser, 1956).

Parsons maintained that to continue to exist, every social system needs to fulfill four basic functions. This model is called the Model of Social Action. According to Parsons, every society, if it wants to exist, needs to make certain that a number of needs will be filled. Every society according to Parsons is measured by its ability to fulfill these needs. This model was used as an assessment tool for society or the social structures. According to Parsons, society is like a living organism and it is necessary to provide a solution to a number of basic needs, according to the acronym AGIL.

- **Adaptation.** Every society, if it wants to exist, must be capable of adjusting to its physical environment. Society must be capable of adapting itself to the environment and recruiting the resources necessary to do so. The social institutions that provide an answer are the economic institutions.
- **Goal attainment.** According to Parsons, a society without shared goals, namely, without a shared schedule, cannot exist. Every society must set goals and also set for the members in society a way to achieve these goals. Namely, society must set for itself goals and develop the mechanisms necessary to attain them. The factor responsible is the political institution.

- **Integration.** Without social integration society would disintegrate. The system must be integrated with the different subsystems and these need to be coordinated with one another. It is possible to transition from collectivist values to individualist values. Without integration, it will be difficult to recruit people for society.
- **Latency.** The social system must develop ways to preserve its cultural values and to instill them in the coming generations. Collective memory is a part of the collective subconscious. In essence, we do not need to experience something personally for it to be in the collective knowledge.

Parsons does not see priorities in his model but says that each one of the parts has a main role and contributes to the functioning of society. Society is a living organism; society is composed of social institutions and their functioning needs to be optimal. In essence, value-based consensus is obtained regarding the existence of the system.

This model meets the way in which state schools are developed and exist. It is apparent that in this way the social roles in these institutions are created. The school environment, the community that learns in it, enables its existence, the setting of goals for all the community, integration between the different systems, the disciplinary teachers, and the different communities (Inglis & Thorpe, 2012; Parsons & Smelser, 2001). This model does not succeed in expressing conflicts or different needs. According to this model, the existence of the institution is at the center.

If I think to learn about the development of the professional role of the mentor in the democratic school, then according to this approach I need to research and attempt to understand how the mentor influences the school functions. The mentor fills a vital and central role in the life of the school, and the analysis of the mentor's role illustrates the role he fills in maintaining the school framework. The democratic schools were established because of the identification of the complexity that exists in the state schools, which were built to provide a solution for the institution and its existence. The democratic schools attempt to provide a place for the individual and assume that the individual is the one who builds society.

Davis and Moore (1985) broadened the concept of the functionalism of society, arguing that society lives a far longer life than does the individual person. The perception of the role must therefore obligate every organization and society to have a hierarchical character of social stratification. Every role, according to Davis and Moore, requires certain skills. There are skills innate in a person from birth and skills that require certain training. Sometimes there are roles that require both skills innate in a person and lengthy training. If such roles are considered of value in a society, then the role-holders will have the highest position in the social stratification.

The sociologists Durkheim, Parsons, and Davis and Moore, whose approaches have been presented here, studied and interpreted the sociological perception of the role from the starting point that looks at the social structure as dictating the roles of people in it. In contrast, other sociologists understood the development of the role in the everyday life from an opposite point of view. The starting point was the person himself, through which the social construction of reality is created.

It was Georg Simmel, who worked in the same period as Durkheim, who examined society differently. Simmel, in contrast to Durkheim, looked at the individual. He maintained that there is no need for social solidarity for society to exist. The conflict as the basis for relations is what comprises and develops society. According to Simmel, the person's autonomy is what enables the development of both the person and society. Simmel and his outlook on sociology of everyday life, the individual, and the reciprocal relations among people had considerable influence on many sociologists, including his student Robert Park, who later led the Chicago school. Naturally Park brought from Simmel's perception to the Department of Sociology at the University of Chicago, which served as an arena of action for scientific sociology and aspired to improve society from the person's perspective. The sociologists identified with the Chicago school, Charles Harton, Robert, Park, and George Herbert Mead, worked in the research of study. One of the indications of this school and its theoretical product was symbolic interactionism. The person's perspective influences his deeds (Shiles, 1996; Rock, 1979, Thomas, 1928, in Richer, 2006).

This approach led to the notion that the role is built and developed through the relations of the individual person with society and not the opposite, as previously argued.

George Herbert Mead studied the perception in-depth and maintained that the person is a product of social interactions, thus leading to the perception that the person gives interpretation to situations and behave according to the way in which he perceives the situation. Mead saw an inner process that happens in the person and defined it through the I, the Me, and the SELF. The I is the human and spontaneous, basic and free part of the person. The ME is the understanding of what is wanted and expected of me in society. The SELF is the result of the interaction between the two. As the SELF is more developed, the person can lead changes in society. Mead coined the concept of interpersonal interaction through symbols, primarily language, and role play, which according to him develops from a form of imitation, role assumption, and orientation in the constellation of roles. Thus he advanced the paradigm of symbolic interaction. According to Mashonis (1999, p. 20). “Social experience is vital for society no less than it is for the individual”. Mashonis (1999) in his article on societies mentions the perception of George Herbert Mead on the topic of the social self. The innovation of Mead, according to Mashonis (1999, p. 127) is the view of the relationship that cannot be disconnected between the self and society. Regarding symbolic power in the social space, structure theories tend to emphasize society as an all-encompassing entity, objective, forcing its desire on the individual who is compelled in an almost deterministic manner to act according to the rules set by the outside. Theories that focus on agent, subjectivity, will emphasize the individual and his ability to act on the basis of his preferences.

Herbert Blumer was influenced by Mead and the development of symbolic interaction. Blumer advanced the distinction that a person is an interpretative creature.

Blumer maintains that people change through their encounter with objects and ideas. People give meaning to things so as to decide how to behave. The person considers his behavior. He clarifies the data important to him, notes them, and builds his responses according to the way in which he evaluates them and according to his goals. His behavior is the product of this process. To understand the behavior of a person or a group, it is

necessary to acquire the perspective of the group/community from which the person acts (norms, values, social structures, etc.), since only the acquisition of this perspective will clarify the way in which the person sees reality (Blumer, in Enoch et al., 2006). In modern societies, in which rapid changes occur and in the framework of which the individual functions in different roles, Blumer examines the behavior according to the following changes. First, people behave according to the meaning that they give things, the framework in which the event occurs. Second, people give meaning to things according to their interaction with others (every person can have a different meaning for the same thing). The person's interpretation for what occurs based on the past experiences and last the meaning that people give things may change following the person's experience and personal development, reference to the situation in general, and to the particular goals.

Blumer looks at the single person and gives him the full meaning, as if he is an entire society. The individual builds meaning. People can make assumptions, can be caring, and can succeed in looking through another person's eyes. These abilities influence the way in which the person is found in an interaction. Blumer objected to everyone who saw the person as driven by society. "Sociological determinism that sees the social activity of people to be an outside current or an expression of the forces that play in them and not actions that they build themselves through their interpretations of the situations in which they found themselves" (Blumer, 2006).

According to Blumer (1969, in Richer, 2006), "it is necessary to see human society as composed of people who act and the life of society as composed of their actions". The collective action, according to Blumer, is the adjustment that exists between the actions of individuals in society. This is what Mead called social action and Blumer collective action. According to Blumer, the study of shared action is the sociologist's field of engagement. Blumer (1969, in Richer, 2006) stated that "the social process in the life of the group is what creates and upholds the rules, and not the rules are what create and uphold the life of the group".

According to Blumer (2006), a person calculates his behavior. He clarifies the data important to him, indicates them, and builds his responses according to the way in which

he assesses them and according to his goals. A person's behavior, or play, is the product of this process. To understand the behavior of the person or the group, it is necessary to acquire the viewpoint of the group or community from which the person or the group acts. Only the understanding of this viewpoint will clarify the way in which the person sees reality. As Mead calls this, this is entry into the other. An important point to mention is that, for the purposes of the research in the democratic schools, the experience I have with the schools as an educator is one of the factors that is helping me understand the people I am talking to on the matter of the mentor's role.

Erving Goffman looked at the development of the person through the 'role' that the person embodies. Erving Goffman addressed the roles that people embody in their lives as a 'role', just like the role is perceived in the world of theater. Goffman (1989) in his book *The Presentation of Self in Everyday Life* described his perception on the presentation of the self, in the examination of the role and in the perception of the other person. When people meet a person, they attempt to learn about him as a person and about him in the role that he embodies to them. The information that people aspire to achieve on another person is intended to know ahead of time what the person expects of them and what they can expect of him and how they can act to obtain the result they desire from this person.

Goffman's theory is similar to the famous quote by William Shakespeare. "All the world's a stage, and all the men and women merely players." (Shakespeare, 1975, p. 54)

According to Goffman (1989), every person plays a certain role at a given moment. In Goffman's description of the role, he paralleled between the different 'roles' that people embody and the role of the actor in the world of theater. The role can be a role in the family, such as father, mother, child, or a role at the workplace. A person who works as a lawyer is a person who acts the role of a lawyer in the court and meets a number of role-holders. We can observe the person who plays the role of the judge, we can observe the person who plays the role of the defense counsel, and we can observe the person who plays the role of the prosecutor. These people, who in the court play a certain role, play different roles in other places. We play roles also in the social 'fields' (Bourdieu, 2004) in which we can find ourselves in the role of the 'clown' of the group or the 'serious and thoughtful' person.

Every person plays a number of roles at different times of reality. Goffman noted that “first, it frequently happens that the performance is used primarily for the expression of the characteristics of the performed role and not of the performer himself, and thus we find that people who engage in services – whether as those of the liberal professions or whether as officials in the bureaucracy, business, or any other occupation – give a special variety to their movements in gestures expressing efficiency, skill and integrity. It is necessary to remember that this behavior style will be the impression of the personality of the performer, no matter who he is, and it has one main goal, and it is to create the desired impression of the service that they provide or of the produce that they sell” (Goffman, 1989, p. 73).

In the interpretation of Broom and Selznick (1979), in their reference to the reciprocal activity according to Goffman, they say that “the individual may take a mistaken step or make a ridiculous mistake, which will completely disrupt him and shatter into pieces his presentation. The viewers may hear information about the individual’s past that does not fit with the figure he depicts in the present, foreigners may penetrate by chance in regions of the behind the scenes¹, catch the team in the midst of activity that is in contrast to the image that they present on the stage² of occurrence. A basic point, which recurs in all of Goffman’s work, is the danger that always lies that somebody will exposed what lies behind the presentation or will contradict it or will disrupt and shatter it in some way” (Broom and Selznick, 1979, p. 28).

According to Bourdieu (2004, p. 30), “to understand is to first understand the field with which and against which the person builds”. Furthermore, Bourdieu (2004, p. 48) stated that, “The field effect acts in part through the conflicting with the adoption of the position of each part of those involved in the field.”

In the continuation of the guiding theme of the world of theater, according to Goffman (1989) every person has the ‘front of the stage’ of the role and the ‘behind the scenes’. The person goes the ‘front of the stage’ dressed in the best of the ‘masks’ and ‘makeup’ and ‘costume’ and the ‘text’ so as to play his role the best he can, as he sees fit, to create an impression on the other person. The person, when he is ‘behind the scenes’ of

¹ "Behind the scenes" part of the conceptual model of Goffman's theory will be presented in the next page.

² "On the stage" part of the conceptual model of Goffman's theory will be presented in the next page.

the role, can remove the mannerisms that he collected for the construction of the role and can organize for the next scene of the same role or the next role he performs. The person's 'behind the scenes' is when he is alone with himself. It is possible that today the concept of 'behind the scenes' of Goffman can be understood as an opportunity for personal reflective thinking³. Part of the mentor's role in the democratic school is to encourage reflective thinking of this type so as to enable the 'return to the acting' from a more conscious and clearer place, which benefits the actor.

It should be noted that Goffman is interested in the social interaction. Goffman (1967) examined the person's reference to the role he fills and coined sociological terms regarding the way in which the person fills his role. The social interaction, according to Goffman, is the process through which people act and respond to one another.

One understanding related to the role theory is associated with the structural approach, which assumes that the social system is given ahead of time and the system is composed of statuses and roles. The person has a number of roles to fill regarding the different statuses of the same person. The role is the requirement or expectation directed to the role-holder, the personal reference of the person performing the role towards the role requirements and the system of constraints that influences the fulfillment of the role. In different cases we discover that a person with one status is prepared for the performance of a wide variety of roles. According to this approach, the status and role shape and dictate to a great extent the behavior of the individual and the group in the management of the system of relations between them.

In contrast, the interactionist approach researches the social reciprocal action between individuals and groups. In the recurring social action patterns of behavior and defined expectations are created. The social system, according to this perception, is the outcome of the existence of patterns and expectations, According to Ralph Turner (2001),

³ Reflection comes from the Latin *reflectare*, meaning looking back. Reflection enables us to examine in retrospect the actions that occurred and opens before us new possibilities of looking to the future. Reflection relies on the past but is directed to the future (Amdor, 1999).

the role theory is an instrument for the understanding of the relations between the micro and the macro and the relations between them in society.

The person performing the role will fill his role in the best possible way if he evinces personal abilities for the performance of the role and identifies with the role requirements completely. The fulfillment of the role in this way is called role embracement.

Another situation in which the person can fill his role as required but yet there will be parts in the role with which he cannot identify is called role distance. In this situation, the individual will discover abilities to perform his role appropriately but his behaviors will have hints at lack of suitability between the person's self-image and the role he fills (Turner, 1990). We address, for example, the mentor's work in the democratic schools. Sometimes we encounter a talented mentor who has the ability to lead the students in the processes they are experiencing. In parallel, this mentor may feel 'over qualified' for the role and desire a school management role. This mentor will fill his role as a mentor well but will have in his behavior nuances that show lack of satisfaction with his role as a mentor.

Sometimes the person will cope with a 'role conflict', when the expectations of him on the part of the role partners is not commensurate with his role (Turner, 2001). For instance, the mentor's role partners can be the school counselor and the child's parents. In the role of leadership the mentor may find himself guided differently by the parents or the instructor to lead a process with the child in another way, even completely contradictory.

When a person will discover that he cannot fill the role he had filled until now appropriately because of different reasons, he will leave the role. In sociological terms, 'role abandonment' is considered when the person has no possibility, for any reason, to continue to fill the required role. The person will consider alternatives for the filling of another role. The role that the person 'abandoned' for the most part will continue and will influence the person's roles in the future (Turner, 1990).

According to Turner, the process of the construction of the role embodies the taking of the role. The actors choose their behavior of their role after the understanding of the role

of those with whom they are found in an interaction. Turner emphasizes the fact that there is a role play and the assumption that the roles exist in pairs or groups. To understand the roles of others, it is necessary to enter the role-holder's shoes and to understand and to examine trends and history of the role. Role making is a main issue in the building of the role. According to Turner, significant roles have a degree of influence and possibility for creativity on the way in which the role will be performed, even if the roles are very significant and clear (Turner, 1990).

Broom and Selznick (1979) noted that there are definitions for different roles. There is the ideal role or the predefined role (as in the example of the role of parents). There is the perceived role: how the given person in the role perceives the role for him, how the person performs the role itself. The behavior is real, the roles grow, and it is possible to find growing roles in the entire path of the social structure. It is not always clear from the start how the role of a member will develop or will be perceived. Most of the roles and the situations are more complicated than what is seen at first glance.

A mother is a mother in relation to a child: But to be a mother is more than one single social relation. This is a combination of relations with other family members and with the community, aside from the attribution that is with the child from the concept of an array of roles, the complicated nature of roles is hinted at and implies that one single status, such as a husband, involves "a multitude of roles related to it" (Merton 1968, p. 423, as quoted in Broom and Selznick, 1979).

"A person who enters a new situation generally buys for himself not one single role but an array of roles. This is so he can meet the expectation of a number of different people." (Broom and Selznick, 1979, p. 35). Bourdieu (2004) in his discussion on fields gave the same thing an interpretation of rejection or attraction. "The field effect acts in part through the conflict with the taking of a position of all or some of those involved in the field: the space of possibilities realized in the individuals who exert 'attraction' or 'rejection' that depends on their 'weight' in the field, or in other words, in their visibility and on the degree of closeness between the prototypes because of which the thinking and action is evaluated as 'sympathetic' or as 'antipathetic'" (Bourdieu, 2004, p. 48). The

concepts of status and of role provide irreplaceable starting points for analysis of the social structure. Broom and Sarkozi (Broom and Selznick, 1979) describe this: a social status is a stance in a social system and social role is a pattern of behavior related to this position.

In his approach, Goffman brings to the ‘front of the stage’ of the construction of the role important terms, dramaturgy, which we use in the understanding of the topic of the construction of the role, the definition of the situation, the definition of a shared situation, tact, role, performance, reciprocal action, and performed character. Each one of these terms has great meaning in the understanding of the theory of Goffman. In addition to these concepts, in combination with the concept of ‘symbolic interaction’ and impression, I will attempt in the continuation to define the role of the mentor in the democratic schools.

To a certain degree, according to Berger (1979), we perceive our role according to what our superiors think about us. However, according to Weber, it is possible to understand that even those we are in charge of work better when receiving encouragement on the part of the superiors (in Berger, 1979, p. 107). “The sociologist notices in the term ‘society’ a large constellation of human relations, or to put in more technical language, a system of reciprocal actions” (Berger, 1979, p. 34).

Goffman defined reciprocal action (and more precisely, face to face reciprocal action) in the following general manner. This is the reciprocal influence that individuals have on the actions of one another, when all together are found in unmediated physical presence with one another. “Performance” can be defined as the activity of a given participant in a given opportunity, which influences at any way each one of the rest of the participants (Goffman, 1989, p. 24). According to Goffman (1989), as I discussed at length at the beginning of the chapter, it is possible to define the ‘front of the stage’ and the ‘behind the scenes’. Broom and Selznick (1979, p. 33) stated: “The most accepted and popular meaning of ‘role’ is what addresses the embodying of the figure in the play ... the sociological meaning of the role – a pattern of behavior related to status or social attitude – hints at play. The individual does what is obligated by the attitude that he perceives.”

“Social interaction requires us to see ourselves in the eyes of others – a process that he immediately called the assumption of the role of the other” (Mashonis, 1999, p. 128).

“When a person fills a role in society, he seeks that his audience-viewers will seriously obtain the impression that he is attempting to create and this appears in his eyes as obvious. He seeks for his viewers to believe him, since the type that they see has traits he is gifted with, it would seem, and the role he fills will yield the results required of him as obvious. In short, the issues are as they seem" (Goffman 1989, p. 25).

Goffman developed theories through which it is possible to address social interaction and everyday life of the person in society, a fact that made him, in the opinion of many people, the most important symbolic interactionist. Two additional interactionist approaches that discuss the ways in which people experience their social life developed: phenomenology and ethnomethodology. Phenomenology focuses on the methodical investigation of phenomena. According to Shutz (in Giddens, 2013), the task of phenomenological sociology is to better understand how this happens and what the results are. Phenomenology led to the growth of ethnomethodology, which established the understanding that part of the meaning of interaction is found in words and part in the social context. In this sense, ethnomethodology is not directed to the collection of learning of a certain topic – how do people create and build their lives.

Harold Garfinkel developed the ethno-methodological approach. Garfinkel was influenced by the schools of traditional sociology, including Emile Durkheim, Max Weber, and Talcott Parsons. For instance, like Durkheim, Garfinkel believed that the fundamental phenomena of sociology lie in the social facts. However, the difference was expressed in the perception of the social facts; according to him social facts are objective and belong to the individual. He was also influenced by the phenomenological approach led by Edmund Husserl (1960) and Alfred Schutz (1974), who studied how the social objects of the consciousness are created, how we perceive the world that is not obvious. According to Schutz, there is no truth as it is perceived but rather there is the structuring of the truth. Ethnomethodology is one product of phenomenological sociology. In essence, ethnomethodology seeks to examine the way in which a certain society builds its social world. It examines the way in which the social order is created among people in a dynamic process. Garfinkel led two approaches to the research of the phenomenon. The first approach is ‘breaching experiment’, in which intentionally a social convention perceived

as obvious is violated. The second approach is ‘conversation analysis’, in which through the analysis of the conversation an attempt is made to follow up after the obvious rules according to which the social interactions are arranged. Through ethnomethodology, it is possible to investigate the way in which people interpret their everyday life (in Richer, 2006). The difference between the person and the scientist is the ability to cast doubt and follow up after what is obvious. The social researcher is interested in the meanings related to the social activities (Geertz, 1990, in Shlansky and Arieli, 2016).

To examine the development of the role, it is important to integrate between what Goffman theory and what the ethno-methodological method says, because of the fact that both are based on interaction, conversation, expressions, and interpretation of the existing situation. The invention of the social order in the democratic schools needs to be capable of remaining in a dialogue format and not through the determination of obvious orders as if they were truth and conversely it is necessary to provide the person who works as a mentor with a safety net and the possibility to build the role in the optimal manner first and foremost for himself and consequently for the children he meets with and last for the school where he works.

In the research I am using the model of discourse analysis. Through the content analysis I attempt to learn about the obvious rules according to which the society of the democratic schools is built. I will research how this community builds its social world, and I will attempt to understand the different interpretations of the community I will interview so as to understand the manner of perception of the mentor’s role.

According to Turner (2001), it is necessary to take into account the suitability of the role to the actor. One of the characteristics of the suitability of the role will be characterized by the positive appraisal of the role and will be translated into the appreciation of the person who embodies the role.

The social construction of reality is undertaken by people who create the institutions so as to serve their own interests. The external order that a person ascribes to things that are important to him helps him organize the internal chaos. Berger and Luckmann (1991) in their book *The Social Construction of Reality* assimilated the concept

of institutionalization and through it explained the development of the social order. The assumption upon which Berger and Luckmann based is the fact that the biological reality and the cultural reality are entwined and it is impossible to understand the person separate from society. People in the interaction among themselves create actions that recur and are called habitualization. Habitualization is every human action undertaken more than once and exempting the person from the definition of the situation each time anew, unlike Goffman, who held that every time the person re-defines the situation, for every interaction. The process of institutionalization according to Berger and Luckmann undergoes three stages, like Max Weber, who divided the way in which the person behaves in his social actions into three main actions: the emotional action, the traditional action, and the rational action. Institutionalization, which happens among people who are interacting and their action, undergoes a process of habitualization. Their action, their significant behavior, enters a routine and it is possible to remember where it all began, the history of the action, when the history is recalled, the institutionalization becomes difficult. The second stage is intergenerational transference. Intergenerational transference is the same situation, the same action which is forced onto the next generation. A situation of action is undertaken by a person and he cannot say how it began. The last stage is objectification, the perception of the world as outside of us, as this is how things are done, what is done is a part of society and is not related to us. According to this paradigm, the person has the ability of choice and change, when he is found in an interaction with people. Change is constant and positive and contributes to subjectivity. It is necessary to draw the attention to the fact that Berger and Luckmann emphasize the environment that influences the person and his social adjustment and are identified with the constructivist approach.

Interpretative sociology emphasizes the reciprocal relationships of people for the creation of a routine social order on the basis of the giving of meanings to their actions and the action of others, the existence of negotiations, and the shaping of shared definitions. The researcher, according to this approach, is interested in the person's actions and in conversation without any manipulation (Shlasky and Arieli, 2016). Through this point of view (of interpretative sociology) and the reference to the complicated micro and macro relations, which nurture and cultivate themselves, I am interested in observing the symbolic interaction that focuses on the reciprocal relations among people. Mead and the social

action, Blumer and action research, the social interaction of Goffman, the influence of ethnomethodology that addresses things that people do in actuality to communicate with one another, constructivism that refers to the process of the production of human knowledge or the construction of a new reality and holds that all knowledge is a social construct, and the phenomenologists who are challenged by the revelation of the assumptions of knowledge and the thoughts perceived as obvious and address the meaning that people attribute to the other action, and even interpretative sociology – these all will influence the way in which I will investigate the development of the role of the mentor in the democratic schools.

I intend to use the theory of interpretative sociology in the research. Interpretative sociology seeks to understand society by looking at people, by understanding people through the observation of the individual. According to this perception, people will explain similar phenomena in different ways. This approach primarily searches for meanings that people create in the relations among them. Since the individual stands at the center of the approach, the attempt to understand the social system through people who provide their understanding of what occurs is very suitable for the research of the role of the mentor in the democratic school. Through this approach, the language is shared, the language of interpretative sociology and the language that the thinkers of the democratic approach use. The importance that the democratic thinkers ascribe to the individual is fundamentally similar to the understanding that derives from interpretative sociology. In my opinion, it is necessary to research the topic through observation in the lenses of interpretative sociology through which we can better understand the language of dialogue democratic education. Interpretative sociology encompasses tools, theories, and ways through which it is possible to understand the dimension of the construction of the role in general and the role of the mentor in the democratic schools in particular. The symbolic interaction paradigm is found under the umbrella of interpretative sociology. At the focus of the theory, as I discussed above, is the effort to understand how people perceive, define, and act in social situations of everyday, namely, how they build the role. The agreed-upon symbols link between the individual and the action.

Looking at the research topic, it is clear to all that the name ‘mentor’ is a symbol for the person who works in a democratic school and that people who are found in this community understand what this code is. If people from different communities discuss among themselves the role of the mentor in the democratic school, then they will need to first clarify what a mentor is. I attempt in my research to move between the personal perceptions of people in the community that holds reciprocal relations in the democratic schools so as to understand how it is built or what is expected from this role on the macro level. It ranges in the space of the micro and macro so as to enable the role of the mentor to be something understood from which it is possible to continue to build and develop. In essence, the understanding of the role will eventually help the role be internalized and have the ability of growth, change, and development.

Mead adds the importance of the self-development, and his research works indicate that the self develops in the social experience. It will be interesting to examine whether the infant’s stages of development in the creation of the self can constitute a model or source to which it is possible to compare the development of the perception of the mentor’s professional role. Thus, in the first stage a mentor in the beginning imitates other mentors, then in the second stage he ‘acts’ different roles in the structuring of his role. In the third stage, the mentor has an idea about the structure of the system, and last he adopts an identity that is in his opinion the role of the ultimate mentor. In addition, as Blumer discusses in the development of the approach, the existing thing is born through negotiations among the individuals. Negotiations are a symbol of interaction. Dialogue and reflective thinking are the foundation stone in democratic education. It is possible to directly dive into the theory of Goffman that sheds light on the person’s development to take part in social situations that influence us and our desire to preserve the self. Society is the result of the social interactions. This is equal to the building of the role that is the result of our interaction with the society in which we serve in a role or expect of the role-holder something pertaining to us. The ethno-methodologists search to give meaning to reality; the phenomenologists address the interpretation of people of reality through the collection of information from the respondents through in-depth interviews and engagement in the human experience. Berger and Luckmann, as discussed previously, present the thing itself: the building of knowledge in the context of the democratic schools. According to their perception,

knowledge is created from the interaction between knowledge and prior beliefs and new ideas and situations that the person encounters. Better learning occurs through the doing and thinking of the action itself.

It is possible to say that in the research process on the mentor's role in the democratic schools a number of parallel processes will occur according to this model. As a researcher of the field, I seek to learn about the perceptions of other role-holders who come in interaction with the role itself in different circles during the open interview on topics that constituted my assumptions about the role. Another process may occur if I succeed in inspiring in-depth thinking on the mentor's role in the democratic schools among the interviewees and they will enable themselves to be in an interview in a process of reflective thinking on their work or the purpose of the role through the questions that will be asked by me and last the learning through the interviews may inspire interest in the systems I will encounter and will enable re-thinking of the significant points for each one in the interview itself.

Berger and Luckmann have the perception that individual people form a reality and through this outline they build new constructs. The way in which the reality is institutionalized is a point of connection between the individual, the micro, and the general, the macro. According to Berger and Luckmann, the institutionalization is dynamic, and if it enables new learning, the structure can change and be rebuilt or change and have additional values or additional facets that influence the entire structure. The meaning of the research in this sense is the understanding of the subjective meanings given by the community involved in the role of the mentor in the democratic schools and their transformation into an objective reality.

To develop and advance from stage to stage, it is necessary to think reflectively or hold a dialogue with a person who can help in the outlining of the role. I am searching to understand how the role of the mentor is built from the individual's perspective and is translated to the field. The symbolic approach that focuses on the reciprocal relations among people and studies the definitions and interpretations that people give to certain situations is very commensurate with my specific research. The approach is micro-social,

the units of analysis are the interactions or reciprocal relations, and the reality is built all the time through the definitions of the situation, when people will make any possible manipulation so that the definition of their situation will prevail or be accepted. Even the non-agreement with the definition of this situation is a form of interaction.

The combination between interpretative sociology and the role theory that has emerged during self-definition, the understanding of the dynamic system of interaction between roles, and the taking into consideration of the individual's personality and the social definition may help the understanding of the development of the mentor's role in the democratic school. The research study will be based on in-depth interviews with the people related to the school mentors. The attempt to understand the mentor's role in the democratic schools and from this understanding to build manners of development and professional support is necessary, in my opinion, primarily because of the period in which we are found, the post-modern period in which the person is perceived as expressing positions of power and control over others, and one of the means of the direction of the subject is conversation. Conversation enables the creation of social constructs.

The social changes in our time require individual observation. The observation of the historical development from the Middle Ages to the post-modern era today enables us to understand the changes in the social perception and provide validation, in my opinion, to the micro observation in society. In the Middle Ages the social discourse revolved around religion, which was the main factor according to which the social life was organized. The person accepted the social reality as a person who believes that a supreme power will organize everything and that the individual person did not have the ability to influence. In the 16th and 17th centuries people began to develop modern thought, and the idea that the social order is a result of nature began to develop. In the French Revolution, in the 18th century, and then the Industrial Revolution, the discourse changed to a discourse of knowledge, information, and at the center the principle of rationality. In other words, this is a rational social order that places the person at the center. There is a wise, thinking person, who has mastered his abilities and believes in them. He controls his fate and his environment. Last, the post-modern period speaks about a different social order. First it places the individual in the center. The person has his own individual needs. The concept

of self-fulfillment is present; there is a social order that blurs the boundaries. In contrast, in the modern order there is a collective and the person refers to the society where he is found. In the post-modern era there are many changes, changes that are influenced by the technology, industry, and development of research. These changes influence society in general and the different role-holders in particular. It is apparent that in a short time there will be roles that will vanish from the world since they will no longer be necessary, while other roles will be created and will prosper.

My interest is education; in my opinion, it is necessary to look closely at the roles of educators and the change asked of them, in light of the changes in society. In my opinion, we are found in a time when children in all schools need mentors, who will succeed in leading them through the observation of the children's needs. Therefore, it is very important to look at the mentor, who himself was educated and studied in a period of technological change, to help him develop, and to succeed in builds a new educational role successfully. From the teachers' perspective, I see the need to build a new shared language, broad and developing, so as to enable the shift in the educational systems. The topics and the way in which educators professionalize need to change.

Education in the 21st century in the post-modern era or as Zygmunt Bauman calls this era, the liquid modernity (Bauman, 2011), is an especially challenging era because of the fact that the main characteristic of this era is the attempt to make everything perceived durable and as such not subject to movement and change into something that can change. Bauman described this as to transform solid into liquid, from solid – institutions, norms, and organizations – into liquid – lack of boundaries, flow, flexible, free, accessible. One of the characteristics of the democratic schools is the desire to be an institution relevant to the here and now. The experience of the community that has these institutions is that the state institutions of education are not relevant and lead to less benefit in today's era. In an interview that Bauman gave to Yoram Harpaz in Israel (June 2013), Bauman spoke about liquid education and the need to make a change in the education, from a goal-oriented teacher who 'shoots a ballistic missile' to a model of a 'smart missile'⁴. The differentiation

⁴ Bauman intends by the use of metaphor of missiles in his description of the required change in education in the schools to indicate the transition from a ballistic missile, all information introduced into the missile at

that Bauman (2011) draws between the solid modern period and the liquid modern period is the way in which society addresses the institutions. If in the solid modern period, the citizens' reference to the institution was that they are not sufficiently solid and they attempted to have more solid structures, in liquid modernity there is fear of solid structures and preference for more flexible structures. It appears that it is possible to observe the interpretative paradigm and as belonging to the post-modern era because of the way in which it is apparent that the person has the possibility of motivating and promoting social changes as opposed to the functional paradigm that tended to place the main weight on the structures and not on the person.

We know today that the influence of people in society on the shaping of the person is significant and serious. The parents, the caregiving figures, and society: the peer group, instructors in youth movements, different reference groups, influence the way in which the person behaves, interprets, and functions in a situation, assumes upon himself a role.

Due to the fact that we live and raise and educate the children in the 21st century, a period in which technology has great influence, the agents of socialization need to be especially alert. Parents and educators in schools must invest much thought in how to influence the children and to teach them to be critical of the information that floods them and to help with the filtering of knowledge. Instead of the children's educators being 'the guardians of the threshold of knowledge' (Yoram, H. 2013) they will become an example and model for humanity, morality, critical thinking, and orientation in the human space.

In the next chapter I will discuss the topic of socialization so as to attempt to complete the picture regarding role theory.

the moment of the launch and the path is pre-calculated, to a model of a smart missile that is programmed to search by itself for its goals according to the rapid and constant change in its environment (June 2013).

2. Socialization

Socialization is a term that describes the process of teaching people the skills, behavior patterns, values, and motivations they require so they can function competently in the culture in which the child is raised (Grusec & Hastings, 2015; Maccoby, 1984).

Berger and Luckmann (1991) present the process of socialization as a process that continues throughout the entire life. The starting point is the birth into a world in which the social order becomes objective. The process of socialization happens by the people and the world into which the person is born. The infant's significant others mediate an objective world but also change this world and are changed in it. The process of socialization becomes dual. A new infant is born to a family, namely is born both to the mother and to the father. New roles are born and found in relations of reciprocal influence. The process of socialization from a sociological perspective is a process that does not end as long as we are alive. The person is influenced in this process from the significant others from his environment, from the meeting with those of his age groups, with figures of authority, and with the media. These constitute the person's agents of socialization.

In sociology it is possible to observe the process of socialization from two main perspectives. From the micro perspective, socialization is a process of the construction of the human character and the personal identity, and from the macro perspective, socialization is the means through which the culture passes from generation to generation and people fill relevant roles in society.

At the end of the 19th century and the beginning of the 20th century, the idea developed that the individual's nature is born from social experience, and this is unlike previous periods in which they believed that most human behavior is dictated by biological instincts. Today, it is known that there is influence of heredity and the environment. There is the understanding that human behavior is the product of duality between the instincts and the social environment. This is what is called human nature, and this is in essence the ability to develop changing cultural patterns. The irreversible harm of social isolation indicates the importance of social experience to human development (Mashonis 1999; Shefer & Peres, 1980).

Different theories speak about human behavior. Some researchers maintain that human behavior is composed of biological instincts, while other researchers hold that heredity and the environment have influence on human behavior. According to these research studies, human nature influences the ability to develop changing cultural patterns. Researches on people who were socially isolated taught considerably about the importance of social experience to the development of the personality.

There is no doubt that socialization is important both to society and to the individual. The individual builds and shapes his identity and character through the process of socialization. Society uses the process of socialization to convey culture from generation to generation. Social experience is essential for society no less than it is for the individual (Broom, Selznick, & Broom, 1984; Mashonis, 1999). According to Berger (1979, p. 135), society defines us but conversely it also is defined by us; we need the recognition of society to be human, to have an image of ourselves, to obtain identity. However, society needs the recognition of many like us to exist at all.

The process of socialization equips individuals with an identity, primarily through the aspirations it encourages or represses. The identity is a self-perception built over the course of life. It combines the definitions that others provided with the person's individual definitions (Broom et al., 1984).

From the perspective of society, this is a process of learning. In the framework of this learning, society teaches its members the normative behaviors. In other words, this is a process through which society teaches its members normative behaviors. In other words, this is a process through which society teaches the values, norms, and social expectations from its perspective. Society will teach people all the things that will ensure a normal social order of a healthy society, as perceived by society itself. All the roles necessary for the functioning of society will be taught by role-holders in society, and therefore society must ensure that people will learn different discipline areas that will provide a solution to society. Society uses these different agents of socialization, which mediate between the individual and society.

It is possible to learn about different agents of socialization that are labeled at different levels of influence. For example, the family is a primary agent of socialization. In other words, this is the first mediating factor the person encounters when he is born and for the most part people in the family accompany us throughout our lives. Other examples of agents of socialization are the peer group, the school, and the workplace, since each one in the framework of its role teaches about the social expectation. A process of socialization that is effective in terms of society is a process in which society succeeds in teaching its members the values, norms, expectations, and culture. When society does not succeed in doing this, from society's perspective, society may collapse.

Durkheim (2006) sees the process of socialization to be an effective process that creates harmony between the individual and his social environment. Durkheim and then Parsons (Richer, 2006) hold the perception of society as a sophisticated system that wants to control the individual's life. Durkheim believed that the individual's entirety of behavior is dictated by the social environment. He spoke about the concept of 'social facts' that are forced upon the individual and dictate his behavior. Many components in the individual's daily behavior are completely automatic and are related to social facts since they are dictated to us from the outside. Supposedly personal decisions are also dictated from the outside, for instance, studies at the university. The following question is asked. How does the individual become a social creature that acts according to the dictates of society? According to Durkheim, submissive behavior is not innate. Durkheim believed that a person is evil by nature and has a selfish basis that makes him unfit for social life and obligates therefore a process of training. The process of socialization is created so as to train the person. Durkheim explained that the process of socialization is intended to restrain the selfish component inherent in the individual's personality and to prepare him for life in society, through the internalisation of the value codes of society in the individual's personality. The individual converts the innate and unsocial personality for a social personality dictated from the outside. From a social perspective, the process of socialization necessitates the individual to adjust to the structure of society (Ginzberg, 1942; Jones, 2004; Reed, 2006).

Socialization is a functional requisite of society and the overwhelming majority of other requisites are dependent on adequate socialization (Corsaro & Fingerson, 1998; Parsons & Bales, 1955).

Parsons spoke about the social conscience, and if it does not exist, society cannot exist. Society sets goals and recruits all the possible agents of socialization so that it can exist in the best possible way. A successful process of socialization according to Parsons is possible when the norms and values of society are internalized in the individual and become the conscience of individuals. Thus, individuals promote society's interests (Richer, 2006).

The process of socialization is a process that lasts the entire life and causes conformity. Parsons focused greatly on internalization as a part of the personality in the process of socialization, a fact that reflects passiveness he attributed to the system of the personality. On the one hand, people learn the values and norms of the hegemonic groups and on the other hand the hegemonic groups do not expose to society certain knowledge that will threaten these groups. This model speaks about a process of tracking, when the hegemonic group, which controls the social order, builds separate tracks for different social groups. The process of socialization is a selective process. The knowledge is not open to all; there is no access to all. The process serves the hegemonic groups. The hegemonic groups teach us, without us noticing, who will suit what. Here there is a process of learning but this is selective learning since through socialization it is possible for the hegemonic groups to maintain their power. In other words, a process of socialization enables the duplication of the social order. For instance, the conventional system of education, as an agent of socialization, enables the upper class to maintain its power. The hegemonic groups have an interest in controlling all the cultural and symbolic resources so as to maintain its status and place (Brown 1993).

The functional approach and the conflict theory approach see the process of socialization as a process of social learning but the starting point is different and the ending point is different in terms of the products. In terms of the conflictual approach, the process of socialization reflects the struggles in society and from the perspective of the functional

approach there is reflection of the social consensus. The main criticism of this approach is the fact that it ignores history. There is no reference to the question of how society is created, but it sees in the creation of society an evolutionary process. In addition, it is possible to see that some of the social institutions are not connected to one another, in contrast to the functional perception that everything is related and everyone works together for one goal (Parsons, 2005; Richer, 2006).

From the perspective of the individual, the focus of the discussion is transferred from society to the person himself. In other words, the center of the discussion is the person and his personality. The building of the person's identity occurs in the process of the interaction and the reciprocal relations between the person and society. From this perspective, it is a process of learning; this is a process in which the social structures become a part of the person, a part of the awareness, a part of the personality. The process is an interpretative process. Society serves the person himself. There are interactions through other people and therefore the person undergoes socialization.

Lawrence Kohlberg (1984) who focused on and studied the topic of moral development, brought to the fore the concepts of pre-conventional and post-conventional stages. In the pre-conventional stage the judgment takes into consideration the testimony of the parents and the norms of society, while in the post-conventional stage the moral calculation enables philosophical criticism of society itself. In contrast, Carol Gilligan (in Mashonis, 1999) maintained that gender has a decisive influence on the development of moral judgment.

Bourdieu, Mead, Cooley, Berger and Luckmann developed and enabled a very important place for interaction between society and the person in the development of the personality. Bourdieu addressed social structuring and explained the social understandings through the use of the concepts of 'fields' and habitus. The materials that comprise the social reality change – history and culture. The social reality that Bourdieu often researched is the fields. The fields according to Bourdieu are institutionalized social arenas saturated with power and unending struggles between individuals. Who are these individuals? What brings them to the building of certain responses? The social nature of individuals is their

habitus, a handful of dispositions that enables them to respond to different situations in different and changing ways. Habitus is the mental or cognitive structure that is internalized through which, according to Bourdieu, we cope with the social world. Habitus creates society and simultaneously is created by it. Habitus is a significant product of the reality (Burke, 2016; Richer, 2006; Weitman, 2002). In every field there are actors who can be individuals or organizations and every field is another field of social activity, for instance, the field of religion, the field of sport, the field of the academia, the field of art. Every field can be divided into sub-fields. A main interest is that the fields are not static and they have a dynamic history, accompanied by struggles. Bourdieu broadened his meaning of the term habitus and made it into a significant component of his symbolic theory. Habitus has the infinite potential of behaviors. However, habitus has a broad meaning, and it includes a variety of the abilities that the person carries with him. It includes conversational abilities, adjustment of behavior to social situations, and patterns of behavior assimilated in the body. Habitus is not innate but is acquired in a process of socialization. The practice according to Bourdieu is where habitus is expressed. Practice is more than just activity, since it has the social context in its symbolic meaning.

Mashonis (1999) brings up George Herbert Mead on the topic of the social self. The innovation of Mead, according to Mashonis, is the view of the unbreakable connection between the self and society. Mead spoke of the ongoing childhood experience, since the child must undergo a complex process of socialization, during which he learns the meaning of beliefs, values, and customs that characterize their culture. Mead saw the process of socialization to be a process based on the way in which children acquire concepts of structure and social organization and develop a group-collective identity retained throughout childhood (Becker, 2009). According to Mead, the entire process of socialization is based on the formation of the self (I) and the institutionalization of society (ME). Mead believed that the self develops through the imitation of simple play and complex games and eventually the person reaches what he called the 'generalized other'. Older children and adults respond not only towards the significant other but also towards the collective attitudes of less broad group or community (Broom et al., 1984). The development of language, reciprocal social activity, and the assumption of the role create the human mind (Broom et al., 1984).

Mead brings a learning process through which we become members in society or through which our identity is formed and it presents stages of development from the moment of our birth. The first stage is the stage of infancy. The main goal in this stage is survival. The infant wants food, warmth, and love. To achieve this goal, the infant learns the responses of those close to him, the significant others. In this stage, the infant still lacks a language, lacks what Cooley calls a mind, or self-awareness (Cooley 1972). The parents in this stage learn to identify the infant's responses and to adjust themselves to him. The second stage is the stage of generalization. The child begins to be capable of making generalizations for the roles or identities of significant others. The child learns their behavior and can imitate them. In this stage the child cannot understand that the characteristics are not connected specifically to him. The child places himself instead of his parents or his significant others in the sense that he sees himself through their eyes. In other words, he looks at himself through the eyes of his significant others and sees himself as an object. He still does not have the personality component that is called subject. In this stage, children are capable of the stage of taking the role of the other. The intention is that children can play roles but only those of significant others. In this stage, the component in our identity called ME develops. The component includes the awareness of who I am. He can understand who he is through the eyes of the significant others. The following stage is the stage in which the child goes from a situation in which he has significant others to the stage of a 'generalized other', namely, the transition to a generalized other says that the social roles are universal. The meaning is that in this stage the child knows to separate between him as a subject, who he is, and to understand his observation as an object. The child understands that in the world where he lives there are rules and they are not his personal rules but are rules that bind everyone and therefore there is the stage in which a transition occurs from a situation of play to a situation of game. Play is when the rules are very diffuse, fluid. The rules are set in the situation and there are no permanent rules. Game is when there are very clear rules and procedures that apply to everyone. The child is expected in this stage to behave according to the norms and values. At the end of the three stages a whole person is obtained. This process is what creates our social identity. In other words, there is in us the I. In the component there are drives, desires, urges. The ME includes society, values, norms, and culture, or in other words what I am expected to do.

Hence, our personality is created, which is a product of the interaction between the I and the ME, and it creates who we are. When the ME is more dominant, then it can be said about the person that he is overly conformist, obedient, disciplined. When a person is impulsive, then the I component is more dominant (Lock, 2001; Morris, 2015).

The social perception in Mead addresses the interaction and reciprocal relations between the person and society. In addition, according to Mead, the experience must be meaningful. Without a meaningful experience it is impossible to attribute meaning. The experience assumes a certain symbol (for instance, a table receives the word 'table' and this is its symbol and its meaning). If a certain phenomenon is not meaningful then it does not receive a symbol, the language is forced to invent words for phenomena seen as significant. The language represents significant experiences. According to Mead, the existence of language is meaningful to the understanding of the functioning of others. In certain groups certain signs can have different meanings. Language is intersubjective – it is not significant only for one person (Broom et al., 1984; Morris, 2015; Richer, 2006).

Through thinking, the individual succeeds in looking at himself and at his behavior as if through the eyes of others – 'the looking glass self'. Charles Horton Cooley (1902, 1964, in Broom et al., 1984) coined the term 'looking glass self', which is composed of three characteristic elements: we imagine how we must appear to others, we imagine and respond to what we feel their judgment of that appearance must be, and we develop our self through the judgments of others. Cooley asserted that the person is influenced by the way in which he feels that others respond to him.

People, according to Cooley, imagine to themselves not only how others see them and their deeds but also how they judge what they see. Cooley holds the opinion that the social power, composed of feelings regarding the judgment of behavior of people and related to the more or less precise evaluations of others, is the main element of sociology (Broom et al., 1984; O'Brien, 2011).

Berger and Luckmann (1991) broadened the theory of Mead and continued to address the interaction and reciprocal relations between a person and society. Berger and Luckmann investigated how the social order is created, preserved, and duplicated.

According to Berger and Luckmann (1991), the reality is supposedly objective; the reality is a social invention. People create the reality through the interpretation that they give it through the reciprocal relations with it and therefore it is in essence not really objective since it is created by the person. According to Berger and Luckmann, there is the fundamental aspiration of people for the existence of a social order because of the biological disorder and the personal traits with which people are born. The basis of the aspiration for an outside order is the internal mess. The internal mess in the person creates uncertainty and tension, and therefore the person searches for the outside order. Animals are born and instinctively already know how to behave. In contrast, people learn to behave through interactions with people. From their perspective, social structuring is what enables the person to crystallize his personality through the contact with others who teach him what to do and what not to do – they teach him the language and the social life. The process of the learning is a part of the process of the building of the personality. The nature of the person is created in the contact with others. Since the person needs society so as to develop, he has the need for a stable environment for his behavior. He has a need for a social order.

Berger and Luckmann (1991) describe the way in which a stable social order is created. This theory is called the theory of institutionalization, and it includes four basic stages. The first stage is routinization, the second stage is the institutionalization of the routine, the third stage is objectivation, and the fourth stage is internalization – legitimization. The routinization enables the creation of the routine from the moment that there are two people, they create a regular social order between them, an activity that recurs, assumes a regular format, and becomes obvious. People tend to develop a routine in the systems of relations between them. The routine is linked to Goffman (O'Brien, 2011) through the concept of the definition of the situation. The situation is defined in the system of relations and at a certain stage becomes a routine and thus there is no need to define the situation again. When the routine is broken, then there will be confusion and need to redefine the situation. The routine actions maintain their meaning in the eyes of the individual. The advantages in the routinization are the savings in the energies in the making of the decisions and in the increased depth in additional aspects. The disadvantage in the routinization may be life or reality without criticism. The second stage that Berger and Luckmann present is the stage of institutionalization, which occurs when there is more than

one routine. When the roles are set in these routines (who knows what), then there is an institution. Every institution has two characteristics, the first is history, namely, how the institution is created. The second characteristic is the supervision, the supervision maintains the society's norms. When the society does not maintain the norm and displays deviation, there is a mechanism of another supervision, and this is law. According to Berger and Luckmann, every institutionalization is the basis of change – every order is subject to change and to the creation of a new order. The existence of order is what enables to renew and change and enables some spontaneity. The third stage is the stage of objectivation, there is the tendency for conservatism and preservation of the existing order. The process that maintains the order is objectivation, which states that the existing order is not a product of the structuring but this is what is correct and natural. This process is created through externalization. The meaning is that the order that is created appears as something outside of the person and his systems of relations. After the process of externalization comes the last stage, internalization. The internalization exists when people behave according to this institutionalization and order that supposedly is created outside of them and in essence their behavior is what confirms the social order. Thus, according to Berger and Luckmann the institutional world is created, with acceptance and legitimacy. The legitimization process erases to a certain extent the history, erases the fact that somebody invented this social order and presents the order as something that is correct and understood and is presented as objectively. The goal is that those ruled will receive this order as obvious. A situation of the upsetting of the institution and/or an experience of change of the institution can happen through people that would not exist in a period of routinization and institutionalization. This does not mean that the institution does not receive legitimacy but that the legitimacy becomes more complicated – there is the desire to broaden the reality. Change is extension or reduction of the meaning of the institution. Hence, Berger and Luckmann maintain that the social order is created by dialectic relations between the person who creates the social reality and the social reality that creates the person in return.

According to the approach of Berger and Luckmann (1991), the person searches for meaning. His ways of action are created by his environmental relationships. The reality of everyday life is shaped around the here of my body and the now of my presence. The recognition according to Bergman and Luckmann is controlled by what I did, what I am

doing, or what I am planning to do. Bergmann and Luckmann extend and add that the most important interaction in their opinion is the face to face experience. From their perspective, every other experience is derived from this interaction. The here and now of the two present intersect. In the face to face encounter the other is real. Another important aspect is the definition of the person who faces me. The definition will influence my interaction with him and the way in which I will be influenced by him. According to Weber, people are helped by status symbols in the social interaction so as to collect information about an unfamiliar person, so as to understand his position in the social framework. Using the status images that exist in every society, we collect information on others. The person has the internal ability to re-define the reality and the meaning of his actions, in a way that he catalogues the reality that he experiences into symbols and uses them in the interaction. It is possible to discern that like the symbolic interaction, the phenomenological approach emphasizes the processes through which people build the reality. According to phenomenology, in essence reality does not exist but rather the interpretation of reality, to the point that the perception or the definition of the reality is in essence the shaping or change of it (Pasternak, 2002; Richer, 2006).

The phenomenologists maintained that the person's world is not a private world but is shared by him and his relatives because of the similar experiences they undergo. Schutz (in Richer, 2006) emphasized not only the individual's subjectivity but also the intersubjectivity created between people. In his opinion, people assume that others have a perception identical to theirs and tend to see in the reality only the sides that interest them and to ignore other aspects. The interaction between the different subjective perceptions is itself given to subjective interpretation (Pasternak, 2002; Richer, 2006).

In her article "Life-World, Sub-Worlds, After-Worlds: The Various 'Realnesses' of Multiple Realities", Ayaß (2016) presents the theory of Schutz related to different realities. The everyday reality assumes a main place in her article in comparison to other realities such as dreams and fantasies (Schutz, 1962). According to Schutz, the realities in which people live are found in constant motion. The supreme reality is created when people do not ask questions about their actions or world order. They simply behave as they were taught and as they behaved in the past. The reality is institutionalized. A supreme reality is

an obvious reality, which is not doubted or wondered about (buying groceries at the supermarket or getting up in the morning). The natural position in the supreme reality is of total involvement in the situation (attention), lack of doubts or upsetting of the reality. In the natural position there is complete identification between the self and the role, and there is acceptance of the interpersonal principles. (It is clear to me that the other actors understand as well the nature of the interaction and their roles.) The time in the natural position flows from the past to the present to the future. There is routine use of the social structuring of the shared categories and databases, which creates a sense of 'obvious' and 'this is how it was and this is how it needs to be', 'this is the natural situation'. Namely, there is a feeling that the social structuring is the supreme reality. If we do not have databases and categories to see the reality in a certain way, then we will not see it – even if it is in front of us (Ayaß, 2016; Schutz, 1962).

The role of phenomenology is to examine how what appears to us as obvious has become this, how accepted interpretation is created, which meanings are obtained and which are not obtained, how categories and information bases give order, meaning and legitimacy to a certain social order (in a world that is seemingly chaotic), who this serves and how. According to Parsons (in Richer, 2006), the social order enables the norms of the group. These norms are internalized by processes of socialization, and if we do not behave according to the norms then it is possible to see this through the supervision. Schutz's argument is that the basis of the social order is cognitive: people think similarly (before the activity), perceive the reality similarly (during the activity), and understand it similarly (in reflection or following the reality). (Ayaß, 2016; Schutz & Luckmann, 1973).

According to Schutz (1964, 1972), the individual aspires to information regarding areas related to him in some way or another. As the field is closer and more significant for the person, the importance of this area increases. According to him, the knowledge is not homogenous because of different reasons such as personal interests, desire that life will exist in its path. The person has a number of roles in his life, and sometimes in every role his interests are different. With this lack of clarity there are cultural patterns that are transmitted from generation to generation through primary and secondary socialization. The knowledge is accepted as obvious and the thinking is 'thinking as regular'. As regular

means that life will be conducted according to the familiar routine. It is possible to rely on the knowledge that is passed in a process of socialization. The styles of the different events will be known and familiar, and therefore we assume that the other will interpret the events like us (Pasternak, 2002; Richer, 2006).

The objective reality is sanctioned and becomes 'truth'. It is the social construction of the reality. The person searches for meaning by nature. He cannot live in a situation of ambiguity; he must explain everything. There is the general interpretation accepted in society, but every person has his own personal interpretation that intersects the social interpretation. Two subjective understandings are not identical. What is interesting, according to the phenomenologists, is the meaning that individuals give their behavior and their perception of reality (and not the reality itself) and how agreement on the social order is supposedly achieved. Schutz (1972) maintained that we have knowledge reserves that we obtain from infancy and we use them all the time so as to interpret our environment, make it logical and meaningful for us. These reserves give us the categories to interpret the reality and the patterns for correct behavior in society. Most of these information reserves are conveyed in the primary or secondary socialization, not in a formal manner. These stores are always mediated with personal interpretation, for the most part in the boundaries of the existing categories (Schutz, 1964, 1972).

All the knowledge in society is a product of social structuring. There is no objective truth. But this does not say that this construction has no influence; rather the reverse – the perception of the reality creates a new reality. People act according to it, and its implications are very real. The role of the phenomenologist is to have doubt, to indicate social structures, to disassemble what is obvious, to weaken the individual's commitment to the supreme reality, to make the structuring from a 'true story' to a myth, and to ask what are the interests behind the social structures and who this serves (Ayaß, 2016).

Berger and Luckmann were influenced by Schutz and attempted to understand how the reality is institutionalized. The theory of Berger and Luckmann, presented in the book *The Social Construction of Reality* (1991), yielded the assumption that the everyday reality is a system structured through people who give order or realness to the phenomena. This

realness is both objective and subjective. In their opinion, the everyday reality has subjective meaning, which is the result of people's interpretation. However, the reality is also objective and outside of the person. Hence, the role of sociology is to understand the process through which subjective meanings become objective realities.

The person acts in a wide range of activities that change all the time; the ability to act and change belongs to the person's instinctual component. In contrast to animals that are born after their development has been completed, the person continues to develop physically and spiritually. The ability to continue to develop is made possible through reciprocal activities. The reciprocal activity is held with the person's environment. Unlike with animals, the development of the person, from his moment of birth, is subject to constant social intervention. The social order is the part created by the person. Every action recurs and becomes routine, an activity according to a format. The routine reduces decisions and drives. It exempts the person from the need to define every situation anew. There is a benefit from the process of institutionalization in that excess tension, time, and effort between two people are avoided. Two people build a reality in which the work is divided between them in such a way that leads to new routines and in the end facilitates the building of a social order. When a third party enters into the reciprocal activity (for example, a child is born), the nature changes and the institutional world is transmitted to him and to all the other people who join this activity. In this process the institutionalization improves itself. The practice that is created and the routine according to which they act become the institution. Hence, the institutionalization occurs when there is routinization in the reciprocal activity. The institutions, namely, the routine activities, belong to all the people. For instance, the institution of the democratic school determined that in the school there will be mentors and not teachers. From that moment all the educators who come to work there are defined as mentors. It is possible to note how two people create a subjective world of their own and convey it to the new generation of people. The manner of transmission of this world is subjective. The ability to transmit the reality created is through the language. There is a process of objectivization in which the person's activity becomes objective through language (Windzberg Sasson, 2018).

The moment a new and original social world is created, the person who wove the new reality can always remember why and how this world was created but the moment this reality is transferred to a third party it is necessary to interpret for this party the meaning of the world that was created so as to convince and to inspire motivation to behave in a certain way. In this manner, the world develops, interpretations are created, and a process of socialization is created. The need for social supervision is created to identify deviations from the social reality that is created and to impose sanctions on those who deviate. The history and knowledge accumulated in every institution dictate the roles and behaviors accepted in every institution, the definitions and the 'laws' that people defined for a certain institution as a part of the routine of the action. The people who defined the routinization or continued it as something obvious supervise the behavior of the different role-holders in that they determine predefined patterns of behavior. As the behavior is institutionalized more, it is more expected, and it is more comfortable for supervision, and the reverse is true (Windzberg Sasson, 2018).

According to Berger and Luckmann, to understand the social order it is necessary to undertake the following analysis.

- To learn the history of the institution
- To identify the actions routine in the institution, to go in-depth and investigate these actions. To define the categories of the social phenomenon.
- To examine the actions interpreted as a deviation from what is accepted.
- To raise questions about the social phenomena (Berger & Luckmann 1991).

Socialization, according to Berger and Luckmann, is the social construction of the reality. The social construction is a combination of things that happen in the person's process of socialization. Every person is born into an objective world in which he meets the significant other who is responsible for his process of socialization. According to the researchers, the initial socialization includes more than cognitive learning. The identity according to Berger and Luckmann (on the basis of their influence from Mead, 1934) is built by the agents of socialization in the process of socialization. Secondary socialization occurs through the internalization of the institution or the internalization of the principles of the institutions based on the additional worlds in it.

The reality obtained through the social construction is made possible by a process of legitimization. The legitimization exists when the individual plays his part, participates in the social reality. The reality obtains meaning for those found in it. Berger and Luckmann describe two different types of legitimization: the legitimization from sources of ‘this is how things are done’, the legitimization through a theoretical suggestion such as proof, adages, folk tales, stories that add explanation to the reality, explicit theories, and symbolic reality.

The definition of Berger and Luckmann (1991) of the process of socialization is as follows:

the ontogenetic process by which this is brought about is socialization, which may thus be defined as the comprehensive and consistent induction of an individual into the objective world of a society or a sector of it. Primary socialization is the first socialization an individual undergoes in childhood, through which he becomes a member of society. Secondary socialization is any subsequent process that inducts an already socialized individual into new sectors of the objective world of his society. (p. 150)

Socialization is a part of the process of institutionalization. According to Berger and Luckmann (1991), the primary socialization occurs when the infant is born. The infant is born into an objective and institutionalized social structure. The caregiving figures create a world but a world is also created for them. Every infant born into the world carries with him a variety of roles for his primary agents of socialization and influences them. The internalization is created only after the person’s identity begins to appear. The process is a dialectic process; people in society participate in the dialectic process.

According to Berger and Luckmann (1991), “secondary socialization is the internalization of institutional or institution-based ‘sub-worlds” (p. 158). They also note that the “the ‘subworlds’ internalized in secondary socialization are generally partial realities in contrast to the ‘baseworld’ acquired in primary socialization” (p. 158). The authors state that secondary socialization is about the acquisition of role-specific knowledge with the roles being rooted in the division of labor (p. 158).

The process of secondary socialization always is associated with and appears after the creation of the self and the internalization of the world and after the individual has

experienced a process of socialization in his 'main world'. Secondary socialization always exists in comparison to the process of socialization that the person experiences in the primary process of the construction of the identity and the idea of the main world, the obvious world. The person's primary world is the world in to which he is born.

In a meaningful continuation of the theory of Berger and Luckmann, in the process of secondary socialization the educators must be aware that the encounter with the children constitutes a secondary socialization encounter into the 'subworld' of the school. In an identical process of socialization, the school is a 'subworld' the child participates in and in it there is a process of socialization. The children undergo a process of socialization in the school, and this process occurs or is made possible through the dialogue that is held between the teachers and the children through the personal understanding of each and every one of them. In this process, the child continues to develop his personal identity with regard to his teacher, his class, his school, and his entire community. The encounters of the educators with the children and the way in which they experiences the primary process of socialization and the construction of the identity in their 'main world' influences the process of socialization in the school.

In other words, a child is born into a subjective and objective main world. This child is found in a process of socialization by the people who are closest to him, for the most part his parents. His reciprocal activity with his environment allows him to continue to develop and to accept upon himself an objective reality and assumptions on the world that he absorbs from the home. When he leaves to an educational framework, the child meets with the 'sub world' (for instance, the school). The school, like the process in which the child came into the world a number of years beforehand, has a history and people and routines and again the child encounters an objective and institutionalized place. The child comes to the school, unlike the birth as an infant, with the beginning of the construction of an identity and certain understandings on life and things in the reality of his life that become objective in the 'main world'. In this stage, the child continues the process of socialization and is found in a stage of secondary socialization, the process that occurs through the reciprocal activity between the child and his teacher, his classmates, the school, and the

community. The child continues to build his identity through the interaction with these factors and with the objective truths they created.

What enables the person to make the thing itself objective is the symbols, first and foremost the language (Berger, 2011; Berger & Luckmann, 1991). The critics of the approach of Berger and Luckman (1991) maintain that there is considerable investment to show that the world is not natural and that people shape it and there is no reference to the interests of people. There is no search or reference to interests of the groups following which they produce the social order.

Socialization from the sociological perspective addresses the way in which our identity is formed, to function in society, to act in society. The functional theory emphasizes the process of the individual's learning of social roles. The process contributes both to the individual who fits into society (micro) and to society, in the sense of social order and continuity (macro). The theory of the conflict describes a two-sided process, which combines the inculcation of social and cultural heritage along with the construction of the individual's personal identity. This process is characterized by conflicts between the people being socialized and the people doing the socializing. The theory of symbolic interaction and the ecological approach emphasize the reciprocity. The symbolic interaction leads the process of the building of the self-image and the individual's identity. The process, according to this approach, is two-way, in which there is reciprocal influence between the individual and his agents of socialization. The process occurs through the social interaction in which the learner is an active participant, interprets the response of the other person, and responds accordingly. According to this approach, the process of socialization includes three secondary interrelated processes, reciprocal relations, interpersonal communication, and learning. Reciprocal relationships are created when there is the shared definition of a situation in terms of the attitudes, emotions, and behaviors. The interpersonal communication, verbal communication, and nonverbal communication are a main factor in the reciprocal relationships. The language and the social reality reflect one another. Last, the learning: the process of socialization is a process of learning that is performed through reinforcements and imitation. In learning there is a regular change in behavior as a result of experience. A change in behavior means a change

in open behavior and a change in perceptions, attitudes, thoughts, or emotions that are not always expressed in open behavior. Not all learning is expressed in performance. Sometimes the change will occur in a later stage and there is learning that is not expressed at all. Therefore, we cannot always know that somebody learned something. (Bronfenbrenner, 1979, Durkheim, 2006, Haran, 1990).

Learning is experience, both personal and active experience and indirect experience that occurs through the observation of the behavior of other people or explanation, reinforcement, or sanction. The approach of the ecological theory addresses the circles of the social environment, immediate (micro) and distant (macro), which surround the individual and influence his development. The theory addresses four social environments: micro, meso, exo, and macro. Between the environments and between them and the individual there is a process of reciprocal influences. (Bronfenbrenner, 1979).

Socialization connects the different generations to one another. The coming of an infant into the world changes the lives of the people who are responsible for raising him and they themselves have new formative experiences. Adult people do not stop, of course, being parents when they become grandparents and need to shape a new system of relationships that connects the different generation to one another. The process of cultural learning during early childhood is indeed far more than in later years, but the learning and adjustment last throughout the entire life. (Giddens, 2013, p. 243)

There are inherent biological influences and there are social factors, the environment. The socialization is based on a number of qualities from learning, including the absence of instincts¹, a long period of dependence on the days of childhood that enable more time for socialization, the ability to learn, the language ability, and the need for social contact (Broom et al., 1984).

Sociology is a science that maintains that the main influence originates in the side of the social factors of the scale, or in other words, every human behavior can be explained as social behavior. This is one of the basic fundamental assumptions of sociology. The

¹ Unlike animals, which are born with instincts of survival, people are born with biological drives that are guided by learning.

main topic presented for discussion is how we become members in society. The behaviors from a sociological viewpoint are acquired and learning by the agents of change (Giddens, 2013).

Mashonis (1999) presented the descriptions of Sigmund Freud and Jean Piaget of human development. Freud was the first to see the mother to be the figure with main influence on the child's development. He emphasized the importance of the mother-child relations to the child's social development (Becker, 2009). One of the models Freud developed for the understanding of the social structure is the structural model. According to this model, humanity is divided into or built from three parts: the id, the superego, and the ego. The id represents the basic drives innate in the person from birth. The superego embodies the internalized values and norms, while the ego represents the contrasts between the id's needs and the superego's restraints. In contrast to Freud, Piaget (in Becker, 2009; Mashonis, 1999) attributed importance beyond the biological maturation to the cumulative social experience. According to Piaget, the process of socialization undergoes four main stages of development: sensory-motor, pre-operational, operational, and formal operations. Many researchers addressed the topic of socialization and human development. The agents of socialization are the figures who influence the process that the person undergoes in his development. The family as the first framework of socialization has the main influence on the child's attitudes and behaviors. The education frameworks that the child encounters have significant importance on the processes of the child's socialization. The peer group fills an important role in the process of socialization of the adolescents. The mass media also has considerable influence on the person's process of socialization. Through the contents, advertisements, and implicit and explicit messages it directs and attempts to influence the values and morals of the person.

The agents of socialization are the functions with which the person is found in an interaction and they influence his personal development. The family, the first framework of socialization, generally has the most influence on the child's attitudes and behaviors. Since it is the center of the child's world, it is the most important agent of socialization. The family instills the values, attitudes, and prejudices of the culture about themselves and towards others. The family gives the children a social position, the parents bring their

children not only into the material world but also into society in terms of race, ethnicity, religion, and class (Giddens, 2013; Mashonis, 1999).

According to Bourdieu, a person is born into a certain reality. In this reality, he absorbs in the process of socialization the reality of his life. According to Bourdieu, the person acts in fields, and these fields are dynamic fields of action in which there are power struggles over capital. Capital, according to Bourdieu, can be material, symbolic, and cultural. The inculcation of cultural capital is related to the family and the schools. A person is born into a certain reality and through this reality his habitus² is built and his capital begins to accumulate. The fields, according to Bourdieu, are the areas of action of the individual and society (Algazi, 2002; Bourdieu, 2005; Rahm, 2006).

The person is managed, is influenced, and influences through the power of the influence of the symbolic violence. Symbolic violence derives from it being concealed, not revealed, as if it is a natural and a part of the correct and agreed-upon order of the world (Bourdieu, 1991). Symbolic violence is not violence in the simple sense, the use of physical power or the threat to use it or even the explicit use of authority, but rather it is social power exerted through the creation of an impression of supremacy and differentiation on the influenced people (Whitman, 2007). Control is considered by Bourdieu 'violence' since it is not the outcome of agreement and conscious free choice and it is 'symbolic' since it is created by symbolic categories. Bourdieu presents the importance of awareness of symbolic violence, a cultural social mechanism that forces on the powerless a system of symbols and meanings in a way that confuses the power relations and thus enables them to be duplicated (Jenkins, 1992, p. 104). The effectiveness of the mechanism derives from the fact that it is symbolic and variable and therefore not tangible and not threatening, unconscious and therefore uncontrollable and expressing the 'natural' and the 'obvious' and therefore unchangeable. These components enable the cooperation of the powerless to be achieved and enable the disregard and misrecognition and attribution of their inferior status to their deeds and faults instead of the social structure. According to Bourdieu,

² Habitus is a constellation of perceptions and fundamental assumptions that guide every person from childhood regarding the social reality, the manner of its action, and his place in it (Bourdieu & Passeron, 1977).

symbolic violence can be realized only when the person who performs it and the person who suffers from it do not recognize it as such, or in other words, when they recognize it as legitimate (Bourdieu, 2007:63; Sari Levi, 2001).

Bourdieu (1998/2007) argues in his book, *Masculine Dominance*, that the main principle in the arrangement of the social relations is hierarchy and gender division: it is assimilated by the many agents of socialization (the state, the family, the school) and in many fields – the religious field, the legal field, the bureaucratic field, and so on. In addition, this control is perpetuated and duplicated from generation to generation through its assimilation in the habitus. The ‘symbolic power’ or ‘symbolic violence’ or ‘symbolic capital’ is what is obvious. Bourdieu takes these obvious details and extracts from them the social meanings (Sari Levi, 2001).

The engagement in the issues of the use of power and control in the social order brings Bourdieu to think that the educational system replicates the social order. In the prelude to his book *Masculine Dominance* Bourdieu (1998) writes:

I have always been astonished by what might be called the paradox of doxa - the fact that the order of the world as we find it with its one-way streets and its no-entry signs whether literal or figurative its obligations and its penalties is broadly respected; that there are not more transgressions and subversions contraventions and 'follies' (just think of the extraordinary concordance of thousands of dispositions - or wills implied in five minutes' movement of traffic around the Place de la Bastille or Place de la Concorde ...); or still more surprisingly that the established order with its relations of domination its rights and prerogatives privileges and injustices ultimately perpetuates itself so easily apart from a few historical accidents and that the most intolerable conditions of existence can so often be perceived as acceptable and even natural. (Bourdieu, 1998: 29)

The mastery of the social order raises issues for discussion, such as why the child obeys his teachers, why do people who find themselves harmed from the social order cooperate with it. Bourdieu researched this in different fields, as in the example of the relations between classes and cultural practices and taste in art and food, operation mechanisms of the academia, the duplication of the social order through the educational system, and the question of gender (Sari Levi, 2001).

Bourdieu explains in the prelude to the book *Sketch for a Self-Analysis* the way in which, in his opinion, it is necessary to seek understanding.

To understand is first to understand the field with which and against which ones has been formed. That is why, at the risk of surprising a reader who perhaps expects to see me begin at the beginning, that is to say, with the evocation of my earliest years and the social world of my childhood, I must, as a point of method, first, examine the state of the field at the moment I entered it, in the 1950s. (Bourdieu, 2007, p. 30).

The actors who work in the social field struggle, in the constraints that the field imposes on them, over the symbolic rewards that the field can provide. When the actors struggle over these rewards, they confirm and approve that they are of value and they have benefit from the achievement. A main issue is that the fields are not static and they have dynamic history, which is accompanied by struggles. A typical struggle will be between the older ones, which are established, and the newer ones, which want to take a significant place of their own, in many cases, the place of the older ones. These struggles do not dissolve the field; in essence, according to Bourdieu (2005), the struggle is the “engine of the field”.

Bourdieu illustrates this when he speaks of the failure of the children of the lower economic class to successfully integrate into the educational system. It would seem that all receive the same investment but in essence the educational system duplicates the lack of success from generation to generation, since people in the lower class do not have the habitus required to succeed in the school, since they did not acquire it at home. Thus, in the school those who succeed are those who can succeed; they add further cultural capital to the cultural capital they bring with them, just like a bank lends money to a person who has money from the start. Bourdieu asks the question whether culture and school thinking perceive the place of religion as a factor for the socialization of the people. The school becomes the basic component in the cultural consensus and creates the feeling of ‘common sense’, the essential condition of interpersonal communication in society (Harker, Mahar, & Wilkes, 1990).

Thus, Bourdieu addresses the ‘starting point’ of children who enter the school. One student comes with a certain habitus and the other with a different habitus, and both acts in the same educational field. Must the work with the children be largely invested in the individual, in the ability of the educator to understand the habitus with which the child comes to school, and through this understanding act for the benefit of the accumulation of

his personal capital? Without this understanding and work on the re-socialization³, will schools continue to duplicate the roles and forces in society? Have the schools till now not engaged in the attempt to change the habitus since the change in the habitus necessitates and may cause identity confusion? Perhaps it is desired that the schools will engage in the creation of as many fields as possible and the accumulation of capital in the fields in which they are found and work. By the extension of the fields, the intention is the mapping of the students who come to the school and the habitus with which they come and the enabling of the ‘opening’ of additional fields to act in them and to be of value and importance, as great as the fields existing today in which the children in the schools act.

Bourdieu indicates that fluctuation and change in the person’s habitus in a place where he is interested in changing, accumulating capital, or strengthening in the field in which he acts is the main thing that can cause the change in the fields/social status/perception of abilities. There is no doubt that this change is a very difficult change to perform and is associated with issues of complete re-socialization.

Structure theories tend to emphasize society as an all-encompassing entity, which is objective and forces its will on the individual who is forced almost deterministically to act according to the rules determined by the outside. Bourdieu addresses Marx and Durkheim as found on one edge of the scale and Schutz and the ethno-methodologists on the other side. Between these two poles Bourdieu presents dialectic relations and presents the way in which the person can act – the practices. The practices are not completely ‘objective’ since they leave room for action but they are also not completely subjective, since they are influenced by the structure from within (Richer, 2006).

Can the practice that the mentors in the democratic school use, the constant dialogue with the student about areas in which he is interested in changing some perception about himself help? The practice, according to Bourdieu, is the place in which the habitus is expressed. The practice is more than activity, since it has the social context in its

³ I will describe re-socialization later in this chapter.

symbolic meaning. This is the moment in which the assimilated dispositions are translated from theory into practice and thus the symbolic violence is realized in practice.

Bourdieu (2007), in his book *Masculine Dominance*, says:

Taking 'symbolic' in one of its commonest senses, people sometimes assume that to emphasize symbolic violence is to minimize the role of physical violence, to forget (and make people forget) that there are battered, raped and exploited women, or worse, to seek to exculpate men from that form of violence - which is obviously not the case. Understanding 'symbolic' as the opposite of 'real, actual', people suppose that symbolic violence is a purely 'spiritual violence which ultimately has no real effects. It is this naive distinction, characteristic of a crude materialism, that the materialist theory of the economy of symbolic goods, which I have been trying to build up over many years, to destroy, by giving its proper place in theory to the objectivity of the subjective experience of relations of domination. (Bourdieu, 2007, p. 62)

According to Bourdieu, the person is not a free agent who can act as he sees fit. His range of actions is very limited, since it is dictated by his place in the relevant field and by the cultural and symbolic capital at his disposal. We remember that the symbolic capital is not implemented because of the individual's traits but from his place in the field. The increase of the resources through the acquisition of new capital is not a simple process. According to Bourdieu, the person is trapped in the habitus, the same practices of action that he learned in the lengthy process of socialization and they are imprinted in his body and very difficult to change, and therefore it is hard to speak about the free 'self'.

As part of the socialization process, there is importance and meaning to the person's encounter with society and with social agents who are not his parents. The agents of secondary socialization are important factors in the process of socialization, and they are, in their interaction with the person, responsible for the continuation of the social structuring of additional areas in the identity. Secondary agents of socialization can be schools, the peer group, and groups in which the person takes part. The schools are agents of socialization that have the child encounter a more diverse society than the family and expose him to the experience of impersonal judgment. The official curriculum of the school gives the child in an unofficial manner a series of contents of culture, values such as competitiveness and achievement orientation. The processes of education in the school are formal and non-formal. The school operates official programs of study through the instruction of the subjects of study and educates for the values accepted in society such as

equality, democracy, and freedom. However, schools are agents of socialization in another sense. In the school there is also a covert curriculum, unofficial. According to Bourdieu, socialization is also the tool for the duplication of the existing social order. Bourdieu maintained that the role of education is not only to provide knowledge and data but also to establish, reinforce, and preserve the class relations in society and the inequality that exists between the classes. The school acts as an instrument for the transfer of the cultural capital. The high status acquires the 'correct' culture in that it sends its children to prestigious schools. The duplication is the phenomenon in which every generation 'inherits' the parents' social capital. (Katz-Oppenheimer, 2001).

The peer group is the agent of socialization with which the person meets when he goes to the kindergarten and to school. This group is a social group whose members are of the same age and the same social position who are partners in the same interests. In contrast to the family and to the school, the peer group enables the children to be released from the adults' direct supervision. This new independence enables them to form social relations by themselves and to develop a self-identity separate from their families. The importance of the peer group for the most part reaches the apex during adolescence, when adolescents begin to disconnect from the families and to be seen as responsible adults. (Katz-Oppenheimer, 2001)

Mass media, the media, and the social networks are agents of socialization with considerable influence on the process of socialization. This is the Internet, television, and radio. The means of the media surround us and influence us more than ever. A large part of what we know about the world comes and is built in us from what is broadcast to us through the media. In essence, most of what we know about the world is what the 'director's cut' teaches us and this is although we are not aware of this and innocently think that everything is the truth. (Katz-Oppenheimer, 2001)

The processes of socialization are divided dichotomously into two. There are two processes of socialization, primary and secondary, measured also according to the chronological continuum of times and according to the order of importance. Socialization is an ongoing process during the life. A person grows up, changes, and develops during his

life. The person's values and self-perception change as he assumes upon himself new roles. The socialization of the adult generally is voluntary, from choice. The socialization of adults occurs primarily in the context of the occupation or during changes or crises in the life cycle. The socialization related to the occupation entails more in-service training during work, professional education, or the acquisition of technical competencies (Broom et al., 1984).

As a part of the secondary socialization, there are references to the socialization of the youths, to the socialization of early adulthood, the socialization of full adulthood, and the socialization in the period of ageing (Giddens, 2013).

In my work I am interested in the process of socialization of the mentor in the democratic schools. Adults integrate into the work organization. The same process occurs among people after the end of the studies and the departure from the parents' home. The mentors who enter the work in the democratic schools are found in a stage between the period of early socialization and the stage of full socialization.

Early socialization, according to Giddens (2013), is characterized by young people in their twenties and perhaps thirties who have a relatively independent life but have not yet married or had children. Therefore, they experience systems of relations and life styles (Giddens, 2013) before the period of full adulthood.

Arnett (2015) devised the concept of emerging adulthood. This period is defined mainly by its demographic outline, education that lasts longer and is more common, a later time of marriage, and an inconsistent transition to stable work. This concept reflects a new life stage found between adolescence and young adulthood.

According to Bourdieu (2005), age is a biological datum that is manipulated. The division between the ages is arbitrary. The boundary between youth and old age is an object of struggle and manipulation. To know how the generations are delineated, it is necessary to know the specific rules of the field. When the range of time of inheritance lengthens, the elderly are interested in bringing the young people to their youths and the young people are interested in bringing the elderly to their old age. In the period when the life span is

lengthening and the struggle for the resources is increasing, the distinction between the generations is accentuated for manipulative needs.

The main engagement in this research study is the development of the role of the mentor in the democratic schools. Hence, the socialization of the mentor in the democratic schools is the main and significant part in my work. There is extensive professional literature that reviews the process of socialization for the role in the organizations. In addition, many researchers are interested in and write about the development of the educator in the school. Schools meet the definition of an organization, which researchers define in a number of ways. An organization is a social unit or human group, built and changing from the intention to strive for the realization of certain goals (Etzioni, 1956). An organization is defined as a system of roles and as a flow of activities designed for the performance of shared intentions (Robey, 1986, in Pasternak, 2002). An organization is an association with a relatively clear border, normative order, levels of authority, systems of communication, and systems of coordination between the participants. The association exists on a regular basis in a given environment and is related to activities with a connection to certain goals. These activities have results for the members of the organization, the organization itself, and society at large (Hall, 1991, in Pasternak, 2002). An organization is a social system that addresses the methodical and continuous production of products and services through cycles of purposive activity of people and it exists as a result of the transactional relations with the environment in which it operates (Samuel, 1996, in Pasternak, 2002). An organization is a social entity oriented on a certain goal, built as a system of purposive activities with penetrable boundaries (Daft, 1995, in Pasternak, 2002). An organization is defined as a regular and complex system of reciprocal actions that can be identified (Hass & Drabek, 1973, in Pasternak, 2002). This partial list of definitions of the concept of 'organization' enables us to summarize the main traits of the social organizations. The organization is established by people, a collection or association of a number of people. The association is for the achievement of a shared goal or for people with shared interests. Reciprocal activity is required to realize shared goals and for the continuation of the existence of the system. For the purpose of the organization's actions, the inputs of personnel, equipment, and materials are required, and organization members act in a planned and coordinated manner, with the division of work among them, and last

reciprocal relations between the system and the environment are required (in Pasternak, 2002).

Blau and Scott (1962) classify organizations according to the principle of who is the main benefiting party. The starting assumption is that every organization has different benefits for a wide variety of individuals and groups or society at large. The second assumption is that every organization has defined goals that it intends to realize, and therefore the question is what party benefits from the existence of the given organization. However, although Blau and Scott place the schools under the category of the service organizations characterized by professionalism, the understanding of the client and his needs and the creation of contact between the expert and the client, I think that the characteristics of the democratic schools are more suited to the category of the organizations for mutual assistance, according to which the characteristics of organization like this are the assurance of a democratic regime in the organization, holding general elections, holding periodic assemblies, and making binding decisions in principle according to changing needs⁴. In response to their question of who benefits, the answer is the community – the parents, the children, and the workers in the school, including the mentors.

My interest is the role socialization in the organization, since there are general characteristics of socialization for the role in the organization and socialization for the role of educator in the school. In my specific research I address the role socialization of the mentor in the democratic schools.

Van Maanen and Schein (1971) define in their article “Towards a Theory of Organizational Socialization” the term organizational socialization. They maintain that it is a process in which one learns the role of the organization and acquires the knowledge and skills required for the functioning in the role in the organization. If a person takes seriously the idea that learning is a continuous process throughout life, then his formation in the organization can be called a process of socialization. Regarding the organization,

⁴ Blau and Scott (1962) divided organizations into four main categories: business organizations, organizations for mutual assistance, service organizations, and public organizations.

socialization entails the learning of the organization's culture perspective that can have complex and non-routine issues that occur in it. The individual must succeed in understanding the organization and in behaving as they suggest in addition to developing common sense and principles and understanding of the work world.

Organizational socialization is described by Greenberg and Baron (2003) as a continuous process of the person's adjustment to the role in the organization. The process can take weeks and even months and during it the person undergoes a process of socialization to the new workplace: the people, the organization, and the role. Greenberg and Baron divide this entry into three stages: the stage of entry, the stage of learning the norms, and the stage of the end of the learning.

The first stage is the stage of *getting in*. Generally before they reach an organization people know something about it and develop expectations of it. Therefore, organizational socialization begins far before people begin to work in actuality. The information that we receive on the organization can come from friends or relatives who worked there or outside information such as magazines/newspapers and the organization itself. The two sources of information can be biased and thus cause us expectations non-realistic and disappointment and brings us into what is called entry shock. A worker who has experienced this phenomenon may feel lack of satisfaction and hence feel less committed to the job.

The second stage is the stage of the *breaking in*. The second stage in the process of socialization is the stage when the worker is exposed to the new workplace and learns both his obligations and becomes aware of the organizational culture (the values, the norms, etc.). Companies invest today considerably in the attempt to prevent clashes on a cultural background, for example, through the encouragement of new workers to ask questions about the communication in the organization, the dress codes, the behavior, etc. When a person comes to a new workplace, he evaluates whether the organizational culture is commensurate with his values. In this encounter between the new worker and the organization, the new worker learns the expectations from him. This can, of course, be performed in a non-formal manner, but today many companies implement orientation programs, with the goal of causing the worker to be aware of the organization's history,

heritage, and so on and thus considerable information is conveyed to the worker in a short period of time.

The last stage, the stage of *setting in*, is the stage in which the worker finishes his period of training and becomes an integral part of the organization. This change in the status can be expressed formally (for instance, approval to enter the dining room of the managers or some end ceremony of the training stage) or informally (Greenberg & Baron, 2003).

Van Mannen and Schein (1971) emphasize the idea of continuous life-long learning of the organization and the person. After the people have successfully completed the part of the setting in, they must continue to learn and to develop so as to succeed in integrating in a more precise manner for society and the person.

The process of the socialization of teachers in schools is a significant process, which contains many changes. This process is particularly intriguing because it brings many thoughts for example, what happens when the individual who has crystallized his identity and personality shifts from one status to another, for example, from the status of a student to the status of a teacher? Or what happens when he is required to shift from the status of a student in the modern era to the status of a teacher in the post-modern era? Or from the status of a student in the modern era to the status of a teacher in the modern era who is required to change his status to that of a teacher in the post-modern era? The change of the status, role, social environment – in each one of the cases the person needs to undergo a change that may entail the change of norms, values, beliefs suited to his previous society, environment, and role and to learn to behave according to the values, norms, and beliefs of the new environment. The process of ‘re-socialization’ is composed of two main and relatively extreme stages. The first stage is de-socialization, or the disconnection from the values, norms, and beliefs of the previous society, and the second stage is re-socialization, the learning of the values, the norms, and the beliefs suited to the new society. There are different types of re-socialization, for instance, there is a process of re-socialization undertaken out of coercion, sitting in jail, recruitment to the military, and there is a process of re-socialization undertaken willingly, the socialization for a new profession, for old age,

for religion. There is a process called 'ongoing socialization' and it occurs when people take upon themselves new roles, have new experiences, and change their attitudes, values, and self-efficacy. When this process is gradual, it is called 'ongoing socialization' (Broom et al., 1984). A radical change necessitates the process of re-socialization. The process needs to be as close as possible in nature to the initial process of socialization (Berger & Luckmann, 1991). Since the initial process of socialization is a one-time process, it is necessary to re-locate the anchors of reality and reconstruct the mechanism of emotional identification with the initial mediators of socialization. The essential difference is the fact that there is truly no possibility to reconstruct the initial state and it is necessary to disassemble the subjective structures of reality. This process is complicated to perform and includes environmental and perceptual conditions. The first environmental condition is the accessibility of the effective reasonableness structure that can serve as a laboratory for the performance of changes. The reasonableness structure must be mediated by factors significant to the person, when it is possible to feel with them strong emotional identification. An extreme change is not possible without this identification. The significant others are the guides in the new reality, and they represent the reasonable structure in their interaction with the person who is defined in relation to the roles in the re-socialization. The individual in the process of socialization finds in the reasonableness structure a cognitive and emotional focus. From a social perspective, it is clear that there is an intensive concentration of the meaningful context in the group that constitutes the new reasonableness structure and the singularities that participate in the process of re-socialization. Re-socialization of this type is very important and is legitimized when talking about difficult and complex personal problems. Then there is the need to abandon and reject every other alternative reality and to loosen the relationships with the past or with things related to the past of this person.

Since I do not intend to define the system of education as very sick or I do not intend to suggest something impossible of the absolute disconnection of people from the subjective reality, I choose an alternative proposed by Berger and Luckmann for the process of re-socialization. Berger and Luckmann addressed the re-socialization as an intermediate process that addresses the partial transformations of the subjective reality or its designated parts. The partial transformations are more accepted in contemporary

society. These, according to Berger and Luckmann, can be considered when the person who leads the partial transformation is accepted to some extent or another by society, for instance belongs to the high socioeconomic class or is characterized and perceived as a person with extensive knowledge in certain areas, such as a physician.

Berger and Luckmann address the essential change between the transformation, the process of re-socialization in their perception, and the re-socialization and maintain that the main change is in its point of reference. The difference is that the transformation is built on the primary socialization that the person experiences and generally ignores the present. In the process of transformation a complexity of preservation of consistency between the early subjective reality and the later subjective reality is created. In the process of consistent maintenance there is the attempt to correct the past and this from the assumption that there is a relationship with groups of people and individuals with meaning and these continue to exist in the present as well.

Berger and Luckmann emphasize the difference between the re-socialization they present, transformation, and the processes of secondary socialization primarily through the emphasis on the fact that re-socialization addresses the past. In this process, the past is re-interpreted, while in the process of secondary socialization there is reference to the present, then the present is re-interpreted so as to meet the continuation of the relations with the past and to reduce as much as possible the transformations. The reality that is addressed when there is a process of transformation is the present while the reality that is addressed when there is a process of secondary socialization is the past. Last, in the process of re-socialization, as addressed by Berger and Luckmann, there is the need for consistent maintenance and attempts to repair the past because of the relationship with significant groups and people with which there is a relationship in the present and possibility also in the future (Berger and Luckmann, 1991, pp. 176-182).

It is noticeable that the second decade of life is a period of enormous growth and change (in Grusec & Hastings, 2015). The researchers of ecology posited the argument that the person can change his physical environment but there is no security that he can adjust to this environment that he himself changed (Shefer & Peres, 1980).

As part of the socialization process we can see that the programs for the professionalization of teaching are guided by two main approaches that fundamentally recall the difference between the idea that Durkheim and Parsons represent, as discussed earlier, and it is the approach that emphasizes the development of methodical professional knowledge bases, master teachers. The process of socialization according to this approach is built according to organization specialization. There is ‘mastery’ of information and content that is conveyed and promoted in a structured manner. The second approach calls to mind in its nature the main idea presented by Berger and Luckmann, which sees teaching as a culture with unique characteristics and its model of socialization is restructuring. The restructuring in this case is the attempt to promote the teacher to be a full partner in the processes of decision making of the schools. The new approaches seek to define the teacher as a culture of teaching and focus on the teacher as an active agent that creates knowledge during action. Thus we can see the first approach as a teacher who conveys knowledge and the second approach as a teacher who creates knowledge. In a direct manner, it is possible to conclude that the development of the teacher in each one of the ways is fundamentally different. The structuring of the knowledge emphasizes the development of the teacher’s abilities of observation and analysis while the structured approach emphasizes the teaching techniques and skills (Shuluv Barkan, 1991).

According to Kington and Day (2005, in Inbar & Ziv, 2010), the change of policy and the frequent educational reforms experienced by teachers in the 21st century create an ongoing identity crisis. This crisis harms the commitment to teaching and different aspects in their feelings: the degree of motivation, the feeling of self-efficacy, the degree of satisfaction, and the professional pride and feeling of inner coherence. As the contradiction between the personal perceptions and the perceptions of others increases, between the way in which the teacher sees himself in the class and his preferences, attitudes, and beliefs and the perceptions of others regarding the professionalism in the teaching, the friction among the teachers regarding the professionalism of the identity increases (Beijaard, Meijer, & Verloop, 2004; Coldron & Smith, 1999, in Inbar & Ziv, 2010). Therefore, every change that comes to establish a new policy needs to be commensurate with the teachers’ professional perception.

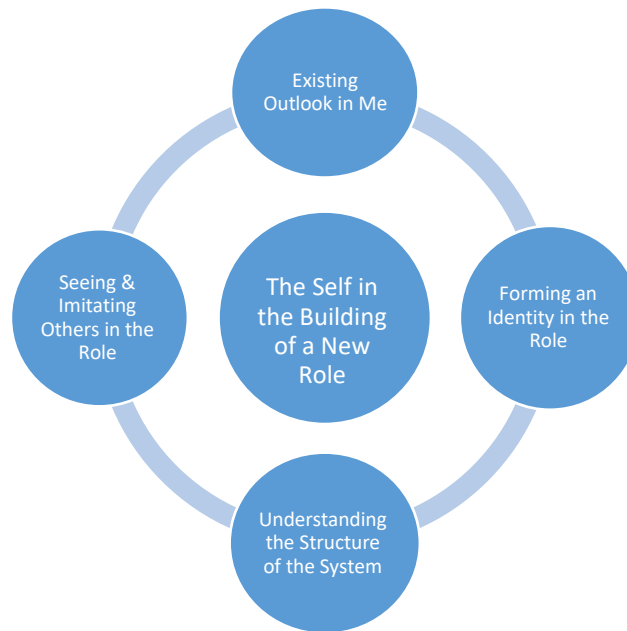
The process of the socialization of educators in the democratic schools has points of similarity and difference, according to my perception, in comparison to the process of the socialization of teachers in the state schools. The topic of my research study is educators in the democratic schools and therefore I address them. It is clear that I find it important to also address the change that must occur in the manner of teaching in the state schools and to address the process of socialization of the educators in these schools. Educators who work in the democratic schools choose this work for the most part out of ideology and the belief that this is the appropriate educational way for the children. The democratic schools perceive themselves as an open and dialogic organizational system that is managed by democratic characteristics.

I perform the research using sociological instruments and combine them with the terms of education. Educational concepts were investigated and appear to me to be parallel to sociological concepts on the topic of the socialization of teachers in the educational system. From an extensive reading of the literature I look at the concepts of ongoing socialization and the structuring of reality from the field of sociology and adapting expert and democratic discourse from the field of education.

I present to you four figures, which are based on the first and second chapters, which will help me create a fifth figure that can constitute a proposal for the process of the development of the professional identity of the mentor in the democratic school.

The first figure is based on the theory of Mead in the context of the construction of the role. I built a circular figure that enables us to see the process of the building of the role. The first thing will be examination and recognition of the outlook that exists in me. The second stage is the creation of my identity with the role, the third stage the understanding of the structure of the system, and last the ability to see others in the role. The building of the role continues and develops and the stages recur.

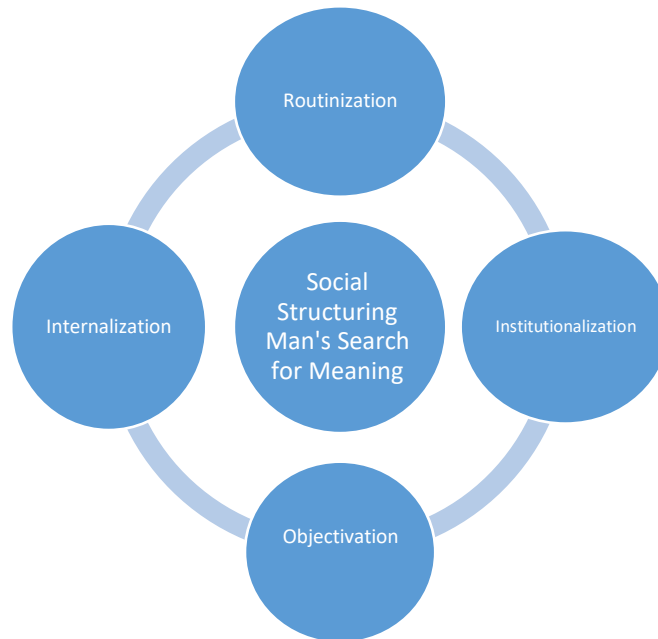
Figure Number 1: Processes in the Building of the Role (according to Mead's Model of the Development of the Self⁵)



The second figure uses the model of Berger and Luckmann and uses the concept of ‘man searching for meaning’. The first stage is the routinization, which describes the action undertaken by two or more people. The second stage is the embryonic institutionalization, which stops addressing the action. The action recurs naturally. In the third stage, the transformation of the action into something objective, there is no question at all why. In the last stage, the action is internalized and then the cycle repeats itself.

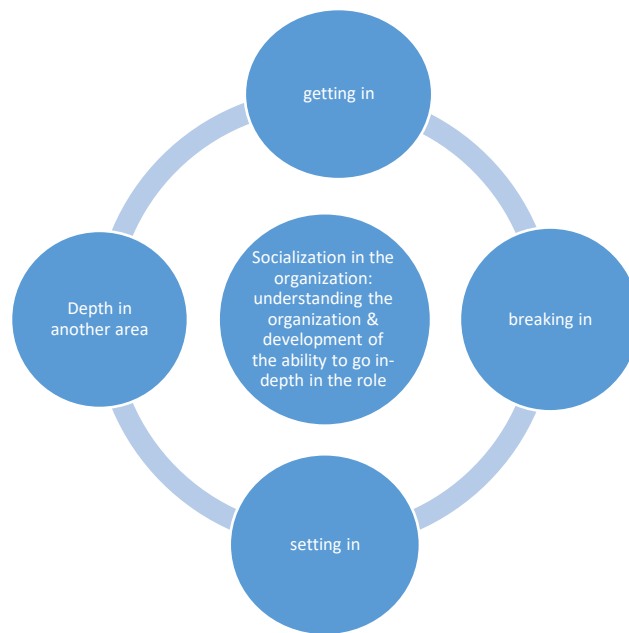
⁵ https://brocku.ca/MeadProject/Mead/pubs2/mindself/Mead_1934_26.html
https://brocku.ca/MeadProject/sup/Bittner_1931.html (Retrieved January 19, 2017)

Figure Number 2: Social Structuring: Building the Role according to Berger and Luckmann



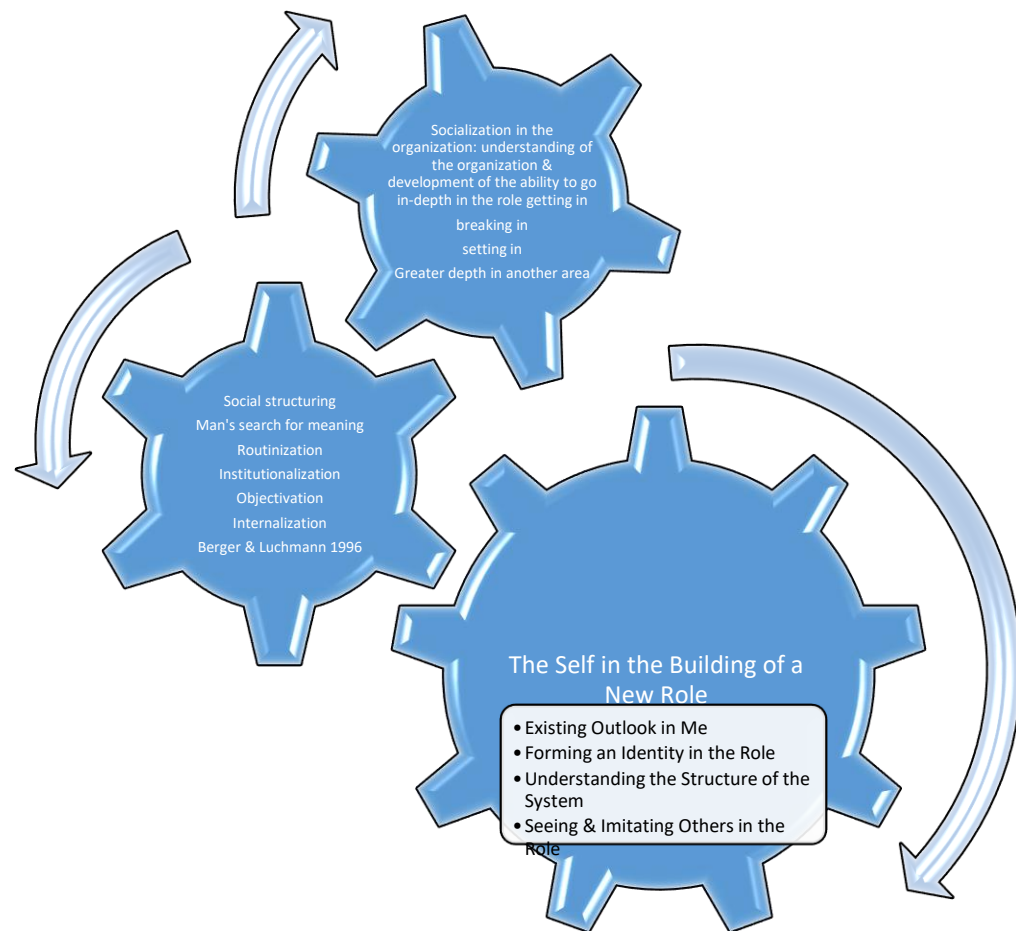
The third figure uses the theory of socialization in the organization and the building of a role in it and describes a process of the entry into the organization according to the three stages of Greenberg and Baron (2003) as the first stage in the role that includes information that I will develop before I enter into the organization and the role. The second stage, the breakthrough into the role, in which there is in-depth learning with the organization, its history, and the expectations from the role. The third stage is the placement in the position, the moment the person changed his status in society and became a part of it. As the fourth stage, I added the idea of lifelong learning of Van Maanen and Schein, in which the person continues to develop.

Figure Number 3: The Process of the Building of the Role according to Organizational Theories of Socialization for the Role (Van Maanen & Schein; Greenberg & Baron)



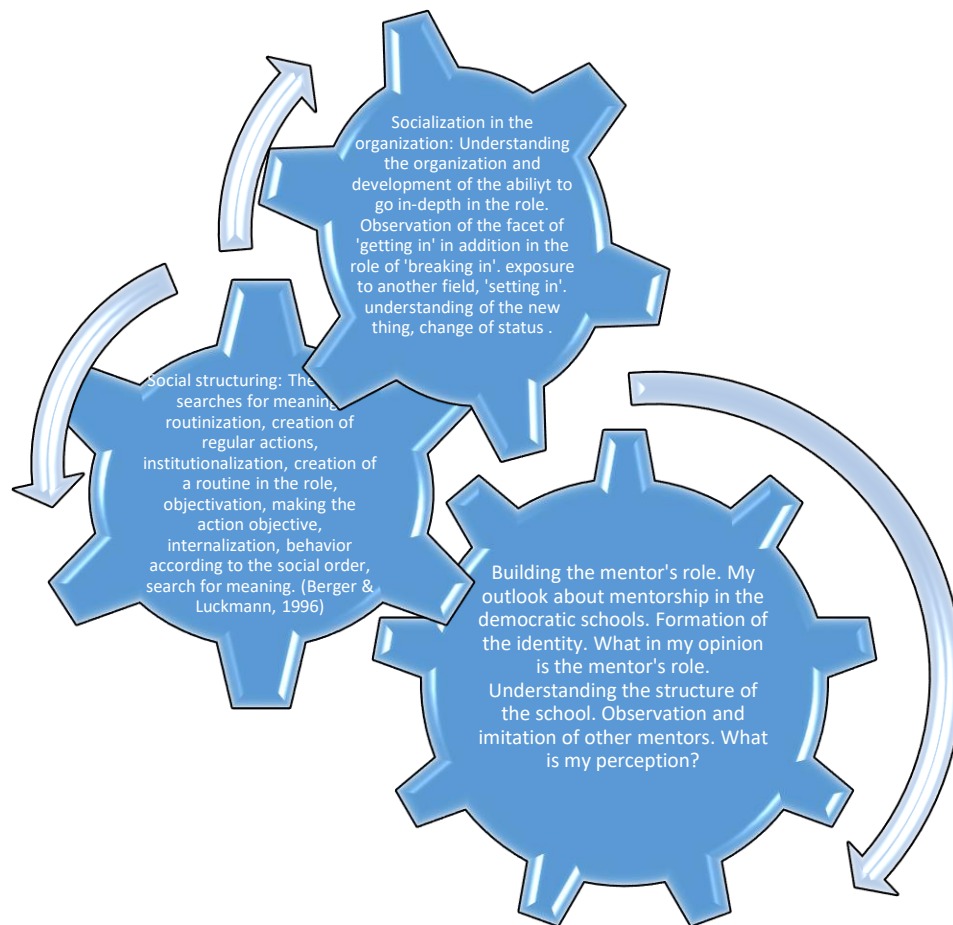
The fourth figure uses the first three figures and describes the integration between them and through them the structure of the process of the building of the role. The figure is expressed by three cogs that revolve and are related to one another. The first cog represents the building of the self in the role, the second cog represents the building of the role, and the third cog represents the entry into the role in the organization.

Figure Number 4: Construction of the Role according to the Integration of the Three Models of Mead, Bergman and Luckmann, and Van Maanen and Schein



Last, the next figure explains my perception of the building of the role as a mentor in the democratic school on the basis of theories I wrote about in the first two chapters. I am interested in the organization of the democratic school as a place to work, in the learning of the organization and entry into the role, in the examination of my personal starting point on the role, in the beginning of the creation of an identity through observation and imitation of other mentors and so on. Then there is a return to the question of what is the role, what is meaningful for me as a mentor, and the transformation of the actions I do into routine as a part of the structure of the role and again the continuation of the development.

Figure Number 5: Development of the Professional Identity of the Mentor in the Democratic Schools



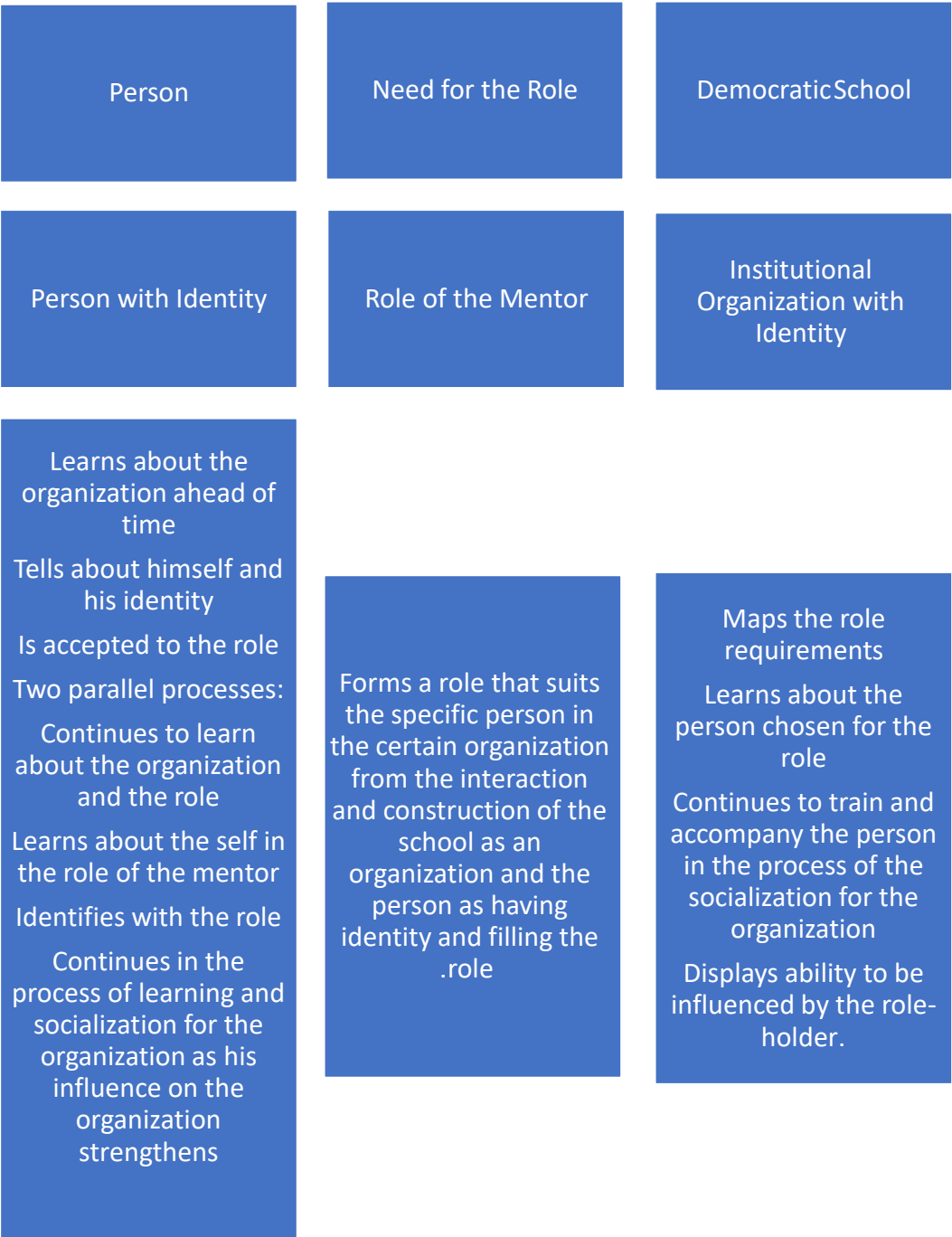
The merger of the three models I chose to present, the models of Mead, Berger and Luckmann, and Integration between Van Maanen and Schein and Greenberg and Baron enable us to learn about the process of the socialization of the educator in the school in general and in the democratic schools in particular.

It is possible to describe the model of the building of the role of the mentor in the democratic school in the following way. As a part of the role development in the organization and new social construction, three parallel processes occur, to the point of the building of the role and filling it in the organization, when the person and the organization

are interested that the role be filled. From the perspective of the person interested in the role, there is importance to the correspondence between the role and what the person knows about himself and what the person knows about the organization and the role. The person proposed himself for the role and the organization found him suitable as well. After the person has received the role there are two parallel processes. In the first process, the person continues to learn about the organization and the role, while filling the role. While performing the role, the person learns in-depth about himself in the role, about the role, and about the organization. Through this learning journey, in which the person learns about himself, about his role, and about the organization, a process of identification with the role begins to form. In parallel, there is a process of reciprocal influence of the role-holder on the organization and the organization on the role-holder. As the process of the person's re-socialization for the role advances, there is a greater influence of the person on the organization.

In parallel, in the organization that has a certain identity and defined institutionalization the person is required to perform a certain role. The organization maps its requirements to the missing role and proposes this role to the community of people. When the appropriate person for the role is found relative to the organizations' requirements, the organization trains the person and accompanies him in the process of the socialization for the organization and the role. As the person's process of socialization for the role advances, the organization can be influenced by the new role-holder. In this way, the interaction between organization, person, and role brings about the restructuring of the reality, and the role commensurate with both the person and the organization is formed.

Figure Number 6: The Development of the Role in the Organization and the New Social
Construction



The program for effective professional development must provide teachers with the time to acquire, practice, and think about the new perceptions and the abilities, as well as shared work time with the colleagues. Therefore, the professional development of teachers must be an integral part of the work day in the school, so that they can integrate the new skills they acquired into their work. Effective professional development is a continuous process, based in the school and embedded in the teacher's work (Abdal Haqq, 1996). Democratic education in the schools that act in this spirit do not have specific activation instructions or a doctrine of education arranged in didactic terms. It does not have binding regulations and every school is an independent community of teachers and learners with pluralistic logic, obligated to self-examination and change as a way of life through the attempt to be committed as much as possible to principles accepted by all the partners of education (Kizel, 2012).

Hence, socialization for the role of the mentor in the democratic school needs to dedicate serious thought to the development, with precision or in parallel to the way proposed by the various progressive school thinkers, of the way of raising the child with emphasis on the main difference, the starting point of the mentor, the chronological age of the mentor, and the stages of personal development the mentor has already experienced, developed, and adopted. Since socialization is a learning process and in this research study I am engaging in the learning process of the mentor of his role in the democratic schools, I find it necessary to review the topic of pedagogy, the topic of dialogue, and the process of socialization and the relationship between them so as to speak about the most suitable model for integration in the role of the mentor in the democratic schools.

In the following chapters I will review the development of the educational system in Israel in general and the development of democratic education more specifically.

3. The School System in Israel

As a preface to the historical review of the development of education in the land of Israel and in our journey to understand the development of education in Israel, I will return to the years that slightly preceded the establishment of the state, background that without a doubt is unique to the State of Israel in general and its influence on the development of education and the different sectors in education that developed in Israel in particular. After World War I, the British ruled the territory of the land of Israel, which was called the *Yishuv* (literally, the settlement). In this period, dozens of communities, kibbutzim¹, and cities were established. This society was built as a society of immigrants who came in a number of waves of immigrations. As a part of the development of Israel, extensive educational networks were also founded. In the period of the British Mandate, different methods of education were implemented in Israel. The form of education according to different sectors was called the method of sectors (Zameret, 1997). The method of the educational sectors operated under the Department of Education of the National Committee. The National Committee was composed of the sub-committees, and the Committee of the Managers contained representatives with different roles that pertain to education and the different ideological sectors. This committee was responsible for economic and administrative management. The education committee acted as a supervisor of the execution of the management committee and the education committee and the supervisors committee from the different sectors, and they focused on pedagogy, recruitment of principals and teachers, and preparation of curricula (Alboim-Dror, 1985, pp. 56-57).

The method of sectors in education acted according to five main sectors: the general sector, the workers' sector, the Mizrahi religious Zionist sector, the Ultra-Orthodox sector, Agudat Yisrael sector, and Arab education. Every sector according to its outlook developed a personal educational system to which the children joined according to their parents choices. The difference between the sectors focused on the level of implementation of values according to their social, national, and religious outlooks (Alboim-Dror, 1985; Michaeli, 2015; Reichel, 2008; Reshef & Dror, 1999; Zameret, 1997).

The historical review of the educational system in Israel can be spread upon many books and can be reviewed according to different points of view. The scope for writing is large and multifaceted. In this part I will address at length three sectors: the general sector, the workers'

¹ The kibbutz, plural kibbutzim, is a form of collective community in Israel that traditionally had a communal lifestyle.

sector, and the Mizrahi sector. I will discuss less the Ultra-Orthodox sector² and the Arab sector³. To the best of my understanding, it will be possible to see the connections between these sectors and the development of the democratic schools in the continuation.

The general sector was aimed at the entire population and its characteristics were national and traditional. This educational approach declared itself to be apolitical. They maintained that the education of the young generation must be devoid of party influences. In this spirit, they established a network of schools that gave their students education in a national spirit and education according to the values of European culture. In actuality, there was a political connection to the general liberal approach. The political characterization of the approach was obtained as a result of the lack of agreement with the socialist values that existed in the workers' sector. The members of the general Zionist sector perceived themselves as having a tolerant and open outlook. Ideals such as liberalism and national interest were prominent in this camp. The general movement supported the building of a free economy and compulsory arbitration of labor disputes. The educators of the general approach saw the student as 'clay' in his creator's hands. The role of education was to transform the children for the building of a national culture (Arnon, 1935, pp 34-37; Shaked, 1979, pp. 27-28). This approach was situated between the workers' sector and the Mizrahi sector. This education approach was criticized by both the workers' sector and the Mizrahi sector. The Mizrahi approach maintained that the general approach disconnects the children from Jewish tradition since they placed the Jewish heritage solely on the Bible, while the workers' sector argued that this approach lacks ideology and does not decide on controversial value-oriented issues (Taversky, 1963).

The workers' sector was characterized as socialist and Zionist. The sector belonged explicitly to the General Organization of Workers in Israel and supported the values of socialist Zionism. The workers' sector preferred the components related to society and social class. This approach was founded following the education in the kibbutzim, the moshavim⁴, and the workers' neighborhoods in the cities. These schools were called 'education homes' (Reshef & Dror, 1999,

² I chose to address only minimally the topic of Ultra-Orthodox education since the Ultra-Orthodox movement ignored the government of Israel and the Ministry of Education.

³ Regarding Arab education, after the War of Independence in the year 1948 the Arab population was a minority without political, social, and religious leadership. At the time of the establishment of the State of Israel, there were only 45 elementary schools and one Arab high school (Alhaj, 1994). The Arab educational system, which had existed before the establishment of the State as a separate system for the Palestinian Arab majority in Israel, was made subordinate after the establishment of the State to the Ministry of Education and an inseparable part of state education (Gabrin & Agbaria, 2014).

⁴ The moshav, plural moshavim, is a type of Israeli community or settlement, similar to the kibbutz, with an emphasis on community work.

pp, 16-18). The uniqueness of the workers' sector was expressed in a number of areas that together constituted its uniqueness. The first characteristic is the organization of the school. In the school a 'society of children' was established on the basis of self-management. The society of children was responsible for areas such as cleaning the facilities, organizing parties, organizing activities, organizing mutual assistance both in the studies and at work. The second characteristic included the principle of physical labor, which was an educational principle with special meaning. The third characteristic of the workers' movement is the progressive methods of teaching. The topic is at the center, the children studied the learned topic, and the teacher needed to inspire the children's curiosity. There was individual treatment in education, and the role of the homeroom teacher was to serve as an instructor and guide in the direction of the achievement of goals independently, mutual assistance, studies, and physical labor (for instance, teaching arithmetic and geometry in the craft room). In addition, the teacher's role is to explain social phenomenon that occur in the environment, the country, the nation, and the entire world. Last, the workers' movement attributed significant meaning to the youth movements as complementary education (Braslavsky, 1956, pp. 288-291; Dror, 1994, pp. 5-7; Reshef, 1979, pp. 5-24, Reshef, 1980, pp. 169-180).

The religious Zionist sector, known by the name of the Mizrachi sector, was characterized as the national religious sector and was found on the continuum between the secular Jewish sector and the Ultra-Orthodox sector. The people of this sector defined themselves as being found between two poles, between secular Zionism and between anti-Zionist Agudat Yisrael. The heads of the Mizrachi movement maintained that secular Jewish education leaves a void in the Jewish domain while Ultra-Orthodox education is faithful to the spirit of Judaism but lacks the national element. Hence, the heads of the Mizrachi sector sought to merge the two elements (Alboim-Dror, 1985; Shwarzwald, 1990, pp. 15-16).

The Mizrachi approach appreciated the general culture and they believed that it is possible to fulfill the idea of "Bible with a Jewish way of life". Religious nationalism was also called 'a way of life' that supported the idea that in addition to the individual's commitment to the Bible and the commandments there is the commitment of society and the nation to a Jewish lifestyle. According to this model, there is depth, correction of qualities, and reinforcement of God-fearing Jews against the spirit of the Enlightenment that sets temptations in the Jew's path. The cultural world of the movement was the culture world of religious Judaism. The Mizrachi aspired to establish the life of the Jewish public in the land of Israel on the commandments of religion and conducted many

struggles in the issues that derived from it. In this sector of education there was considerable study of the Talmud⁵ and meticulous keeping of the religious commandments (Stern, 1986, pp. 46-52).

The Ultra-Orthodox sector functioned between World War II and the independence of the State of Israel as an independent sector in all respects. The Ultra-Orthodox sector, Agudat Yisrael, appealed to the Ultra-Orthodox population that never was monolithic. In the period of the Yishuv, the party struggled against Zionism and the institutions of the Yishuv and objected to the use of the Hebrew language as the daily language. This sector was recognized after the establishment of the State in the year 1948 and was defined as the fourth sector that is financed by the State (Zameret, 1997, pp. 28-40).

The common denominator of all three sectors, the Mizrachi, Workers, and general sectors, is their recognition of the authority of the National Committee that acted in Israel in this period. The sectors addressed the revival of the Jewish nation in its land, the establishment of the State of Israel, and the fulfillment of the vision of Zionism. The loyalty to the idea of the national revival and the connection to the main institutions constituted a national pedagogical common denominator for all three approaches. This consensus was raised by Ahad Ha'am⁶ in the assembly of Zionists of Russia, in which he maintained that the basic right of every person is to educate his children in his own way, while Zionism is committed to require from the different parties to make the idea of the national revival as the foundation of education, at the basis of which he aspired to settle Jews in the land of Israel and to establish an independent Jewish state (Ahad Ha'am, 1889, in Goldman, 2009). The three approaches supported the universal ideas of class equality and regular behavioral standards, such as a modest life, productive work, dedication, and self-sacrifice for the realization of the national Zionist idea and the revival of the Hebrew language. In contrast, the Ultra-orthodox sector did not work for or recognize the power of the National Committee. The tensions between the different sectors increased as the tension between the different social groups increased, and after the establishment of the Knesset Yisrael, the parliament of Israel, a division that developed historically in the transition from traditional religious life patterns to a secular social life. These political-ideological sectors left their mark on education in the period of the British Mandate and far beyond it. Until today these educational sectors are indicators in education (Davidson, 2002;

⁵ Talmud is the codex of traditional Jewish law encompassing all areas of life.

⁶ Ahad Ha'am, meaning literally in Hebrew one of the people, was the pen name of the noted Jewish author Asher Zvi Hirsch Ginsberg. He was one of the foremost pre-statehood Zionist thinkers and is considered the founder of cultural Zionism.

Israeli Labour Movement Website, n.d.; Israel – The Documented Story Website, 2013; Kafkafy, 1991; Yonai & Reshef, 1980; Zameret, 1997).

With the establishment of the State in the year 1948, there was no change or organizational revolution in the education institutions, since all the institutions educated the young generation on an infrastructure of shared values, which primarily included the recognition of the independence, unity, and wholeness of the nation. The Hebrew language was the language of teaching in the schools (Shechter & Iram, 2001). All these continued to exist in the framework of the Compulsory Education Law (1949), which was the first significant law in the field of education. The law determined that the studies from age five to age fourteen were compulsory and free of charge. The structure of the system following the law included one year in the kindergarten, eight years in the elementary school, and four years in the high school. In the high schools tuition was still paid. As a result of the law, it is possible to note two social influences: first, the reduction of the high percentages of dropping out from the school, which began already in the elementary school, and second, the adjustment of the immigrants to the norms of education that were accepted in Israel. The need for state education arose following the waves of mass immigration and the struggle between the parties on the recruitment of students (Reichel, 2008).

During the great immigration, there was the desire to create a new Jewish model, which is expressed in the culture, occupations, and appearance of the Zionist revolution. This approach derived from the need to create a new identity, build a society based on the ingathering of the exiles (Kafkafy, 1991; Zameret, 1997).

The immigration of Jews from around the world – survivors of the Holocaust, Jews from Eastern Europe, Jews from the countries of the Islamic Middle East and North Africa – brought with it a wide variety of cultures. The many great differences between the ethnic communities made it difficult to absorb the immigrants in this period of the mass immigrations (1948-1950). In the immigrants camps there were no schools. In the camps they learned to read and write and were given a basic education as a part of the 'Uniform Education Law'. Parents were not given the possibility of choice between this educational sector and another educational sector, in contrast to the residents in the older established communities, where the schools of the different sectors operated and the parents were given the possibility of choice. Within a short period, in Israel immigrant camps and transit camps were erected, and the need to find educational solutions increased. At first they attempted to integrate the children in the schools close to the camp, but with the increase of the flow of immigration, it was necessary to find another solution. The period was

a period of transition, and the National Committee faced elimination. The Department for the Inculcation of Language and the Cultural Absorption for Immigrants, under the leadership of Nachum Levin, decided of its own initiative to establish study classes for the children of immigrants in the camps. The classes that were opened in essence operated outside of the framework of the sectors and in contravention of the Compulsory Education Law (Kafkafy, 1995; Zameret, 1993).

Difficulties were created in the social domain following the mass immigration around the encounter between native residents and immigrants. Many tensions and feelings of discrimination and deprivation arose on the background of the ethnic origin. The native Israelis lived generally in the large cities, held important economic and political positions, and knew the language. In contrast, the new immigrants did not know the Hebrew language and found it difficult to fit into public life. They were forced to give up their lifestyle, with the traditions and customs they were accustomed to, and adjust to a different lifestyle.

The legislation of the State Education Law relied upon two fundamental assumptions. First, all the groups in the population are entitled to equal inputs, and second, education is a device that unifies as a part of the melting pot approach. According to this approach, every group is allowed to choose the contents and achievements in an attempt to make the weak similar to the majority.

Thus, David Ben Gurion instilled his idea of the ‘melting pot’ policy. His aim was to create one homogeneous society. This policy sought to perform a process of ‘melting pot’ of the members of the Yishuv with all the groups of immigrants and to create one Israeli nation, whose image is expressed in the figure of the ‘Sabra’⁷. Ben Gurion believed that it is necessary to inculcate in the immigrants the heritage of the Yishuv and to educate them for Zionism, pioneering, love of the land and the State, and the values of modern Western culture. The realization of the ‘melting pot’ was assigned to two systems in the State – the educational system and the Israel Defense Force (IDF). In the educational system there was the desire to transform the new immigrants into ‘Sabras’. The goal of the ‘melting pot’ policy was to ‘melt’ together all the different cultural components and to create a new culture that is not identical to any previous culture. The intention was to create an anti-Diaspora Israeli in the figure of the fierce and heroic ‘Sabra’. The educators of the ‘schools for uniform education’ in the immigrant camps were the ones who assumed upon themselves the task of the rapid adaptation of the immigrants. Despite the intentions of David Ben Gurion, the Prime Minister, to bridge over the feelings of deprivation of the new immigrants, the melting pot

⁷ The Sabra is an informal term referring to a Jew born in the land of Israel. The word is also the name of the fruit of a cactus, which is sweet in the inside and tough on the outside; thus the analogy.

program failed and strong feelings of deprivation and lack of equality were felt in the different sectors (Zameret, 1997).

Even after the legislation of the Compulsory Education Law, in Israel there was a system of education according to the four sectors. The difference was that the education institutions were obligated to accept all the students, including the immigrant children. Over the years, discussions and arguments were held whether to continue or to eliminate the sectors. Many groups supported the closing of the sectors. Two schools of thought were especially prominent: one required uniform education for the entire country, while the other demanded the elimination of party affiliation in education. The proponents of a uniform school relied and depended on different examples from around the world, including the United States and England, where there was public or state school education.

The people of the different sectors sought to cause uniform education, which is education that represented the education sector that they led. In the end, in the Compulsory Education Law it was decided to act according to the method of the sectors. Thus, the sectors acted in education in the framework of the Compulsory Education Law. The method of sectors did not lead, as they thought or hoped it would, to the free choice of the educational sector that the parents wanted for their children. Rather, the reverse was the case: the method of the sectors led to a more extreme division in the nation because of the connection of the sectors to politics and because of the difficult competition that constituted an obstacle for the parents (Zameret, 1997, pp. 109-119).

After many arguments on the nature of the education that the children received in the institutions of uniform education, education perceived as having a secular influence, an investigation committee, the Frumkin committee was established and examined the arguments about the education. Following the findings of the committee, the State Education Law was passed in the two systems, the secular system and the religious system (Hadad, n.d.; Gelber, 2007, p. 447).

In the year 1953 the State Education Law was legislated, placing the educational system under the supervision of the State. The aspiration was that everybody would receive the same values and the same culture. The elementary schools moved to the State and were no longer under the control of the political movements. The State Education Law acted in two systems, the secular State Education Law and the state religious State Education Law. The State Education Law also recognized the 'independent education' of the Agudat Yisrael educational sector. Agudat Yisrael

thus maintained the situation in which it enjoys the State budgets and yet despite the State financing the Ministry of Education cannot influence the learning contents (Zameret, 1997, pp. 220-231).

From this stage it is possible to review the educational system according to the main stages of development. These stages of development are closely related to the development of the State of Israel in its unique characteristics. It is possible to roughly divide the stages of development into four main stages, when the division into stages does not indicate the sweeping end of every stage but the development and attempt to adjust itself to the period and the different and changing needs. The stages are equality of inputs, compensatory education, policy of integration, and privatization and decentralization. (Levy, n.d.).

In the beginning, in the framework of the state curriculum, similar resources were allocated for the educational system according to the principle of equality. The need for a uniform school, for a uniform curriculum, and for uniform achievement norms, merged two main elements. The first element is the vision of equality and the second element is a uniform curriculum that includes unity and ignores the need to maintain the personal identity of every population, primarily a disadvantaged population (Ormian, 1973, p. 124). The uniform curriculum sought to fulfill trends of unification in the ideological dimension, cultural dimension, and social dimension (Ackerman, Carmon, & Zucker, 1985, pp. 35-215).

The Minister of Education Dinor expressed the melting pot principle of the 'merging of the exiles' policy as follows. "I am convinced that all the children of Israel, in every place, can achieve this curriculum. This must be our aspiration: the achievement of the intellectual and cultural equality of all the children of Israel needs to be our ideal, even if it is achieved slowly." (in Ackerman, Carmon, & Zucker, 1985, pp. 35-215).

In actuality, the education law that sought to collect the different systems created a structure of a state education law and state religious education law, Arab education, and independent Ultra-Orthodox education. The separation that characterized the previous systems was thus retained, when in actuality the workers' movement was eliminated and assimilated into the general sector (Kafkafy, 1991; Michaeli, 2015; Ministry of Education, n.d.; Zameret, 1997).

While the law determined formal equality, the reality was different. In real life, in education in the schools attention was not paid to the adjustment of the curricula, the needs, and the cultural background of the new immigrants and appropriate training was not provided for the educators (Sabirsky, 1990). The equality in the resources did not lead to what they expected, equality in

achievements. The approach of formal equality succeeded in being expressed in all that is related to the administrative changes that were related to the Compulsory Education Law (Zucker, 1985, p. 201). However, the desire to succeed in leading to equality in achievements and the creation of the new 'Sabra' through the formal equality in the inputs did not yield the expected achievements. The recognition that the ways of action of the educational system must change was the outcome of social reality and findings of researchers from the academia who entered into the picture (Sabirsky, 1990; Zucker, 1985, p. 1987). This fact led the government of the State of Israel to change its resources and to lead the cultivation policy (Sabirsky, 1990).

The foundation of formal equality was substituted for 'real equality' or 'true equality'. The meaning was equal opportunity, the possibility of being educated by programs suited to the individual's abilities, needs, and goals, through his adjustment to the environment where they are found (Ormian, 1973, pp. 110-140). Moshe Smilansky, a prominent representative of the program for compensatory education, worked as a researcher in the Henrietta Szold Institute and in the continuation as a researcher in Tel Aviv University and an adviser for the Minister of Education, said: "The democratic concept of 'providing an equal opportunity' needs to be interpreted as providing an opportunity to enjoy the programs suited to the individual's abilities, needs, and goals, through the adjustment to the conditions of his environment." (Adan, 1976; Eisenstadt, 1989; Hadad, n.d.; Horowitz & Lisk, 1997; Smilansky, 1973, p. 227; Zameret, 1997). The change is expressed in the transition between 'collective equality' and overcompensation for the schools according to the percentages of the students who learn in it who are defined as deprived (Sabirsky, 1990). Transition from formal equality to 'intentional cultivation', what is called in the United States 'compensatory education' (Ormian, 1973, pp. 110-140; Sabirsky, 1990). The disadvantaged students were defined according to environmental weakness, low social-economic status, a weak political system, and limited promotion (Zucker, 1985, p. 202).

At the foundation of the new perception there are four main principles. The first principle is the discrimination in *favor* of the deprived groups through artificial means. The meaning of this principle was to give concrete advantages to the weak strata by providing additions of educational inputs to the 'disadvantaged' students. The second principle is the striving for equality in outcomes in the educational act. On the background of the disappointment from the previous policy, this time they sought to address the differences among the students and to change the goal from scholastic achievements to the attempt to create common denominators in ideas and values for the training of the students for adjustment to the society in which they will function as adults. The third principle is patterns of action according to the differences of ability between the students. This principle is

expressed in the opening of a variety of learning frameworks for students that accepted students according to their needs and not on the basis of the inability to adjust to the theoretical frameworks. The fourth principle is the extension of the principle of the democratization to secondary education and early childhood. These two groups began to be addressed by the government. The early childhood period was addressed with the adoption of the policy of cultivation. Secondary education was addressed with the increasing circle of students who expected and aspired to the continuation of higher studies (Zucker, 1985, pp. 203-204).

In actuality, the policy of cultivation retained the separation. The children's ability to advance became fixed on the basis of the learning groupings by levels, the adjustment of the textbooks, the surrender of part of the material expected for learning, and the extension of the vocational schools and residential schools (Zameret, 1997).

In parallel to the leadership of the way to compensatory education, there began to be established another reform in the Ministry of Education, the reform for secondary school studies for all students. The reform was created for the realization of the potential of the young generation and for the reduction of the inter-ethnic gaps in the field of education. As a first step, comprehensive secondary schools were established in the development towns that absorbed the young population. The age of compulsory studies rose to tenth grade. The regular attendance in the kindergarten was increased. The elementary school was limited to six years of study, and the transition to the middle school was made without selection and thus encouraged heterogeneous middle schools (Ormian, 1973, pp. 133-137). The goal of the new reform, which was also called the 'integration reform', was the improvement of the achievements of the entire student population and the reduction of the gaps between students who were different in their social and economic background following the steadily increasing gaps between the Mizrahi immigrants and the other children. The change was the increase of the number of years of mandatory studies, change of the structure of the educational system from a two-stage structure to a three-stage structure: the elementary school included six grades, the middle school three grades, and the high school three grades. The idea was to enable transition without classification from the elementary school to the middle school, to create heterogeneous homeroom classes, to connect together regions of registration, to establish comprehensive schools in the development towns and weak towns. The meaning of the integration was to include students who are different in their ethnic origin and social economic situation in one school. The attempt was made so as to draw the groups in the population closer to one another and to reduce the gaps in the population (Dror, 2006). In actuality, the reform was primarily structural, because of the opponents to the reform and changes from different communities. First, the Teachers

Union objected, primarily because they were not partners in the process. Their arguments were diverse. The Union claimed that it is necessary to maintain the protection of the children in the school for eight years continuously and that it is necessary to reduce to the minimum of the transitions that the children must undertake. Furthermore, the fear was that established families will send their children in the middle schools to selective schools and thus integration will not be achieved. In addition, it is necessary to train teachers for teaching in heterogeneous classes. Last, the teachers were not partners in the committee's process of decision making.

Another factor that delayed the implementation of the recommendations of the committee was the enactment of the Direct Election of the Heads of the Local Authorities Law in 1975. The heads of the local authorities were forced to respond to the will of their voters, many of whom opposed the reform. Additional objectors were the parents from the well-off strata, the state religious education sector, and the kibbutz education sector. These parents sought to maintain the unique character they had formed and were concerned about the change of the human fabric they had created (Dror, 2006).

The implementation of the reform was accompanied by difficulties characterized by transitions and changes. The implementation of the reform developed gradually, primarily with the lack of a binding law and the slowness in the allocation of the budgets in the 1980s. In these years two main organizations provided help in the realization of the reform, the educational welfare organization and the inter-ministry project for the rehabilitation of the neighborhoods. The reform developed in the local governments that agreed to cooperate with it. About ten years after the execution the reform was examined. The heads of the committee submitted a report that recommends the transition from an integrative-social emphasis to the establishment of scholastic achievements. This report led to the establishment of the Education and Welfare Services Department, which engaged in the establishment of curricula and mechanisms for the increase of the number of students entitled to the high school matriculation certificate, for the second opportunity, and for the prevention of dropping out (Dror, 2006). It is possible to see the achievements of the reform in a number of dimensions. First, in terms of the teaching staff, for the providing of an academic education for teachers of the middle school and the creation of programs of the promotion of teachers, a unit was founded to produce current curricula and learning programs and a system of counseling and direction was established.

In terms of the circle of the learners in the secondary school, it is apparent that the policy led to the extension of the circle of learners. The investments in the building of the Ministry of

Education increased. The targets of the integration and improvement of the achievements of the Mizrachi students for which the changes were undertaken were not realized as anticipated. It is apparent that this policy too has failed (Minkokiff, Davis, & Bashy, in Zameret, 1997, p. 144). In actuality, homogeneous classes were created in the school. Mizrachi⁸ and Ashkenazi⁹ students met one another under one roof but not in the same class. The teaching workers 'encouraged' the dropping out of weak students, and in addition many students were referred on the background of behavior and adjustment problems to special education. The decisive majority in special education were disadvantaged students (Reichel, 2008; Sabirsky, 1977).

The article of the Nobel Prize recipient for Economics Milton Friedman at the beginning of the 1950s influences the awareness in the public regarding the privatization of schools partially into the private sector (Blass, 2005; Friedman, 1955). In Israel, there began a transition in the 1970s to management from the centralized orientation to a decentralized orientation in the educational system. The education was influenced by trends in the business world and concepts such as effectiveness and efficiency, involvement of workers from the executive rank in the decisions, competition, marketing strategy, measures of assessment, and adjustment of the proposal to the clients began to enter into the language genre of the schools. The process of decentralization and privatization had three main players: the Ministry of Education, the 'market forces' – associations and business organizations, and the local governments (Dagan-Bozaglo, 2010). The encouragement of the transition to independent management and the recruitment of financial resources from nonpublic sources to the schools were authorized by the Ministry of Education through different actions.

The encouragement of teacher initiatives (1971). The fund for the encouragement of teacher initiatives was established by Professor Marcella Brenner. This fund operates until today and promotes initiative and creative activity of teachers and education workers. The fund sees the teachers and education workers as important agents of change and emphasizes the teachers' personal vision (The Fund for Innovative Teaching Website, n.d.).

The encouragement of initiatives and innovations in secondary education (1972). In the continuation of the support of autonomy in education, the activity of the committee established in

⁸ Mizrachi is a term used to refer to Jews from the countries of the Middle East and North Africa. The word means 'east' in Hebrew.

⁹ Ashkenazi is the term used to refer to Jews who are of European extraction.

1971 worked also with secondary schools. The goal was the same – to encourage the initiatives of teachers and educational staffs (Reichel, 2008, p. 151).

The submission of the ‘realization program’ through the adjustment of the curricula to the unique conditions of the school and the Director General’s Circular for democratization in the schools and for the cultivation of the autonomous teaching staffs on the part of the teaching staff (1976). In the framework of the project, educational and social programs were promoted, performed in collaboration with the educational welfare programs in the communities.

The approval of the experiment in the community schools (1978), where the trend of the transition to self-management of the schools was formed. The autonomy of the teachers and the involvement of the parents in the school were increased. Following the Director General’s Circular, an education report in the 1980s was published.

The ‘Education in the 1980s’ report and the recommendation of the Ministry of Education for the autonomy of teachers. The proposal for autonomy was expressed by the Director General’s Circular that increases the abilities of the elementary schools to use standards and to build for themselves a curriculum (Dror, 2006). The report of the 1980s was published as a ‘Letter for the Supervisors’ and it focused on the promotion of the school autonomy. The autonomy in education acted in an experimental framework in collaboration with the leading universities in Israel for education and academies for education in collaboration with educators from the field who worked in ninety schools. The project directed the unique autonomous schools into three models: the schools unique in content, the schools unique in ideological terms, and the schools with a special educational perception (Dror, 2006; Reichel, 2008).

In the year 1984, with the encouragement of the then Minister of Education, Zevulun Hammer, two committees were convened. The first committee was the “Supreme Council on the Topic of Pedagogical Autonomy”, in which educators, parents, and workers of the education ministry and the government were partners. At the forefront of the stage there were concepts such as choice, pluralism, and autonomy, while concepts such as the reduction of gaps, the equality of opportunities, and integration were pushed to the back. The involvement of the parents’ significantly influenced the educational system. In parallel, the second committee was a thinking staff of the Ministry of Education and the School of Education of Tel Aviv University was established, “The Theory of the Autonomous School”. After the publication of the document in 1984, the “letter to supervisors” was written (Dror, 2006).

The autonomy in education project operated in the years 1987-1992. The project worked to promote the autonomy in the schools and existed through the cooperation between the people in the headquarters of the Ministry of Education and the people in academia. Their joint work yielded a definition of the three models of unique schools: unique schools in content that focus on a certain subject of learning, such as arts, nature, environment, and society; unique schools with a value-oriented ideological aspect – such as Tali (increased studies of Judaism), values of work and society; and schools with a special educational perception, such as community schools, which are active, open, flexible, and democratic. (Dror, in Yaar & Shavit, 2001 p. 996).

The Committee indicated six components of school autonomy: setting a unique policy for the school; organizational development and school teamwork; development of school learning planning; increase of the involvement of the community in the school; school evaluation that suits the autonomous goals; and flexibility and budgetary independence.

The academic assistance staffs were established according to these components and accompanied the different schools. The project was planned for five years. The first year was planned to be a year of the shaping and formation of the organizational frameworks, three additional years were planned to help in the implementation of the program, and the last year was for the separation from the accompanying staff. In actuality, differences arose between people in the academia and between them and people in the field, which revolved around the question of who has the authority to decide in cases of differences of opinion. The influence of the project and the importance of the six components indicate its influence even after its end in 1992 (Dror, 1994). In the year 1992 the committee for the self-managing school met and recommended to act for the essential change and clarifies that the schools in collaboration with the local authorities seeks to address the characteristics and unique needs of the population it serves (Raz & Turner, 2013).

The idea of autonomy in education was intended to enable flexibility in the entirety of resources at the disposal of the school principal for the improvement of the pedagogical achievements (Dror, 1994; Reichel, 2008). At the beginning of the 1990s, the Minister of Education, Shulamit Aloni, led two committees that were in charge of the processes of self-management and recruitment of resources. The Volansky Committee (Volansky Report, 1993) was responsible to lead the transfer of authorities for the organizational pedagogical and budget management of the schools. The Gafni Committee encouraged schools to recruit resources from non-public sources – the recruitment of donations, parental contributions, leasing of structures or independence activity (Michaeli, 2015). The self-managing schools developed on the background

of a changing reality and lack of satisfaction. The administrative logic was to shift the focus of the decision making from the central government to representatives in districts, out of the assumption that they have a more holistic viewpoint of the needs in the districts. According to this method, it will be possible to promote the capitalist ideology of the free market and it will be possible to empower deprived ethnic groups. It is a democratic step for the community and the parents to have the right to influence the education granted to their children. Decentralization will facilitate the improvement of the achievements of the educational institution (Gaziel, 2002).

The implementation of the instructions for autonomy encountered different difficulties. First, supervisors needed to approve autonomy and encountered difficulties. Second, the cut of the education budget in the 1980s did not enable flexibility for elective studies. In addition, argument with the institutions of higher education following the liberalization and increased flexibility in the high school matriculation examinations led in the end to the further reduction of the flexibility and to the setting of a system of mandatory subjects, mandatory elective subjects, and additional elective subjects. Furthermore, feedback tests that were introduced in the 1990s harmed the educational autonomy since the principals who attempted to lead the ‘school curriculum’ were forced to focus on the mandatory subjects that were included in the feedback tests. Last, the Direct Election for the Local Authorities Law made the schools dependent not only on the Ministry of Education but also on the local authorities whose parents were its ‘clients’. In actuality, the local government wanted to satisfy the parents (Dror, 1994; Michaeli, 2015).

Michaeli (2015) in his article ‘Privatization in the Educational system’ mapped the topic of privatization in education to three main categories: pedagogical privatization, financing privatization, and administrative privatization.

The first category, pedagogical privatization, includes the realization of the law that determines that private associations, organizations, and funds can be involved in the pedagogical processes in the school. In mixed groups in education, it is possible to clearly identify three main groups (Michaeli, 2015, p. 8): associations that have a pedagogical-educational, value-oriented-ideological, or educational-cultural agenda, philanthropic organizations that must contribute to concrete dimensions that are preferred by them, and business companies that promote specific projects (Michaeli, 2015, p. 9). Thus, the State found itself required to cooperate in the financing of schools along with factors outside of the Ministry of Education without ability of supervision and monitoring, not of the programs and not of the teaching workers. Over the years, from the middle of the 1990s to today, a mechanism of supervision on the different curricula that are

introduced into the schools, out of the attempt to encourage quality, equality, and a certain supervision of the pedagogical contents, was created in the Ministry of Education.

Another phenomenon that calls in parallel to integrate curricula in the schools through private factors is the establishment of schools through private associations that seek to identify themselves in pedagogical, religious, and ideological terms. The schools that are financed by the State are divided into two types: the 'exempt' school that received reduced financing of 55% to 65% in return for full autonomy and supervision of the license and the 'recognized unofficial' school receives financing of 66% to 100% and enjoys pedagogical and professional autonomy and nevertheless is supervised by Ministry of Education. This status was founded originally in the State Education Law. The democratic schools that were established in Israel receive the status of the 'recognized unofficial' school and this will be discussed in the next chapter. The establishment of unique schools began at the end of the 1970s with the approval of the establishment of two different frameworks based on the approval of the law that enables the parents to determine 25% of the curricula: the Tali schools (increase of Jewish studies) and the school in Givat Gonen in the spirit of the values of the Labor movement (Michaeli, 2015, p. 17).

Over the years, the establishment of unique schools steadily developed and additional unique schools were founded. In the name of this uniqueness processes of classification in the acceptance of students, charging of tuition, and employment of teachers by associations were seen (Dagan-Bozaglo, 2010). State religious education has led the trend of unique education since the 1970s. In the 1990s it was possible to see the expansion of the phenomenon in the secular sector, and in the beginning of the 20th century such a trend began to be seen in the Arab sector (Michaeli, 2015, p. 17). The supporters of the process of privatization argue for privatization that 'educational innovation' that involves the public sector can lead to improvement and change of the educational system. "Ideological pluralism" existed and enabled different exposure to contents, ideas, and approaches. In addition, the supporter of pedagogical privatization is the marketing voice, which brought the idea of occupational flexibility, effectiveness, and competitiveness and last the voice of 'rights' that calls for the realization of the right of the parents to determine and shape the education of their children (Michaeli, 2015, p. 24). Conversely, it is argued that this caused the increased depth of the gap between the children from different socioeconomic groups and in the continuation of the increase of the depth the opponents argued that the polarization between different identity groups or classes also deepened. There is the desire to see the school as a sterile arena against economic and ideological factors, and last the fear of the shattering of the individual factors of the logic that organizes education as a public service (Michaeli, 2015, p. 24).

The second category is privatization of the sources of financing. Two parallel processes happened in the years 2000-2007. The budget of education was cut by the government and is less than the average determined by the OECD (Organisation of Economic Co-operation and Development) (Michaeli, 2015, p. 25) and the rate of private financing in education increased and was composed of two main factors: parents' payments and donations and support. In actuality, external curricula entered the school. The activity of the private organizations provided a solution for the poor resources that the Ministry of Education provided and therefore was welcome by the schools and the local governments (Dagan-Bozaglo, 2010). The privatization in management was expressed in the way in which it used the rules of markets for the management of the public system through self-management, standardization, and measurement and increased flexibility of the educational job market. The self-management, as aforementioned, brought with it the increase of the autonomy of the schools, the increase of motivation of principals and educators through different incentives for the encouragement of autonomy (Dror, 2006; Michaeli, 2015; Reshef, 1984).

At the start of 2005, a report from the Dovrat Committee, known as the National Task Force for the Promotion of Education in Israel, and its recommendations included the components of the program for self-management from the 1990s. In the year 2011 the Minister of Education Gideon Saar passed a decision in the government on the 'Empowerment of the Principal's Authorities'. According to this program, all the resources allotted to the school would be collected and the school principal would receive a steering committee that helps in the management and in parallel the extension of authorities (Michaeli, 2015, pp. 31-32).

The third category is standardization, measurement, and transparency. In part of the trend of the privatization of education, there began to be indicated another step – the topic of measurement. Like business corporations are measured in the inputs that they attain for the stockholders, the schools were to be measured in their ability to provide grades. The conversation on measurement in the educational policy began to accelerate with the establishment of a special committee in the year 2005. The RAMA Unit (National Authority for Measurement and Assessment) was established and operated as an independent and intra-office authority and was in charge of the construction of measurement and assessment instruments in the school. First, tools were built for the evaluation of the scholastic abilities in the schools and in a later stage tools were built for the measurement of the work of educators (Dagan-Bozaglo, 2010; Michaeli, 2015, pp. 32-34).

As a part of the changes, different tracks formed for the employment of teachers. In addition to the way of employment of teachers through the Ministry of Education, staff members began to be employed in the schools through associations, local governments, and subcontractors. The introduction of additional staff through the different associations enabled greater flexibility for the principals for the division of classes, enrichment studies, and individualized work with children (Dagan-Bozaglo, 2010; Michaeli, 2015, pp. 34-47).

In actuality, as a part of the process of privatization two different educational systems were created. The one system was for students from established homes characterized by the addition of financing, and the other system was for students with low incomes and relied on the sparse public budgets and occasional philanthropy (Dagan-Bozaglo, 2010).

In the years 2004-2010, the transition to self-management was slightly neglected. The planning for the implementation of the reform of self-management was deficient. In the year 2010, the headquarters of the Ministry of Education made the new decision to lead the process of self-management in a gradual manner, structured, and accompanied by professionals for all the schools in Israel (Raz & Turner, 2013)

In the year 2010 the head of the Ministry of Education established a committee that addresses the desire to re-organize the educational system in Israel in a way suited to the 21st century. The great technological revolution gave rise to a significant need for change in the manner of teaching. The insight is that today there is less of a need for control of the data and information and greater need for the ability to solve complex problems and synthesize information, more work in teams is based on interpersonal communication and the ability to cope with the free market. Among the decision makers in the Ministry of Education the melting pot ideology strengthened, giving its place up to ideologies that support the freedom of the individual, pluralism, and multiculturalism (Brandes & Strauss, 2014).

As a part of the promotion of this ideology, in the educational system programs intended to promote processes of education suited to the 21st century began to operate. The promotion of the teaching profession, the training of principals, the technological revolution and the introduction of this technology into the educational system, the establishment of a national plan for the reduction of violence in the schools and the kindergartens, and the extension of the Compulsory Free Education Law to children aged three – these are the areas that are leading today the change of the educational approach. The promotion of the teacher and the teaching profession exists through the

‘Courage to Change’ and ‘New Horizon’ reforms. The ‘Courage to Change’ and ‘New Horizon’ reforms are very similar in character, when the main difference is in the target community: the ‘New Horizon’ reform turns to the elementary schools, while the ‘Courage to Change’ reform is implemented in the middle schools and high schools. The introduction of the ‘Courage to Change’ reform was intended to promote the scholastic achievements of school children and to empower the teachers’ status. A mechanism was determined for the increase of the teachers’ salary and the increase of the teachers’ work week, which after the reform would be forty hours and would be divided between frontal study hours, individualized hours, and teaching support hours. Excellence in teaching was encouraged through the promotion and reward of teachers based on assessment and excellence. Rewards are given to members of the teaching staff in the schools who excel in their scholastic, social, and value-oriented achievements. There is the aspiration through this to develop and empower among the students the following feelings and abilities: leadership ability, high sense of self-worth, sense of belonging to the class and to the school, sense of personal responsibility for the learning, for the promotion of areas of excellence, and for self-fulfillment. (Ministry of Education, n.d., ‘The Courage to Change’ Reform).

The ‘New Horizon’ Reform supports granting autonomy to the schools. The reform supports giving the school staff the ability to develop a unique and formal educational approach that suits itself to the environment in which the school operates. This approach may encourage students to take part in the shaping of the curriculum in their school and the creation of interest and connection to this program. The schedule of the school is based on flexible units of time. The school staff searches to build these units according to their individual characteristics. The only constraint that limits the school autonomy pertains to the relative proportion that the school allots on the basis of disciplines, when each one has a relative proportion. 75% of the study period of six years is allocated to the learning of the basic curriculum at a time that the remaining 25% can be used freely by the school. The ‘New Horizon’ Reform focuses on the re-organization of the teachers’ work environment: this includes the supply of a friendly place in the school for the teachers so that they can work in comfortable and private spaces. The work hours are re-organized, determining that new teachers will conduct an average of 26 hours of frontal learning, 5 hours of individualized learning, and 5 additional hours of presence in the school so as to participate in different tasks. The professional development is also a key to satisfaction and activity of the school staff. This goal will be promoted by the presentation of professional courses for the inculcation of knowledge and pedagogical tools (Hadad, n.d.).

The professionalization of the management in the school, with the variety of the strata of the management profession, started to receive the spotlight. The school for management, Avney Rosha, the Israeli Institute for School Leadership, received the approval to be a school for principals by the Ministry of Education as a part of the systemic effort of the Ministry to promote educational leadership and as a part of the vital investment in the professional development of teaching workers. The Institute, under whose responsibility the programs for the training of school principals operate, was established as a partnership between the Ministry of Education and the Yad HaNadiv Fund and began to operate in the 2008 school year. The Institute works to promote the educational system and to improve its achievements through the reinforcement and development of the school principals, from the recognition of the decisive contribution of the principals to the quality of the educational activity (Avney Rosha, n.d.).

In addition and in parallel to the professional investment in the educators in the field, the National Computerization Program was established, intending to promote technological innovation in the schools in Israel. At the basis of the computerization program there are three primary objectives: transformation of the schools into computerized organizations, the improvement of the teaching, learning, and assessment processes, and the development of the digital technology among learners. The program was intended to promote innovative pedagogy in the schools through the encouragement of the teachers for the intelligent integration of the digital content worlds, books, tools and environments in the teaching, learning, and assessment processes, thus improving the pedagogical and educational processes. The program develops digital technological literacy through an extensive and rich setting of programs, ventures, computerized activities, and alternative learning frameworks in the approach of distance learning free of the bounds of time and place. In addition, the program is intended to promote and broaden the scope of the use of the systems of technology-rich computerized management systems as a part of the establishment of an online organizational culture and the transformation of the school into a highly computerized organization (Ministry of Education, n.d., The Educational Cloud: All the Services for the School, General Information on the Computerization Program).

As a part of a complementary and parallel process, the state program for the reduction of violence was implemented. The school is perceived as a main system in the child's life. The child's status in the school influences his path in the future, including his future interactions in his family and with his employers, unusual behavior in the school influences the teaching and the learning and leads to low achievement in the future, experience in the company of the peers may influence his ability to maintain equal relations, and low self-esteem in the school may influence his self-

confidence in the future. Therefore, the school arena is one of the most significant arenas in the research of violence (Horowitz, 2006).

From a historical perspective, until after World War II, the school was considered a relatively safe place for students and teachers. With the end of the war, there were population fluctuations throughout the Western world, both of local populations and of populations of migrants. The local schools became less communal and less intimate, and they were not prepared to deal with new populations. This process occurred especially in the urban centers in the west. Around the centers of the cities, in the disadvantaged populations, there began to develop a violent and criminal youth culture in the neighborhoods and in the schools (Horowitz, 2006). Criminologists perceived the violence in the school as a product of the encounter between two systems of culture: the school culture, which is the culture of the middle class, and the youth culture, which is a culture of poverty and distress. To survive, youths adopt delinquent values and norms contradictory to those of the schools (Cohen, 1955, in Cloward & Ohlin, 1960; Horowitz, 2006).

In the 1970s and 1980s, the media began to report cases of severe violence, which occurred in the school walls, and the research confirmed this (Horowitz & Amir, 1981). Despite the research studies, the phenomenon of violence has not succeeded in penetrating the political, social, and educational barrier. In the 1990s, the phenomenon of violence began to penetrate into the educational arena, and the Ministry of Education recognized the existence of the phenomenon. With the recognition of the Ministry of Education of the phenomenon of violence, in Israel dozens of localized projects and shelf programs began to operate, intended to bring about a rapid improvement and to demonstrate activity. In the past decade, the systemic approach became consolidated, and the Ministry of Education works to shape and implement a policy that is based on the recommendations of the Vilnai Committee¹⁰ and on the findings of wide-scale monitoring surveys and on knowledge accumulating from Israel and the world (Arharad & Brosh, 2008).

¹⁰ In November 1998 the then Minister of Education, Yizchak Levi, established a public committee to examine the ways to reduce violence among children and youths inside and outside of the school. The committee under the leadership of General (Reserves) Matan Vilnai consisted of dozens of professionals, representatives of the Ministry of Education, representatives of main organizations, representatives of the public, and representatives of youths. The committee included the deployment of sub-committees that addressed the different aspects of the phenomenon. The report of the Vilani Committee (1999) noted two primary conclusions. The first conclusion was it is possible to reduce the violence among youths in Israel to a large degree, while the second conclusion was that to succeed in this task, it is necessary to implement a systemic, multi-sector, and long-term strategy. In the report a policy for a comprehensive national plan is proposed, and alongside it recommendations for performance on the systemic level. The report

A push to research the violence in a systematic manner came in the 1980s in the United States, following the placement of two issues to the social agenda – the degree of effectiveness of the educational system in the inculcation of education in the young generation and the level of school violence. The prevalent assumption was that there is a relationship between the effectiveness of the school and the level of violence in it (Gottfredson & Gottfredson, 1985, in Horowitz, 2006; National Authority for Measurement and Assessment, 2016).

In a general look at the phenomena of violence in the schools, we see that from the mid-1990s there is an increase in the awareness of the existence of violence in the schools, because of the increase in the reports of violence in the media and because of the publication of the results of the international survey of the health organization that engaged in behaviors and included aspects on the violence of youth (National Authority for Measurement and Assessment, 2016). The results of the survey showed that Israel is becoming comparable to the other industrialized countries and in certain measures the results are even higher (Harel et al., 1997).

Violence research studies undertaken in Israel had the objective of measuring the problem of violence in the schools on the national level. The first is an international survey that addresses health behaviors and was conducted in 1994 under the financing of the World Health Organization (WHO). This groundbreaking survey included five questions on violence among Jewish youths and the questions were limited to events that occurred in the school (Harel, Kenny, & Rahav, 1997). Additional surveys focused on specific types of violence, such as bullying (Rolider, Lapidot, & Levi, 2000), vandalism (Horowitz & Tubali, 2002), and sexual violence (Gompell & Zohar, 2002).

In addition, some researched factors that influence school violence, such as school climate and response to cases of violence (Benbenishty, Houri-Kasabri, & Astor, 2005) and factors influenced by it, such as scholastic achievements (Benbenishty, Houri-Kasabri, & Astor, 2005). In addition, the Psychological Counseling Service has distributed from the year 2001 the Best Educational Climate Questionnaires in the schools, which are used for actions of intervention in these school and which constitute part of a systemic program for the construction of a safe climate

recommendations emphasized the need to increase the authority and responsibility of school principal, the formation of an annual program that will address the creation of a safe climate and the prevention of violence with the involvement of all the factors of the school in the determination of a policy and clear procedures regarding the handling of violence, the training of teachers on the topics related to the coping with violence, the deployment of a system of monitoring and evaluation for the measurement of the level of violence and the achievement of the educational goals and the existence of collaborations with factors outside of the school involved in the topic. This report was adopted by all the Ministers of Education that have served since it was published (Arharad & Brosh, 2008, p. 75)

and the reduction of violence and risk behaviors. In the present research study, the researchers agreed on a process of monitoring and follow-up after the phenomenon of violence in the schools, in its different indications (Benbenishty, 2003; Benbenishty, Houry-Kasabri, & Astor, 2005; Benbenishty, Zaira, & Astor, 2000; National Authority for Measurement and Assessment in Education, 2016).

The main objective, as aforementioned, is to present data on the frequency of the different indications of violence in the population of school students and in sub-groups of this population, according to a division into age stages and language sectors. The intention is to continue to follow-up after these parameters in subsequent years (a survey monitoring violence is supposed to be conducted every second year). Another aim is to create an information basis that includes, aside from the variables of violence, additional variables that may explain the phenomenon of violence or be explained by them. The information basis is supposed to serve for continuation researches that will help understand better and eventually to help prevent the negative phenomena that this reports addresses. The Ministry of Education, in the spirit of the recommendations of the Vilnai Report and its 26 recommendations, directed the activity towards the empowerment of the principal through giving tools and means on the one hand and clarifying authorities on the other hand. One of the main instruments developed as a management tool was the 'questionnaire for the assessment of violence in the school' (Arharad, 2000).

The Director General's Circular 61/4(3) in December 2000, titled "Creation of a Safe Climate and Reduction of Violence in the Education Institution" discussed areas found under the responsibility of the school principal and unlike its predecessors discussed operative goals. The strategy for action that is expressed in the Director General's circular is based primarily on the ecological-systemic paradigm (Bronfenbrenner, 1979). For the performance of the circular, 5,800 counseling hours were allocated for the elementary schools and 500 hours for the kindergartens. In-service training courses for the teachers on the topic of the prevention of violence were increased, and mechanisms were developed for the reporting and intervention in events of severe violence on the district level. An education hour was allotted for life skills programs, while ensuring the creation of a safe climate and the prevention of violence (Psychological Counseling Service, 2003).

The school climate was presented as the main object of intervention in the effort to reduce the violence, and most of the efforts of the system were channeled for the creation of instruments, mechanisms, and methodologies for intervention on the school level. One of the instruments

developed is the Best Educational Climate Questionnaire. This questionnaire is commensurate with the rationale that violence is only one aspect of the expressions of the school climate.

The ‘Standards for the Creation, Management, and Control of the School Culture and Climate – Draft Document’ (Ministry of Education, 2005), which was written in an intensive process in connection to the policy of the system of education of teaching based on standards and in cooperation between all the units of the ministry that are connected to the topic, created seven standards intended for the creation of an optimal and not violent ecological-social-educational system for the optimal development of the students (Shedmi et al., 2006). The seven standards are:

1. Standard 1: Protection, safety, and health. This standard addresses the upholding of procedures, norms, actions, and processes for the protection, safety, and health of all those who come to the school. In addition, it addresses their right to preserve their body, their mental health, and their property.
2. Standard 2: Interpersonal communication and contact among all those who come to the school. This standard addresses human systems of relations between those who come to the school, with emphasis on an attitude of caring based on concern and attention to the needs of others and mutual respect, encouragement of a feeling of belonging, a feeling of self-worth, and efficacy and active involvement of all the partners in the school.
3. Standard 3: Personal and social development. This standard focuses on having a structured and methodical process of emotional learning and social learning as an inseparable part of the formal program in the school. For this purpose, a learning program will be deployed in the framework of the life skills and society hour, which will be integrated into the school program and will be assimilated at the level of the classroom, the grade, and the school.
4. Standard 4: Value-oriented cultural development. This field addresses the place of the school in the promotion of the value-oriented development of the student, which is expressed in two aspects: development of the moral-cultural aspect and development of the civilian aspect.
5. Standard 5: Differential solution in the school for students with unique needs. This standard emphasizes the value of difference, the value of equality of opportunities, and the value of inclusion as a challenge and commitment of the educational system. This field discusses the commitment of the school to answer in its framework, clearly, the unique needs of students, for instance, learning disabled students, gifted students, children with emotional and social difficulties, students with medical problems, youths at risk of dropping out, children from different population groups, with reference also to gender differences.

6. Standard 6: Reciprocal relations between the school and the parents and orientation on the community. This addresses the harnessing of all those who come to the school for the creation of the culture and the climate in the educational institution. The creation of partnerships according to the rights of all the partners in the processes of education for the borders of the responsibility for the creation of direct commitment for the achievement of the objectives according to the common results, the orientation of the school to be a cultural, social and values-based center in the community, the involvement of the school in different activities undertaken in the community and for the community, and reinforcement of the relationship between the school and the parents.
7. Standard 7: Quality of the environment and aesthetics of the physical environment of the school. This addresses the physical conditions and their relationship with the increase of the pleasant and protected atmosphere in the school. The intention is the aesthetic cultivation of the school environment, concern for the cleanliness and proper operations of the facilities available to the students, such as bathrooms, water fountains, sports equipment, and others. In addition, this area addresses the creation of environments rich in stimuli, alongside environments with few stimuli, so as to organize a dynamic environment that reflects the learning and the messages of the educational institution (Ministry of Education, 2005).

In the year 2009, in the framework of the Director General's Circular of the Ministry of Education, standards were published for the promotion of an optimal climate and the reduction of violence. The standards embody all the aspects that comprise the topic of climate: protection, security, and health, interpersonal communication, and relationship among those who come to the school; emotional learning and social learning – life skills and social education; scholastic climate; differential solutions in the school for students with unique needs, reciprocal relationships between the school and the parents, orientation on the community, and quality of the physical environment of the school. The standards address three main components: the organization of the school, the nature of the relationships between people inside and outside of the organization, and the pedagogical aspect. The specification of the standards includes examples of actions and examples of the measures for the examination of the implementation.

It is apparent that violence among youths is rising. According to the reports of the Israel Police, in the years 1996-2004 there was an increase in delinquency of youths in general and in violent offenses in the education institutions in particular. In the year 1996, files were opened in 893 cases of physical violence in the education institutions. In the year 2004, 1,789 files on violent offenses in the education institutions were opened, an increase of more than 100% in comparison

to the year 1996 and an increase of 20% in comparison to the year 2003. The number of files on offenses accompanying violence in the education institutions rose considerably in these years. The offenses accompanying violence include threats, infliction of harm, disruption of public order, blackmail, sexual harassment, commission of an indecent act not by force, disruption of a public servant, and other offenses towards human life. (Natan, 2006)

The program was developed and is operated by the Psychological Counseling Service along with the departments of the Ministry, people in the academia, additional government ministries, and the national programs of 'City without Violence' and 'National Program for the Reduction of Exaggerated Consumption of Alcohol'. The goal of the systemic program is to promote a feeling of belonging, an optimal climate, and a significant relationship between teachers and students and to develop among the students 'life skills' for growth and development and coping in both routine and risk situations. The cumulative experience led to the recognition that there is no one 'shelf plan' suited for all the schools and all the populations and that it is necessary to create a tailored plan for every institution according to its unique cultural, social, and community needs. However, in the creation of a unique plan it is necessary to base upon knowledge that has accumulated and to learn from the characteristics of interventions proven to be successful. (Psychological Counseling Service, n.d.). In addition, from the 2016 school year the extension of the Compulsory Education Law was implemented, from the age of three. (Ministry of Education, Pedagogical Administration (n.d.).

'City without Violence' is a urban systemic and multidisciplinary program for coping with different phenomena of violence – violence in the family, violence on the roads, criminal violence, violence in the schools, violence in the education institutions, and violence among adolescents – through the recruitment of all the services in the local government with the aspiration for productive collaboration. The program leader is the head of the local government, and alongside him a community constellation is established, with the role to perform a local assessment of needs, to develop, to realize, and to assimilate a community policy, or in other words 'to tailor a suit' unique to the community according to its characteristics and resources, with agreement and cooperation between the different factors. Through the Police data, surveys of sense of safety of the public, surveys of victimization, and appraisals of professionals, the situation of violence in the community is mapped in the stage of the appraisal. On the basis of this information, mechanisms are built, projects are prepared, and initiated action in the focused populations is performed. Solutions were tailored following the data that were collected, when the data were collected from individuals in every region.

The 'City without Violence' program is based on the work model developed in the city of Eilat in the year 2004. Due to the reports of the decline in the percentages of crime and violence in the city, from the year 2004 through the year 2005, a decline of 17% in cases of violence in the family, 19% in the percentage of the opening of files in the Police for youths, 40% in the rate of offenses and harm to minors, 29% in the rate of attacks of public workers, and 22% in the percentage of other attacks (Ines-King & Ben Shalom, 2006). In October 2005 in the Committee of Ministers for the War against Violence the decision was made to adopt this model as a national model for the war against violence in the areas of the local governments. For this purpose, financial resources were allocated (Ministry Committee against Violence, 2006, in Arharad & Brosh, 2008).

After the national program for the reduction of the exaggerated consumption of alcohol began to operate, it was possible to see on the basis of the data of the international research of the World Health Organization the health behaviors among school students in Israel (2011). The National Authority for the War against Drugs and Alcohol notes that the implementation of the program led to the halt of the trend of worsening in the patterns of exaggerated drinking among the youths, and already today the beginning of the decline in the percentages of exaggerated drinking among youths can be seen. The percentages of exaggerated drinking among youths who participated in the research study (sixth, eighth, and tenth grades) declined considerably, from about 20% in the year 2009, at the launch of the program, to about 12.4% at the end of the year 2011. The decline is prominent among both boys and girls and in the three age groups. The data of the same research that addresses eleventh grade students indicate that there is a decline from about 34% in the year 2009 to about 25% in the year 2011 in the percentages of exaggerated consumption of alcohol. The findings that are published today are based on data collected among students in schools in official education and do not represent children and youths who have dropped out of the educational system, namely, disengaged youths.

According to the data of the Ministry of Education, there has been a decline in the percentages of students of seventh to ninth grades and tenth to eleventh grades who had imbibed alcohol in an excessive manner in the years 2009-2011. Among the students in the seventh to ninth grades, there was a decline from 14% to 7%, and among the students in the tenth to eleventh grades a decline from 35% to 29% (Rabinowitz, 2012).

Following the Dovrat Report from the year 2005, an organization was established to evaluate and measure changes, so as to measure the success of the changes in the schools.

All the plans and reforms were learned and assumed a dimension of assessment for the purpose of learning. RAMA, the National Authority for Measurement and Assessment in Education, is the organization that leads and professionally guides the educational system in the areas of measurement and assessment. RAMA operates as a professional, objective, and independent factor that serves all interested parties in the educational system and outside of it. To ensure that RAMA can fill its purpose, it was established as an independent, intra-governmental authority, with the status of a reinforced support unit in the Ministry of Education, which reports directly to the Minister of Education. Its activity was anchored in the RAMA law. The mission of RAMA is to contribute to the improvement of the educational system through the establishment of an effective system of measurement and assessment that is an inseparable part of the learning process; the development of a variety of tools of assessment for the continuous monitoring of the development of the educational system and the evaluation of the progress of the educational programs; the professional guidance and instruction of all those who engage in measurement and assessment in the educational system; the placement of the findings supported by data and scientific tools of analysis at the disposal of the decision makers in the educational system, at the disposal of researchers and interested parties from the academia, and at the disposal of the public at large; and the assistance in the shaping of the national educational policy on the basis of findings and facts.

The professional principles that guide the work of RAMA are the aspiration to act as a relevant organization, which is objective, transparent, and of quality, through the preservation of the relevance of the authority, when its products shed light on topics that are important to the different consumers of the authority and promote its goals, and in addition, through the preservation of objectivity, which is expressed in that the processes and products of RAMA are motivated by relevant and independent considerations, through the activation of internal control and preservation of professional and administrative independence. Furthermore, the transparency of the authority is expressed in the open and friendly presentation of its findings and the methods that it uses, subordinate to the limitations of the law, the reliability of the information, and the preservation of individual privacy. Last, the quality of the products of RAMA derives from the uncompromising adherence to the highest professionalism. RAMA develops ‘measures of quality’ that will indicate the validity of the assessment tools and reflect the degree to which the information collected through them correctly identifies the phenomenon it describes or measures. In addition, RAMA will develop tools and methods that will allow different sources of information to be encountered, when they originate in different actions and from different countries, so as to increase the value and meaning of the information about the educational system. The activities and topics are integrated

in RAMA's field of responsibility and handled by it while maintaining a close connection with the different departments in the Ministry of Education. There are tests on a large scale, questionnaires, and surveys, measurement and formative assessment in the service of learning, research and development, guidance of the system regarding in-service training and guidance in the field of assessment and measurement, evaluation of projects and educational interventions, and the development of tools for the assessment of teaching staffs (Ministry of Education, RAMA, n.d.).

The establishment of RAMA had opponents among prominent educators in Israel, including Ilana Shaham, David Nevo, Einat Ben Simon, and Ismail Abu-Saad. They asserted that it is not connected to the educational field in Israel to act according to the policy of standards that emphasizes the measured achievements. In actuality, the opponents maintained that the goal began the acquisition of the grade and not the learning itself. In the field it was possible to note that the school principals began to reduce subjects that were not measured by RAMA and thus made the subjects that were measured more valuable and the subjects that were not measured less valuable. The grade, the role of which was to provide feedback on the learning process of the partners, became the aim and the goal, and the schools began to teach for these tests. (Blonfeld, 2010; Harumchenko, 2005; Poltin, 2010).

To conclude, today it is possible to see that the educational system in Israel is attempting to adapt itself to the spirit of the time. It is possible to see that despite the desire to change, to enable personal development and still to preserve a similar character, the educational system is divided into a number of subsystems. The subsystems are composed of the diverse human fabric of the State of Israel. The subsystems struggle for their independence and their uniqueness, and find themselves struggling for their truth. In an absurd way, the subsystems recall in their nature the subsystems from the days of the British Mandate, when the educational system was divided clearly into educational sectors. Today it is possible to note two styles of subsystems, which can be defined as political subsystems directly inherited from the Compulsory Education law from the days of the establishment of the State and ideological subsystems in which it is possible to address the pedagogical ideology of education. To summarize the way in which the educational system in Israel is seen today, I will address four main divisions of the structure of the educational system: age, legal status of the institution, education according to supervision, and education according to sector (Weissblay, 2013)¹¹.

¹¹ The summative part is based on a document authored for the Committee of Education, Culture, and Sport of the 19th Knesset.

Division according to Age – The Compulsory Education Law

Education is divided according to the age group of the children. The first stage is pre-elementary (pre-school) education, for ages three-four, and kindergarten, age five (Ministry of Education (n.d.). Taking Responsibility for Children Aged 3-4). The second stage is elementary school education, which is most commonly for the first to sixth grades, when an alternate division is the first to eighth grades. Then there is middle school education, encompassing seventh to ninth grades. Last there is high school education, for the tenth to twelfth grades. In addition, some continue in the studies for vocational training in thirteenth to fourteenth grades.

This division is the primary division, but in each level of education it is possible to see a variety of possible frameworks, some of which include a combination of two stages and some of which divide every stage. There are schools in elementary education that have kindergarten to sixth grade¹², or there are schools that run from first to eighth grades or first to ninth grade. There are ‘young divisions’, which include the kindergarten and the first grade or even the kindergarten through to the second grade. There are secondary schools that are for grades nine to twelve, grades ten to twelve, grades seven to thirteen, and grades seven to fourteen.

Division according to Legal Status

Today, the Compulsory Education Laws in Israel recognize three types of education institutions, according to their degree of subordination and response to the state supervision. The first type is official education, which refers to the institutions of state and state religious education, owned by the State or the local authorities, which were recognized as official institutions in the records. Generally these are pre-elementary education institutions through the middle schools. The teachers in this group are for the most part government workers or workers of the local authorities.

The second type is recognized but not official education. The institutions are not owned by the State but have accepted upon themselves a certain degree of State supervision. The legal basis for the operation of recognized but not official institutions is found in the State Education Law of 1953, which determines that the “Minister is entitled to determine in the regulations, orders, and conditions for the announcement of non-official institutions as recognized institutions of education

¹² In the schools include kindergartens, the kindergartens operate like regular ones. The fact that the kindergartens operate in the school does not change the daily schedule of the kindergarten children. The uniqueness of the kindergartens that operate as a part of the school is the possibility that the kindergarten staff has to cooperate with the school staff and to integrate multi-age work of the school children in the kindergartens.

for the deployment of basic program in them, for the management of them, for the supervision of them, and for the support of the State of their budgets, if the Minister will decide upon the support.” (Weissblay, 2013, p. 2). Recognized schools that are not official receive budget from the State at a reduced rate relative to what is given to the official education institutions, by 15% of the budget per student in the official institution. Because of the partial supervision, these institutions have greater freedom in the acceptance of students, the employment of teachers, and the setting of the curriculum. Many of the institutions of recognized unofficial education belong to Ultra-Orthodox education, and primarily to the two large education networks in this sector – the Independent Education Center and the Ma’ayan Torah Education. In addition, there are schools of this status that belong to other religious communities (for example, Christian Arab schools) and a small number of schools in Jewish education that belong to one of the three types of supervision.

The third type is exempt institutions. Article 5 of the Compulsory Education Law, 1953, enables students to be exempted from the directives of the law under certain conditions. On the basis of this article, religious schools were established for students in the first to eight grades and the educational system recognized them as institutions exempt from the fulfillment of the general conditions of the educational system and special conditions were determined that exempt them from the filling of the directives of compulsory education law. These institutions do not accept upon themselves the State supervision, but it budgets them at the rate of 55% of the budget per student in the official education institution (Weissblay, 2013).

Division according to Type of Supervision

Another division of the structure of the educational system is according to the type of supervision, when it is possible to note state supervision, state religious supervision, and ‘other’ supervision.

State supervision refers to the non-religious institutions in the Jewish and non-Jewish sector. State education is provided by the State without connection to a party, ethnic, or other organization and under the supervision of the Minister of Education.

State religious supervision is for the institutions of religious Zionist Jewish education. In this form of state education, the institutions are religious in their lifestyle and in the curriculum deployed in them and the teachers and supervisors in the institutions are religious.

‘Other’ supervision is the original definition the Ministry of Education uses. This is supervision for the institutions of Ultra-Orthodox Jewish education. In the education institutions

where the supervision is 'other', there are no official institutions but there is a division into institutions collected in the two large education networks (the Independent Education Center and the Ma'ayan Torah Education) and institutions that are not collected in these networks. The exempt institutions and the unique cultural learning institutions are also in this category.

Division according to Sector

Another division of the structure of the educational system is according to the Jewish sector and the non-Jewish sector. Most of the students who are not Jewish and are not Arab also study in the Jewish sector. The non-Jewish sector refers to the Arab, Bedouin, Druse, and Circassian populations.

Division according to Type of Education

Alongside the regular educational system, where the education institutions have the legal status and supervision as presented previously, the special educational system operates by force of the Special Education Law, 1987. The special educational system is for students aged two to twelve who have disabilities and handicaps and were referred to the institutions of special education or to the classes of special education that operate in the regular education institutions through placement committees. These institutions and classes operate at all the stages of education, sectors, levels, and types of supervision. They are divided according to the type of disorder and level of disorder of the students who learn in them. In the continuation, a chapter was added to the Special Education Law that addresses inclusion and enables children with special needs to be integrated in the regular educational system (Weissblay, 2013).

“State education, as designed in the law, enables a space for the diversification of the studies in the content field. The legislators did not expect, despite certain fears that were raised, that the methods of diversification determined would constitute in the future an opening for the abandonment of the state system, its dissolution, and the establishment of quasi-private schools with public financing.” (Ichilov, 2010, p. 33).

Several articles in the education law created the flexibility in the educational variety. One article gives choice to the parents between state education and state religious education. Parents can choose the schools where their children will learn in terms of the religious character of the school, secular or religious. In addition, in the larger communities where there are a number of

schools, the parents can choose the school where their children will learn from the schools in the residential environs.

A second article permits the Minister of Education to determine arrangements for the unofficial schools as recognized education institutions. The legal basis of the activity of the recognized education institutions that are not official is found in article 00 of the State Education Law, 1953, which states “The Minister is permitted to determine in the regulations official orders and conditions as recognized education institutions for the implementation of the basic program in them, for the declaration of the institutions, for the supervision of them, and for the support of the State of their budgets, if the Minister will decide upon the support (Weissblay, 2012).

Another article recognizes the independent education of Agudat Yisrael despite its connection to the political party and the joining of the Ultra-Orthodox education network of Shas¹³ a number of years as another educational network.

In this subchapter, I will present statistical data regarding the educational system in Israel.

The Educational System in Israel – Statistical Description¹⁴

In the educational system in Israel of 2017, there are 1,609,932 students registered in the first to twelfth grades, when 412,525 students, constituting 25.6% of the students, belong to the framework of Arab education. The rest, 1,197,407 students, constituting 74.4% of the students, belong to the framework of Jewish education (Central Bureau of Statistics, 2017). The following table presents the distribution of these data.

Table Number 1: Distribution of the Students according to the Education Framework

	Frequency	Percentage	Percentage	Cumulative Distribution
Arab Framework	412525	25.6	25.6	25.6
Jewish Framework	1197407	74.4	74.4	100.0
Total	1609932	100.0	100.0	

¹³ Shas is an ultra-Orthodox religious political party in Israel. It primarily represents the interests of Mizrachi Jews.

¹⁴ All data and tables in this section are taken from Central Bureau of Statistics (2017).

Middle School and High School

In the educational system in Israel of 2017, there are 716,971 students registered in the seventh to twelfth grades, when 192,766 students, constituting 26.9% of the students, belong to the Arab education framework and the rest, 524,205 students, constituting 73.1% of the students, belong to the Jewish education framework (Central Bureau of Statistics, 2017). The following table presents the distribution of these data.

Table Number 2: Distribution of the Students in Secondary Education according to the Education Framework

	Frequency	Percentage	Percentage	Cumulative Distribution
Arab Framework	192766	26.9	26.9	26.9
Jewish Framework	524205	73.1	73.1	100.0
Total	716971	100.0	100.0	

Jewish Education Framework

Students according to School Level

The Jewish education framework consists of 1,197,407 registered students as of the year 2017. 673,202 are elementary school students (first to sixth grades), constituting 56.2% of the total students registered in Jewish education. 204,219 are middle school students (seventh to ninth grades), constituting 17.1% of all the students, and 319,986 are high school students (tenth to twelfth grades), constituting 26.7% of all the students registered in Jewish education (Central Bureau of Statistics, 2017). The distribution of the data is presented in the following table.

Table Number 3: Distribution of the Students in Jewish Education according to School Level

	Frequency	Percentage	Percentage	Cumulative Distribution
High School	319986	26.7	26.7	26.7
Middle School	204219	17.1	17.1	43.8
Elementary School	673202	56.2	56.2	100.0

Total	1197407	100.0	100.0	
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Distribution according to Education Sector

In the distribution according to the education sectors in the Jewish education framework, it appears that only 204 students are registered in middle school in the Ultra-Orthodox sector, one-tenth of the percent of the total number of students in the middle schools. This datum was obtained since in the Ultra-Orthodox sector middle schools are barely defined for the students (male and female) of the seventh to ninth grades. The division in this sector is into elementary school (first to sixth grades) and secondary school (seventh to twelfth grades) (Shiffer, 1998). 42,478 students in the state religious sector constitute 20.8% of the total number of middle school students in Israel, and 161,537 students of the state sector constitute the remaining 79.1% (Central Bureau of Statistics, 2017). The distribution of the data is presented in the following table.

Table Number 4: Distribution of the Students in the Middle School according to Sector

	Frequency	Percentage	Percentage	Cumulative Distribution
Ultra-Orthodox	204	.1	.1	.1
State	161537	79.1	79.1	79.2
State Religious	42478	20.8	20.8	100.0
Total	204219	100.0	100.0	

In the high schools in the Jewish education frameworks, 319,986 students are registered, as of the year 2017. Of them, 82,236 students belong to the Ultra-Orthodox sector (seventh to twelfth students), 185,592 students belong to the state education sector, and 52,158 students belong to the state religious education sector (Central Bureau of Statistics, 2017). The distribution of the sectors can be seen in the following table.

Table Number 5: Distribution of the Sectors among the High School Students in Jewish Education

	Frequency	Percentage	Percentage	Cumulative Distribution
Ultra-Orthodox	82236	25.7	25.7	25.7
State	185592	58.0	58.0	83.7
State Religious	52158	16.3	16.3	100.0
Total	319986	100.0	100.0	

In the elementary schools in the framework of Jewish education in the year 2017 673,202 students are registered, when 128,588 students belong to the state religious sector and constitute 19.1% of all the students in the elementary schools in the Jewish education framework. The students of the Ultra-Orthodox sector, 171,798, constitute 25.5% of all the students in the elementary schools. The state sector includes 372,816 registered students, which constitute 55.4% of all the elementary school students in Jewish education (Central Bureau of Statistics, 2017).

This datum reflects well the distribution of the sectors in the educational system since these are the first to sixth grades, which constitute a uniform range in all the sectors of Jewish education, which is not like the range in the middle school, where the Ultra-Orthodox is measured in a range different from the state and state religious sectors. It appears that the percentage of the Ultra-Orthodox sector and the national religious sector together (54.6%) is similar to the percentage of the students in state education (55.4%). The distribution of the sectors can be seen in the following table.

Table Number 6: Distribution of the Sectors among the Elementary School Students in Jewish Education

	Frequency	Percentage	Percentage	Cumulative Distribution
Ultra-Orthodox	171798	25.5	25.5	25.5
State	372816	55.4	55.4	80.9
State Religious	128588	19.1	19.1	100.0

Total	673202	100.0	100.0	
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The Jewish Educational System according to Sectors

In the Jewish educational system there are a total of 1,197,407 students, when in the Ultra-Orthodox sector there are 254,238 students, constituting 21.2% of the students, in the State sector there are 719,945 students, constituting 60.1% of the students, and in the state religious sector there are 223,224 students, constituting 18.6% of the students. (Central Bureau of Statistics, 2017). The distribution of the data is presented in the following table.

Table Number 7: Total Students in the Jewish Education Framework according to Sectors

	Frequency	Percentage	Percentage	Cumulative Distribution
Ultra-Orthodox	254238	21.2	21.2	21.2
State	719945	60.1	60.1	81.4
State Religious	223224	18.6	18.6	100.0
Total	1197407	100.0	100.0	

Arab Education Framework

In the Arab educational system in Israel there is a total of 412,525 students. The following table presents the distribution according to the students in the elementary school, the middle school, and the high schools. It is possible to see from the data of the Central Bureau of Statistics (2017) that in the elementary schools there are 225,759 students, constituting 54.7% of all the students in the Arab sector, in the middle schools there are 80,707 students, constituting 19.6% of all the students, and in the high schools there are 106,059 students, constituting 25.7% of all the students in the Arab education framework in the year 2017.

Table Number 8: Distribution of the Number of Students in Arab Education according to School Level

	Frequency	Percentage	Percentage	Cumulative Distribution
High School	106059	25.7	25.7	25.7
Middle School	80707	19.6	19.6	45.3
Elementary School	225759	54.7	54.7	100.0
Total	412525	100.0	100.0	

Teaching Workers

Teaching Workers in the Jewish Educational system

According to the Central Bureau of Statistics (2017), in the year 2017 there are 129,854 teaching workers in the educational system. The following table shows the distribution according to the levels of education. In the elementary schools there are 79,514 teaching workers, constituting 61.2% of all the teaching workers. In the middle schools, there are 30,807 teaching workers, constituting 23.7% of all the teaching workers. In the high schools, there are 19,533 teaching workers, which constitute 15% of all the teaching workers in Jewish education.

Table Number 9: Distribution of the Teaching Workers in Jewish Education according to School Level

	Frequency	Percentage	Percentage	Cumulative Distribution
High School	19533	15.0	15.0	15.0
Middle School	30807	23.7	23.7	38.8
Elementary School	79514	61.2	61.2	100.0
Total	129854	100.0	100.0	

There are 129,854 teaching workers in Jewish education. The following table describes the division of the teaching workers according to the different education sectors. In Ultra-Orthodox education there are 19,533 teaching workers, who constitute 15% of all the teaching workers. In state religious education there are 30,807 workers, who constitute 23.7% of all the teaching workers, and in state education there are 79,514 teaching workers, who constitute 61.2% of all the teaching workers in Jewish education.

Table Number 10: Distribution of the Teaching Workers according to Sectors in Jewish Education

	Frequency	Percentage	Percentage	Cumulative Distribution
Ultra-Orthodox	19533	15.0	15.0	15.0
State	79514	61.2	61.2	76.3
State Religious	30807	23.7	23.7	100.0
Total	129854	100.0	100.0	

Teaching Workers in the Arab Educational system

According to the Central Bureau of Statistics (2017), in the year 2017 there are 129,854 teaching workers employed in the framework of Arab education in the Ministry of Education. In the elementary schools, there are 79,514 teaching workers, who constitute 61.2% of all the teaching workers. In the middle schools, there are 30,807 teaching workers, who constitute 23.7% of all the teaching workers. In the high schools, there are 19,533 teaching workers, who constitute 15.0% of all the teaching workers in Arab education. The following table shows the distribution according to the level of education.

Table Number 11: Distribution of the Teaching Workers in the Arab Schools according to School Level

	Frequency	Percentage	Percentage	Cumulative Distribution
High School	19533	15.0	15.0	15.0
Middle School	30807	23.7	23.7	38.8
Elementary School	79514	61.2	61.2	100.0
Total	129854	100.0	100.0	

Instead of the state schools, which have been presented previously, there are different alternatives, which have been steadily developing in the past decade. These alternatives, which are characterized by more independent and active management of the institution, include the self-

managing schools, the unique super-regional schools, experimental schools, and initiatives outside of the educational system (Ganel, 2008).

The movement for self-managing schools was established with the desire to shift to pedagogical autonomy in the 1970s, which was led by teachers. In 1971, the Minister of Education Yigal Alon decided to establish a Committee for the Encouragement of Teacher Initiatives. The Committee published a report in the year 1978, with the idea of autonomy in education. This project was limited to five years and was characterized by ambivalence and double messages on the part of the Ministry of Education (Ganel, 2008; Nir & Pero, 2007; Volansky, 2003). The conclusions from the committee, which were implemented in the schools, were elective studies of 25% of the curriculum and in addition three hours that were given to teachers to teach according to their personal judgments (Ganel, 2008; Volansky, 2003). Between 1979 and 1985, there were significant cuts in the budget given to education, and these cuts were at the expense of autonomy and school initiatives (Ganel, 2008; Volansky, 2003).

In the year 1992, the policy was formulated for the transition to self-management and in the year 1993 the Committee recommended to the Minister of Education Shulamit Aloni to implement self-management in the schools. Two of the recommendations of the committee, according to which for every school a management committee would be established and authorities would be delegated to the principal to hire and fire teachers, were rejected following the resistance on the part of the Teachers Union (Position Paper of the Ministry of Education, in Ganel, 2008).

Unique schools were established in the beginning of the 1980s, such as, for example, schools for the arts and sciences, democratic schools, and anthroposophical schools. The establishment of unique schools was made possible because of a section in the State Education Law, which gives the parents the right to determine one-quarter of the school curriculum, as long as 75% or more of the parents of the students in the school agreed (State Education Law, 1953, p. 5). In the beginning of the 1980s, unique regional schools were established, and then unique supra-regional schools were established. The local governments could open unique schools in their jurisdiction for supra-regional registration, because of a section in the regulations of the compulsory studies and state education, which permits the local government, with the approval of the Minister of Education, “to determine that a school in its jurisdiction will be a supra-regional school” (Regulations of Compulsory Studies and State Education (Registration), 1959, section 35A, p. 12).

The opening of unique schools led to an ideological argument regarding the change in the educational system. A number of committees were established and addressed the matter. They submitted their conclusions: the Keshti Committee recommended in the year 1989 to maintain the basic structure of regional registration but also to allow the opening of unique supra-regional frameworks with special supervision. Following the recommendations of the committee, in the Ministry of Education a committee was established for the supra-regional schools. The Inbar Committee recommended in the year 1994 to introduce elective programs in the educational system. Following its recommendations, the local governments were allowed to introduce supervised elective programs in their domains. The Weinstein Committee recommended in the year 2002 to integrate the unique schools into the educational system, while retaining their characteristics and requiring them to meet the scholastic standards that the Ministry of Education determines. In addition, the committee recommended to establish education regions in which choice will be possible between schools (Ministry of Education, 2002, pp. 24-25). The Dovrat Committee recommended in the year 2005 to allow the opening of unique schools under the regional manager and as long as the conditions of acceptance would be fair and would include affirmative action (Ministry of Education, 2005).

The experimental schools are state and state religious schools, with a similar status to other schools in the educational system. They act for the most part as regional schools and sometimes as supra-regional schools. Every educational institution can submit a request to become an experimental school, according to the State Education Law, which states that “The Minister is permitted to operate in a certain official educational institution, for the purpose of experiment, a curriculum that is not according to the directives of this law ... under the additional condition that such an institution will not be determined as the sole institution for the students who live near it.” (Ministry of Education, 1953, p. 5).

The principal, along with his staff of teachers, must form the idea and the way of implementation and recruit the community of the parents. The principal is subject to the laws of the employment of the teachers but the teaching staff is supposed to be harnessed to the task and to accept the challenge of the experiment or go to another educational framework. From the moment the experiment is approved by the Ministry of Education, the experiment will last five years, during which the school will receive support of professionals, training of staff members, and additions of budget from the Ministry of Education. In return, the school must follow up and document all stages of the experiment so as to preserve and disseminate the knowledge (Ganel, 2008).

Initiatives from outside of the framework of the Ministry of Education and the procedure of the opening and operating of a school in recent years have seen the transfer of students from the recognized education institutions to institutions that are not recognized by the State. The Supervision of the Schools Law imposes the obligation to license an educational institution where more than ten students learn in a methodical manner. According to the law, only the Ministry of Education is entitled to confirm the opening and operating of an educational institution (Supervision of the Schools Law, 1969). Before receiving the approval to establish an educational institution, it is necessary to obtain approvals from a number of sources: the opinion of the local education authority, the opinion of the Local Committee for Planning and Building, and the approval of the District or Regional Health Bureau, and the approval of the Safety Consultant about the physical structure and the learning environment (Ministry of Education, 2009, pp. 4-5). In addition, the factor submitting the request is required to meet many conditions that appear in the Director General's Circulars and in the policy of the Ministry of Education, such as rules of registration, rules of the suspension of students, rules of the transfer of students, safety rules, rules for parental payments, and rules for pedagogical supervision. The teaching workers in the institution must meet the requirements of the law, the regulations, and the Director General's circulars, and they must have a teaching license and employment permit of the Ministry of Education (Ministry of Education, 2009, pp. 4-6).

Additional requirements address the size of the structure and the minimum required number of students. For instance, for an elementary school at least three rooms are needed, in which the studies will begin on the educational continuum from the first grade, when in each class there are at least 22 students. The conditions that pertain to the budget of the institution include a requirement to put down a financial guarantee of one thousand shekels per student, before the institution opens, regardless of the budgeting of the institution by the Ministry of Education. The institutions that seek budgeting are required to deposit an additional bank guarantee (Ministry of Education, 2009, pp. 11-16).

To conclude, the many requirements that appear in the procedure of the opening of an educational institution, some of which cannot be performed before the institution is established, in many cases delay the granting of the license and the school begins to operate without approval. The meaning for those seeking the license is that they must bear high financial expenses until the institution is recognized by the Ministry of Education (Ganel, 2008).

A third channel of action in the field of the alternative education institutions is motivated by the parents, who are establishing with increasing frequency private organizations outside of the state educational system. Generally, these initiatives are motivated by ideological belief and the longing to assimilate new and different values in their children (Weinhammer & Ben-Nun, 2008, in Ganel, 2008). From the 1980s, in Israel more than 217 organizations of parents have been founded for the purpose of the establishment of educational institutions, not including the Ultra-Orthodox sector. The process generally begins with the organization of parents who share the desire to establish an alternative educational institution, and in most cases they include economists, educators, and lawyers. They face a long process of the learning of the field and the consultation with professionals and parents who have already founded similar frameworks, sometimes at the expense of their professional career. Most of them are not from a high socio-economic status but from the educated middle class. 66% of these organizations are found at the center of the country, about 24% are in the north of the country, and about 10% are in the south (Ganel, 2008).

To succeed in the establishment of an alternative school, the parents must identify and finance for themselves an appropriate building, recruit the staff for the school establishment, and purchase equipment and learning materials. In the foundation stage, the parents must market the school, even if the founders do not intend to meet the minimum requirement of the Ministry of Education for recognized but not official schools, according to which there must be 22 students in a class in three different age grades. It is not possible to fully meet the requirements of the Ministry of Education to obtain a license to operate the school before the school is established, and in any event, the Ministry of Education is still permitted to use its judgment in the granting of the license. In many cases, the Ministry of Education does not rush to grant the permits and the institution opens without any approval or budgetary support. Thus, for instance, in the city of Ra'anana the democratic school has been operating for five years already, without the approval and budget of the Ministry of Education, when it is totally financed by the parents. In terms of the law, the parents are offenders from two aspects: they established an educational institution without an approval and they do not send their children to a school in the educational system as mandated by the Compulsory Education Law. For the most part, the Ministry of Education refrains from filing a lawsuit against the parents (Ganel, 2008).

Given the lack of outside financing, the parents' payments can reach 2,000 shekels a month. To reduce the parents' payments, many schools conduct legal fights to obtain the recognition of the Ministry of Education as a recognized institution (although not approved). With the recognition, they receive the financing required for the education of their children. The success of the struggle

depends on the' financial resources of the parents and on the willingness of the local government to support the parents (Ganel, 2008).

In the next chapter, I will review the historical development of the democratic schools in Israel as deriving from the development of the recognized unofficial schools in Israel.

4. The Democratic School

The education system in Israel is found in the midst of a process of slow and continuous change. The work methods, the teaching methods, and the curricula are proposed, attempted, examined, and modified. Despite the many changes, the state education system in Israel is similar, in many respects, to the education system that existed in the land of Israel from the beginning of Zionism – most of the schools and educators who work in the education system engage primarily in the inculcation of knowledge, much of the subjects are learned frontally from books and the frontal instruction of the teachers, and the students' progress is assessed twice a year through the use of a report card that indicates the students' quantitative achievements.

In parallel to the state education system, it appears that in recent years there is in Israel a steadily increasing trend of the growth of different types of alternative schools. These alternative schools present an alternative to the state education system. There are many different models of alternative schools, and most are established by private associations from the initiative of groups of parents and obtain the approval of the Ministry of Education of Israel after a certain period of operations without a license, as described in the previous chapter.

As a part of the global trend of the establishment of “open” and “free” schools, alternative schools, in Israel there were a number of attempts to establish similar schools beginning in the 1970s – the experimental school in Jerusalem (which was established with the support of Professor Moshe Kaspi), the open experimental school in Haifa (which was established and managed with the participation of Dr. Judy Hill), and additional schools in Rechovot and Rishon LeZion, all of which were established from the shared desire to establish a school that is different from what is accepted in the regular state education system.

Although most of the institutions described above included some degree of the implementation of democratic institutions, the first school that defined itself explicitly as a democratic school is the “democratic school” in Hadera that was established in the year 1987 by an association of parents at the initiative and under the leadership of Yakov Hecht.

This is one of the largest schools of its type in the world, consisting of about four hundred students aged four to eighteen (Eliaz, 1995; Reichert, 2000).

The alternative schools included all the schools that constituted an alternative to the state education system. Every school was established on the basis of a special outlook from which the school derived education or learning methods different from the methods used in the state schools. This category includes schools in the Waldorf method, schools in the Montessori method, democratic schools, and other schools. The democratic school is a school established with the goal of preserving the full rights of all its members, regardless of differences of age. The school has a democratic organizational structure, in which all the important decisions are made in democratic means (Eliaz, 1995). The democratic schools range on different axes of openness, but they all want to provide the child with a supportive atmosphere in which he will develop his unique needs. His teachers will serve as instructors in an experiential manner and for the most part will function also as personal mentors for the children who chose them for the purpose of the accompaniment of their processes of growth (Hecht, 2005).

The democratic school is a school that intends to preserve the rights of all its members, children, staff, and parents. The way to uphold these rights is to make decisions in democratic processes that developed in Western society – liberty, equality, and the participation of the citizens in the determination of their fate. According to Gefen (1997), the respect of the individual and the individual's right to choose his path in life is the "compass of the democratic school". The recognition of the individual's equal right to liberty is implemented in the students' freedom of choice and the respect of the way in the students choose to conduct their lives as well as the making of decisions in an equal-democratic manner (Gefen, 1997). "Democratic education is a comprehensive educational perception with the goal of enabling and supporting the growth of an effective person in democratic society. A person who knows himself, his strengths, and his weaknesses, his tendencies and the areas his heart longs for, a person who internalizes the boundaries of freedom in democratic society, the responsibility he takes for his deeds and the responsibility he has for the existence of democratic society" (Lerner, 2002). In the continuation, I will describe how these aforementioned values are expressed in the

pedagogy of the democratic schools, after I will present the thinkers of education whose actions and writings constitute milestones in the development of democratic education in practice in Israel and around the world.

The investigation of the development of democratic education brings us back three decades. Democratic education was influenced by different thinkers and educators. Democratic education began to assume shape through the free education and later through progressive education and humanist education. The way of democratic education is a product of the struggles and difficulties of the everyday reality in the different times. History teaches about the thinkers from the 18th century until today who left their mark on what is called today “democratic education” or democratic schools. In the 18th century it was Jean-Jacques Rousseau and the educators Johann Heinrich Pestalozzi and Friedrich Fröbel, and in the 19th century it was John Stuart Mill and Lev Tolstoy. At the beginning of the 20th century it was John Dewey and Janusz Korczak, in the 1920s it was Alexander Neil (1921) with his school “Summerhill”, and in the continuation it was Daniel Greenberg (1968) and the school he founded, “Sudbury Valley”.

Democratic schools are based on the tradition of free education, which began in the middle of the 18th century. In this period, progressive, renewing schools began to operate. The source of these schools was the humanistic education presented by the philosopher Jean Jacques Rousseau in his book *Emile* and furthered by additional philosophers such as Pestalozzi, Fröbel, John Stuart Mill, Janusz Korczak, Dewey, and Neil in different countries such as Poland, France, Russia, and the United States (Hecht & Rahm, 2008). According to the perception of free education, learning occurs all the time and lasts throughout the lifetime. Learning through experience helps the person shape his personality and is called ‘learning from freedom’ and ‘dialogue learning’, which derives from the negotiations between the adult and the child (Kanosove, 2005; Kaspi, 1979). The Summerhill School, founded by Neil in England, the orphanage of Janusz Korczak established in Poland in the 1920s, and the Sudbury Valley School established in Boston at the end of the 1960s by Daniel Greenberg all constituted the first frameworks of democratic education. These schools served as a model for imitation for additional democratic schools around the world.

In Israel, the first democratic school was established in the 1980s in the city of Hadera by Yakov Hecht, an Israeli educator and entrepreneur, one of the founders of the approach of democratic education in Israel. Democratic education in the world in general and in Israel in particular has steadily gained momentum in recent years. Today, in the State of Israel there are more than twenty democratic schools in different cities, and their objective is to provide an answer for educational perceptions other than the public education system (Cohen, Shmeyda, & Tzedkiyahu, 1985; Hecht & Rahm, 2008).

The democratic school offers learning from life in a democratic community of learners, which is a community of free people who learn from freedom, mutual respect, and preservation of the rights of each and every one of the community members. Thus, the democratic school enables the freedom of others and the learning of the community members. Human rights are the basis of the life of the community and allow life together with other free people, when the independence and freedom of one person do not harm those of the other person but rather support them. The community is composed of children and adults, when the distinction between them is related to the goals of each and every one. The child's goal in the community is to learn how he can build and acquire tools that will help him fulfill himself, while the adult's goal is to accompany the child on his path and help him, while respecting his rights as a person. The common denominator of all democratic schools is a similar system of values and outlooks. The partners in the existence of the democratic schools are the municipalities or councils where the schools are situated, the educators and thinkers who are interested in implementing the educational ideology in which they believe, and the parents who are searching for an alternative to public school education.

The different perceptions of education, as in the example of progressive education and humanistic education, are perceived as the mother and the father of democratic education. In the attempt to trace the historical development of democratic education, I became aware that democratic education developed as education whose outlook, system of ideas, educational perspectives and principles lie in the beginning of the 18th century in the development of the individualist ideology that formed in the world as an inseparable part of the changes and social transformations of the spirit of the period. The first indications

of the ideology can be found in the book of Rousseau (1762) *Emile or On Education*. The unique education is woven from the lack of satisfaction with state education. Rousseau built his educational theory as an antithesis to traditional education (Aloni, 1998). In his first article, “On Science and the Arts”, Rousseau (1750) addressed education for the child’s character versus education for knowledge (Rahm, 2006; Rousseau, 1992). The theory of Rousseau in the field of education does not focus on the pedagogy of the inculcation of knowledge and concepts; it primarily focuses on the development of the children’s character and the development of their sense of morality, so that they can practice self-control and remain moral in the imperfect society in which they will need to live. His literary child, *Emile*, is subject to the mentor’s supervision and protection. The mentor¹ guides Emile through the different learning experiences he organizes.

Schools with a unique educational perception as in the example of the democratic schools were influenced by the writings of Rousseau regarding education, and it is possible to point to Rousseau and the theories he promoted as groundbreaking in pediocentric education. Rousseau was the “great prophet of educational individualism” (Matias, 2012, p. 55), since he changed the focus of education from religion and culture to the child’s needs and placed the child in the center. The meaning of the direction of the focus to the child is to lead him to develop morality, self-control, and self-judgment. The learning according to Rousseau becomes effective when it occurs in an experiential manner, relevant to the child, and has relations of respect between the educator and the child and the child’s natural developmental process. The dialogue between the educator and the child encourages the child to listen to his inner voice and in this way promotes and influences the child’s development (Harpaz, 2010; Matias, 2012; Rousseau, 1762). Rousseau emphasized freedom as something that should be given to the child so that the child can learn. “One habit should be left to the infant, not to acquire any habit” (Rousseau, 1944, p. 23). In the book *Emile or on Education*, Emile is educated by Rousseau and the mentor is

¹ Mentorship is an ancient way of learning. It is associated with figures from the ancient era such as Mentor, the mentor of Telemachus, the son of Odysseus, and the systems of relationships from the Middle Ages of master and apprentice and tutor and student (Biber-Aviad, n.d.; Hecht, 2005).

found in all the child's actions. The goal of the mentoring of Jean Jacques is to direct Emile towards self-fulfillment through learning about himself and through himself (Rahm, 2006).

The educational theory posited by Rousseau was developed by different thinkers. Notable thinkers include Pestalozzi, Fröbel, Mill, and Tolstoy.

Johann Heinrich Pestalozzi (1746-1827) met Rousseau before he established his school in the year 1805 (Rahm, 2006). Pestalozzi added a new dimension to the school, the social dimension (Rahm, 2006). Pestalozzi sought to establish in the school an atmosphere of love, to lead the poor students in it to learn to earn their livelihood through work and the discovery of their talents, and to develop skills of conflict resolution through the engagement in the resolution of their social problems by themselves (Pestalozzi, 1927). The schools of children from the upper class did not address these topics but rather topics that preserve their social status and traditions that pass from father to son. Pestalozzi led the approach that teaching should help the child and help the child develop naturally and gradually and according to the rules of psychology. It was apparent that what led him in his work was his objection to the old form of education that he saw in a negative light. A main concept in his educational perception is observation; through observation, as in science, the truth is discovered. Pestalozzi believed that the person is not born a *tabula rasa* and that the person has abilities that can be developed gradually (Lamm, 1973; Pestalozzi, 1927; Simon, 1962).

Friedrich Fröbel (1782-1852) was a student of Pestalozzi and was influenced by his educational views. Fröbel was influenced by Pestalozzi's perspective of the perception of the child as a whole. Fröbel promoted the reference to the child as a whole when he emphasized the unification between the child's emotions, thought, desire, and activity (Dayan, 2016). Fröbel's unique method is known in early childhood because of the fact that he established the first kindergarten in the world and was the father of early childhood education. Fröbel objected to rigid formal education and believed in the child's ability to learn from the activities that he himself initiates. In his educational doctrine, he emphasized the idea that people are naturally creative; infants do not only absorb information but also create information (Dayan, 2016). Education can help the child develop his creativity. Play

is a significant tool of learning. Every child can develop according to his personal pace. Education is leading the child, not inserting knowledge. The planning of the learning environment allows the educator the freedom to act. The educator's activities give the child the learning experiences and the teacher the means of assessing the child's level of development (Elkind, 1998; Fröbel, 1887; Modelinger, n.d.; Rahm, 2006). Infants are born with abilities that prepare them to adjust to life, such as movement, independent work, and curiosity (Dayan, 2016). The objective of education is to cultivate children who are free, independent, and think and receive an attitude of respect (Fröbel, 1891, in Dayan, 2016).

The ideas of Rousseau also succeeded in influencing Tolstoy², to the point that Tolstoy decided to develop and operate a school. The school, Yasnaya Polyana, which was established in 1859, provided a solution for the children of farmers who until then had not received education in a school. The school was established in the spirit of the era and at the entrance to the school the students were greeted by a sentence that symbolizes Tolstoy's educational assumptions: "Enter and Leave with Freedom" (Cohen, 1983; Rahm, 2006). In his school, Tolstoy realized the freedom of choice. The school addressed life itself and not the acquisition of knowledge dictated ahead of time. The child was at the center of the educational planning, and no subject was sacred (Rahm, 2006). The methods used for instruction of reading and writing in the school and the emphasis of creativity and belief in the child and in his freedom greatly influenced in a later era progressive education (Cohen, 1973).

The pediocentric approach returned to the focus of discussion at the end of the 19th century, under the leadership of John Dewey (1859-1952), who led the Copernican Revolution, which was characterized by the different and revolutionary look at the child. The child became the sun, around which the different means of education revolved (Tampio, 2016). The pediocentric view (Kleinberger, 1961) assumes that the goal of the school to develop the learners' personality is very important, so that they can realize their uniqueness. Dewey began to write and disseminate his educational doctrine. Dewey's

² A list that Tolstoy prepared and published noted that *Confessions* and *Emile* of Rousseau had tremendous influence on him. (<http://www.openculture.com/2014/07/leo-tolstoy-creates-a-list-of-the-50-books-that-influenced-him-most-1891.html>)

theory is written logically and validates the ideas of thinkers who preceded him. Thinkers who are identified with main ideas found today in democratic education are Jean-Jacques Rousseau (1712-1789), Johann Heinrich Pestalozzi (1746-1827), Friedrich Fröbel (1782-1852), John Stuart Mill (1806-1873), Leo Tolstoy (1828-1910) (Aloni, 1998; Rahm, 2006).

At the end of the 19th century and the beginning of the 20th century, two main ideologies in the field of education were apparent. These supra-ideologies are socialization and acculturation (Lamm, 2000). According to the ideology of socialization, education constituted a mechanism of action of society to train the young people to act according to the norms accepted in it. The assumption was that it is possible to train people to live in society using the imitation of those who function in it (Lamm, 2000). The supporters of this approach assumed that the role of the public schools is to train the children to work in jobs that best suit them after the years of the studies (Tampio, 2016). The second ideology, the ideology of acculturation, divided into two sub-categories, one humanistic and the other religious. The humanists saw the goal of education as preserving the human experience that has accumulated in history and that originated in the efforts of people to understand the world and themselves in it and as acting in the spirit of this understanding. In contrast, the religious approach saw education to be the place to convey the truth that the supreme power gave people when revealed to them. The division of the public into these two styles of education was according to their social status. Members of the lower class learned in the schools that acted according to the ideology of socialization, while members of the upper middle class learned in schools that acted according to the spirit of acculturation (Lamm, 2000). During the 20th century, a new supreme ideology appeared – individuation. The main idea of this ideology is the liberation of the person. Liberation is perceived as an essential condition for the individual's development. Unlike the two previous ideologies, this ideology did not address the planning of the creation of a pattern prepared ahead of time of the student but emphasized the individual's spontaneous development. The open schools, which are permissive in education, free education, and democratic education, are patterns of action that operate under the umbrella of this ideology. According to this ideology, "All that is human in the person is found in his nature and is not an outcome of adjustment to society or of the internalization of its values" (Lamm, 2000; p. 224; see also Lamm, 1973). The ideology that Dewey led asserted that schools can teach students and

communities how to preserve personal autonomy and make democracy a tangible reality (Tampio, 2016).

The knowledge and experience that accumulated in the topic of education led educators to open schools and kindergartens that operated in a different spirit from what was known until this period. Progressive education became a broad and general name for education that is not traditional education. The doctrine posited by Dewey was perceived as a new spirit in the way in which education is understood. Dewey influenced in his idea education and society and constituted a main voice in the field of progressive education. His main reference was to two main elements: the school and civil society. Dewey's main educational theories were presented in his books *My Pedagogic Creed* (1897), *The School and Society* (1900), *The Child and the Curriculum* (1902), *Democracy and Education* (1916), and *Experience and Education* (1938). In his writings, Dewey consistently held that education and learning are social and interactive processes, and therefore the school itself is a social institution through which social reforms need to occur. In addition, he believed that students grow in an environment in which they are involved in their own curriculum and that all students need to be given the opportunity to take part in their learning processes. The ideas that address democracy and social reform are also greatly addressed in Dewey's writings on the topics of education. Dewey addressed the fact that education is in charge not only of the transmission of knowledge but also of the means of learning how to live. In his opinion, the goal of education does not need to revolve around the acquisition of skills but more around the understanding of the individual of the potential innate in him and around the ability to use these skills to achieve greater benefits. As an inseparable part of his ideas that address the issue of education and the influence it needs to have on society, Dewey (1902) addressed in his book *The Child and the Curriculum* two contradicting schools that engage in educational pedagogy. Dewey maintained that for education to be more effective, the learned content must be presented in a way that allows the student to link between the information and previous experiences and thus to deepen the relationship with the new information. Dewey saw the need for the creation of a structure of educational system that creates balance between the transmission of knowledge through the teacher and the inclusion of the student and meaningful experiential learning. He maintained that the training of the teachers needs to include natural love for the work

with young students, a natural tendency to investigate alongside additional social issues related to the profession, and the desire to share this acquired knowledge with others.

Dewey's doctrine led the thinking of "the child at the center", the learning from experience and personal experience, and the idea of the class as a democratic social microcosm (Dewey, 1959; Rahm, 2006; Silverman, 2012). It should be mentioned that Dewey raised important questions regarding the idea of progressive education and even noted that it is necessary to increase the flexibility of the thought and to enable thinking that is more flexible, whether traditional education or progressive education (Dewey, 1959). Dewey also established together with his wife the 'Laboratory School' to attempt to fulfill, to change, and to learn in practice the idea of the democratic school (Dewey, 1959; Tampio, 2016). Despite the flexible thinking Dewey sought to disseminate, he attempted to create the differentiation between traditional education and progressive education. In his article "Traditional Education versus Progressive Education" (in Dewey, 1959), Dewey presented the differences between the two styles of school.

Table Number 12: Differences between the Two Styles of School, Traditional Education versus Progressive, according to Dewey

Traditional Education	Progressive Education
Education method from top down and from the outside – compulsion of standards, learning materials, and teaching methods of the adolescents The learned material as a product – the assumption is that the future will be similar to the past.	Education method from bottom up and from the inside – education that cultivates the individual's personality
Learning numbers and teachers	Learning from experiencing and experience
External discipline	Free activity
Acquisition of skills and isolated work abilities using training	Acquisition of skills for the achievement of purpose with interest, directness, and vitality
Preparation for the future	Use of opportunities in the present
Goals and static materials	Recognition of the changing world

Dewey influenced the inspiring thinkers of education and the development of the democratic schools. In the 20th century, young people who were educated according to the theory posited by Dewey participated in the protest against the Vietnam War and were members in the movement for citizen rights. Dewey became the symbol of counterculture (Cohen, 1993; Tampio, 2016).

The most famous educators and schools that were influenced by progressive education include Janusz Korczak with the boarding school he established (1911), A. S. Neil and Summerhill School (1921), and Daniel Greenberg and Sudbury School (1968) (Rahm, 2006). Korczak, Neil, and Greenberg³ and their educational doctrine constitute until today sources of influence on democratic education.

Janusz Korczak and his educational doctrine, which was realized in the boarding school he established (1911), was the first model of a democratic school and constituted a foundation stone for the historical development of democratic schools from then until

³ I will address Greenberg and his school in the continuation of the chapter.

today. Korczak expressed educational perceptions that today constitute an inseparable part of the educational language in the democratic schools, perceptions related both to the educator and to the educated person, the relations with research theories and manners of teaching, and the basic perception of the child as a whole person, who chooses, who has the ability to think reflectively, and who has natural curiosity. It is important to note that Korczak, like Dewey, directed the readers' attention to be cautious about absolute truths, primarily regarding educational theories. The theories according to his perception always must be put to the test, and it is necessary to examine which theory is suitable for a specific situation in the field of education. According to Korczak, belief and action according to one theory without bringing up questions regarding it freezes life instead of giving it further volume of vitality. The vitality is created in the encounter in the field. Korczak attributed very great importance to the work of the *praxis*. According to Korczak, the *praxis* is "theory in motion". The knowledge of the objective theory "enriches the mind" (Korczak, 1972, p. 252). The work in the field of the encounter with the subjective makes the practice into practice in motion (Silverman, 2012). The work model in the orphanage addresses the entire community of the orphanage. Korczak saw the entire community of the orphanage as a learning community. The main group included Korczak, the main educator, the house-mother/manager of the orphanage, and the instructors, students of education who fit into the work there. The second group included the students themselves, with the range of their roles in the educational institution. The roles of the students were diverse and did not end with the student's standard role, sitting in the class and learning from the teacher. The roles included participation in the students' council (Frost, 1983; Korczak, 1966), taking part in the court and the constitution (Perliss, 1986), voting in referendums and determination of 'citizenship levels', mentoring other children, jobs and service by rotation, and the decision to grant 'souvenir postcards' and last 'interventions', in which Korczak met students for personal sessions. The education system as per Korczak called "to grant equal rights to children, as human beings who are found in the physical, mental, emotional, and ethical processes of growth, and acts to realize this. Simultaneously, a legal system of education develops educators who will attempt not to project their desires and quirks on the students and not to adopt manipulative, domineering, and tyrannical methods of education towards their students" (Silverman, 2012, p. 246).

“If I dedicate considerable space, without any proportion, to the court, then I do so from the recognition that the court may constitute a link that will lead to the granting of equal rights to the child, will lead to a constitution, and will obligate the publication of the declaration of the rights of the child. The child has the right for serious treatment and a just review of his issues. Until now, everything depended on the educator’s good will, his good or bad mood, and the child did not have the right to protest. It is necessary to end the tyranny.” (Korczak, 1963, p. 224)

In the 1920s, Alexander S. Neil established the Summerhill boarding school. Neil was known for his longing for freedom in education and for the belief that children are born fundamentally good and what erodes this good is the limiting requirements that awaken the hatred and fear of the adults. The boarding school of Neil was established first in 1921 in Germany, and children from all around Europe attended. In the year 1924 the school moved to England, and then lost its international character. The school was opened as an experimental school on the basis of two main fundamental assumptions: children are born good and freedom succeeds in causing the children to fulfill themselves. Neil believed completely in going along with the child’s “inner nature” (Eisenbad, 1950, p. 152). When the adults seek for themselves quiet or respect or politeness, they seek for themselves a quiet and easy life. Children must align themselves with the adult’s desires. “In short, our reference to children is primarily deceit and hypocrisy, we know better than the children but we are not better or smarter than them” (Neil, 1966). Growth in an atmosphere of freedom according to Neil enables growth in such a way that the child’s traits are preserved and reinforced. Freedom according to Neil is the freedom that does not interfere with the freedom of others. The critics of the educational approach fear the lack of learning. This issue does not trouble Neil since he believes in children and in the freedom that gives them great independence and great interest in people – two areas of knowledge that it is impossible to learn from books. The adult who educates children for learning from freedom must have great love for children, tremendous patience, and the ability to give in. Adults and children in the residential school have equal rights and vote equally on the issues. The health of the body is given only to the adults in the boarding school. Neil (1945) in his book *Hearts not Heads* connected to education through the child’s instinctive side, namely, his unconscious side. Neil (1945) saw great value in the children’s happiness, asserting that

society with people who are not happy, who are depressed, who hate, causes the development of crime. Neil (1945) believed that the conventional schools produce ‘yes-men’ who are good for the regime and for the state. Neil believed that it is not enough to understand the source of the child’s problems; it is necessary to bring the child to live in a healthy environment, an environment that the school provided. The growth of the children in the residential school was liked by Neil, since in the boarding school the children were required to practice the obligations of a citizen, something that naturally did not occur in the home. Since the children were at home for four months during the year, they were happy to return home and the relationship with the parents strengthened, and they were also happy to return to the residential school from the parents’ home (Cohen, 1983). The residential school was managed by an independent management of the students. The mechanism of the management included a director, a court, a general assembly, when at the beginning of the school year five ‘members of the government’ were elected who appointed also a legal authority that wrote the court rulings and announced them in the general assembly. The ‘Great Five’ committee was responsible to maintain the dignity of the institution from the outside (Cohen, 1983; Eisenbad, 1950).

The studies were conducted in a completely open manner. A schedule was given primarily to help the teachers. Students were not examined, unless they chose at the age of fourteen to continue their studies in the university, and then they commenced with a preparatory program for the university. Neil objected to the assignment of homework because of the children’s objection and believed that “the intellect knew to see to itself” (Eisenbad, 1950, p. 161).

A review of the thinkers who influenced the perception of democratic education presented in this chapter indicates two categories of reference that lead the work of the educators in the field. The first category is the way in which the thinker perceives the child, while the second category is the practice used or proposed for use so as to realize the perception in the work in the field.

The following figures present the thinkers who were described until now. The figures are presented according to the chronological order of the thinkers: Jean-Jacques

Rousseau, Johann Heinrich Pestalozzi, Friedrich Fröbel, John Stuart Mill, Leo Tolstoy, John Dewey, Janusz Korczak, and Alexander Neil.

Figure Number 7: Thinker: Perception of the Child and Work with Children

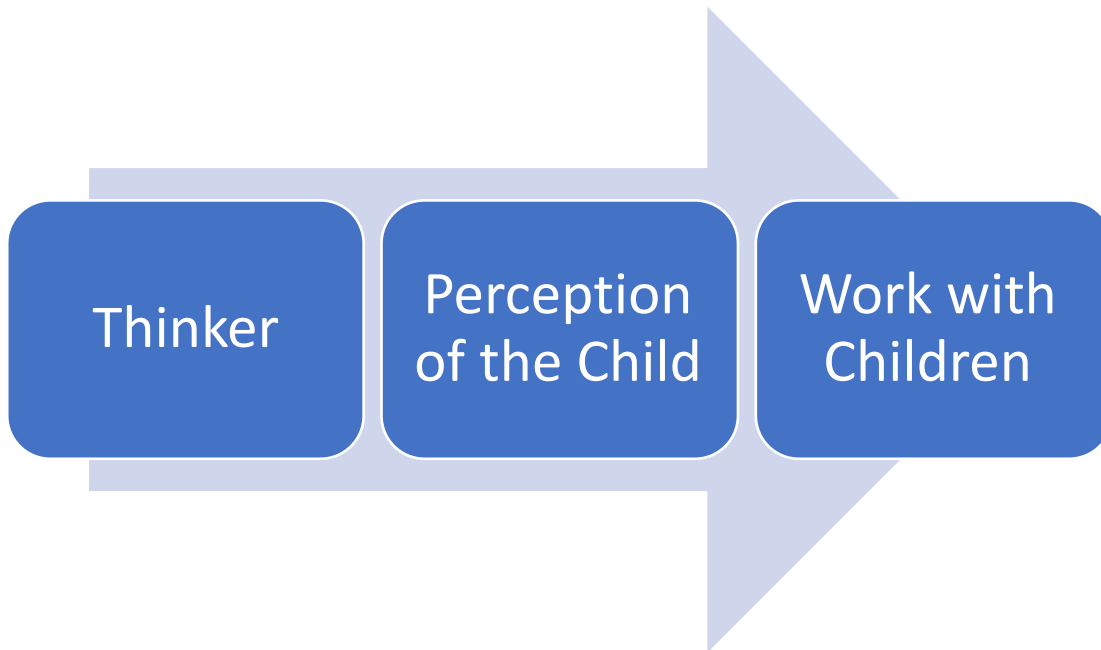


Figure Number 8: Rousseau: Perception of the Child and Work with Children

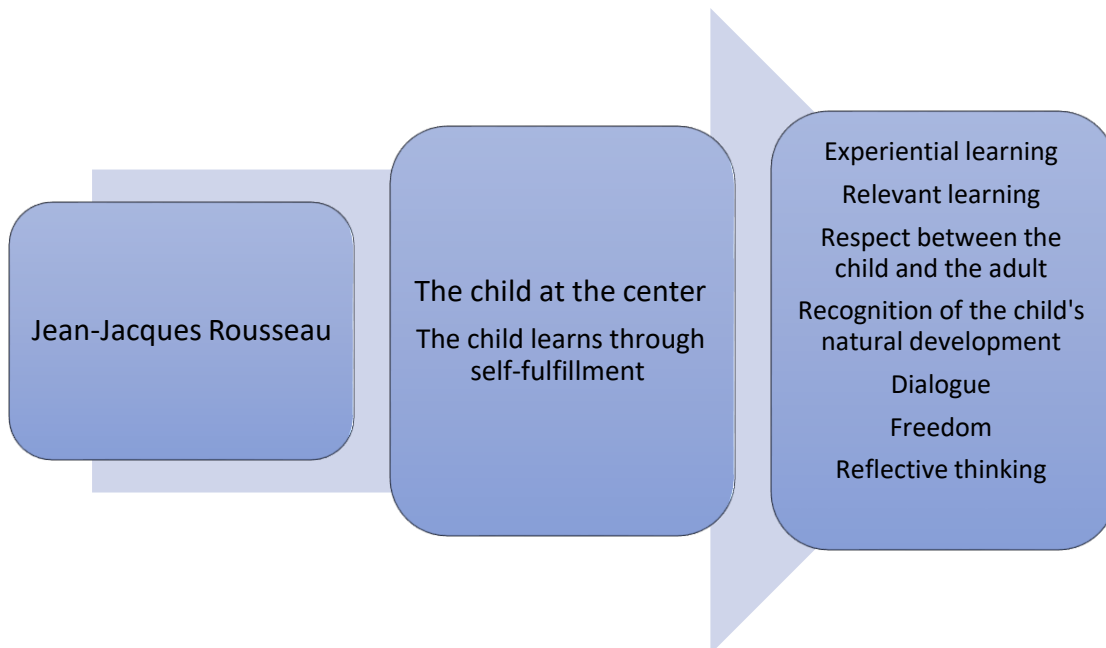


Figure Number 9: Pestalozzi: Perception of the Child and Work with Children

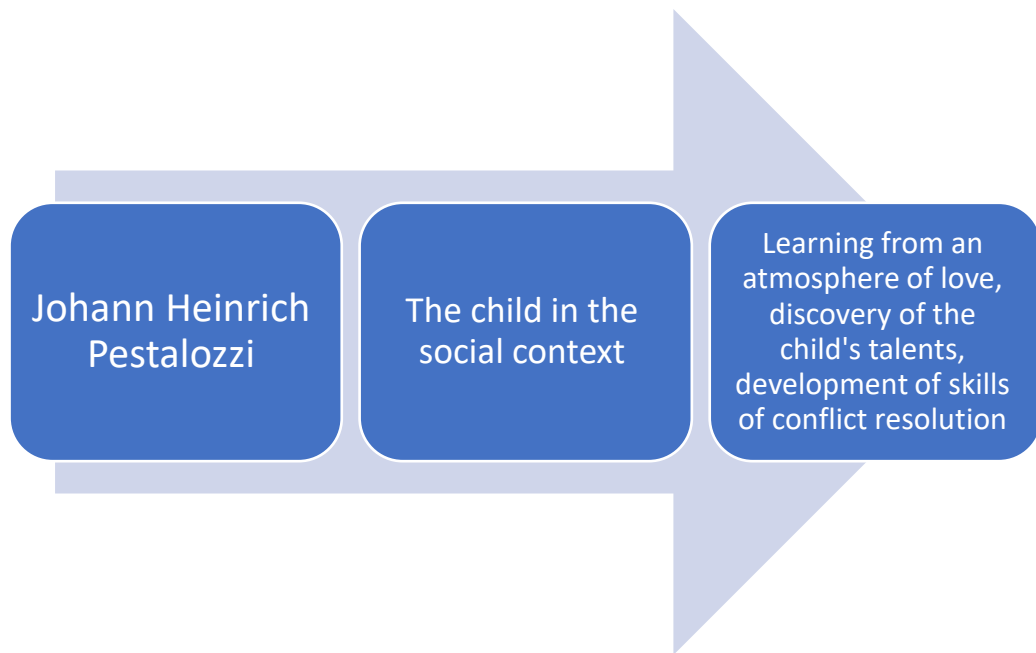


Figure Number 10: Fröbel: Perception of the Child and Work with Children

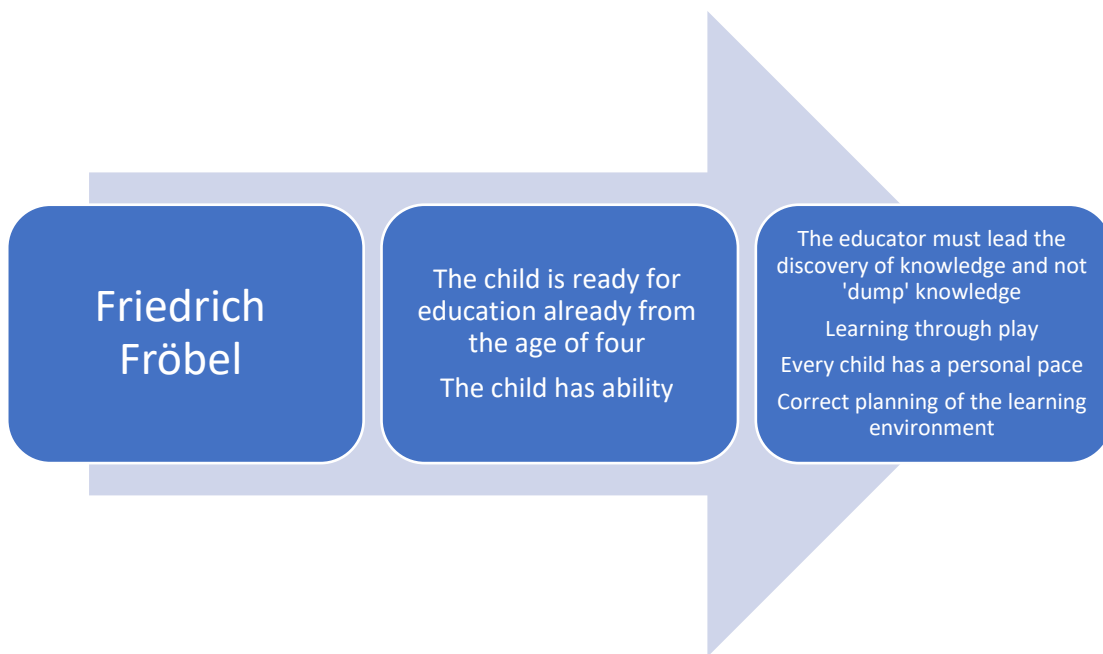


Figure Number 11: Mill: Perception of the Child and Work with Children

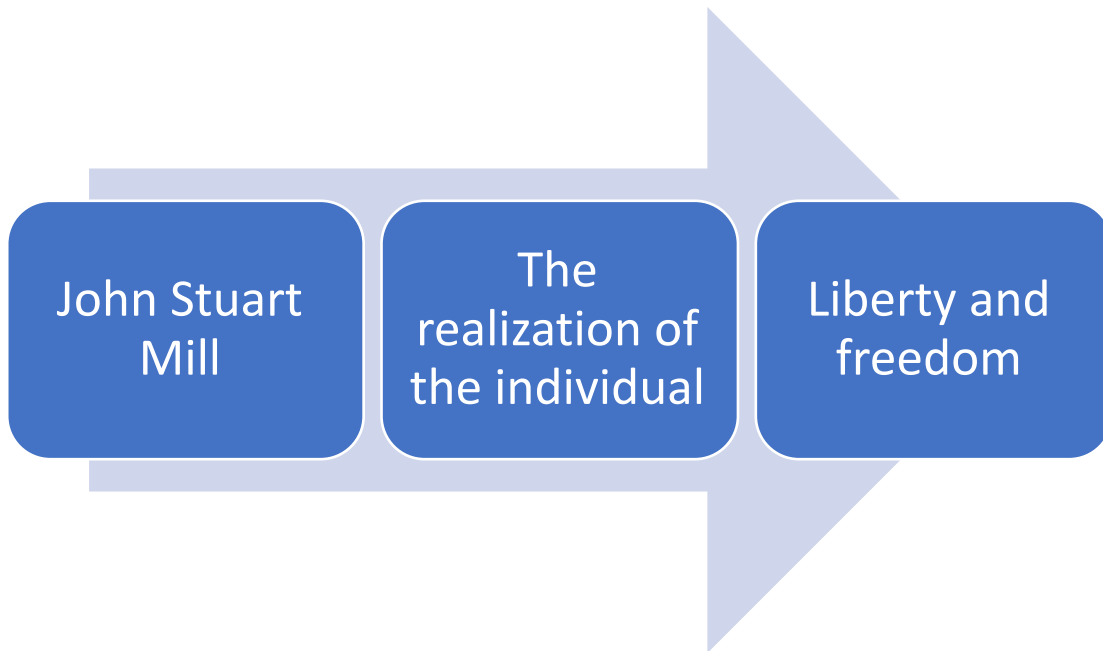


Figure Number 12: Tolstoy: Perception of the Child and Work with Children

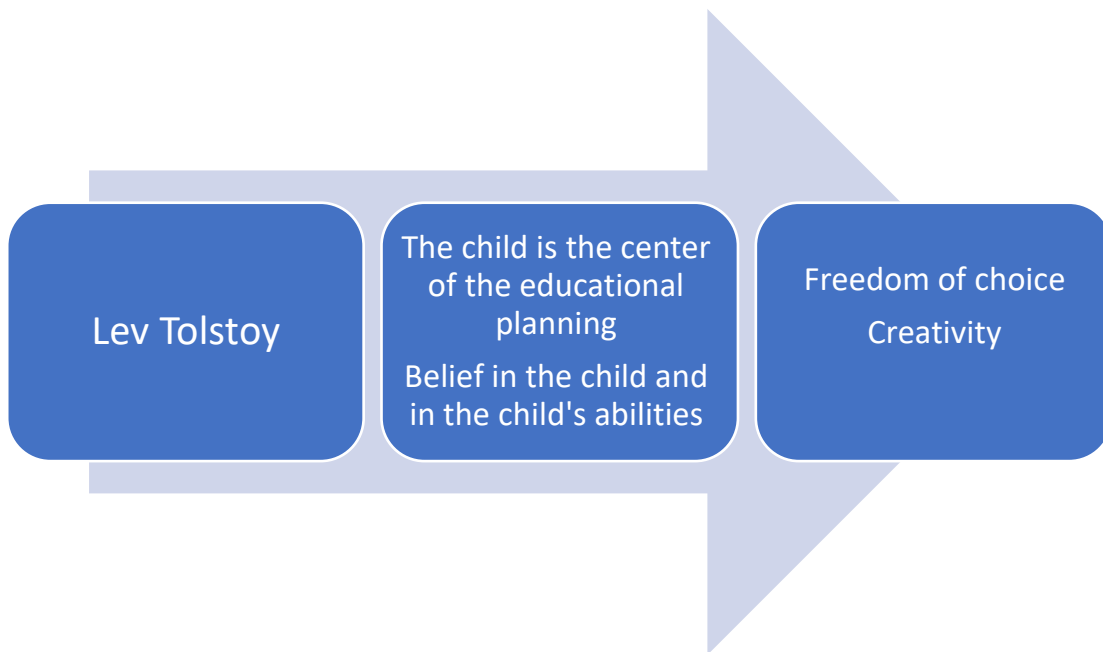


Figure Number 13: Dewey: Perception of the Child and Work with Children

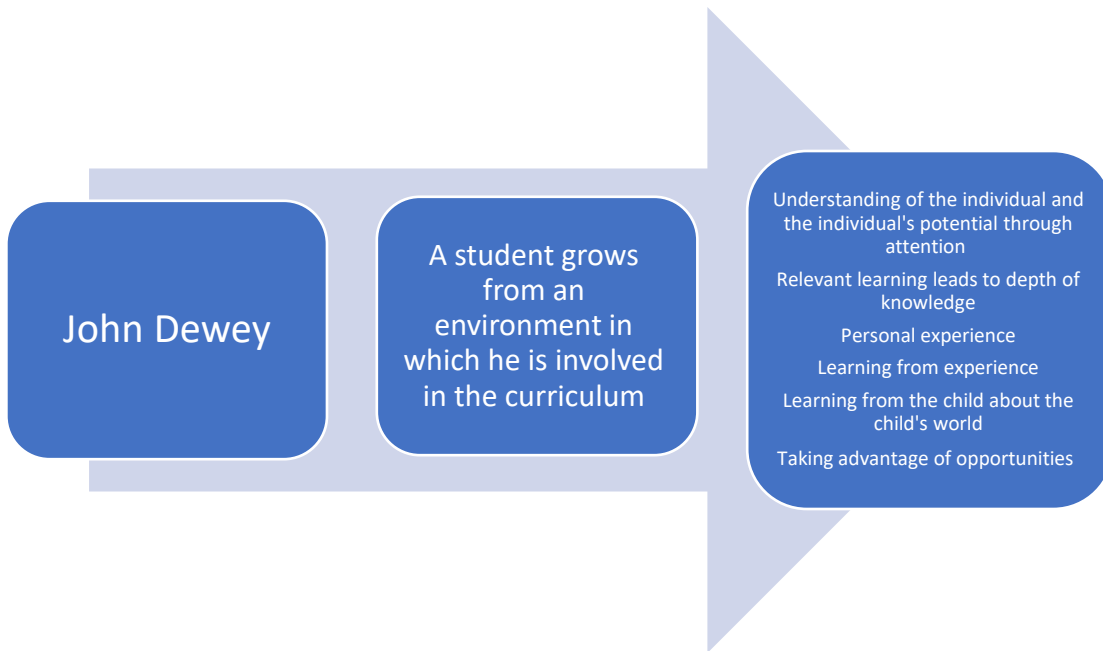


Figure Number 14: Korczak: Perception of the Child and Work with Children

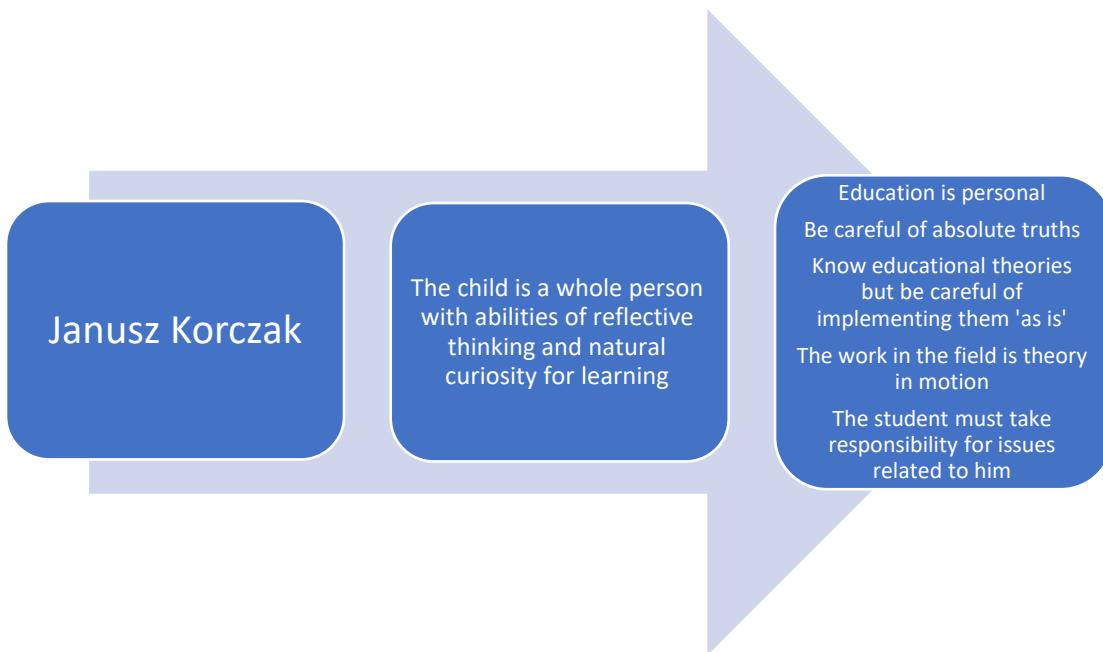
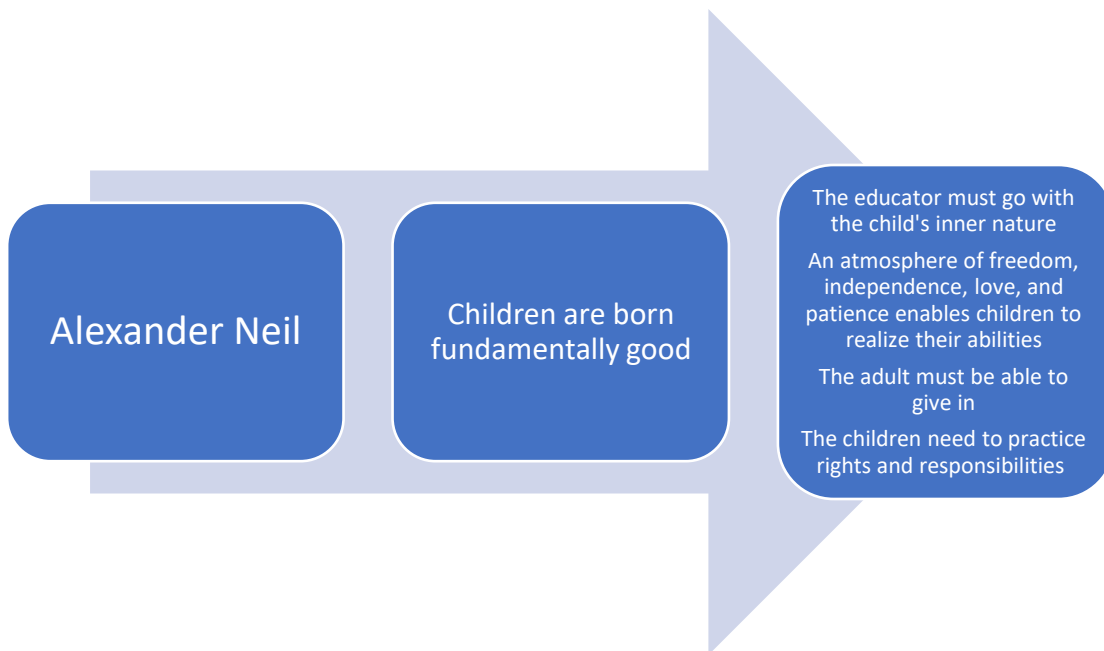


Figure Number 15: Neil: Perception of the Child and Work with Children



After World War II, there were three main sociological changes (Lamm, 1990), which strongly influenced the changes in education in general and the development of democratic education in particular: the transition from the education of a minority to the education of all, the scientific and technological development, and the growth of the counter culture. These three phenomena are related to one another, and they are influenced by and influence simultaneously their own development. Education for all, which appeared after the end of World War II, was influenced by the economic and social crises that were prevalent in the world on the eve of World War II. The situation influenced the formation of the new perception on the question of the state's obligation to its citizens. This new perception contributed to the formation of a policy that placed at the center the obligation of the state to see to the benefit of all its residents and to establish a different social order (Avieli-Tabibian, 1999). In the continuation, the way in which education is addressed as a field in which the children need to take part developed. The Compulsory Education Law was enacted, and in the continuation education was provided until the age of seventeen-eighteen (Lamm, 2000; Pasternak, 2002). Technological development influenced the person's average standard of living. Technology freed the person from physical work that is performed by machines, leisure time increased and changed, medicine developed, and

the spiritual and cultural life flourished. In the years that preceded the industrial revolution, the role of the adult person was to transmit the experiences of the past to the younger generation so as to prepare them for the future. The order in the world was permanent (Hecht, 2005, p. 152). The scientific and technological development had implications on education, expressed in the technological facet that included the development of learning software, computers, technological devices that support learning, and the accessibility of information and knowledge that can enrich human knowledge in incomparably myriad fields as opposed to the walls of the classroom in the school and the single teacher found there (Hecht, 2005; Lamm, 1990). Mass media, which developed over the years, seeks to allow education to be free of its role as in charge of the political ideologies. The information revolution has changed the ownership of knowledge and information. The Internet has created for all people access to information regardless of age and social status (Hecht, 2005). The counter culture, which according to Lamm (2000) influenced the development of education, is expressed in different ways. Political-social protest is expressed in the profound desire for social equality and sensitivity to the existence of economic, social, and ethnic gaps, anxiety about the existence of the human species, fear of uncontrolled technological development and its abuse, the human meaning of life, and the fear of material enslavement to the products of innovative technology. All these awakened educational unrest, which was expressed in the 1950s by radical movements that esteemed the thinkers of progressive education (Rahm, 2006). Progressive educators were perceived as radical because of the expression of the profound belief in the person as opposed to the lack of belief in the public institutions (Miller, 2007, in Hecht & Rahm, 2008).

The first school that was established after World War II and had a democratic character was the Sudbury Valley School in the year 1968 by Daniel and Eve Greenberg, who belonged to a small group of parents from Framingham, Massachusetts in the United States. They searched for a different school for their children. The starting point was that the child is a human being who is entitled to the full respect of a human being⁴ (Greenberg, 2002).

⁴ The school was established in the United States and became an inspirational school until today. It has greatly influenced the development of democratic education. Following its establishment and inspired by it, in the past 49 years democratic schools have been established around the world. In the Sudbury Valley

It is possible to note two parallel processes that occurred in this period of time. The democratic schools began to be seen increasingly in the educational field⁵, and in parallel research studies that encourage a new reference to the education of children began to be published. The middle-end of the 1980s constituted a solid platform for the development of a new school in research about children and the period of childhood in the social sciences. This school, which developed primarily from anthropology and sociology (however, it also includes researchers from history, geography, communication, and psychology), focuses on the observation of childhood as a social phenomenon that changes from place to place and from time to time and is social reality in its own right and is not only a stage in the “journey” towards adulthood. This school looks at children as an active factor in the formation of their being, as active actors in the social reality, who negotiate with their environment about themselves and about the reality in which they act (Mayall, 2000; Nezer Dagan, 2016).

The period of childhood that has been researched until this time engaged in the development of the individual, in the bringing up of the individual, and in the individual's health towards his life as an adult. The innovation in the new research studies is the emphasis on the children not as “emerging human beings” but as “human beings” (Kwatrop, 1985; Mayall, 2000). The difference from researches of society was the engagement in the period of childhood as a structural unit of society. The change in the perspective necessitated actual and relevant information on this period of time in the person's life. The information requires the children's perspective; how they conduct their lives and act (Kwatrop, 1985; Mayall, 2000). The difference in this perception obligated the transition from the thinking of children as passive receptacles to the view of them as active factors who are participants in their development. This manner of observation sought to examine the changing of childhood over the development of the individual child. Like society changes, so too does childhood change. Until now sociologists addressed the

School children from age four learn. The school supports democracy, freedom, personal rights, and equality before the law. Education in the school provides democratic education in which everyone is equal and every voice is addressed with the same weight. The children in the school can choose whether they attend the lessons. In the school the profound belief is that learning is through imitation (and not necessarily of adults) and through spontaneous play and natural situations among people. (Gray, 2013)

⁵ Website of the democratic schools around the world:

<http://www.educationrevolution.org/store/findaschool/democraticschools/>

socialization of children and their perception as raw material that adults are responsible for shaping so that the children can integrate into society. The new assumption is that children are already a part of society and are integrated in it (Kwatrop, 1985, 2002).

In the year 1989, the United Nations Convention on the Rights of the Child was published. Article 12 of the Convention declares that the member states will ensure that every boy and every girl have the right to freely express their opinions in all matters pertaining to them and that appropriate importance will be attributed to their opinions⁶. It was further said that children have the right to be involved in decisions that will influence them (United Nations, 1989). The publication of the Convention on the Rights of the Child constituted a landmark in the change of the perception regarding children. As criticism of developmental psychology and under the inspiration of the Law of the Rights of the Child, the sociology of childhood developed. The criticism of developmental psychology addressed the focus on the development of the individual (Dayan, 2009) and observation of children, as noted by Kwatrop (2002) as ‘emerging human beings’ more than “human beings” (p. 98). The turning point addresses the period of childhood as a period in its own right and not as a period of the preparation for life. The reference is to the period as a unique and important period in its own right (Dayan, 2009). Kwatrop (2002) noted that “the focus on the future of the children caused sociologists to frame them in terms of vague concepts such as ‘our most precious resource’, ‘raw material’, or ‘the next generation’ and at the same time to deny the children their social value ‘here and now’ (Kwatrop, 2002, p. 109). The reference to the period of childhood as a social group that acts in the social-cultural space and constitutes a significant group with influence, which holds reciprocal relationships with other groups in society, such as, for example, with other age groups, changed the perception that children are active subjects, skilled, and capable of presenting attitudes and ideas (Dayan, 2012; Harcourt & Conroy, 2011) with the ability to describe and interpret their routine life, with power and strength, which structure knowledge through

⁶ Article 12. 1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child. 2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law. (<http://www.ohchr.org/EN/ProfessionalInterest/Pages/CRC.aspx>)

their everyday experiences and interactions with other figures (Alderson, 2000; Dayan, 2007, 2012; Einarsdottir, 2010; Langston, Abbot, Lewis, & Kellet, 2004).

The new perception of the Convention of the Rights of the Child and of the sociology of childhood is manifested in the equal democratic perceptions and values that emphasize that every individual, whether child or adult, is entitled to express himself, to conduct a dialogue with other individuals in society, and to influence the lifestyles (Dayan, 2012). This perception contributed to the call to address children as active subjects with important knowledge, to understand their perspectives about the context in which they live, to hear their voice, to listen to them, to create with them a dialogue, and to allow them to contribute to society through the presentation of their opinions and ideas (Clark, 2004; Dahlberg, Moss, & Pence, 2007; Dayan, 2012).

The perception of the rights of the child as human rights, which was passed by the United Nations, addresses the perception of the good of the child, which situates the child at the center and reinforces the role of children as citizens with rights, when they are children. It calls to respect the opinion of children and to ascertain that their opinion will be taken into account especially when the matter pertains to them (Dahl, 2005). The sociology of childhood, which addresses childhood as a stage of life in its own right is one of the important perceptions in the educational perception of children. In a political perspective, the children's wellbeing is frequently perceived in terms of the children's future as adults (a human resource), through the focus on education and the ability of the future employment. Instead of seeing children to be passive receptacles of the resources and insights of adults, whose potential will be expressed only at a future date, the main idea is that the children already as children contribute and negotiate, or in other words, they are active factors in different contexts in their lives and in their development. This approach maintains that childhood is a regular category in every society. This viewpoint enables a look at childhood throughout history in a cross-cultural perspective. This paradigm is not interested in the development of the individual child but in the structure and change of childhood (Kwatrop, 2002).

In parallel to the formulation of the Convention on the Rights of the Child (1989) and the perception of the period of childhood as a unit of life, there began to develop in the

middle of the 20th century three different models that constituted a theoretical and ideological basis and the main idea of democratic education, which recognizes the difference of every person, the ability of influence, and the personal experience in learning. These models are the One Hundred Languages (Malaguzzi, 1942, in Zoren, 2011), the ecological model (Bronfenbrenner, 1979), and the model of multiple intelligences (Gardner, 1995, 1996).

According to the ecological model (Bronfenbrenner, 1979), it is necessary to address the child in the different contexts in which the child lives. According to this theory, children act in interaction with their environment and hence they have an active role in creating and shaping their wellbeing. The child comes into contact with three main systems: the microsystem, which includes his immediate family and other figures and systems dominant in his life – friends, neighbors, daycare center, school, and so on – and this is the most influential. Above this system is the mesosystem, which represents the social context in which the child's family lives, the conditions in the local community, the access to services, the workplaces of the parents and the media. Last, the level of the macrosystem represents the broad social context of norms and values, policy, financial conditions, and global development. The systems on the different levels are dynamic, there are relations of dependence and reciprocity between them, and they change over time (Ben Aryeh, 2008; Lippman, 2004; Olk, 2004).

The two additional models, One Hundred Languages of the Child (Malaguzzi, 1963) and Multiple Intelligences (Gardner, 1996), reinforced the perception of people as different and established the lack of logic in learning according to only one certain method. The theory developed by Malaguzzi in Italy (1962) eventually became an approach more identified with the schools of Reggio Emilia. Nevertheless, it is possible to see the influence on the education in the democratic schools. According to this approach, the child is perceived as having ability. The child is a partner to his learning along with his parents; the relations between the parent, the child, and the educator are based on trust. The child is perceived as having rights and the responsibility for the fulfillment of his rights is on the community around him. For Malaguzzi, the 'hundred languages' is a metaphor for the

range of the abilities and talents of the children. The languages represent the different ways in which the children (and people in general) connect and represent thoughts (Zoren, 2011).

The theory developed by Gardner (1996), the multiple intelligences theory, strengthens the idea that there are many ways to be intelligent and that every person has different intellectual abilities, which are more or less dominant. It appears that the multiple intelligences theory emphasizes the richness of the ways in which people demonstrate their abilities in the different areas of intelligence. According to this model, every person has a personal profile of abilities, composed of a unique combination of eight intelligences. The combinations are what create the difference between one person and another. Gardner emphasizes that this profile is not permanent and may change over the course of the person's life. The educational implications of this theory delineate a multifaceted picture of the human awareness and the recognition that each person is singular is enhanced. Because of this recognition, it is necessary to address the person as a whole and to help him with learning and growth through a rich constellation of materials and a variety of interactions. Another principle derived from this theory is the need to adjust the language of instruction to the language the child has mastered. It is necessary to identify the abilities characteristic of every child and if possible to adjust to him the language of instruction. This process of learning strengthens the children's self-confidence and enables the expression of each one of the children (even those considered weak) (Cohen, 2005/2007; Gardner, 1995).

As a part of the global trend of the establishment of democratic schools around the world, in Israel too there were a number of attempts to establish similar schools, starting from the 1970s (Eliaz, 1995; Reichert, 2000). However, the first school that defined itself as a democratic school is the "democratic school" in Hadera, which was established in the year 1987 by an association of the parents at the initiative and under the leadership of Yakov Hecht. It is one of the largest schools of its type in the world and today it consists of about four hundred students aged four to eighteen (Democratic School Website, n.d.; Eliaz, 1995; Reichert, 2000).

The democratic school was established with the goal of preserving the full rights of all its members, regardless of age differences. The school has a democratic organizational

structure, in which all the important decisions are made in democratic means (Eliaz, 1995). Today in Israel there are 29 democratic schools, from Arad in the south of the country until the Kanaf School in the Golan Heights in the north (Democratic School Website, n.d.)⁷.

The schools are different from one another in their level of openness and ways of action. Despite the difference that exists between the different schools, it is possible to characterize the democratic schools according to the community framework that characterizes their work, the communities responsible for the prosperity and wellbeing of the students, as well as the determination of the unique nature of the school. Regarding the relations between adults and children, these schools are characterized by a dialogue system between adults and children, with the placement of the emphasis on the attention to children and the respect of their desires, concerns, needs, and differences. The freedom in choice and in framework, the autonomy of the child is perceived as a main value in the school and as an educational goal. The right of choice is considered important in most schools, from the desire to preserve the individual's rights of the child and from the belief in the importance of meaningful learning from internal motivation, for the better adjustment of the areas of knowledge and learning strategies to the variety of intelligences, and from the desire to create a pleasant atmosphere without pressure. The child's emotional world is the main component in the considerations of alternative education. The handling of emotions is importance, both to enable the child to turn to learning and as a goal in its own right (Lerner, 2002).

Hecht, like his predecessors in the world of education, turned to engage in the field of education from unsuccessful experiences in the state education system and from a place to create another experience for children. This system, according to Hecht, did not succeed in seeing the children, did not succeed in seeing him. Hecht was influenced by the book of Neil on his school, Summerhill, and from his visit to the school in England. The exposure to another educational structure and the desire to give his children a better education in his perception were the first indication of the beginning of another journey, another form of education (Hecht, 2005). Hecht addressed the question of whether it is possible to have a

⁷ The appendix presents a map with the schools in descending order, from the north of the country until the south.

reality of a 'happy childhood'. Happiness, in his opinion, is made possible through free choice, growth in personal directions, respect of the person, and acceptance of the person. According to Hecht, the first components of democratic schools need to include the existence of choice in the areas of learning, self-management, assessment focused on the individual and not on comparison to others and without tests and grades. Like Daniel Greenberg, who established the Sudbury Valley School (1968), Hecht decided to establish the school, when he understood that he wanted to raise his children differently. The process of the establishment included a steering committee that has the role of mapping the main difficulties of the education system and the state schools that make them irrelevant. The steering committee reached three main conclusions. First, there is a lack of relationship between the job market and the education system. The second conclusion addressed the revolution on the topic of the rights of the child and the person and its expressions in the school, primarily the reference was to hear the child's voice. The third and last conclusion addressed the information and computerization revolution and the encounter with the school. (Hecht, 2005, pp. 27-28).

The steering committee under Hecht reached the conclusion in it was necessary to change the old system, when the emphasis is on the change of the system and not its improvement. The old school included the preparation of the student for a reality that is depicted as unequivocal and the child's place in this reality is passive. The reality as depicted by Hecht in the new school was a reality that enables the development in the student of the power to choose and to create the reality in which he is interested in living and encouraging to see a wide variety of realities. The child's role in the new school is active and is intended to hear the child's voice. The founders of the school had two goals: the first was education for independence, to help the student create and acquire tools that will help him realize his goals, and the second was defined as education for human dignity, to create an educational framework that sees as a main goal education for human dignity, as it is defined in the Declaration of Human Rights. Two years after the opening of the school and after the discovery of resistance on the part of the staff and the parents regarding the compulsory lessons, Hecht created relationships with Daniel Greenberg so as to learn more about the establishment of the Sudbury Valley School in which there is free education for children. Hecht and the educator staff were trained by Greenberg, and from the third

year until today the lessons held in Beyt Hasafa are only elective lessons. Every student has a personal mentor, a teacher from the school staff, and he is the liaison of the students for all matters (Hecht, 2005). The democratic school in Hadera was recognized in the year 1998 as a “model worthy of dissemination”, and in the year 2003 the Minister of Education Limor Livnat for the first time in Israel determined a legal and clear path for the establishment of unique and democratic schools (Hecht, 2005).

The idea of the democratic schools was born thirty years ago and is steadily becoming more relevant in the 21st century. The importance of the recognition of the rights of the children to an attitude of respect, to be heard, to learn free learning, to accept responsibility, to ask questions, to express opinions, to be worthy of learning that sees their ability to be a power of growth is the part of the idea of democratic education. These ideas are fulfilled in the school pedagogy. Each and every school has unique characteristics, because of the nature of the community, the structure, and the environment in which the school was established. Despite the uniqueness of each and every school, there are main characteristics found in all the democratic schools, and they are the very heart of the democratic pedagogy. According to this pedagogy of the democratic schools, the pluralistic outlook, which sees the person to be the center of existence, is fulfilled, and at the same time it sees the person as a partner for the creation of a human community that enables all its members self-fulfillment and realization, for the children, the parents, and the team members. The pedagogy in the democratic schools seeks to promote a developing community that enables and promotes the preservation of the individual's uniqueness and independence. It does this through the encounter between adults and children that is not forceful and that entails listening, personal attention, and direction in the personal choice. The encounter between the adult and the child was intended to connect him to himself, his thoughts, his emotions, and his understandings; an encounter that enables a space of life, taking personal responsibility for the individual's choices, and going to adult life that encourages dialogue and conversation with society. The pedagogy in the democratic school is led by and leads the democratic idea, simultaneously, through the school's organizational structure on the one hand and from the actions of the individuals in the school on the other hand. The democratic pedagogy is expressed through the management committee and the

parents' association⁸, the activity of the school principal, the school administration, the management staff, the pedagogical coordinators, mentors, the diverse schedule from which it is possible to choose lessons, different committees located in the school in general and committees related to the supervisory authority, the judicial authority, and the executive authority in particular⁹, the work with many age groups, the structure of multi-age 'homes' instead of single-age classes.

Democratic education is a subject of increasing reference in recent years in the educational discourse, yet it still has difficulty forming a distinct and crystallized theory that belongs to democratic education. Rahm (2006) sees a number of reasons for this. First, democratic education is identified with a relatively large variety of educational perceptions, such as progressive education and humanistic education. Second, there is a great difficulty with the formation of principles in democratic education, since the community of every democratic education is responsible for the determination of the certain character of the specific school. Thus, democratic schools appear different from one another in Israel and around the world. Despite the differences, there are two significant matters that exist in democratic schools. The first is the democratic institutions, namely the parliament and different committees that promote the democratic pedagogy. The second is educators with a different educational perception from teachers in conventional schools.

The diversity that characterizes the various democratic schools produces different roles for educators who work there. The more radical approach is presented by Danny

⁸ In every democratic school there is an association that intends to ensure the existence of the school as a school that acts in the spirit of the democratic schools. The authorities of the association change from one school to another. In many schools the association is composed of the parents from the school community. Generally the association is responsible for the recruitment and management of funds, the approval of the appointment of the school principal, the handling of approvals about the school building.

⁹ In every democratic school there are committees that facilitate the promotion of the democratic spirit in the school, the legislative committee, the judicial committee, the supervisory committee, and the parliament. The judicial authority is the authority to resolve conflicts and includes a mediation committee, disciplinary committee, and appeals committee. The parliament is a sovereign body in the school and is appointed over the shaping of the general activity and policy in the school. The parliament includes all the members of the school community and changes from one school to another school according to its unique nature. In the parliament authorities it is possible to find the possibility to legislate laws and to make decisions that arrange every issue of the school issues and to eliminate or change them. In the democratic schools there are, in addition, to the parliament different and diverse communities that are established following the need that arises from the field. There are committees for conflict resolution, committees that execute the decisions for performance, the budget committees, pedagogical committees, and so on. These committees are intended to uphold the democratic spirit of the school.

Greenberg, the founder and principal of the Sudbury Valley (Greenberg, 1987, 2000). This approach, which constitutes a model of influence for different schools in the world, including the Israeli schools “Kanaf” in the Golan Heights and the democratic school in Arad, presents the non-intervening model. Greenberg, who continues the approach of Neil (Gefen, 1997a), according to which the adult must refrain from adopting actions that may harm the child’s natural development. The adult must address the child only when the child turns to him at his initiative. Greenberg called this “the art of doing nothing” (Greenberg, 1987, p. 143).

Greenberg (2000) emphasizes the importance of the model of imitation given by other people in the school. According to the model of imitation, children improve the ways of thinking and action through observation of ways of thinking and the action of adults who live along them in a natural, lengthy, and unmediated manner, as well as observation of older or younger children, as a part of the policy of multiple age groups adopted in the school. From this observation, the child can find positive and negative figures of imitation for him for the development, in the end, of his own crystallized model of behavior.

According to another approach, the teacher’s role is a role of personal mentoring. The mentor must know the child specifically “the adult needs to know this certain child, with his specific preferences in play and in friends. He must know something about his taste, his thoughts, his fears, his successes, and his failures” (Eliaz, 1995).

The role of the teachers in the democratic school is a role of the transfer of message of socialization and acculturation anchored in the humanist perception upon which democratic education is based (Gefen, 1997a). This is in parallel to the role of agents of individualization who help the child in his personal development.

The role of the teacher in democratic education changes from school to school, and the ambiguity is an inherent part of the role. The ambiguity of the role derives from educational ideology that emphasizes the way and the search, the dialogue, and the multiplicity of truths, and they are from the experience to avoid the taking of responsibility and obligating definitions (Gefen, 1997a).

The teacher's role in the democratic school was born and structured as a direct result of the objection of thinkers to the teacher's role in the state (public) school.

Arieli (1997) described the teachers' work as the work of people who conduct continuous interactions with their students. The interactions are held in many cases so as to educate the students in the light of the system in which they work and for which they act as agents.

In state education, the teacher's role is perceived as a role that seeks to realize the goals of the educational system, to convey its messages (curriculum, contents, values, and knowledge) to the students. Since the educational system reflects the society in which it operates, the traditional educational system reflected the perceptions of the modern world that were prevalent with the transformation of Western society into a post-industrial society that addresses knowledge as the main factor of production (Har-Zion, 1999). According to this perception, knowledge is perceived as the most important resource and therefore as having objective and universal validity; in other words, the bodies of knowledge and main contents were perceived as indisputably correct. Thus, the teacher's main role was to convey to her students these bodies of knowledge in the form of absolute truths, validity, objectivity, and universality (Aviram, 1996). The main role of the teacher in the traditional state school was expressed in the inculcation of knowledge, skill, or values when she encounters students with lacks in knowledge, skill, or values and her main role is to fill these lacks in content (Bar-On, 1998). The teacher's work combines between involvement in the students' world (cultural, emotional, language, etc.) and expertise and involvement in the values of culture and materials of knowledge that they mediate to her students. Consequently, the teacher's role combines between knowledge in the behavioral sciences and society, psychology, didactics, ways of teaching, and development of curricula and the in-depth recognition of the academic knowledge structure accepted in the subject she teaches (Arieli, 1997).

The teacher's role in the democratic schools in the years addressed by Arieli (1997), Gefen (1997a), and Reichter (2000) suffers from a lack of clear definitions and a

“multiplicity of hats”, multiplicity of dilemmas, tensions, and contradictions that constitute an assimilated part of the role.

The a “multiplicity of hats” includes different roles, such as the teacher as mentor, the teacher as conveyor of knowledge, and the teacher as developing curricula and unique contents. In most of the democratic schools, there are no “homeroom teachers”. Every child has a “personal mentor” who is supposed to accompany him in the process of growth (Reichert, 2000), to mediate between him and the school system in procedural topics, and to help him in social and personal topics and/or in every other topic accepted by the mentor and the mentee.

The website of the Democratic School of Hadera presents the role of mentoring and the mentor in the following manner: “Mentoring has a main role in the school life. The mentor is the main person who is supposed to accompany her mentees in the personal journey they are undergoing. She is the closest person, an adult who cares, who is interested, who pays attention, who listens, who speaks, who accompanies, who counsels, who plays, who is found for the child”¹⁰.

The relationship between the mentor and the mentee was built individually and uniquely for every “couple” of mentor-mentee, and hence there is difficulty with a precise definition. Despite this difficulty, it is nevertheless possible to attempt to classify three main processes that occur in mentoring: processes related to the student’s choices through the clarification of his desires and deliberations and the definition of his goals for the short-term and the long-term, processes of control and assessment, the goal of which is to appropriately reflect to the student his desires, so as to help the student realize them, and the processes related to the ability to draw conclusions and to develop personal awareness (Selek-Srolovitz, 2002). The common topics in mentoring conversations are personal topics (not necessarily those defined as problems), and the initiative for meetings and for bringing up topics comes from both sides, with preference for the student’s tendencies.

¹⁰ <http://www.democratics.org.il>

The website of the HaEmek Democratic School (n.d.) describes the process of accompaniment in the following manner: “The goal of this relationship is the ability to support the child in all that happens with him, whether in the scholastic field (system, scholastic problems, learning challenge, and so on) or in the social field (relationship with his friends, empowerment of abilities, coping with difficulties, and so on), and in general constant mediation of the school world and the child’s world”¹¹.

The mentor’s work is composed of three elements, which must be supplied to the mentee student: support, challenge, and view for the distance. The intention is to help him in the development of his complete personality (Selek-Srolovitz, 2002).

It is possible to address the role of the teacher as a mentor – a model that to the best of my knowledge is unique to democratic education – as a positive factor, which contributes to the teachers’ empowerment and increases their professionalization, or as a negative factor, which blocks them and places them in situations of contradiction, confusion, and lack of certainty.

Since the teacher is subject to the students’ choice, both as a personal mentor and as a teacher in different lessons, he depends on them to a certain degree and is guided by considerations of popularity and “ratings” (Gefen, 1997a). This pattern of popularity influences the teacher’s role in the school, both because of the informal structure of the relations in the school, because of her dependence on the students’ choices, and because of considerations of status, from the desire to preserve a high nonprofessional status in the school that will allow her to influence the organization in topics important to her.

The website of the Yachad Democratic School (n.d.) describes this empowerment in the following manner: “The holding of a significant relationship between an adult and a child – the intimate encounter between the mentees and the mentors in the school opens many opportunities for recognition and relationship that may lead the teachers (or at least some of them) to perceive a main status in the students’ lives”¹².

¹¹ <http://www.emekschool.org/>

¹² <http://www.hyh.ys.holonedu.org.il/BRPortal/br/P102.jsp?arc=990420>

Conversely, the teacher, as a representative of the school organizational system and as an adult, is also responsible for the preservation of the laws and the rules. This situation may create in her a sharp conflict and contradiction of interests between being a “responsible adult” who is supposed, for example, to submit the student to a disciplinary committee if the student violates school laws and being a mentor who creates with the student a non-formal system of warm personal relations (Selek-Srolovitz, 2002).

The mentor also engages in the transfer of knowledge, in teaching as the conveying of knowledge. A teacher in a “traditional” school is in charge first and foremost of the teaching. In the democratic school, the teacher is in charge of teaching but unlike the teacher in the “traditional” school the teacher in the democratic school has great autonomy regarding the areas of learning he teaches and the teaching methods he uses.

In the democratic school in Hadera, for instance, the students choose lessons from the schedule proposed by the teachers. From the moment that the lesson was chosen by the student, the laws of participation in it are determined by the teacher, with full autonomy. A large part of the lessons is held frontally (Reichert, 2000), when in parallel there are teachers who attempt to incorporate innovative teaching methods more suited to the nature of the school (teaching in small groups, method of inquiry and discovery, and so on).

Most of the lessons in the democratic schools are held in a multi-age format, as opposed to the lessons in the “traditional” school, in which the lessons are held in a single age group of children. In contrast to the traditional schools, which set the knowledge at the center of the educational process, the democratic school emphasizes individual knowledge, the recognition of the self and goals, significant-subjective learning, personal development, and self-fulfillment, when the formal academic knowledge is expressed in what happens in the school but is not found among the declared goals (Gefen, 1997a).

In the democratic schools, there are many lessons with unique, creative, and interdisciplinary contents, which obligate the teacher, generally, to engage also in the development of curricula according to her needs and areas of interest. Because of the great autonomy given to the teacher, one of the significant challenges posed to her is the

“constant struggle with entropy – because of the lack of clarity and inability of evaluation that enable the teacher in the school to become a charlatan” (Reichert, 2000, p. 12).

It is important to remember that although the organizational structure of the democratic school and its educational ideology are very different from those of the traditional school, it is influenced by the society in which it operates. Therefore, a large part of the lessons learned in it are very similar in their contents and teaching methods to what happens in the familiar traditional schools (Gefen, 1997a).

Traditional education began, as aforementioned, a number of centuries ago, and since then it has experienced many changes and evolutions. In recent years, it is possible to note many attempts in the field of educational thought regarding the way in which education will appear in the future. The democratic schools are one attempt that began in the 1980s, from different and diverse attempts of the educational system itself in recent years, from the perception according to which the change of society, the world, and the cultural norms necessarily obligate the change of the educational system.

Today it appears that there is a common denominator for the practitioners of education: the desire to adjust the system to the new reality. Different researchers who attempt to give an answer to the question of what the “school of tomorrow” will look like naturally address the teacher’s role. The change of the teacher’s role has a significant role in the important question that addresses the schools of tomorrow. The different researchers have different theories and different dreams regarding the future teacher’s figure and role, but they all agree that they must be fundamentally different from those of the traditional teacher.

Aviram (1996) maintained that the traditional educational system (called by him “modern” as opposed to future “postmodern”) reflected the cultural and value-oriented perceptions prevalent in modern society regarding a universal, valid, and absolute truth. From this type of world, the old educational system continues to operate according to the old standards and perceptions, as an anomalous system, and it is necessary to create in its place a new paradigm that will suit the spirit of the time.

While in traditional education the children are perceived as objects upon whom education is compelled by force of the law and the pedagogical and parental authority, today we are found in a process of the erosion of the traditional patterns of authority and the beginning of the recognition of the rights of children as autonomous people. In parallel, the attitude towards knowledge is changing, and today there are no longer bodies of knowledge that characterize the “educated” person as in the past. In addition, post-modernism upsets the fundamental assumptions that pertain to the traditional and clear hierarchical structure (principal/vice-principal/coordinators/teachers/students) in a centralized educational system of the State, to the units of time (“lesson”, “school day”, “school year”), and to the place (school building and classrooms). All these create dissonance between the educational system and the reality in which it acts, and a tremendous gap that “prevents the school based on the organizational structure of yesterday from acting as a tool of socialization for the world of tomorrow” (Aviram, 1996, p. 113).

The postmodern culture perceives knowledge as a means for the achievement of practical human goals and not as a goal in its own right (Aviram, 1999). At this point, the need arises for an educational system that will meet the changing perceptions in the postmodern world and will give them an appropriate response that can be implemented in the field. In this spirit, “the ideal school needs to strive for the realization of six conditions that enable an optimal process of reflective experiences in life: freedom, multiplicity of situations, confidence, and constellation that encourages the development of rationalism, reflectiveness, and search for meaning” (Aviram, 1998, p. 7).

Aloni proposes to define the professional mission of teachers in Israel as “commitment to the inculcation of knowledge, the development of learning skills, and the cultivation of multifaceted personality of the students, while ensuring openness and human dignity, with the goal that the students will achieve their best as individuals who realize their innate potential, as citizens who are involved in society and contribute to it and as people ...” (Aloni, 1996, p. 385). Aloni expects that the teacher will serve as a personal example of the qualities that she wants to develop in her students. In parallel, there is emphasis on the importance of education that strives for the utmost development of thinking, sensitivity, and active creation of each and every student through the cultivation

of a positive attitude of the students towards the treasures of culture and knowledge that they learn. “To be a teacher and homeroom teacher is to be in the world, to move in it, and to act in it, through the display of caring and especial responsibility for the normal development and wellbeing of the young people, to help the young people realize their inherent potential, to acquire knowledge and tools for the successful and fair coping with the challenges of life, to develop good, moral, and civic qualities and to be for the learners constant, critical, and sensitive, whose knowledge is a ‘tree of life’ for themselves and for society”. (Aloni, 1996, p. 390).

Bar-On (1998) goes another step forward and focuses on the teacher’s role beyond the teaching and inculcation in its own right. In her opinion, it is still important to inculcate information, skills, and meta-cognition, according to the students’ needs, but the “main role is to help the learner discover what he can and what he wants, to discover where exactly his difficulties are, and then perhaps to be a significant adult for the learner, an adult who fills the role of the “stranger”. He needs to be a “whole” person, not only the “arithmetic teacher”, who today fills functions, but also a person who meets other people” (Bar-On, 1998, p. 35).

The main thing, according to Bar-On (1998), is the adult’s presence and the human encounter between her and the child, when she must remember that the knowledge she conveys will not be perceived by her students as an absolute truth. The future teacher must be a person with an autonomous personality, who recognizes herself, her abilities, and her goals and can build and realize action programs to achieve them, cope with emotional lacks, value-oriented questions, and questions of the identity, and also (like traditional education) cope with lacks of knowledge and skills (Bar-On, 1998).

This perception of the emphasis on the teacher as a person connects to the innovative perceptions that address the student as a person and acknowledge the interpersonal differences, the multiplicity of intelligences, and the variety of learning styles and areas of interest, which change from person to person and from student to student (Aviram, 1999).

The teacher, therefore, needs to be first and foremost a person, and moreover she must be a person who is aware of herself and knows herself in a profound manner. She has the ability of choice, the ability to be in movement to change, and the ability to work in a team and in the system (Har-Zion, 1999).

The unique personality of every teacher and the consideration of the teacher by the system will increase and encourage the freedom of action and the autonomous behavior and will lead to the display of educational leadership and partnership in the introduction and leadership of changes in the system. The pattern of the teacher that will be obtained is the pattern of the leader. (Har-Zion, 1999)

These statements indicate the clear need for an essential change in the definition of the teacher's role, which is no longer just teaching and every teacher, according to the person he is, fills them differently and with different emphases.

Aviram (1998) proposes a possible and partial list of thirteen patterns of educational roles, when some of the patterns are complementary and can be used simultaneously. This detailed list of patterns is not absolute and unequivocal, and it emphasizes the desire for many different figures of teachers and not for one uniform "figure of a teacher". The patterns of the teachers that Aviram (1998) notes are: private teachers (for the inculcation of information and contents), technical communication consultants (for the implementation of innovative means and software), information scientists (to help orient in the ocean of communicational information), didactic consultants (for the definition of curricula and for meeting it), educators (for the transfer of values), professional instructors or master craftsmen (from which one can learn like an apprentice), lecturers (for the inculcation frontally), personal mentors (for a counseling-reflective-treatment process), coaches (who encourage and incentivize, like in sports), "rabbis" or "gurus" (who constitute a model for meaningful life according to a certain style), conversation guides (for the guidance of discussions and conversations), and arbitrators (for the resolution of conflicts).

As aforementioned, some of these roles can and need to be performed by the same person. It is clear that every person (teacher) will perform these roles and others differently (Aviram, 1998).

Today, researchers act in favor of the processes of change in education, including Yakov Hecht, one of the first founders of the democratic school in Israel and today the CEO of the Cities of Education Network, who leads the cooperation with Sir Ken Robinson for the necessary change in education (Hecht, 2015).

Hecht describes the development of education in the 21st century and presents for public discussion different interrelated themes. The themes are related to the change of the paradigm. The new work paradigm, according to Hecht, is the paradigm of work in a network, different from the pyramid paradigm, the theme of the transition to the “knowledge wave” (Toffler, in Hecht, 2016). The transfer of information is not relevant, and the innovation in learning is in the production of new knowledge¹³. The change in the teacher’s role is derived from these two.

Hecht (2015) presents four roles for the future teacher in the educational system, based on learning and including the mentor, the networker, the developer, and the educational initiator.

- The Personal Mentor: The mentor is the main contact person for the student and accompanies the student during the learning process. The mentor supports the student in setting objectives, in choosing how to learn, and in the meeting these aims. On this complicated path, the student learns about himself and about the personally suited ways of learning. Therefore, the mentor must know how to handle and support this kind of relationship (Hecht, 2018).
- The Networker: This is the change of the teacher’s role from “broadcaster” to “networker”. The networker connects between the students, between them and the knowledge experts in the different areas of knowledge, and between them and the available learning resources. The networker will be a person who likes to learn, who

¹³ Alvin Toffler speaks about three economic waves: the agricultural wave, the industrial wave, and the information wave. The agricultural wave is when most of the population earned its livelihood from agriculture. The industrial wave is when most of the population earned its livelihood from agriculture. The information wave is when most of the population earned its livelihood from information. The fourth wave, the knowledge wave, derives from the wave of information, and we are found at the beginning of this wave, which will cause most of the population of the world to earn its livelihood in the future from the creation of new knowledge (Toffler, in Hecht, 2015).

has cognitive flexibility, who is open to opportunities for the extension of her students' network constellation. (Hecht, 2018).

- The Developer: These teachers will work to develop new contents and lesson plans. In this type of education system, which is based on learning, the teachers can develop ideas and initiatives that beforehand, in an education system based on teaching, they could only dream of. Thus, in the new system time can be dedicated to the development of new contents and plans. The developer believes that tomorrow can be better than yesterday and it is possible to work for a better future (Hecht, 2018).
- The Educational Initiator: The initiator or entrepreneur can transform ideas into actions. This person “will go outside”, identify innovative contents, instruments, and developments that are created all the time in the innovative activity of the world, not only the world of education. The initiator will bring these findings to the students, and these discoveries will serve as sources of inspiration and platforms for joint development of new ideas. Thus, the initiator not only will develop the ideas into educational tools but will accompany the students as they develop their ideas, contents, and instruments (Hecht, 2018).

The role of the mentor in the democratic schools is a unique role, complex and different from the role of the teacher in the state school (Gefen, 1997a). In the 1980s, when the democratic schools began to be established around the country and the world, the emphasis was placed on child-centered education, education aimed at the extension of the student's choice in all the aspects of the school. The mentor is responsible to accompany the student in these aspects, in the extension of the student's choice in the processes of learning, in the initiative that he displays and in the taking of responsibility. The mentor must enable flexibility, experience, open inquiry, areas of interest, and personal learning styles (Gefen, 1997).

Today, in Israel there are two institutions of learning that train educators for work in alternative schools, Hefen, or Open and Experiential Education in the David Yelin College in Jerusalem, and the Institute for Democratic Education, which trains educators in the spirit of democratic education and collaborates with the Kibbutzim College of Education, the Kay College, and Tel Aviv University. In both schools of education (Hefen

and Institute for Democratic Education) there is reference to the democratic schools and the proposed professional development is professionalization in non-formal education. Despite the fact that in Israel there are more than twenty democratic schools, a professional program that addresses the mentor's role as a separation profession with accompaniment and specific training.

In recent years, research studies and the professional literature address the changes that the schools and the teacher's role must undergo so as to be relevant to the reality of the 21st century. Experts in Israel and around the world research and address the skills required of the school graduates. Until the writing of this chapter I did not find articles or researches that address the development of the mentor's role in the democratic schools in general and its adjustment to the 21st century in particular. The chapter indicates that it is apparent that educator in the framework of future education may fill the role of personal mentoring among her roles.

The mentor's role requires special reference. Two areas should be addressed. First, how should the mentor's role be seen in the democratic schools in the 21st century? Second, which abilities/instruments/knowledge should the mentor have so that he will be able to fill her role optimally?

As can be seen from the information presented on the websites of the schools, the role of the mentor is a main role with great meaning in the democratic schools. The mentors are educators who meet with the school students and constitute an adult figure, responsible and leading in the school. The mentoring in the democratic schools is a function that embodies the educational perception of the school and is intended to enable and promote the school existence. Each one of the children in the democratic school has a personal mentor. Each child chooses his personal mentor, and in every school the aspiration is to have the child be mentored by a mentor in whom he is interested. The perception of the mentor's role is derived from the outlook of democratic education. For the person who is filling the role of the mentor to have a good opening point to succeed in the role, the mentor must believe in the perception of the child of democratic education, a perception that children are autonomous people who have the abilities to learn and to develop in a dialogue space and in a place of freedom of choice and liberty. It is possible that the lack of a written

definition of the characteristics of the mentor's role in the democratic schools derives from the desire to avoid definitions and guidelines and the desire to emphasize the freedom of action, initiative, and creativity required of the teacher in the democratic school according to his abilities, talents, and expectations from himself in this system.

The role of the mentor in the democratic schools is a unique role, complex, and different from the role of the teacher in the state school (Gefen, 1997). The emphasis in democratic education is on child-centered education, education that aims to broaden the student's choice in all aspects of the school. The mentor is responsible to accompany the student in these aspects, to broaden the student's choice in his learning processes, in the initiative he demonstrates, and in the taking of responsibility. The mentor must allow flexibility, experience, open inquiry in areas of interest and personal learning styles (Gefen, 1997).

Today in Israel there are two institutions of learning that train educators for work in alternative schools: Hefen, Open and Experimental Education in the David Yelin College in Jerusalem, and the Institute of Democratic Education that trains educators in the spirit of democratic education and collaborates with the Seminar Kibbutzim College of Education, Kay College, and Tel Aviv University. In both school of education (Hefen and the Institute of Democratic Education), there is reference to the democratic schools, but there is no channeling of the studies that instruct to be a mentor in the democratic school. The proposed professional development is professionalization in informal education. Despite the fact that there are in Israel more than twenty democratic schools, a professional program, which addresses the mentor's role as a separate profession with accompaniment and specific training, is lacking.

In recent years, research studies and the professional literature have addressed the change that the schools and the teacher's role need to undergo, so that they can be relevant to the reality of the 21st century. Experts in Israel and around the world investigate and address the skills required of the graduates of schools. Until the writing of this chapter, I did not find articles or research studies that address the development of the mentor's role in the democratic schools in general and the adjustment of this role to the 21st century in particular.

The role of the mentor requires special reference. Two areas should be addressed. The first is how the role of the mentor should be seen in democratic schools in the 21st century. The second is which abilities, tools, and knowledge should be possessed by the mentor so that he can fulfill his role in the best possible manner.

5. The Social Role of the Mentor in Democratic Schools in Action

I intend to use the theory of interpretative sociology in the research. Interpretative sociology seeks to understand society by looking at people, by understanding people through the observation of the individual (Shlasky & Arieli, 2016; Znaniecka, 2003). According to this perception, people will explain similar phenomena in different ways. This approach primarily searches for meanings that people create in the relations among them. Since the individual stands at the center of the approach, the attempt to understand the social system through people who provide their understanding of what occurs is very suitable for the research of the role of the mentor in the democratic school. Through this approach, the language is shared, the language of interpretative sociology and the language that the thinkers of the democratic approach use. The importance that the democratic thinkers ascribe to the individual is fundamentally similar to the understanding that derives from interpretative sociology (Hecht, 2005; Hecht & Rahm, 2008; Rahm, 2006). In my opinion, it is necessary to research the topic through observation in the lenses of interpretative sociology through which we can better understand the language of dialogue democratic education. Interpretative sociology encompasses tools, theories, and ways through which it is possible to understand the dimension of the construction of the role in general and the role of the mentor in the democratic schools in particular. The symbolic interaction paradigm is found under the umbrella of interpretative sociology. At the focus of the theory, as I discussed above, is the effort to understand how people perceive, define, and act in social situations of everyday, namely, how they build the role. The agreed-upon symbols link between the individual and the action.

In this chapter I will present the research design, which was built according to the qualitative approach, in the attempt to understand the main findings in the role of the mentor in the democratic school. At the basis of the research there are the research problems, which were presented in the previous chapter, through which the examination of the characteristics of the mentor's role is performed. I will describe here the research approach according to which the research study was conducted, the research field, the rationale for the choice of the researched population, and the choice to research the mentors and the school principals. In the continuation, I will review the research methods related to

the research approach and the stages of the research process, present the stages of the data analysis, and describe my ethical considerations. The chapter will then present the findings of the research study.

5.1 Methodology of the Research Project

5.1.1 Research Approach

This research study, which examines the phenomenon of the work of mentors in the democratic schools, was an empirical qualitative research. The research addressed the study of the subjective experience as experienced by the individual person.

Qualitative research is a research study that addresses the research of phenomena from a trend to understand them, their meanings for those who experience them, and to attempt to draw close to the world of the subjects, who are the objects of the research, through the collection of data produced by them and in their language. Qualitative research is anchored in ethnographic research. Qualitative research is commonly used in the humanities and in recent years also in the social sciences. For the most part, qualitative research is suitable for the construction of a theory when this is absent. The methods it uses are for the most part interviews, analysis of documents, and observations.

The advantages of qualitative research derive primarily from the fact that it enables the researcher to draw close to the world of the researched subjects and to understand the phenomena as they are described by them. In addition, qualitative research for the most part makes use of a research design that gives the researcher the flexibility to change and adjust it during the performance of the research. Its main disadvantages derive from the fact that the analysis of the data is for the most part subject to the almost absolute interpretation of the researcher. Qualitative research is suited to a person who is interested in studying phenomena in-depth. This method requires the researcher's in-depth analysis of the findings, since there are no laws upon which the researcher can depend. Moreover, the researcher is expected to interpret the findings in-depth.

The qualitative approach was chosen because of its suitability to the research. The qualitative research approach relies on the personal experiences of the observer of the

phenomena, the interpretation of them, and the interpretation of experiences of others who report to him regarding phenomena.

Some define the qualitative approach through its contrast to the quantitative approach and address in it the research tool that presents findings not through statistical processes or other quantitative means (Strauss & Corbin, 1990). Some define the approach as a research that examines the words and actions of people in narrative ways that represent in a closer manner the situation as it is experienced by the respondents (Maykut & Morehouse, 1994). Others define the approach from the reference to the observation points of the researcher who looks at the world, at the natural place of the phenomenon, in the attempt to find for the phenomenon meaning in terms that people use (Denzin & Lincoln, 2000).

According to Shkedi (2011, p. 14), qualitative research is characterized by three components that may constitute the clarifying and comprehensive definition of qualitative research in the range of its expressions, as well as make it unique from quantitative researches and from other human works.

Qualitative research exists in the language of words, the natural language of people, and in the natural environment in which people live. Qualitative research is research based on people's intuitive-impressionist research abilities and strives for closeness to the researched phenomena, for involvement in them, and for empathy towards the respondents. Qualitative research is research based on people's analytical research skills, with the creation of distance, reflection, and control of the research process. Observations, interviews, like documents connected to the phenomenon – all these are used by the qualitative researcher, who becomes the main research method (Babbie, 2001; Bogdan & Biklen, 1998; Creswell, 1998; Hazan, 2001; Kassan & Krumer-Nevo, 2010; Sabar Ben-Yehoshua, 1995; Silverman, 2006).

The history of qualitative data is complex and is influenced by different traditions and approaches, including the phenomenological approach. According to Husserl (in Fink & Grugan, 1972), who first expressed the phenomenological perception, every attempt to establish science on external objects is doubted. The correct perception, according to his

perception about the realness of certain objects, is always attributed to the awareness towards it. The experience is subjective and composed of the certain object, of the observer's experiences, and of the experience of those facing the observer. In the discussion between the subjects, a description of the intersubjective truth is created, which structures the external world (Macann, 1993; Sokolowski, 2000).

According to Sabar Ben-Yehoshua (1995), the researched reality is perceived as a constellation of interactions, which address qualitative research in general as phenomenological. Since the qualitative approach attributes importance to the meaning of things as seen by the respondents, the researcher in this approach observes the entire phenomenon and aspires to understand and interpret it through the reconstruction of the reality from the perspective of the participants (Sabar Ben-Yehoshua, 1995). The phenomenological perspective is based on a descriptive orientation that focuses on the nature of the participants' experience. The fundamental assumption at the basis of this approach is that the knowledge lies in the meaning that people give to their lives and that this influences the patterns of their behavior and beliefs (Karnieli, 2008, in Shagrir, 2017).

Due to the researcher's experience in the field of research, the research program on the social role of the mentor in the democratic schools in Israel was aimed towards the answer to the nine detailed research problems which were developed from the main research problem. These are presented below.

Main Research Problem

What are most important characteristics of social role of mentor in democratic schools and how this role should evolve and improve in the future?

Detailed Research Problems

1. What are major expectations of the role of mentor in democratic schools?
2. Whose expectations of the role of mentor in democratic schools are most important?
3. What are most frequent (and most typical) differentiations of the individual definition of the social role of the mentor?
4. What are most common types of social role playing of the mentor?

5. How is the mentor's role translated into his work in the field?
6. What are the abilities required of the educator to succeed in the mentoring work?
7. What are the conditions required for the mentor's success?
8. What are main necessary features of the model of the social role of mentor in democratic schools?
9. How can the role of the mentor in democratic schools be improved in the future?

In the endeavor to answer above mentioned research problems, six hypotheses were formed to be verified in the course of research program.

Research Hypotheses

1. Differentiations of expectation towards the role of mentor are the cause of differentiations in playing the social role of the mentor in democratic schools in Israel.
2. The success of secondary socialization in democratic schools highly depends on the specificity of playing the social role of the mentor.
3. The mentor's dominant abilities differentiate and modify the ways of playing the social role of the mentor.
4. Age is a variable responsible for differentiation of the ways of acting in the role of the mentor.
5. The number of mentees differentiates and modifies the quality of the work of the mentor and his ways of playing the mentor's social role.
6. The more the mentor role is focused on negotiating between youth problems and surrounding realities (sub-worlds - family, peer group, school, city, etc.) the more effective their work is.

The research study will examine the manner of the mentor's role perception, from the understanding of the need for a single outline of the role so as to improve the functioning of mentors in the school framework, while examining the way in which it is possible to create this outline.

The definition of the mentor's role can improve considerably the mentor's work in a number of dimensions. First, the expectations from him will be clear to the school

management and the mentor himself. Through this clarity it will be possible to define for the mentor objectives for his work, and through the definition of these objectives it will be possible to evaluate his work. In addition, through the definition of the role it will be possible to think about the conditions for success in the role, and thus it will be possible to have the shared responsibility of the school management and the mentor himself, and this may reduce the mentor's level of burnout. Last, through the definition of the role it will be possible to map the stages of the development of the profession and to support it in the outline of the in-service training courses for professional development.

5.1.2 Research Field

Qualitative research seeks to present a description of the life experience from the perspective of the respondents (Shkedi, 2011). For the purpose of the construction of the research study, which addresses the understanding of the characteristics of the role that belongs to the democratic schools, and to understand the meaning in the context of the occurrence of things, mentors and principals who work in actuality today in the democratic schools were chosen. The research field therefore includes the democratic schools that participated in the research.

The Democratic Schools that Participated in the Research Study

Modiin – The Nadav Democratic School

Modiin is a city in the Central District in Israel, situated between Jerusalem and Tel Aviv. In Modiin there is one democratic school, the Nadav School. The school was opened on September 1, 1999. The school has students from the preschool (what is called in Israel pre-pre-kindergarten) to the twelfth grade, and thus the children range in age from three to eighteen. In the school there are more than four hundred students.

According to the school website, “We do not see the wind/spirit but it drives the ship and not the rags that flutter above the mast for all to see” (H. N. Bialik).

Tel Aviv – The Kehila (Community) School

Tel Aviv is a city in the Tel Aviv District in Israel. It is the main city of the cities in the Gush Dan cities and the second largest city in Israel. In the city there are two democratic schools. The first is the Open Democratic School and the second is the Kehila Democratic School.

The Kehila Democratic School was opened in the year 2004. The school has students from the preschool (or pre-pre-kindergarten) to the twelfth grade, and thus the children range in age from three to eighteen. In the school there are more than three hundred students. According to the school website, “Kehila, to learn in your way.”

Kiryat Ono

Kiryat Ono is a city in the Ono Valley, in the Tel Aviv District in Israel. In Kiryat Ono there is one democratic school, the Kiryat Ono Democratic School. In the school there are students from the preschool (the pre-pre-kindergarten) to the twelfth grade, and thus the children range in age from three to eighteen. In the school there are more than three hundred students.

Shoham

Shoham is a local council in the Central District in Israel established in the year 1993, consisting of about 21,000 residents. Shoham is in the Modiin region.

In Shoham there is one democratic school, Shachaf Democratic School of Shoham. Shachaf Democratic School was established in the year 2002. In the school there are students from the preschool (the pre-pre-kindergarten) to the twelfth grade, and thus the children range in age from three to eighteen. In the school there are more than three hundred students.

According to the school website, “Shachaf has a democratic community life in which the children, staff members, and parents are partners, with personal expression through dialogue, choice, and pluralistic learning.”

Raanana

Raanana is a city in the Sharon Region in Israel, which belongs to the Central District in administrative terms. It was declared a city in the year 1982. In Raanana there is one democratic school, the Merchav School.

The Merchav School was established fifteen years ago. In the school there are children from the preschool (the pre-pre-kindergarten) to the ninth grade, and thus the children range in age from three to fifteen or sixteen.

According to the school website, “In Merchav emphasis is placed on value-oriented and social topics and there is considerable investment in the inculcation of interpersonal skills as a part of the educational process.”

Hod HaSharon

Hod HaSharon is a city in the south of the Sharon area in the Central District in Israel. In the year 1990 it was declared a city.

In Hod HaSharon there is one democratic school, the Hod HaSharon Democratic School. The school was founded in the year 2001. In the school there are children the preschool (the pre-pre-kindergarten) to the twelfth grade, and thus the children range in age from three to eighteen. In the school there are more than four hundred students.

According to the school website, “The school was established to create an educational environment that respects the child as a person, provides an answer to his needs and desires, and educates for the values of democracy in practice. The child will come happily to school and will want to study and will receive help in the acquisition of the tools that will help him realize his goals.”

Hadera

Hadera is a city in the Haifa District in Israel in the Sharon region on the shore of the Mediterranean Sea. Hadera was founded as a community by people in the first immigration group in 1891 and was declared a city in the year 1952.

In Hadera there is one democratic school, the democratic school in Hadera. It is the first democratic school established in Israel, founded in the year 1987. In the school there are children from the preschool (the pre-pre-kindergarten) to the twelfth grade. Today there are more than four hundred students.

According to the website: “The school provides the children who learn in it with an environment of respect of people, freedom, and choice, with the accompaniment of adults with defined roles, the essence of which is the support of the students, each one in his own personal journey of growth.”

Nahalal

Nahalal is a worker community (moshav¹) in the north of the Jezreel Valley. It belongs to the moshav movement and is found in the Jezreel Valley regional council.

In Nahalal and in the Jezreel Valley in general there is one democratic school, the Emek democratic school, which was established in the year 2011. In the school there are students from the first grade to the twelfth grade, and thus the children range in age from six to eighteen.

According to the school website, “Our aim is to create a true democratic community that speaks and breathes dialogue and can include community unifying themes as well as difference and uniqueness, for the good of our children and all of us.”

To summarize, the democratic schools that participated in the research study are situated from the center to the north of the country. All the schools were willing to participate in the research study and recognized its importance. The researcher went to each one of the schools to meet with and interview the participants.

¹ A moshav is a type of Israeli residential community, particularly and historically a form of agriculture-based cooperative living.

5.1.3 Research Sample

The sample of the research study consisted of principals of democratic schools, mentoring coordinators, mentors, and parents from ten different democratic schools located in different cities and communities in Israel who participated in this research study (as detailed previously in 5.1.2 Research Field).

Table Number 13: Description of the Research Sample

Role	Number
School principals	8 6 men principals 2 women principals
School mentors	26 9 men mentors 17 women mentors
Parents of children in the schools	20 10 fathers 10 mothers
Total – interviewees	54

This research sample is a purposive non-probabilistic sample. The non-probabilistic sample was chosen for this research study because this sample is based on the researcher's knowledge, when the information helps the researcher define ahead of time the group or groups she is interested in investigating, when she can learn from this group or these groups about the researched phenomenon. This method of sampling is commensurate with qualitative research and focuses on the research of the phenomenon from the informants. The informants are perceived as people whom the researcher can interview and observe about the researched phenomenon. In this intentional sample, the informants who participated had volunteered to be interviewed and observed by the researcher about the phenomenon. In this research study, the community of the participants is principals, mentors, mentor coordinators, and parents.

This method of sampling was chosen because of the identification of difficulties by the researcher with using probabilistic sampling. Regarding difficulties in terms of the sample framework, there is no possibility of researching the phenomenon of mentoring in one school according to the perceptions of one principal or a number of mentors and parents who belong to the same school. In addition, the research study was based on the volunteering of the informants to participate in the research from all three populations. The researcher contacted the research populations, presented the research study and its goal, and received a negative or affirmative response to participate in the research on the part of the sample population.

Regarding the schools, the researcher contacted a number of schools. The researcher had a personal or professional acquaintance with some of the schools, while the researcher was referred to other schools by parents or staff members with some acquaintance with the school. After the initial contact the researcher had with the school principal, the researcher sent an email with an explanation about the research study. The school principal met for an interview with the researcher. The school principal referred the researcher to the mentors in the school. The researcher contacted the mentors who expressed an interest in participating in the research study and set with them to conduct the interview. All the interviews with the school principals and school mentors were held face-to-face in the schools.

In the research study the researcher used the following research methods.

5.1.4 Research Methods

The research study uses a mix of **sociological ethnographic research** (started by members of the so-called Chicago School) and **field research**. This research study, which investigates the phenomenon of mentoring in the democratic school, is a qualitative research. The qualitative approach was chosen for its suitability to this research. The qualitative research approach relies on the personal experiences of the person viewing the phenomenon, and the interpretation he gives to the experiences of others who report to him about the researched phenomenon.

In qualitative research, the reality cannot be known without the researcher's cognitive mediation, and therefore it is not possible to measure whether his viewpoint indeed is commensurate with it. The knowledge on the world depends on the researchers' perception and viewpoint, his biography, his language, his abilities, and his focus on certain characteristics of reality. The report on what the researcher knows about the world is represented by a system of symbols, such as language, which reflects a partial perspective of the reality, when this viewpoint depends on the researcher's schema and modes of thinking and they enable him to experience, perceive, and understand the researched world (Creswell, 1998).

In this research study, the researcher used a mix of the methods of ethnographic research and field research. "The core meaning of mixed methods (...) is to invite multiple mental models into the same inquiry space for purposes of respectful conversation, dialogue and learning one from the other, towards a collective generation of better understanding of the phenomena being studied ..." (Greene, 2007). The rationale of the use of this mix of ethnographic research and field research is linked to the fact that each one of the paradigms has limitations and biases and therefore the use of more than one method may neutralize or surmount the biases of another method and thus contribute to the validation of the findings. The difficulty of the use of mixed methods is dual: on the one hand, the use of many different terms for the description of the same method, and on the other hand the use of one term to describe different specific research processes.

Ethnography is known to be a holistic research method and addresses most of the variables that the researcher encounters in the research field. In this type of research, the researcher himself may take part in the process and serve as a participant and observer. Ethnography is a research method based on field work. The use of ethnographic research helps with the research of a phenomenon and with the documentation of the outlook of the research object in the context of the everyday world in which he lives, society, and phenomena in particular, by the researcher. One of the criticisms leveled against ethnography is that the researcher's presence in the field, in real time, may cause or contribute to results that are not accurate, since the subjects of the research may behave differently from usual because of the researcher's presence (since this presence is for the

most part an unusual event). In this research study the researcher knows the researched field, but she does not work or has not worked in the field of the democratic schools as a mentor. The researcher serves as an educational counselor in different schools, state schools and democratic schools as an outside counselor. From the work of counseling and instruction and the exposure to different styles of education, the researcher decided upon this research field. Hence, in the research study there is a reasonable degree of distance. The schools and the language are not foreign to the researcher, but the researcher does not work today in actuality in any one of the schools that participated in the research study. The fact that the researcher does not work in actuality as a counselor for the schools that participated in the research study may provide a response to the main criticism towards the ethnographic research that accuses the researcher of a lack of objectivity because of the knowledge of the research field. The researcher preserved a certain degree of distance and a reasonable degree of involvement.

Ethnographic research in the use of a field research is classic to the examination of the phenomenon of mentoring in the democratic schools, because of the fact that the researcher seeks to understand and to study on the questions about the mentor's characteristics. The use of ethnographic research is a scientific way for the understanding of human phenomena that occur in reality from the informants' perspective. (Sabar Ben Yehoshua, 2001).

The use of ethnographic research generally addresses the social researches that include a considerable number of characteristics (Sabar Ben Yehoshua, 2001):

- The strong emphasis on the investigation of the nature of certain social phenomena more than the examination of prior assumptions about them.
- The tendency to work with “unprocessed” data, data that when collected were not coded to a closed system of analytical categories.
- Individualized investigation of a limited number of cases and sometimes just one case.
- The analysis of the data entails the proposal of interpretations of meanings and roles of human actions.
- The products generally assume the form of verbal descriptions and explanations.

The nature of ethnographic research according to Pole and Morrison (2003, in Bar Shalom, 2011) is:

- Focus on the site and the specific occurrences.
- Broad reference to social behavior on the site and in the described events.
- Use of different means of research, which include the collection of data using the qualitative approach.
- Emphasis on data and analysis ranging from thick description to identification of conceptualizations and theories anchored in data arising from the site or the specific case.
- Emphasis on in-depth research that enables exposure to the complexities of the site, the case, or the event.

LeCompte and Schensul (1999, in Bar Shalom, 2011) add that in ethnographic research it is necessary to have an accurate presentation of the thoughts and the interpretation of the informants.

Techniques: Individual In-Depth Interview (IDI) and Participant Observation

In this work, the main research technique was an in-depth interview. The interview was held with three different samples: the principals in the democratic schools, the mentors in the democratic schools, and the parents of children in the democratic schools. The aim is to learn about the mentor's role from different viewpoints.

The interview is based on a personal relationship between the interviewer and the interviewees, when this relationship gives the interviewees the possibility of revealing their attitudes, emotions, and opinions to the interviewer (Sabar Ben-Yehoshua, 2001). Through the interview, the researcher can examine the organization of the interviewees' inner world and the subjective meaning they instill into situations described by them (Patton, 1990). However, it is necessary to address with suitable caution the interviewees' reports, which are given subjectively and with awareness of the very existence of the interview and its aim.

The overall picture regarding the main characteristics of the mentor's role in the democratic schools was built from different perspectives when analyzing the data – the perspective of the mentors and the school principals, the perspective of the researcher, and the perspective of the parents. For the purpose of the collection of the data, use was made of a main research technique – the in-depth interview.

The in-depth interview is a research interview, which is a social process, reciprocal activity, or an enterprise of cooperation, in which words are the main tool for relationships of exchange. This is not a one-way process of the transference of knowledge from one person, the interviewee, to another, the interviewer; rather this is a reciprocal activity, in the framework of which different realities and perceptions are researched and developed. From this perspective, both the respondents and the interviewer are involved in different ways in the production of knowledge (Gaskell, 2011). The mentors and the principals who participated in the research were interviewed by the researcher, each one separately in personal meetings. The parents who were interviewed for the research study participated in telephone conversations that were set ahead of time and planned as a telephone interview.

In the present research study, the questions asked were derived from the familiarity the researcher has with the different education systems in Israel in general and with education in the democratic schools in particular.

In qualitative research, the author does not hide himself (Shkedi, 2016). In qualitative research, there is even the expectation of the researchers to be involved in the respondents' phenomena and culture (Shkedi, 2016, p. 9).

The participant observation used by the researcher was based on her work as an educational counselor in the state schools in general and as an external educational counselor in the democratic schools. As a counselor, I instructed and accompanied the educators who are engaging in mentoring in the schools. The democratic schools are unique and different among the state schools. The community of mentors is a unique community among the educators in Israel and around the world. From the researcher's work in the schools, the field of research has become closer and better known to her (Shkedi, 2003).

The field has become known to the researcher also without a continuous and lengthy stay and she became a member of the family in the researched culture (Allpert & Shlasky, 2013, p. 26).

In many respects, it was important that the researcher preserve a certain distance from the researched field. According to Clifford (1986), it is important that the researcher talk with the participants as equals.

5.1.5 Research Process

In this section I will present the research process, as built on the basis of the research problem and as conducted in actuality. This section was written with the goal of inserting the research into the context in which it was conducted, clarifying choices, and describing difficulties that arose during it. Shlasky and Alpert (2007, in Shagrir, 2017) note the importance of the description of the research processes and the use of research methods, for the establishment of the trustworthiness of the findings and the insertion of the reader into the context of the time and place (Shlasky & Alpert, 2007, in Shagrir, 2017). I will present the order of the research in sequence.

Stage 1 – Pilot Study

As a preliminary stage for the research study, a pilot study was held, with the goal of examining the research approach, the research process, and the research tools. Three interviewees from democratic schools were chosen: a principal of a democratic school, a mentor in a democratic school, and a mother, a parent of children in a democratic school. The interviews with the principal and the mentor were held in the interviewees' schools. The principal of a democratic school and the mentor of a different democratic school, the two interviewees, work in different schools. The interview with the mother was held in her private home. The mother and the mentor belong to the same democratic school.

Stage 2 – Stage of the Identification of the Schools that Will Participate in the Research

For the purpose of the performance of the research, it was necessary to have ten schools express their consent to participate in the research. In the first stage, I located the

democratic schools in Israel. After this stage, I turned to the school principals by phone and in a letter explaining about the research. (The letter, translated into English, sent to the school principals is presented in Appendix Number 2).

Stage 3 – Arrival at the School, Visit, and Personal Interview with the Principal

As a part of the research process with each one of the schools, I set a visit in the school, which included being shown around and an interview with the school principal. After I was shown around and I held the interview, I was directed by the school principals to representatives from the school mentors, so I could offer to them to participate in the research. In each one of the democratic schools where I interviewed mentors and principals, the principals allowed the mentors to choose whether to participate in the research.

Stage 4 – Return to the School for Interviews with the Mentors

As a part of the research process, I set interviews with the mentors who chose to participate in the research. The interviews were set in the school during the daytime hours and through personal coordination with me. Every mentor coordinated with me the comfortable time for holding the interview. It took nearly two years to conclude the interviews. Setting the interviews was a complicated endeavor, since it was based on the coordination between people who work and are busy. The researcher accommodated the interviewees in terms of the days and times, and therefore sometimes the researcher came a number of times to the same school so as to interview all the mentors who chose to participate and because of the fact that the researcher chose to hold the interviews in the mentors' work field, which required her to travel all around the country. Sometimes she had to travel a number of times more than two hours a time.

All the mentors were interviewed after the interview with their school principal. All the participants chose of their own volition to be interviewed for the research. They cooperated and expressed their consent for the interview to be recorded. Every interview lasted forty to fifty minutes. All the interviews were held in the interviewees' school area.

As a part of the participation contract, the interviewees were promised anonymity. This will be described in the coming section on research ethics.

Stage 5 – Recording and Analysis of the Interviews

In this stage, the data collected in the interviews was recorded and analyzed in thematic analysis that addresses the words and descriptions of the respondents as reflecting their emotions, thoughts, beliefs, and knowledge (Givton, 2001; Shkedi, 2003). A separate section is dedicated to the analysis of the data, so as to include an accurate and precise description of the analysis, which will present its logic in a transparent manner.

Stage 6 – Presentation of the Findings

In this stage, the chapter of the findings was written. The chapter was written while organizing the findings from the research. The chapter was written with reference to the set of research problems and with specific reference to the main themes revealed in it (Shlasky & Alpert, 2007, in Shagrir, 2017). In parallel to the writing of this chapter, with the constant search and wandering among the findings, the research problems, and the theoretical material, the chapter of the discussion of the findings was formed.

5.1.6 Analysis of the Data

The analysis of the data in qualitative research is an analytical process, with intuitive elements or characteristics, the goal of which is to provide meaning, interpretation, and generalization of the researched phenomenon (Givton, 2001).

In the approach called in the professional literature “content analysis”, there is the disassembly of the whole text into words, sentences, and passages that are later re-assembled, in a different order, under titles called “themes” or “categories”. The basic assumption is that in the texts of the participants there is methodical repetition that can be discovered, and consequently new collections are created relevant to the examination of the research problem. This approach, which is focused on the part (the categorical approach), is suitable in the research of a phenomenon shared by a number of people (Lieblich, Tuval-Mashiach, & Zilber, 2010).

In this research study, the analysis was an analysis of the text of the interviews. The transcription of the interviews and the constant investigation of the text and the use of the

principle of proximity, the inter-textual encounter, and the researcher's interpersonal encounter with the interviewees broadened and enriched the understanding about the researched phenomenon. In addition, the return to the theory and the return to the researched fields of knowledge broadened the researcher's perspective while maintaining ethical and political sensitivity. There was also reference to the difference between the participants (Strauss & Corbin, 1994).

The continuation of the analysis and the interpretative multiplicity were another principle in the constant attention to the language resources of the participants in the interviews. Last, the implementation of reflexive thinking on the text posed the way in the research itself.

Qualitative research, unlike quantitative research, does not aspire to achieve external validation that enables the generalization from samples to the population. The emphasis is placed on what the cases represent and not on whether they are representative (Creswell, 1998). The researchers Lincoln and Guba (1985) hold that it is not possible to generalize in every naturalistic research population, since in their opinion every conclusion that the researcher will draw will be correct only for a certain event, a given time, and the certain place where the event occurred. According to them, it is not possible to generalize from a certain event. Concurrently, they support the qualitative method as the best way to extend the insight and enrich the knowledge about a variety of human behaviors in different situations. Moreover, the analysis of a few cases, examining processes of thinking, interpretation, and cognitive patterns of meaning, may lead to a more in-depth understanding of the learned phenomenon. This understanding can lead to generalized knowledge, primarily if the starting point is that human behavior is not random (Sabar Ben-Yehoshua, 1990).

The examination of the reliability and validity accepted in positivist research has a different meaning when engaging in the assessment of qualitative analysis. Under the question of reliability there is the examination of the degree of trustworthiness of the analysis of the data, and under the question of the research validity there is the examination

of the presented interpretations (Mishler, 1986, in Sabar Ben Yehoshua, 2001; Riessman, 1993).

The literature notes four main ways for the assessment of the reliability of qualitative research: persuasion, correspondence, coherence, and pragmatic use.

The first way is persuasion: the degree of logic and persuasion of the interpretation will increase as more alternatives of interpretation are presented and as the theoretical ideas are more established on informative information. Therefore, it is important to carry out the process of information through at least two people separately (Riessman, 1993).

The second way is correspondence: as the degree of agreement between the researcher and the research participant in relation to the proposed interpretation of the contents increases, the trustworthiness of the interpretation is strengthened (Riessman, 1993). It is possible to return to the interviewees the data collected from them and to ask them to address the suggested interpretation (Lincoln & Guba, 1985).

The third way is coherence: (1) global coherence, the degree to which the interpretation addresses the goal for which it was written, (2) local coherence, addressing the specific text, and (3) topic coherence, addressing the fit between the different themes presented in the interpretation.

Pragmatic use is a criterion that addresses the degree to which a specific research becomes the basis for additional research studies and serves additional researchers (Mishler, 1986, in Sabar Ben Yehoshua, 2001). For the interpretation to constitute a basis of knowledge, it must meet three criteria: (1) description of the process and the techniques the researcher used so as to create the interpretation, (2) visual description of the research process, and (3) detailed description of the main data in a way accessible to other researchers (Riessman, 1993).

Hence, the present research study presents original quotes, which were taken from the interviews with the principals, mentors, and parents. The interpretation is based on these quotes. In this way, there is the possibility to evaluate the suggested interpretation or to offer another interpretation.

The trustworthiness in qualitative research is related to the researcher's self-awareness. In qualitative research, the researcher is the main research technique and he constitutes an inseparable part of the investigation (Lincoln & Guba, 1985; Shkedi, 2003).

The strength in the method constitutes a source of danger or bias in each one of the research stages.

The awareness of this danger and the desire to remain with the standards required of the research study, without eliminating my intuitive abilities in the context of the encounter with the interviewees, led the researcher to record the interview and to keep a reflective research journal. The journal is intended to document research processes and to enable self-dialogue. The interviews were transcribed and read in-depth many times for every interview. After the reading, every interview was coded separately in sub-categories, and then joint categories were found, and last main themes.

The coding of every interview underwent three main stages: open coding, mapping coding, and focusing coding. In the stage of open coding (Givton, 2011; Strauss & Corbin, 1998), I focused on the identification and definition of initial categories and on the search for themes and recurring topics. In the stage of mapping coding, the categories were defined more precisely, in the attempt to affiliate every unit of analysis to only one category (Shkedi, 2011). In this stage, the defined categories were classified into families of categories and every family became a category or main theme. The stage of focusing coding focuses on the observation in the direction of specific supra-categories that appear to the researchers that they are sufficiently rich and present a research picture that is interesting (Shkedi, 2011).

In this research study, similarities, differences, and relationships were identified from the collected data.

5.1.7 Research Ethics

At the basis of qualitative research there is the desire to provide as perfect a picture as possible of the researched reality. For this purpose, the researcher is committed to stay among the respondents for a long period of time. Shkedi (2003) notes that in qualitative

research two processes occur: the receipt of information and the construction of relationships of trust. In contrast to the quantitative research paradigm, which places the research respondents in the status of objects researched by the subject (the researcher), in the qualitative research paradigm the respondents are not objects for research but “others” who are found in a dialogue with the researcher. This system of relationships depends on mutual trust, empathetic listening to the respondents’ statements, openness, and consideration.

Personal Ethical Reference of the Researcher

Before commencing upon the interviews, I was required to address two ethical issues during the interviews with the research participants. The first issue I had to address and deal with was related to the issue of the conflict between the desire to protect the respondents’ privacy and the desire for a broader publication of the details of the research study. On the one hand, there was the desire to prove in practice the themes that arose from the research study, so as to establish the findings in as broad a research manner as possible, while on the other hand, there was the desire to encourage cooperation on the part of the interviewees, which is authentic and open, so that it is possible to learn as deeply and broadly as possible from the research participants about their perception of the mentor’s role.

This ethical issue was handled through the decision that the names of the schools that participated in the research would be noted in the work, but the names of the interviewees and any details that could constitute a means of identification would be kept confidential and would not be presented in the research. The mentors and the principals would be given code names for the analysis of the interviews, when the code names would be indicated by M for mentor and P for principal. M1 would therefore denote mentor number 1, while P1 would denote principal number 1 and PA1 would denote parent 1. There would be no relationship between the code names, the numbers, and the schools, so that every identifying detail would remain confidential and would not be revealed to the readers of the research study.

Another ethical issue that arose during the interviews was related to the fact that in the interviews with the research participants I address the participants as other people and not as research objects, and this also led, because of my professional background, a background of instruction, counseling, and accompaniment of the development of staff members in democratic and state schools, to a dilemma regarding the reciprocity in the interview. As a researcher, how was I to act when I was asked by the participants about my opinion on any issue that arose from the interviews?

To cope with this ethical dilemma, I adopted a number of ways. I involved the interviewees in the process and objective of the research study and in my role as a researcher. I explained ahead of time that it is possible that there will be times during the interview that we will want from true interest, whether theirs or mine, to shift into additional topics related to the school but since we have a set and defined period of time and this is not an instructional or guidance conversation, my responsibility as a researcher is to attempt to understand the way in which they perceive the role of the mentor as accurately and precisely as possible.

I listened, I documented through writing, and I recorded with great concentration the participants' statements so as to avoid, as much as possible, giving my personal interpretation to things that arose from the interviews. Hence, the coordination of expectations with the participants included the definition of the time, date, and length of the meeting; the obligation to maintain the participants' anonymity; and the description of the course of the interview and the focus on the researched phenomenon.

It should be noted that different participants noted that the possibility of addressing the role with a person outside of the school who knows the field and does not have a judgmental position caused them to discover additional sides about themselves and the role in different contexts.

5.2 Findings

The objective of the present research study is to understand what the main characteristics of the role of the mentor in the democratic schools are. The findings that

will be presented in this chapter are based on the analysis of the interviews of the mentors the school principals and the parents.

This research study addresses the main characteristics of the mentor in the democratic school, when the focus of the discussion is the role of the mentor. In other words, the focus of the researcher's interest is on the elements of the social arrangement and the stabilizing conditions or the factors of the development in the mentor's role. In another sense, the researcher in this research made an attempt to understand the characteristics of the mentor's role through the perception of the mentor, school principal and parents in relation to the mentor's role.

The analysis of the interviews indicated five main themes that constitute the organizing axis of the chapter of the findings in the context of the research problems. What are the main characteristics of the role of the mentor?

The first theme clarifies the mentor's field of work. The second, third, and fourth themes are related to the perception of the mentor's role, the mentor's role in everyday life in school reality, and the characteristics of the role-holder. These three themes constitute the main characteristics in the research that addresses the phenomenon of mentoring in the democratic school. The fifth theme that arose from the research is related to the practices of the mentor's work. The use of qualitative research can provide a solution for the understanding of the phenomenon of mentoring and for the recognition of the complexity of the role that includes professionalization in democratic methodologies and for the greater depth of understanding of the practices supporting this methodology.

The themes became clear to the researcher after the repeated and comprehensive analysis of the interviews – the analysis of the interviews with the research participants, school principal, school mentors and parents. In the analysis of the interviews, the researcher made a point of repeatedly exploring the connections between the principals' statements and the mentors' statements and the connections between the themes themselves. In this research study, the themes are built through the understanding of the relationships between the themes. The themes are based on one another, and their exposure clarifies the characteristics of the entire role. In other words, not one of the themes can

stand independently regarding the characteristics of the role. The analysis of all five themes in their order of presentation leads to the results of the present research study.

The desire to research in-depth the phenomenon of mentoring in the democratic schools was born so as to encourage the development of the role and the transformation of the role to one with a professional character suited to education in the 21st century. The research of the phenomenon of mentoring seeks to influence the perception of the role among the school mentors and the school principals and to enable a professional platform for the establishment of the mentor's abilities and for the mentor's professionalization in this role.

The findings that arose from the analysis of 42 interviews with principals, mentors, and parents in the democratic school indicated five main themes. These themes will be presented in the following pages:

1. Facts that are important to know to understand the characteristics of the role of the mentor
2. Perception of the role of the mentor
3. Role of the mentor in everyday life in school reality
4. Characteristics of the role-holder
5. Presentation of the findings related to the practices of the mentoring role.

5.2.1 Theme 1: Important Facts for the Understanding of the Role of the Mentor in the Democratic School

The research participants addressed in the interviews the different issues related to the mentor's role. The interviews indicated the clarification of the culture, language, and nuances of the perception of the research participations of the relationship to the mentor's field of action. These clarifications led to the identification of the first theme: important facts related to the mentor's role and influencing the way in which the role is perceived. These facts shed light on the characteristics that arose from the analysis of the interviews. The facts I will present in this part are true for all the schools that participated in the research study.

Constellation of the Mentor's Role Set

The mentor's role set is related to the sum of all the role partners with whom the mentor comes in contact and with whom the mentor has different role relationships. The mentor's role partners are all the people with whom he comes into contact in the framework of his role. Like every person who fills a role, the mentor in the democratic school also has role partners. The mentor's role partners are: the child he mentors, the school management, the school staff, the child's parents, and the other children in the school.

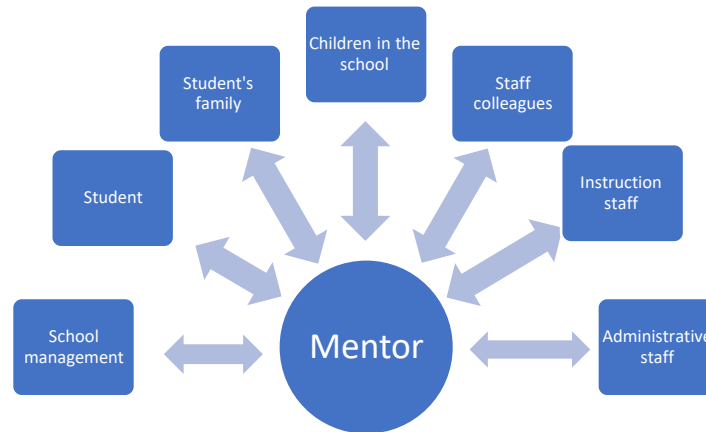
According to P2, "The mentor is the glue who connects between the parents, the school, the child, and the other teachers who teach the child. The relationship with the principal is one of the most important relationships that the parent has with the school."

The interviews indicate that the mentor's role set supports the array of the roles in different contexts: the mentor's role with the management staff, the mentor's role with the instruction staff, the mentor's role with the administrative staff, the mentor's role with the staff of peers in the school, the mentor's role with the parents of the mentored child, the mentor's role with the child himself, and the mentor's role with the children in the school.

This research study characterizes the mentor's role in the context of the role set. However, the way of the fulfillment of the role or in other words the way in which the mentor translates his reference to the role partners is a product of psychological factors that lie in the personality structure and in the sociological factors of the role-holder, the mentor, such as the person's past experiences, manner of education, culture to which he was exposed, and affiliation with different groups that influence the personal outlook on the role.

The following figure on the partners in the role of the mentor describes the role characteristics as related to the mentor's role requiring work relations with different role-holders: mentor – management staff, mentor – instruction staff, mentor – staff of peers, mentor – child, mentor – children in school.

Figure Number 16: The Partners in the Role of the Mentor



Partners of the Role of Mentor

From the interviews we learn that among most mentors all the partners are involved in the modifications of their role in some form or another and influence it. The school partners in the role of the mentor, such as the coordinators of mentors, can be for the mentors a great help in the support and counseling, as indicated by the statements of most of the principals (five). According to P1: “One of the greatest helps for the mentor is his regular meetings in the mentoring center (...) every mentor has a regular meeting with the coordinator of mentoring and then in these meetings in essence he begins to speak with your mentee, and then this really helps you (...) to understand your processes with them, to understand who perhaps you missed a bit, to understand perhaps where you intervened too much. I think this is terribly important. In this dialogue between the mentoring coordinator and the mentor I feel there is this unending in-service training, in the art of mentoring (...) this helps the mentors be connected to the children.” In other words, according to the principal (P1) the encounter between the mentors and the coordinators is like a regular in-service training that helps the mentors in their work.

For P1, there was a battery of mentoring coordinators who provide a response to the mentors so that the mentors will succeed in providing a more accurate response to the mentees. “(...) and then you are not accompanied on a level that only one who turns to you at the moment of crisis with a mentee or with a teacher or this, and you do something with

a partner, for each one of your mentees, go over these things, this is very very important. Very important.”

Additional principals describe the role partners of the mentor – the principal herself, the school counselor, and mentors of new mentors – as helping and accompanying the mentors in their work. “(...) The counselor of the school accompanies the personal mentors. We have mentors for new people in the system and this way we try to support and to help. There is an open-door policy always you can come to get advice and so on (...) we do reflections, we speak about this, we speak about this also in joint conversations, and also in personal conversations of the moment, how I raise one level my performance, the performance, the experience (...) what did you learn? What worked and what didn’t work? Come a moment, let’s be precise, let’s handle it. In other words, this, and also in reflection for feeling, for life.” (P8)

P8 notes the support for the mentors existing in the school in both the professional and personal fields. “(...) it is as if they see me in my place as a person, my needs (as a mentor), and they see where it is hard for me. And there is a conversation about this and they do not directly push me or disqualify me. The expectation of what will happen with the children is what happens between us as a staff. Both in the professional field and in the personal field, I think that this is not something that necessarily happens in the school or in most schools.”

Similarly, three principals address the role partners as helping and supporting the role-holder – the mentor. “The principal will help the mentors (who) avoided engaging or when they engaged perhaps they were too aggressive, clueless. In such a situation, I come from the outside and with more experience.” (P3) “They know that each one of them can turn both to me and to the deputy for every dilemma that there is. Around the mentoring. We are relatively a small staff so that this is also possible and also possible on the level of the initiated invitation for shared deliberation (...) let’s say that today there is nobody who counsels some child, his parents, how to say what to say, yesterday three children WhatsApp, this girl, the mother is not satisfied with this (...) this child came back and it seems he is not good, this child (...) like WhatsApp. What do you suggest I do? Somebody

else can call me to a conversation, the conversation that we sat in the morning also was related to this thing (...)” (P5) “(...) Every staff member here is himself a mentor of a mentor (...) and most of the teachers use this. This is not just a saying, this is a person that you counsel (...) let’s say I was chosen by a teacher for me to mentor her, then I am available to everybody but for her clearly I am more available, she needs to talk, I try more, if I do not have time then I suggest we talk on the telephone, this is one type of accompaniment that everyone has in the school.” (P6) “The coordinator of the forum of mentors is the one to invest in the mentors. There are things that are traits, the ability to be attentive, people who are too egocentric and when there is a crisis with the child then they come to here and speak about themselves and how difficult it is for them in this thing and they do not need to see the child’s difficulty (...) or it is clear that you need somebody on the personal level. This is traits other than only being a teacher. The things we do together, this is meetings, where all the staff are there, we work on learning the different roles and then we are engaged in the thing of mentoring. We have division meetings in which mentors bring up difficulties that they have about certain children and the other mentors think with them together. We have a treatment forum where children with mentoring are raising some difficulty.” (P7)

From the statements of most of the mentors themselves, it is possible to see that the role partners help them in different ways in the filling of their role. M20 uses the word ‘partners’ in her statements. “We also have staff meetings and a mentoring forum and we also mentor one another, we have mentoring meetings with one another. The reflective thinking we can do with the mentors who mentor us, with the staff, with ourselves, in other words, we have partners in the staff.”

The mentors focus on the professional support they receive from certain partners and the accompaniment and guidance. M16 says, “I must have the accompaniment to succeed in developing as a mentor. If I have a case, I have somebody to talk to. With the counselor, with the person responsible for mentoring, with a teacher beside (...) it really helps me to talk with experienced mentors.” M18 explains the influence of the consultation on her role: “I am a mentor who seeks advice a lot. With Barbara, with Gadi, with Ori. I very much like hearing what the person responsible has to say, this helps me sometimes

also to get feedback, as if they strengthen that what you do is alright. Sometimes I need this (...) from my perspective the management is really mentors (...) the system needs to help the mentor since otherwise you are found in a loop, when you do not succeed in organizing back with mentoring.”

The partners in the mentor’s role are, as aforementioned, the staff of teachers who teach the mentee children. Thus M2 says: “I speak with all the teachers who teach and meet with my mentees, they know to turn to me in the context of my mentees, I know to turn to them in the context of my mentees, around this there is much of the engagement that goes on the relationship between the teachers and the mentees (...) (the consultation) is held in the corridor, or by email towards the parents’ meeting this is will be more serious, the staff of the space prepare observation, they take a child or two and put the spotlight on them in the staff meeting (...) this also terribly enriches the mentoring and gives directions, I also send back, like pay attention to him, you are also meaningful in his life (...)” In other words, the consultations and the conversations with the subject teachers about the mentees contributes greatly to the mentor, although they are not done in a regular and structured manner.

M5 also notes the school staff that helps her in her role, and she adds the non-regular support that comes also from the experiences of others. “Many times this is simply sitting in small groups and a little clarification of how are we doing and this is very very important. Many times this is learning, learning one from another also, a little investigation of what as if is all sorts of areas that there are here.”

Moreover, M2 and other mentors address the professional staff as psychologists who accompany them in their role. “(...) there is a lot of room to speak about the relationships that are created in the mentoring, there is a psychologist and pedagogical accompaniment. There is room to engage in this (...) we engage in this a lot in the conversation on the children. Every mentor chooses what to do with this time of conversation but it is possible. Lots of room for processing of these contexts.” (M2) “We have once every three weeks an instruction session of the psychologist. He sits in essence, we are with him, together we raise issues that are important to us.” (M5) “I think that what

is the most significant, which improves the ability to be this mentor, the psychological accompaniment that we have. The process that I am doing with myself influences how I can see and include the children and understand you.” (M12) “We also receive guidance with psychologists twice a week then I also bring to there. If I had a specific interest I can bring this to my meeting. This is a place that if I had a specific issue with the parents or with the mentee I can bring to there and this also helps and provides instruments (...) pedagogical guidance that there is once every two weeks.” (M21)

For some mentors, the accompaniment of the partners is regular and a part of the work routine. “My norm was a meeting once a week, in a meeting of a coordinator with a mentor once a week, let’s begin to open for all the children, let’s see what is happening with them.” (M6) “Every Monday, we are here until six in essence, when the children go home we eat lunch (...) after the meal we at three and a quarter meet for all sessions that change from week to week (...)” (M5)

The interviews with the mentors indicate that the coordinators also have a role as partners to the role of the mentors, although they are not often mentioned as supporting and helping the role of the mentors. “There is here a coordinator of mentoring and the counselor and the principal who accompanies, we define with them the role. We do with them the work today already two meetings of the deep study and learning of the material, of how to do this in actuality. What is required of the mentor, which dilemmas can be.” (M14) “Close accompaniment of mentoring coordinators, an open door to the counselor, the backing of the school principal, and instruction regarding what he leads are three very meaningful things for me.” (M4)

M3 is the only one who notes her mentor itself and the mentees as partners in the role. “My partners in the role are my mentor (...) she ‘charges’ me, then I have the power to continue onwards: she is my partner in mentoring, many times she advises here with all sorts of faculty members (...) and many times the mentees themselves, that I ask them, ok then what, tell me what I am supposed to do, as if tell me what I am supposed to do, how I am supposed to manage in this situation?”

Choice of Mentor by the Mentored Child

In the democratic schools, unlike any other school, the children choose the staff person who will mentor them during the year. This fact is exceptional in its nature and symbolizes for the school community an important step in the structuring of the educational language in the school. Children in all the schools that participated in the research choose the person who will mentor them during the year. The emphasis is on the choice to fill the mentoring role and not on the process of the acceptance to the work in the school in general. Every school that participated in the research has its unique way to absorb staff members, when in some of the schools there is a committee that accepts new staff members. The acceptance committee sometimes also includes children from the school.

The children's choice of the mentor is an essential point for reference. This fact sheds light on the uniqueness of the role and influences the perception of the role. The children's choice in the democratic school will be discussed further in chapter 6. The possibility of the choice of mentor by the student is unique and constitutes a methodological principle in the democratic school, choice as a milestone in the language of the democratic schools. The rationale behind the possibility of the child's choice of the mentor who will accompany him during the year supports the idea that mentoring at its best is made possible when the mentee chooses the mentor. The choice emphasizes the difference between people.

The Mentee Chooses the Mentor / Choice of the Mentor

Choice of the Mentor / Mentors – Ambivalent Perceptions for Their Choice Accompanied by Emotions

The statements of most of the mentors indicate that at the start of the school year, around October, there is the choice of mentors by the students. Generally the students choose a number of mentors and are given one. The process of the choice was undertaken by the children and their families who form together a decision about the mentors most

suited for the accompaniment, the transfer of the list to the management staff, and the aspiration to receive a mentor who was ranked among the first choices by the mentee.

To differentiate from the description of most of the principals of the process of the choice of mentors in their school, which focuses mainly on the practice according to which the choice was made and with the aspiration for optimal adjustment between the mentor-mentee, the mentors add to the description their perceptions and feelings about the process of choice and its implications. The non-simple process of the choice of mentors by the students, which even is on the agenda in the school of M15, is described by her in the detailing of the accompanying difficulties. “The story of the choice of the mentors – we devote to this time and conversation. We are not negating its difficulty but we say that this is a difficulty that we can cope with. And then we will break it down and see what this says about us.”

However, M15 holds that the issue of the choice may contribute to the reflective thinking of the system itself and the mentors as one in the topic. “There are mentees who mentor 5, 6 or 10 mentees, but these children do not leave them and if the mentor goes on the sabbatical or goes on a very long vacation, for children it is very difficult to find a substitute (...) a certain style of mentors and certain style of children who have something suitable. Then it is necessary to organize for this systemically. There are mentors that we know that they less make an impression from the beginning, they are more modest, quiet and children at the beginning are disappointed but at the end they do not leave them. Then something to reflect to the mentor. So true, you do not win the popularity contest of the first two weeks but you are an excellent mentor. The frustration of the mentors sometimes is opposite, why the mentor continues to choose me, I already do not contribute to him anything in the mentoring. Perhaps I did not do the role sufficiently well if he does not know to separate from me.”

The issue of the choice of the mentors in the democratic schools is summarized by mentor M17 in his words: “To be a student in the democratic school is the most difficult thing in the world (...) they give here lots of choice then they give something that will accompany the process (...) the choice is the first thing.” In other words, on the one hand,

in his perception the choice is the “first thing”, or namely, the choice is one of the foundation stones of the democratic schools. On the other hand, it entails a difficulty for the student, which obligates, in his opinion, the accompaniment in the process of the choice.

In addition, the statements of M17 reflect two main aspects in the mentors’ perceptions of the idea of the choice of them: the liberal perception of the democratic schools, which give the students the choice in general and the choice of the personal mentor in particular, alongside expressions of ambivalent perceptions on the issue of the choice.

Although most of the mentors are certain that the one who chooses them are the ones suited to them and the reverse is true, “one who does not suit me then they will not choose me. (M24) “And the amazing thing is that the students know to choose the mentor that suits them (...)” (M7), in the statements of most mentors the feelings and emotions that arise on the issue of the choice are most prominent. Thus, M20 addresses in her statements the ambivalence that exists in the choice of the mentors: “We try for there to be a certain fit, as if it is not nice to say but there are children that almost nobody wants to mentor them because of all sorts of things. There are adults as if who also inspire antagonism among most people (...) there are mentors who less are chosen, new mentors. And also children who are like coriander – some like it a lot and some not. Sometimes they think that if there is a fit to the role and generally they see that there is a certain type of children who they connect more to and this is terribly important that they will be there even if they will not be the most popular (...)” In other words, maybe there is a catch to it, the choice that is so meaningful and positive in the vision of the democratic schools may harm the students and the professionals.

The issue related to the mentors’ level of popularity among the mentees also arose in the statements of other mentors, who address the students’ choice and the manner in which this choice influences the self-image in relation to their role. On the one hand, some expressed satisfaction and pride in that “many children chose me in their list of mentors. It is clear that the fact that so many children want me to mentor them as their first priority makes me happy and causes me to think that I have understood something about my role.”

(M26) On the other hand, some expressed the fear that the choice will lead to high expectations on the part of the mentees that the mentor will not be able to fulfill. “All the time they say to me on the staff that you do not have any problem at the start of the year since so many children want me to mentor them. But what do you think? Sometimes this paralyzes me. Perhaps I will not meet the requirements, or the fantasies that they have regarding my accompaniment as a mentor. But go explain this to a staff member who is not chosen by many children.” (M26)

The statements of M14, who says that she is not chosen often by students as a mentor, also indicate the ambivalent perception regarding the issue of popularity and the choice of the students. “All this issue of the children’s choice of the mentor is a complex issue. On the one hand, I know that I was chosen by the children for whom I am the most suited. On the other hand, what does this say about me? What does the management think? I do not intend to do things that I do not believe so that more children will choose me.” (M14)

Other mentors address the implications of the choice on the mentors’ feelings and its implications on the mentor. M1 reflects in her statements the other side of the issue, in which the mentor is “too liked” and “popular”, and this situation is difficult for her especially since this has the potential to cause trouble in that the higher the expectations, the greater the disappointment. M11 adds the mentees’ feelings. “Some teachers are very focused on this (the students’ choice). They will say you are not focused on this since you are popular, but they do not understand that this popularity is difficult for me. One who chose me as his first choice, you rank, first second third, and I am their first choice. They chose me but sadly they did not get me and they are very angry at me, I think even that my connection with them is harmed because they did not get me. Then the child chose me since he connected to me, this flatters me, I also felt that between us there is a connection but you are sure he likes me if he chose me so I felt (...) so wow, this is a starting point, we

first connected to one another, we have an opening point that we are connected in some way, it may be in a relationship (...) it seems to be that I like Yafit.”

The feeling of rejection on the part of the mentors who were not chosen is seen explicitly in the statements of M14 who describes the process. “(...) before the division we do preparation for the staff. Not to take it personally, new mentors that they do not know, sometimes this is simply a matter of personal connection and a longing that is created. Yes, this is not simple coping to experience a type of rejection, That the children do not want (...) the experience of rejection that the children do not choose, do not want, what is not in me, why? What does he not connect with me? This exists there. This is coping and this is outlook. This choice, an outlook, that takes time to understand it. I in my past was more sensitive. Today already less.”

To differentiate, according to the perception of M8 “(the students’ choice of a specific mentor) is good since if somebody chose you then this is a sign that there is some type of sympathy, empathy, a good relationship can be created. But also it expresses the unpleasant feelings that accompany the students’ process of choice: the children choose me from all the school then I have also children from elementary school and from the older classes (...) I am in the meantime here, I do not have any problem but I think that this can be insulting that not enough children chose you or something like that.”

There are some mentors who maintain that the students’ choice of mentors is not intuitive, but comes from some acquaintance. Thus, for example, M8 says that the students’ choice is undertaken from their knowing the mentors from their lessons and from activities in the school. M12 says “children choose us, they choose us from some experience of connection that they have with us over the years that they know. If I am authentic, they identify who I am and they choose me.” M12 also believes that for this reason the pairing will be successful, “they will accept me then apparently they will have a good relationship with me and then I can see them.” This is in the perception “since there is something that connects there, there is a common denominator that the mentoring is based on, and this

generally will come up in the mentoring with me, the common denominator with me or points of tangency.”

M2 also holds that the choice of the children of the mentors has direct impact on the success of the mentoring. She says, “The choice of the children, as much as I am in a general educational dilemma on it, on that the child will choose a person, not the lesson, it terribly terribly helps (the success of the process). They do something right in the choice. The connections come more easily in my opinion. There is here far less evasion of children from the mentoring, much more desire. I say this a bit in comparison (...) then I feel this.”

Alongside the students’ non-intuitive choice of the mentors, M12 provides a personal example of her gut feeling in the identification of the mentor-mentee suitability, the result of which was success of the pairing. “One mentee, it took three years until I became his mentor. But from the first year in my school, I knew that this would be and he did too, I think he asked for me for two years until this happened. But it is as if we identified one another, we had a meaningful connection, even without me being his mentor. And on the day I became his mentor it was far better for both of us.”

The only one of the mentors who complains about the process of choice and expresses her frustration is M1, who states that there needs to be preparation for the entire process although in her school, “nothing, unfortunately (they do not do anything). They bring the child a piece of paper, here are the names of the mentors, choose two or three, there is no conversation, unfortunately, I am very very upset about that. There are children who chose and did not at all understand the choices and they suffered because of this. This is not, the process is not successful in my opinion.” To differentiate, a successful process is, in her opinion, “of a conversation, I think that the mentor who brings this page to the child has the responsibility to sit a moment with him, with the child, and to speak to him.”

Choice of the Mentor / Mentors – The Role of the Mentor Begins with the Choice

It should be noted that only one mentor addresses the topic of the choice from a different perspective from the one above, and in her perception their role as mentors begins even before the mentoring in actuality – in the stage of the choice by the student. From this

mentor's perspective, the reference to the mentoring role needs to be even before the placement of the students, when the students seek to have a list with a number of names of mentors they would like to mentor them during the year. "The mentoring begins from the period of the choice, children choose a mentor in the school, they have the possibility of choice (...) already then there is some initial connection from the moment they turn to and ask for the mentor." (M14) M14 describes her perception, according to which after the mentee's request is accepted the process of mentoring in actuality commences. She says, "(...)after the choice of the mentor there begins the accompaniment. This is a process."

Choice of the Mentor / Principals – Mentor-Mentee Suitability in the Choice of the Mentor for the Success of the Relationship

In the democratic schools, apparently unlike any other school in which there are mentors, the children choose the staff member that will mentor them during the year. This fact is exceptional by nature and symbolizes for the school community an important step in the structuring of the educational language in the school.

Thus, in the schools that participated in the research it was found that the children choose the person who will mentor them during the year, when the emphasis is on the choice for the filling of the mentoring role and not on the process of the acceptance to work of the mentors in the school.

The children's choice of the mentor is an essential point for reference since this fact sheds light on the uniqueness of the role and influences the perception of the role². The possibility that the mentor will be chosen by the mentored student is, as aforementioned, unique to the democratic schools and constitutes a methodological principle in these education institutions. Choice is a milestone in the language of the democratic schools as one of the principals said, "The democratic school fits in terms of its democratic perception." (P4)

The rationale behind the giving of the possibility of choice to the child to choose the mentor who will accompany him during the year supports the idea that mentoring at its

² The choice of the children in the democratic school will be discussed at length in chapter 6.

best is possible when the mentee chooses the mentor and the choice emphasizes the differences among people. Thus, M15 believes that “first of all, it is necessary to be different from one another, mentoring cannot be according to a regular pattern but in a unique pattern for every mentee. It is terribly important. If all the mentors were the same, then the children would not have anybody to choose. So a variety is needed.”

All the principals emphasize in their statements the process of the students’ choice of the mentors and especially the goal of the optimal adjustment of the pairing. Only two principals explain the idea behind this. Thus, P6 says that the choice is anchored in the idea that it is necessary to listen to the mentee’s/child’s voice, with the aspiration that he will accompany the student also for another year. “The student notes five mentors that he wants and he is assured one of the five, unless if you want to continue with your mentor. Then it is certain. This came to the parliament last year, since the idea is that we will not by force cut off a relationship. The child’s voice is very meaningful, the child chooses.”

P2 also explains the idea behind the choice that is anchored in the belief that the child knows to choose the one who is suited to him who will lead to the success of the mentoring in general and a good relationship between the mentor-mentee in particular. “The mentor is somebody who is chosen from the entire school by the children. Every child chooses four mentors from the whole school and the coordinator of the mentors decides who will mentor whom. Of course, in a dialogue with the staff and with me and with Gali (the principal) (...) once a year there is the choice, there is the aspiration not to change. We try that when a child asked for a mentor for the second year, we try that this will be. Generally we try that the first choice will be fulfilled. We believe that there is something in the child that identifies the mentor and there is a relationship that will be good. Even if I am in the first grade, and I have chosen a person from the high school staff. And this happens. Not often but it happens.” In other words, this principal (P2) emphasizes that the students are the ones who choose the mentors, still the final decision is that of the

coordinator of the mentors in coordination with the staff and the principal. In addition, they do their best to accept the children's choice.

P8 even addresses the process of the suitability of the mentor-child pair and the aspiration to make good matches also using professionals, when they see the mentoring success as the aim. "(...) we also try to achieve mentor-child fit, to see what the needs of both sides are so that it will work there. Since if one has the need to walk in the fields and the other is afraid of snakes, then this will not work so well. We look at both sides when we do this match. Then the counselor who gives also the tools and also the mentors and the person's intuition, and I think the experience of the place, the years of experience of the place." And: "(...) we all know that we do the match the best there is, I before they advertise for the community, I advertise for the staff, come, comment, say where it is less accurate, really, we make slight corrections and then we send it out."

Other principals describe at-length the process of the choice of mentors in the group mentoring in their school. P4 says, "With us, at the start of the year they are divided arbitrarily, new children, old children who continue with the mentor from a year ago. And after two, three weeks a process of choice is carried out. They are given a form that they fill out three choices of priorities, and they also let them on the form to write who they want to be with in terms of friends. Everyone needs to choose friends. There can be a situation in which a child chooses one mentor and he does not have friends in this group. Since his friends chose another mentor. And then we discover that at older ages the friends are no less meaningful than the mentors."

P8 adds that in her school the children's choice of the mentors is confidential to the mentors and the mentors are not involved. Only the counselor is a partner in the choice. "The counselor and I together, when we have deliberations then I clarify with the mentor, for instance, a child chose the mentor for the third year, he suits him (...) we have parents who sent messages to the mentors, we chose you."

To differentiate, P5 adds considerations of the choice of the mentor-mentee pairs, including the affiliation to the division and the affiliation to the joint lessons. "The school is divided into three divisions, first to third grade, fourth to sixth grade, and seventh to ninth

grade, when each division has the personal and group mentors that belong to the division itself.” With him, too, “the mentors are chosen by the children from the division. There are mentors who are affiliated with this division, when the effort is that they will teach lessons in this division, from them it is possible to choose.” Since the mentor must see the mentee more than once a week “the effort is that he will teach him something that there will be meetings in different aspects that every mentor can know. This is a consideration (also in the choice of pairing). Let’s say that if there is a lottery about some lesson and there is a child in this lesson that I am his mentor he will receive priority in the lottery, since the desire is that the mentor will see the child as much as possible during the week unless these are cases that we know that the child chose the mentor because of something else (...) they pay attention to this.” Despite the aforementioned statements, according to P5 the starting point of every mentor needs to be “if he chose me as a mentor he wants to be also near me.”

To differentiate from all the principals, P7, in whose school “the mentors that the children can choose are from the division staff” is the only one who finds that the choice of the mentor is a difficult process and even painful. He says, “Now we are occupied with the matter of the choice of the mentor, this is a very complicated and painful issue. We do a process in which we clarify how we want that the mentor’s choice be seen. The process includes sitting with representatives from each division (a division of two age groups, kindergartens, first-second grades, third-fourth grades, fifth-sixth grades, seventh-eighth grades, ninth grade). The second stage is to bring the thoughts of all the mentors. The work now is mainly emotional. The emotional place of the mentor. The mentors bring a feeling of a ‘reality television’, who is more popular, who is chosen, and who is chosen more.’

Choice of the Mentor/ Parents – The Choice and Mentor-Student Fit

From the twenty interviews with the parents, a little more than one half of them (eleven) addressed the students’ choice of the mentors. PA8, PA11, and PA15 address the ‘pre-choice’, a preliminary acquaintance of the students with mentors. “At the beginning of the year, the child is found with a temporary mentor. Around two-three weeks. After this time, it is necessary to write three possibilities. He knows the mentors through the

lessons, friends, many times this is also a social choice. Mainly among the older ones. This is like a classroom. The group spends all Monday together.” (PA8) “The year begins with a temporary mentor, sometimes this is the mentor who mentored the child last year, sometimes this is another member of the staff. After a period of adjustment to the new year, the process of the choice of the mentor begins” (PA11) “The children choose a mentor after they begin the year. They know the mentors, sometimes new mentors join, and then there are more possibilities for choice.” (PA15)

“All the teachers are mentors and the children chose who, they choose three choices, who is first priority, who is second priority, and who is third priority (...)” (PA4). “The child ranks three names of each name that he wants from one to three and the aspirations is to give him the first place he wants (...)” (PA2) “The girl receives a page on which she needs to rank the mentors’ names. Who she wants to be her mentor according to order of priorities. You do not always receive your first choice. When she was younger, we thought together with her about the choice (...) today she does not consult us.” (PA10)

In other words, aside from PA8, PA11, PA15, which the process of choice begins with the preliminary acquaintance with the temporary mentor, the rest of the parents delineate a picture similar to that of the principals and the mentors of giving three or four names of mentors in descending order.

PA2 and PA10 are the only one who described their involvement in the choice. “This is to sit with the child (the parent) and to ask him who he wants (...) to ask him what he chooses and what not, why, to see that truly his choice is correct and in the end this is his choice.” He adds that his expectation from the child is that he will choose the mentor who suits him. And he continues and explains the importance of the fit. “And I can tell you that in the past there was a case that Itai received a mentor who did not suit him and he was stubborn that he does not want and then the mentor he had in the last two years, who was amazing for him, so this is very important. Since there is a very intimate interaction between the mentor and the child (...) then first of all, that the mentor will suit my child.”

Some add the considerations of the right choice, “(...) I think that first of all it is necessary to have chemistry between the mentor, the chemistry is that the child chooses

the mentor.” (P3) “(...) of course the sought-after teachers, those with this charisma, then everyone connects to them and those with less, then they are connected to less, but also them some accept.” (P4)

“I think that the choice needs to be made according to the child’s ability to connect to the mentor (...) what the child identifies that will connect him to the certain mentor he chose.” (PA9) “There are different things that every mentor brings with him. The child and us learn to look what will suit us more. With whom there will be chemistry that will enable accompaniment throughout the year.” (PA4)

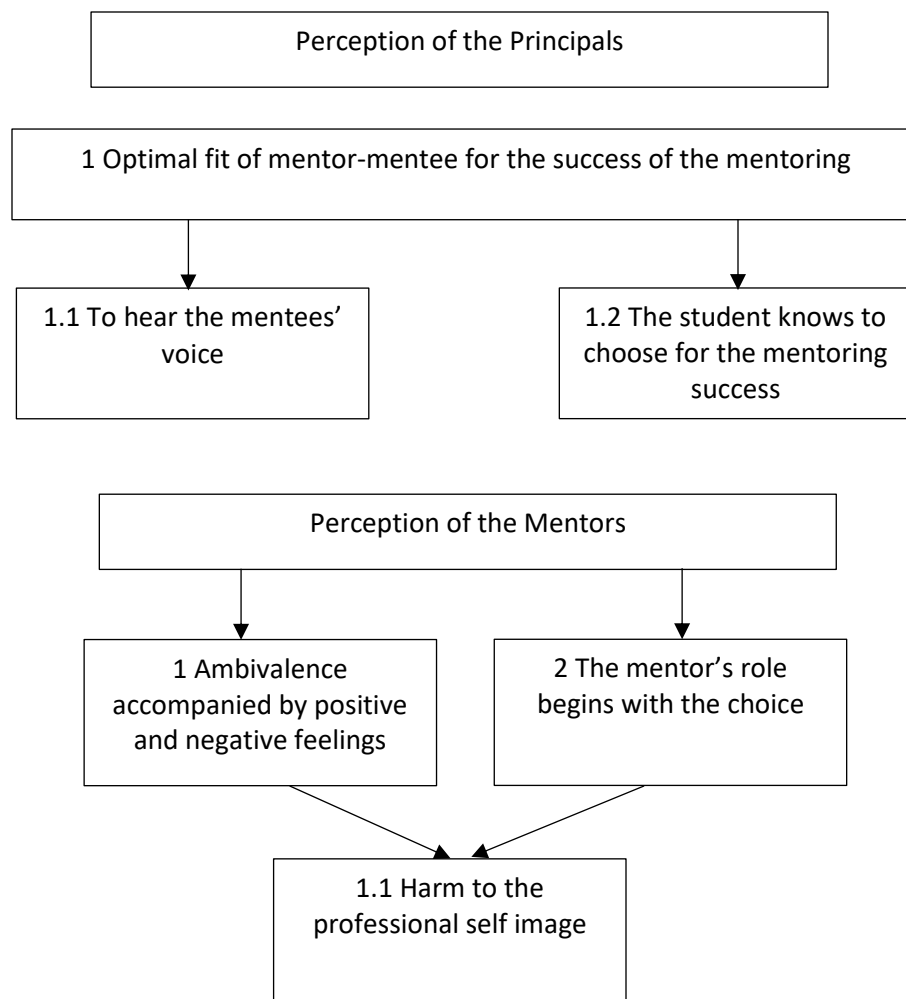
In light of the aforementioned, it is possible to summarize this part in the following figure (Meanings of the Choice of Mentors by the Mentored Student). According to the figure, the principals’ perceptions focus on the process of choice in general and on the aspiration for optimal fit of mentor-mentee in particular, for the success of the mentoring.

These perceptions are anchored in two basic ideas. On the one hand, to hear the mentored student’s voice, and on the other hand, to assume that the students know to choose the mentor that is suited to them that will lead to a successful relationship.

The mentors’ perceptions regarding the choice are on the one hand ambivalent and loaded with emotions, when the implications are expressed in the harm to the professional self-image. Conversely, the perception of the mentoring work begins already in the stage of the choice.

It should be noted that the parents’ perceptions, which focused mainly on the formal process of the choice and less on the importance of the suitability, were not expressed significantly.

Figure Number 17: Meanings of the Choice of Mentors by the Mentored Student



The first theme brings up two main topics in the mentor's role: the mentor's partners in the role since the role obligates work relations with other role-holders and the choice by the students. The choice by the students illuminates a number of aspects according to the different perceptions of the principals, parents, and mentors themselves. In this theme arose facts that are important to know, so as to understand the characteristics of the mentor's role in the structure of this unique system, different from the traditional education systems, and thus makes the work of the educator special. The mentor who works in the system of democratic schools must take into consideration the different role partners and the issue of the "choice" by the students.

5.2.2 Theme 2: Perception of the Role

The term “perception of the role” in the professional literature, when addressing the paradigm of symbolic interaction, addresses the outlooks, attitudes, and understandings, the manner of shaping of the role by the person who fills the role. The interviews with the mentors included open questions related to their perception of the role, questions such as how do you perceive the role, what did you learn over the years about the role, and what do you want to add or teach me about the role. These questions constituted a productive platform for sharing regarding personal understanding of the mentor of the role.

The perception of the role that is attributed to the person’s range of beliefs and perceptions regarding his role and the way in which the role influences him and his environment is expressed in the mentors’ statements in a number of main aspects: the accompaniment of the mentee, the mentor as a case manager, coordination of the information on the child, characteristics in the mentor’s work, and mediation.

Although many mentors addressed the accompaniment of the student as a main step in their role, the perception of the role includes the subjective experience of the individual, when the role serves an important function of the integration of the individual’s behavior.

Moreover, the mentors’ role perception is a result of the interaction between their expectations and the expectations they receive from the different partners. Therefore, this theme includes also the reference of mentors to their interaction with the work environment that includes the experiences with some of the partners at work and other interested parties with whom they are in an interaction.

Mentoring = Accompaniment of the Mentee

The mentors in the democratic schools addressed the role of the accompaniment as central and as an essential characteristic in their role as mentors. The accompaniment from their aspect includes physical, mental, and psychological accompaniment – in terms of the student’s personal development, the student’s integration in the school, the realization of the full potential of the school resources for the mentee, involvement in all that he goes through in emotional issues, etc. In their perception, the mentor must accompany the

mentee and through the accompaniment to advance, mediate, really help himself in the space and the possibilities existing in the school.

Therefore, many mentors (ten) used the words “accompaniment” and “to accompany” in their description of their role and/or their work in the field with the students. M1 explains who she perceives the word “accompaniment”. “Accompaniment, or I like the term to walk beside your mentee, whether this is social processes, whether this is in learning processes, and also in emotional processes, but there it is a little more gently.” In other words, she says she walks beside the student, this is in his life in the school, the social life, the learning life, and even the emotional life. Similarly, M15 also sees the accompaniment as a main part in her role as a mentor. “Mentoring is the accompaniment of learning, personal social emotional learning, learning of communication.” All this – the goal is for there to be a change in the child.

Additional mentors perceive their main role to be the accompaniment of the child. “I primarily see this as the accompaniment of the child. In truth, and then this is very personal, every child in the processes that he is going through. Simply to accompany him and to be at his side and to see what exactly he needs. And every child needs slightly different things, for one child this is greater involvement and this is also terribly dependent on the ages.”. (M13) “Mentoring is to accompany him truly in his way (...) accompaniment in the student’s choices (...) to accompany with the leading of the ideas of the children.” (M17) “And I accompany them, my role is to accompany them (the children) in their journey” (M19) “I accompany children in different contexts, in the different processes that they undergo in the school. Learning processes, social processes, emotional processes (...) the goal is that I will accompany them.” (M14)

According to these statements, the role making in the mentors’ opinion is that on the one hand they are found alongside the children, literally, in the practical sense of assistance, support, listening, involvement according to what is required and on the other hand, in the symbolic sense they accompany them in their journey, they are alongside and they give them the feeling that they are not alone but there is somebody with them all the time, “Sometimes the accompaniment is something terribly active, sometimes the

accompaniment is to sit and to make tables and to present goals and to make a plan, sometimes accompaniment is simply to really be there beside him.” (M15) “Accompaniment in all sorts of things that he experiences and things that he does he tells me what happens with him.” (H13) “That they will feel a sense of safety, that they will feel that they have a figure in the school that both knows them well and also accompanies them in all sorts of contexts so that if they need to seek counsel, if they need help in any sort of areas, then I am found there so as to help them. That the goal is truly to let them blossom, grow, in the school, to develop, to undergo all sorts of processes” (M14). “The mentor’s role is accompaniment, to accompany the children in their everyday routine in the school (...) the creation of connections in accompaniment (...) we always want to go beyond. Beyond half an hour. The accompaniment is throughout their entire week (...) to accompany them in their week from my acquaintance with them.” (M16) When the accompaniment also changes among the mentees: “The accompaniment is different, each time something else. At the moment this is how it is (...) and we will see where this develops” (M26) – namely according to what is necessary.

According to M24, “success is that you accompanied somebody, you helped him grow, to know himself more.” In other words, from the mentoring aspect, the result of her accompaniment as a mentor is in the student’s growth and better knowledge of himself.

It is possible to summarize the statements of M7, who explains the role according to his perception and generalizes the different meanings innate in the word “accompaniment”. “We base on the basic trait that each one of us has to listen, to help, to support and all that we do defines it in the role and defines the outlook of attention, accompaniment, and instruments. A specific role is composed from accompanying and supporting me, and we understood that every person can help in accompaniment and support and we accompany and support the students not because they are weak, pitiful, but because every person can enjoy this and this is something that contributes to them in this period. I want that he will meet with me but more that he will listen to me, the one who accompanies us.”

The interviews indicate that the role of accompaniment has two main components: the formation of a personal relationship with the mentee and in-depth acquaintance with the mentee.

Creation of a Personal Relationship / Construction of a Mentor-Mentee Relationship

The stage of the creation of the relationship with the mentee is, according to M14, after their choice, a gradual process. “After the mentor’s choice the accompaniment begins. This is a process. To create a relationship with a child is not something that happens in one day. It is necessary to approach this gently and to learn to know the children (...) to create the relationship gradually, you draw closer, I learn another thing, they share with me slowly. In terms of the support, when somebody feels that he has a back behind him, he has a sense of security that he is not alone. The mentoring is the name for this. It mediates for the child many processes that happen for him in the school, even with the staff and with the parents and sometimes with the friends.”

The mentors in the interviews emphasized the importance of the formation of the personal relationship with the mentee as an essential part for the success of the accompaniment, namely, for the success of their role as mentors and there are some who give the personal relationship the crown of kingship and they say, “(...) it can be that if I so greatly repeat the word relationship then relationship is the word.” (M13) “The diamond of the democratic school is the personal mentoring (...) mentoring is the personal relationship.” (M4). M25, the instructor of the mentors, maintains that, “(...) at the start of the year she is a lot about the building of this shared relationship (mentor-mentee) through actions that appear from the outside perhaps as superficial and lacking content but the content is the building of a personal relationship (...) this fact that you have a person that you can turn to, that you are in a personal relationship with. The mentor is an anchor, he can support you (the child).”

According to the perception of many mentors, the hour of personal mentoring is as M4 stated, “This hour of mentoring is the place for the formation of the relationship and the increase of the depth of the relationship. It is possible through play, drawing, or anything that suits the child, I allow them to choose (...)”

All the mentors attribute supreme important to the relationship with the mentee, to the building and cultivation of this relationship as a main and important part in their work. “The critical thing is to build a relationship (...) most of the issue in mentoring is to build the relationship. The child knows that the mentor always will be at his side. The understanding that the adult can be for you without you needing to meet his expectations (...) sometimes you can hold whole mentoring sessions playing a board game since most of the issue in mentoring is to build the relationship. Most of the children all in all life their life greatly (...) mentoring is a language, you speak about this dialogue, about the relationship (...)” (M15). “Mentoring is first of all a personal relationship (...) first of all it is most important a personal relationship with the child (...) from my perspective there is a good and productive personal relationship and the mentor helps her mentees advance, this for me is the most important. This is a great success (...) the child feel that I am like their mentor who has somebody in the school that they can come to him about anything.” (M8) “(...) and the relationship with the child is the third and perhaps first step that I should begin with, this gives the confidence to the child that he has somebody to turn to, that somebody meets him once a week (...) the role (the role of mentoring in comparison to other roles in the school) creates a different relationship, there is a deeper acquaintance.” (M21)

M21 adds and compares between the role of mentoring and other roles in the school and thinks that “the role has a different relationship, there is a deeper acquaintance (...) what you can want is that the relationship is meaningful with the child (...) from an outside look (on the role of the mentor) and a look on the entire mentee, this is related to the personal relationship with the child.”

Some of the mentors speak in a more pair-oriented language in the context of the relationship and use the word intimacy and even “couple relationship”: “to be in a personal relationship with the mentee (...) both of us intend a language, something more intimate, closer is going to be built” (M7). “(...) largely, the expectations from the mentor is to be in a pair relationship (...) a pair of the adult and the child, of the mentor and the mentee (...) and this requires practice of the relationship or being in it (...) there is an encounter that can be second but there is happiness in the meeting, there is a closer relationship there

(...) I think that this is only that I will feel that there is a true relationship between us. Over time and at the end of the year (...) I can say that the relationship with me contributed to success.” (M2) “(...) we fill a role that can reach levels of intimacy of personal acquaintance (...)” (M19) and even as partners “(...) there is a partnership. I tell them, they tell me, I teach them to be more open” (M17), and “we fill a role that can reach levels of intimacy of acquaintance and even emotional relationship (...)” (M18).

Others express their feelings about the formation of the relationship between them and the mentees: “I really really really am in to the personal relationship with the children” (M18). “I really really really really am about the personal relationship with the children, a good personal relationship with the child” (M1). “I like that a relationship is formed (...) in my feeling the child is the one who leads this relationship (...) I am there for him, for what he needs (...) it can be that if I so much repeat the word relationship then relationship is the word.” (M13)

M11 explains at length the building of the relationship with the mentees, the meaning of the relationship from the mentee’s aspect, and the importance of the relationship in her role. “(...) with the children you are like a psychologist sometimes, they tell you personal things (...) you need to be a person who is easy to access, that the child will feel that he can rely on and he will go to you also when this is not in the twenty minutes. Since you are the person who accompanies him, his contact person, his confidante (...) the child must be comfortable with you. Pleasant with you (...) I have a mentored student that we have, who told me in the first meeting that I want that we will have a relationship beyond the nice personal mentoring, how we will do this since the twenty minutes are not enough for me. So I suggested to her that she will have for us a contact notebook (...) I wanted to share with you that this and this happened to me in the lesson (...) for better or for worse. To come and share with me, to see me, and to give the hug. And the context is a transition (...) this is in my eyes the challenge. And if I succeed there in doing this and creating this, then I have succeeded as a personal mentor (...) and this is the success (...) above all I want to put my relationship with the children that they will know that they have somebody here in the school (...) but when they know that they can approach me then also

about such lofty things, you cannot say this is too essential with the child, this is what is essential to him now and this is what will strengthen the relationship between us.”

Beyond the detailed explanation about the importance of the relationship, on the one hand, M11 responded to mentoring with a display of creativity so that the relationship will last more than 20 minutes of a lesson. On the other hand, she describes how a good and successful relationship goes beyond the time of the formal mentoring also in the little and less important topics.

M14 describes the stages of the creation of the relationship with the child. “To create a relationship with this child is not something that happens on one day. It is necessary to approach this cautiously, and to learn to know the children. To create the relationship gradually, they grow close, I learn another thing, they share with me slowly.” M14 continues to explain the implications of the relationship with the child. “(...) in terms of the support when somebody feels that he has a back behind him he has the gut feeling that he is not alone. The mentoring is there for this.”

Of the mentors, there are three who explain their perception of the relationship that forms which needs to be based on eye-level conversations, honesty, openness, and transparency, everything according to age. “(...) I speak to them like I would want them to speak to me when I was their age and moreover, I speak with them as if they are my age (...) I speak to them with respect (...) I will speak with her honestly. I also do not believe in concealing from them anything. The parents’ meetings I do along with my mentees (...) I have everything transparent (...) if I spoke with your mother then I will tell, I spoke yesterday with my mother on the telephone, we spoke about this and this. This transparency is critical to me to the system of relationships between us. Since I am hers. And to conceal from her, this is as if I am lying to her to her face a little. Then it can be that I will say something on the style, this is very age-dependent and very child-dependent, but for my little ones, I will not give in detail all that I spoke about with the parents, since they do not think that they can include (...)”

Additional mentors address the nature of the relationship with the children and the importance of its construction on a solid basis of trust and respect. “And the basis of

everything is trust and honesty. When this is not found it is very difficult to hold mentoring that is good and excellent.” (M20). “(...) to know him on all his areas of interest, his dynamics, his life (...) to enable the child to rely on the adult, to create such a chemistry, to hear about it, about his background (...) and through the relationship and to help pass through what he chose, to connect to his hobbies (...) to create reciprocal and respectful interaction, to enable the child to rely on the adult.” (M17) “(...) in essence the system of relationships is dialogic and respectful, and it is close and it is personal (...) here something that is very unique (...) we are built in this relationship together (...) I brought much authenticity to the relationship. And directly conveys back wow, as if there is here reciprocal authenticity (...) also, which leads the relationship to be of more quality, of greater truth, more of what can really be worked with, and to do much work there (...)” (M5)

The mentors’ statements indicate the creative ways that each one chooses with which to reach the children to build a deep and satisfying relationship. “The quality of the mentor is also the sharing from the child, every child is a diamond and it is necessary to know how it is possible to reach him. They connect to the areas of interest, the fields of strength at eye level, they find creative ways to reach him, they encourage the child to initiate (...)” (M14). “I come from the field of art, so I turn to them through art. I invite them to create a mentoring notebook. And through the creation of the cover I begin to build our relationship (...) mentoring is the personal relationship (...) the mentoring hour is the place to create the relationship and deepen the relationship (...) I intend the creation of a relationship and attention (...) I am a person of a one on one personal relationship.” (M4)

However, M3 also expects from the mentees a similar attitude towards the relationship: to respect the relationship that is forming. “(...) if they are contemptuous of me or my time, then I do not like this (...) if they are contemptuous to me, not necessarily me but I came, I invested, and this, and you as if, and you are throwing on me. Enough, this will aggravate me. Since I will invest my entire self in you. I expect that there be some level of reciprocity (...)”

The results of the special personal relationship between the mentor and the mentee also arise in the mentors' statement whether with the direct influence on the child himself or whether with the influence on the mentoring itself. "(...) the way of mentoring, the personal relationship and the information that there is on the child, the mentor's role is to empower, to strengthen, to emphasize the good traits and the strong traits of the children to help be prominent in them or to strengthen the traits that they want to be strengthened in (...) the hour of mentoring, the time to create the relationship and to deepen the relationship (...) the very fact of the small relationships, the personal relationships that are created for me with the children, I feel that my small relationships with children have the possibility to effect a change (...)" (M4). "(...) But he knows, terribly deep inside, and this changes his perception about the world, he knows that there are in the world many adults who want what's good for him (...) the building of this relationship is what influences the quality of the mentoring, to build real trust with the mentee, he is the one who influences the mentoring" (M15). "(...) And I know that I am his address when he needs. And then the address is mutual, the parents turn to me when there is some issue (...) it is hard for him with the friends, pay attention, or this friendship does not have a good influence on him, pay attention, to open for him the circle of friends (...) and also I am his address and also the parents I am their address, the parents know and the teachers know (...)" (M10) "(...) I have a mentee who is my mentee this year, as if every time that I succeed in seeing her, her eyes light up." (M1)

It is possible to summarize that most of the mentors perceive themselves as the main agents of socialization of the children, as is expressed in the statements of the coordinator of mentors, M6, regarding his perception of the relationship that exists between the mentors and the students. "I think that first of all this is love, a mentor is expected to learn to love his children. This is the expectation that is not written down in any place but it certainly exists. Certainly with me as a coordinator. The very fact that this is the expectation then I think this is what leads to this, you are supposed to realize yourself in the group of mentoring with the children, to reach the most intimate situations with children, to be there in a place that is devoid of agendas, to see their personal development, and to support them and the moment that all these conditions are made possible and are fulfilled then the children become very simple and easy creatures in certain regards and

they open up very very easily, and it is easy to read them and it is easy to think about them and it is easy to think in their place and to offer alternatives for when they are stuck.”

Deep Acquaintance with the Mentees

As aforementioned, the mentors attribute great importance to the special personal relationship that was built with the mentees as a part of their perception of the role and as a foundation stone of the role. This personal relationship entails the acquaintance with the mentee before and after, an acquaintance that is different from the teachers’ acquaintance with the students or any other educational staff member in the school. Thus, in their statements “the accompaniment of the mentor is made possible when the mentor and the mentee have a personal relationship that leads to an in-depth acquaintance with him (with the mentee).” (M26) “Our thing as mentors is to see the spark. To discover it, the child’s spark. The spark can be identified after an in-depth acquaintance with the child.” (M17) “The development of a deep and personal relationship, personal acquaintance with the child, and then understanding what he needs (...) in-depth acquaintance with what the children need.” (M16) “The mentoring is our way to know the children in-depth, and not to be satisfied with a superficial acquaintance.” (M19)

The in-depth acquaintance with the perception of the mentors includes a multidimensional acquaintance – learning, emotional, social, family, and even physical aspects: “I perceive the mentoring as something very holistic. The ability to see an integrated view of every child. In the learning, emotional, social, familial, and also physical aspect and also obtaining a full picture, one that enables a more profound understanding of the child’s world.” (M20)

Therefore, according to the mentors’ statements, this acquaintance requires of them to be involved in different areas related to the child, to be in relationships with his near environment, to be aware of his functioning: “to build with the student his schedule, to know what to pay attention to, what happens in this place, to be in a relationship with the subject teachers, to collect information, to be in a relationship with the parents, to update from them what happens, to update teachers, to update parents on things that happen in the school, to hold the general picture about the child (...) to lead the process (...) to identify

a problem and to think how you deal with it, to accompany processes (...) (if there is a problem) there is here work to do, to bring up the problem, to think together about solutions, to think about solutions that suit the certain child. To follow up after this.” (M25) “I think that one of the most important roles of the mentor is to coordinate all the information about the child and to collect all of this (...) even if he (the mentor) does not meet him, he knows about him more in-depth and knows also to hold processes related to him (...) a broad view of the child.” (M21) “(...) a meaningful relationship, with the child. To be an accessible figure. That the child can turn to and to be in a dialogue in all that is related to what the child will choose, to his needs in this relationship. This is one component.” (M22)

Thus, for example, M11, whose in-depth acquaintance from her aspect is: “(...) to create with him a close system of relationships, to know him in all the learning and social components. In my view, this is also beyond the hours of the school. This is hobbies, loves, disappointments.” She acted so as not to physically miss a piece of information about the child. “I at the start of the year wrote to the parents of children who knew that I will educate them. I made guiding questions and I asked every parent to send me by mail what extracurricular courses the child is in, what he likes, what are his hobbies, what are the films he sees, which books he reads, so that I will have some sort of background to come, when I come with the child to begin some conversation that I will have with a good opening. A starting point, then this is in the issue to know him in all the aspects, not only in the school. This is everything that he is going through.”

A minority of the mentors (two) define the in-depth acquaintance as intimate and pair-based and even parental. “(...) with the mentor, both of us intend that here something more intimate, closer will be built.” (M7) “(...) largely the expectations from the mentor is to be in a pair relationship, not only but at least, a pair of the adult and the child, the mentor and the mentee (...) anyway, the mentor is the regular good morning, I think, he is in the relationship with the parents, he is the telephone, the first telephone if something is needed, I turn to the mentor.” (M2) “(...) when I meet with the parents in the parents’ meeting, I tell them I want to explain to you what is mentoring for me, I am for her, she is mine, totally but in other words I can be angry at her, as if she was my girl, I love her as if

she came out of my womb (...) I think that I perceive the role of the mentor from a place that is far more parental perhaps, and emotional, as opposed to some of the other mentors.” (M3)

The results of the special relationship that is formed between the mentors and the children are described by one of the mothers, “I think that in two-three years in truth through shared work we have seen that she and the mentor, and I give her much credit to how she truly succeeded in getting from her, she succeeded in peeling from her things (...) truly in conversations and with much much love, much praising, and looking at her.” (PA6)

Similarly most of the other parents perceive the relationship or expect that the mentor-mentee relationship will be deep, open, based on trust, “The place of his intimacy with the child, the trust that the child builds, the trust that is built between them, that the child can be open enough to come to him and to share with him and to seek his advice and to know that this is the address for everything and every issue and he has full trust in him, that he will be there for him at every moment.” (PA2) “A mentor who knows the child well like I do or better than I do. Who understands that even if the child does not have a specific difficulty he still needs support. That he knows to mediate what happens in the school for the child, also for the parents.” (PA8) “The nature of all this work is the relationship between the mentor and the child, which is a relationship that necessitates depth and desire to create something else between the mentor and the child himself (...) openness.” (PA20) “I expect the mentor to be in a noncritical relationship, for example, there is a problem or difficulty for my child, so he will be in charge so that they can advance with the difficulty and not judge him” (PA12).

Thus, parents describe their perception of the ideal mentor in the discussed context. “In my opinion, the ideal mentor is a partner on the path and he is truly, I think that he sees his mentee in the full sense of the word. In other words, he sees the mentee what, how to hold him, or what processes, the way, he sees the child in that he meets with him and he spends time with him, he knows him, and if he needs then he also asks other staff members, the parents, and he tries to know him as they try to know, you know, every one that you work with him or everyone who you care about and see this, this is expressed that during

the year the mentor offers me more and more and then he sees more and more and I think that also to see the child is to see the horizon.” (PA5) “This is somebody who has a good relationship with the child, first of all. That between them relations of trust were created, not necessarily friendship, but a good relationship, of good communication and ability of, that their mentoring truly does something, it does not always have to be meaningful, but builds the relationship between them. And truly it can be expressed, the relationship between them and can really express activity that happens in the school.” (PA4) “The ideal mentor, in my opinion, is an educator who also sees my girl, sees with all her shades, the strengths and the weakest places that get her stuck (...) the mentor must in my opinion see the broad picture of the girl, by meeting her and understanding that there are also lessons and parents and family and connecting everything together into the understanding of the girl (...)” (PA13) “It is clear to me that there needs to be a humble person who also has confidence, who aspires to be in an in-depth relationship with the children he mentors (...) and through the relationship the trust is created.” (PA18)

The rest of the parents see the relationship and perceive the mentor’s role differently, in a more matter-of-fact manner. It is a relationship in which the mentor’s role “is to obtain a picture of the child and of the morning meetings, to see who comes, to focus the children, to see what happens with them, and to see how they came” (PA8). “The basic something of the mentor-mentee that there needs to be there a relationship of speaking, of how are you and what do we drink together. Because the school, as if here in my eyes it is reversed, because this is a democratic school and in the democratic school they let the children choose, then this half hour melts many times into other things.” (PA6) “Because we are in a democratic school, I think that the mentor’s role is to see that the child came, to examine that he went to the lessons, to help change the schedule if there is need, to know whether the child is and what is happening with him at all times.” (PA16)

PA4 holds that a relationship is built in the mentoring hour but “(...) this time together is very very dependent on the personality of the mentor and the personality of the child and if a connection is truly created; a connection is not always created.” From the aspect of the mentor’s role, it is “to feel that the child, that he is for him in the system, that he relies on him, that they play together, that he is attentive to him, that if he has problems

he shares with him what happens in the school, sometimes more than with the parents and they think together and how to act in the mechanisms of the school. But this does not always happen, since there is not always a relationship in general between the child and the mentor. The mentors and the teachers or the mentors are not always on a sufficiently high level and even in the democratic school or the child. You know, there is the glass paper of life, which is different from the ideal.”

The Mentor as Case Manager

The interviews with the mentors indicate that most of the mentors define their role as a “case manager” of the children and some even use the term for the description of their role as mentors in general and for the integration of the child’s information in particular.

The fact that they are the case managers of the students puts them in a place in which considerable and important information about the mentees reaches them. “(...) I define this as a case manager first of all from the professional side. Something that integrates all that the child goes through (...)” (M12). “(...) I accompany children in different contexts, in different processes that they go through in the school. Learning, social, emotional, I am a type of case manager, in essence I concentrate the information (about the children from the parents and from the education staff)” (M14). “To know what happens about the child in learning, emotional, and social terms, one person who is responsible to know about what happens with the child, to see the picture from above. To be the child’s case manager, to know the child” (M25)

The interviews further indicate that in the perception of the mentors’ role as a case manager there are three main characteristics.

1. The concentration of the information about the mentored child – sometimes called the integration of the information. As M4 says, “to hold the view of the child”. This characteristic includes in it the personal and in-depth acquaintance with the child alongside the in-depth acquaintance with the entire system and integration between them.
2. The technical part of the role – different procedural areas such as the handling of forms, the transfer of information, the transfer of technical messages.

3. The mediation between the child's different worlds – the mediation between the staff of the school, parents, and the community and in-depth acquaintance with the resources of the school and the community.

Thus, in the words of one of the mentors, when he was asked what the mentor's role is, "I am the case manager of the child I am mentoring. I do technical things (...) I concentrate the information about the child from emotional, social, and learning aspects, and I am in a relationship with his parents and the professional staff that teaches it."

Among the principals as well, some defined the mentor's role as the children's case manager. P2 says, "The mentor is the glue that connects between the parents, the school, the child, and the other teachers who teach him and the person responsible for the space."

P7 describes a case of violence that occurs in the school, and so as to obtain detailed information about the event he turned to the mentor, "(...) since the mentor is the one who is in a relationship with the parents and he knew to tell me whether at the moment there is a crisis at home and what happened to the child yesterday. Somebody really who sees the child sees all the distresses, his strengths, knows to see the places that he behaves in the different circles, learning, family, social, then if I borrow from the world of therapy then he is in essence the case manager of the child (...) it is necessary to hold a committee or something, it is clear to me completely that the mentor needs to be. He is the one who sees the entire picture, sees, knows, this is on the high level." (P7) "The basic definition is in essence the child's case manager. You are supposed to know what happens with him, to lead his journey in the school, to create with him a meaningful relationship, with trust, therefore you need to know what happens with him in the studies, what happens on the emotional, social, and physical side – the four circles of the whole person." (P2)

From the perspective of P2, there is a type of mentoring that is the classic case manager, "There is the very table-oriented mentor, who is precise with the meetings, he is more formal, he is the classic case manager. A mentor who imposes very clear borders, sometimes a little too much for his role, succeeds in saying what is his and what is not his, sees the picture very well."

Beyond what is said, the three parents also address the mentor's role as the case manager, and said this explicitly. "The meaning is that there is some adult in the school, which is like the case manager in the school, who in essence knows what is happening (...) he as if is in contact with teachers, sees the child a bit more, hears from him about all sorts of things, sees what happens with the child in the school, does such connections of whether there was somebody in the school, whether there is somebody in the home where the child is found (...) in this way we find there more inside so as to help us and the child operate more smoothly in the school." (PA6). "A mentor is like (...) the manager of a file, he is your case manager, for all issues and matters, both of the child and of the parents and also in the school other parents, there are things, they turn to the mentor, he is the one who handles it. In essence, he gives the child the regular address and the setting for every matter and issue in the school." (PA2) "I think that the mentor is really the case manager of the child (...) he is the one who knows to collect all the information on my child. He is the one who knows and understands also the emotional things he is going through, both in the studies in the schedule and if there are special things (...) let's say my mother passed away and it was important that they know what is happening at home and then also to help him and to do or update other teachers." (PA19)

The Concentration and Coordination of the Information on the Child – "To obtain the broadest and fullest picture of him"

All the mentors addressed the components related to the management of the case of the child they are mentoring, and all the mentors addressed the concentration and coordination of the information about the child as a part of their role. As aforementioned, their perception of the role as a case manager includes in it the element of integration of all that is related to the child, and the fact that they are the case manager puts them in a place to which important information arrives from the different partners in most of the cases through the mentors' initiative to obtain it.

M4, for instance, explains the meaning of the coordination of the information in the use of the image of a container that collects information. "(...) to be in a relationship with subject teachers, to know what happens, to document the mentoring conversations, this is

the work of collection, to be a container that collects things and collects information and knows everything in three dimensions.”

Moreover, M4 also perceives herself as taking the place of the child’s parents in the school, also in light of the great knowledge that they have about him. “(...) the relationships with the subject teachers you need to be in a relationship also with the homeroom mentor and also with the subject mentor and to obtain the entire picture (...) I think that there are mentors who instilled something very technical in them. Ah, I saw that the child arrived. Great. I will clarify a little what is happening with him in the subjects, what he is learning and what is happening with him there, and I will do with him a conversation of 20 minutes, I will not go close, above and beyond, as if there is something emotionally disconnected and not something beyond this. And there are the mentors that I am one of them that you feel that this is beyond. That I am the mother and the father in the school, and as if I am replacing his parents for some six hours and there I am for him in this role (...)” (M4)

According to the mentors, to obtain the utmost information about the child, they are responsible to obtain information beyond the personal knowledge they have, when most of them make use of the word “picture”: “to see the picture from above (...) the general picture (...)” (M24), “(...) and he knows this way to see the picture from above” (M21) “(...) he tries to obtain the broadest and fullest picture about him” (M12), “The mentor is responsible to create a picture of the child in all the aspects, learning, social, personal, emotional” (M15).

Three mentors describe the contents of the “general picture” on the child and some add how different aspects in the child’s life help them deepen the acquaintance with the child. “I can see his social behavior in this and learn many things about him from how he plays, and how he behaves with his friends. And also in personal conversations between us. This is as if it is composed from all these angles, even if there are learning issues then I will ask teachers about him, or teachers will tell me about him. And then I obtain a more comprehensive and broader picture about him.” (M13). “(...) and also to be his reference and that of the parents with the school (...) to see only this child is not enough, to see also

the family in which he lives and to understand the context from which he comes to us. Otherwise, you are not doing a good enough job, this greatly changes the process that the child undergoes (...) I have a full picture on the child (...) I think that if you do not integrate and do not know then you will need to improve this. Since not to know what the student is going through if he is your mentee this is the problem” (M12). “To be in a relationship with the professional staff, to be in a relationship with the parents of the children to do the processed in depth with the children who are accompanied by us. In all sorts of areas, in the learning context from the putting together of the schedule to the follow up after the entry into the lessons, to be in contact with the professional staff and to hear what happens with them, to read assessment sometimes, when necessary to learn to know more”. (M14)

To differentiate from the mentors, only three principals address the coordination of the information about the child and especially attribute considerable importance to knowing the mentor with different aspects in the child’s life: (the mentor’s role) “to know his (the child’s) behavior in the world more than what he brings (...) and the mentor is supposed to know much about the child.” (P1). “To know him, to know him beyond what student he is, yes, to know him 360, what you do, what extracurricular course you go do, who your friends are, relations at home, relations with your siblings, the parents, in other words, this is not relations between the teacher and the student, per excellence (...)” (P8). “From my perspective, the mentor is the figure who is supposed to be the most known, significant, of the child. From my perspective, from the principal’s look, when something happens with a child (...) you expect from your mentor (...) to collect direct and indirect information and from the environment to learn about the child (...) and according to this to exert judgment (...)” (P7).

The parents also expect that the mentor know the child well but do not describe too much the contents of the acquaintance: “that he is as if in a relationship with the teachers, sees the child a little more, hears from him about all sorts of things, sees what is happening with the child in the school, makes such connections that if there was something in the school” (PA6). “The expectation is that they will know the children, will know them in terms of first of all in general in life, if we move house, if something is happening at home, then the mentor will know and can be sensitive to this, but also will know the children

themselves and can as if in the most simple thing to be there for you.” (PA5) “And also knows, knows the child” (PA4). (The ideal mentor) “(...) is a mentor who turns once a month to me and gives me some sort of general picture, both academic and social and also (...) the child hears what is happening to him in the school.” (PA3) “The mentor, it seems to me, I hope that he knows my child (...) from all respects.” (PA17)

Technical Characteristics in the Mentor’s Work

The interviews indicate that the mentoring work also includes purely technical work, for example: the transmission of messages from the school, filling out forms, collection of documents, collection of approvals such as going on trips, concentration of personal health information, the integration of the file with information on personal needs, results of assessments, student absences from the school, and transfer of forms and information in the transfers between schools.

Although only a few mentors addressed in detail their technical work, the hypothesis is that all the mentors engage in this in a certain manner but have not put this into the interviews. Thus, six mentors express the technical aspects of the role: “(...) sometimes this is the skills that are more needed, let’s say technical (...) to help with the forms, to write (...)” “Handling academic and technical issues and things like that” (M20). “(...) (to write) announcements, forms, information, clarification” (M19). “Small management things: for instance, approvals for going out on a trip, gift packages, a child who cannot have gluten to take care of him (...)” (M23). “The mentor is responsible to know that you have come to the school.” (M15). “The technical expectations are to know that your mentee came to school and if he did not come then to clarify how he is and why he did not come. This is it, technically.” (M11) “(...) then also there are things that are very technical, with accommodations and high school matriculation examinations” (M13) “The mentor is responsible to see which of the children came and which not, to create a relationship with the parents, to create a relationship with the subject teachers, to prepare a schedule, the mentor is responsible to care for all the child’s technical issues.” (M25)

Among the principals, only two addressed the technical aspects in the mentor’s role. “(...) I can describe the technical. Once a week you meet the child, you begin with the

coordination of expectations, you set goals for a year, you read his personal file, you examine whether there are special things, you coordinate expectations with the parents, all the technical things that it is very easy for you to do, you need to pick up the telephone once a month, to collect information from subject teachers, there is a weekly conversation with the child.” (P5) “A child who did not come two days to the school, a mentor must know this. The secretary knows who did not come.” (P2)

Among the parents, two parents addressed the technical part of the mentor’s work. PA16 addressed the technical part revolving around the issue of permissions to leave the school. “(...) The mentor’s role is also to inform about trips, leaving the school, and changes in the daily routine (...) an important facet of the collection of the parents’ permission for these activities.” PA9 addressed the technical facet of the mentor’s responsibility to follow up and to see when the child comes to school and when he does not. “In a school like ours, where there are no study classes, there is technical component but it is very important in my view in the mentor’s role – and it is to know whether the boy or the girl that he is mentoring comes to school. Even from a technical perspective. To fill out an attendance sheet.”

Mediation

Another characteristic in the mentors’ role that arises from the interviews is mediation, mediation between the child’s worlds, namely, the creation of a relationship, association and connection between the child and some or all of the partners who are found with him in contact during his stay in the school and with those who are outside of the school as parents.

Thus, in the perception of M19, the mediation is expressed in relationships and connections that he makes between the child and the school system: “On the most minimalist level, I can be the representative of the school in your week, your year. To be your connection to the system – a mediator between you and the system (...) I am the staff member who mediates for you the system if you need such mediation.”

To differentiate from the perception of M19 of the mediation, in M14 the mentor's role is to mediate to the parents the school, to mediate between the children and between the children and the teachers; "(The mentoring) is mediation for the child of many processes that happen in the school, also with the staff with the parents, sometimes with the friends (...) the mentor has a role, to mediate the school and the parents (...) mediates and accompanies from up close. Mediation among the children themselves. Mediation and bridging sometimes there needs to be mediation or bridging between the child and the teacher, they learn to do this with time."

Additional mentors use the word "mediation" as a part of the perception of their role. "(...) to mediate the sub-worlds of the child to the child and to the different worlds." (M1). "(...) as a mentor, the role first of all is like I said, mainly to listen, and then very much to mediate in many situations, in other words, to do some connections to many many links that the child has here in this chain in the school, of his times here in the school." (M5) "To be in contact with the subject teachers, to mediate the child to them and to learn about the child from them. To be in contact with the parents regularly." (M4) "To mediate between the different systems of the school (...) relationship with the parents, to hear about him from the teachers who teach him." (M8) "To be in contact with the subject teachers (...) to be in contact with the parents, to update from them what happens. To update teachers, to update parents on things that happen in the school." (M25)

In other words, the mentors perceive their role also as responsible for the connection and the mediation between the child's different worlds. The circles related to the child that the interviewees addressed were: the child's parents, the staff of teachers in the school, the community of children, and the different relationships with the treatment staff. The mediation is related to the collection of information from the different communities, the mediation of the information, the coordination of expectations between the different communities, shared thinking, and leading of everything related to the child onward.

All the participants in the research study addressed the relationship and the mediation work of the school with the parents and the reverse is true. However, the mentors

address this mediation in the sense of sharing, updating on both sides, and reflection of the child's situation. "I (the mentor) will share with you, you (the parents) are my partners, without you this will not work." (M25) "The mentor maintains the relationship with the parents, an important part of the mentoring (...) there are the intersections during the year that you do this at the start of the year, really before the determination of the system, there is greater discussion with the parents, and again in specific events that require reporting or speaking about them, or if they initiate a relationship but there are parents that I can many times during the year speak with them on WhatsApp the updates and less on the phone." (M21) "(...) to mediate for the parents the policy of the school" (M17). "To reflect to the parents many times the situation of the child (...) I think that perhaps there is the expectation from the parents that I will reflect to them what happens in practice since they have no idea and I think that the expectation of the reflection is legitimate, in other words, not on the everyday level and also not on the level of details." (M8)

To differentiate from the mentors, only two principals use the word mediation, or in its meaning as a part of the role perception of mentoring, when one principal (P7) maintains that the mentor's role is also to be the "mediator of the school outlook", in other words, the mentor must convey the school vision to the students and to the parents. P4 only notes that the mediation is a part of the mentor's desired traits: "traits that can be developed in the continuation are more professionalism, how I hold a conversation, how I am found in a dialogue, how I reflect, how I mediate (...)" (P4)

From the parents' perspective, the mentors' role is to mediate for the child with the other partners, such as teachers, and them as the parents. In other words, the meaning of the mediation is to report to them about what is being done in the school and is 'hidden' from them: "The mentor is the first person who sees the child in the morning. He knows how he came to the school, how his day should look like. Unlike the older ones. He is the mediating figure (...) that he knows to mediate what happens in the school to the child also to the parents." (PA8) "And in the perspective of the parents, the mentor is in essence a function that is a mediator between the parents, in the relationship with the parent, he is the one who coordinates and receives from the rest of the staff feedback and conveys to the parents (...) he is also the figure of the mediator (...) and the mentor is supposed to be with

the ability to mediate for the child relationships between the children and other teachers in the system, this mediator can explain things.” (PA2) “It is very important to me that the mentor in his role with me will mediate for me what he sees or thinks or even understands regarding all sorts of things related to my personal child (...) look, he is in the school, I am not, I need his mediation” (PA12) “I think that an important role of the mentor is to show him (...) to mediate for him what happens and to help him if he (the child) wants to explain and mediate situations also among the children themselves and also with the teachers in the school.” (PA11)

To summarize, it can be concluded from the findings of this theme that the participants in the research study perceive the mentor’s role as accompaniment and case management for the child they mentor. The accompaniment is entailed by the building of a generally deep relationship with the mentee and an in-depth relationship with the child and his world. The personal relationship and the in-depth acquaintance steadily develop during the year and during the interactions between the mentor and the child. Beyond the accompaniment of the child, the mentors perceive their role as case managers who are required to concentrate and coordinate the information about the child, technical work, and medication of the knowledge, and from the knowledge about and of the mentee between the different partners and communities to which the child belongs

However, beyond the similarity that existed in the role perceptions among some of the research participants, the findings also reflect their different role perceptions, namely the subjective interpretation that the mentors give to the formal definition of their role. Therefore, although the mentors’ role definitions can be identical and although their role sets are similar, they still develop different role perceptions. Thus, the role behavior that is reflected from the mentors’ statements can be different since each one of them emphasizes other parts in the role and instills in it his world of values and beliefs, including the experience of the past, and there is influence on the expectations of the role partners on the role-holder and consequently on the role behavior.

5.2.3 Theme 3: The Role of the Mentor in Everyday Life in the School Reality

The third theme became clear from the analysis of the interviews. This theme addresses the main expectations from the role of the mentor in the democratic schools. The main theme is the mentor's role in everyday life, or as one of the principals put it, *to know to tell the story of the child*.

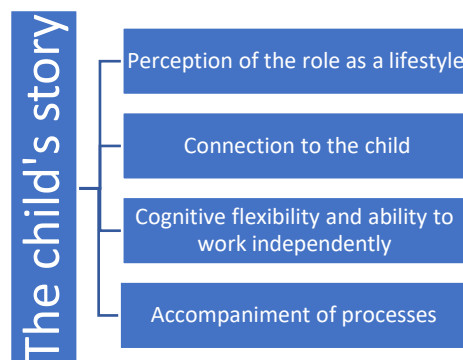
"The mentor's role is to know to tell the child's story. The nature of this role is to be with the children and in the children. This is the most prominent aspect. The compass directs for the child to see the child and to understand his world." (P3)

Under this main expectation, four additional categories were identified, secondary categories that supported and led back to the primary category: to know to tell the child's story.

From the theme four sub-themes were derived, which support and lead to the main motif "to know the child's story", and they are related to the expectation from the mentors to know and to accompany the child in a formal and non-formal manner. Therefore, the four sub-themes are: the role as a lifestyle, independent work, the accompaniment of processes, and the connection to the mentored child.

The following figure on the mentor's role in the everyday life describes the expectation from the beginning from the mentor in the everyday life and the secondary expectations, the way to achieve the main expectation.

Figure Number 18: The Role in Everyday Life, to Know to Tell the Child's Story



5.2.3.1 Perception of the Role as a Part of the Mentor's Lifestyle

The lifestyle is a term encompassing that many use in everyday life. The mentor's lifestyle is related to the actions or patterns of action that differentiate him from other people and other role-holders. The lifestyle helps to understand what people do and what the meaning of their doing is (Chaney, 1996).

The lifestyle is attributed to the way in which the individual chooses to perceive his role and to act in it. In the context of the discussed issues, the examination is whether the mentor perceives and behaves in his role as a part of his lifestyle or whether the role of mentoring will accompany him beyond the school reality and will influence his "other" life outside of this reality and thus in essence will differentiate him from other mentors who perceive and address the role as a purely professional role from which they earn a livelihood.

M18 expresses in a certain way the perception of the mentor's role as a life style, when he says, "These are my expectations from myself and from the staff of the high school, to be all the time looking at the side and all the time asking ourselves why, why are we acting as we are acting in the mentoring and out of the mentoring, what is the role of this thing, where do I want to lead the mentoring (...) to look at this from the side all the time." In other words, this is to depart from the boundaries of the regular times of the mentor-mentee meetings, to leave the limits of the school organization with thinking and constant reflection on the nature of the role.

This perception is expressed only among a few mentors. Thus, M15 says, "The perception of mentoring is a way of life. It is the understanding that it is possible this way to grow up (it is possible this way, through mentoring). To see what the strong points of people are, to make them grow, to enable them to go their own way." In other words, M15 continues her role beyond the boundaries of the school and the students. M25, a mentor and an instructor of mentors, emphasizes the essence of the role: "First of all, mentoring happens all the time (...) mentoring continues every day, this is not necessarily in the mentoring hour, but this is a part of my role."

Other mentors express the mentoring as a way of life in the move in the mentoring of the child beyond the formal hours of mentoring and also not with the personal mentoring, “and I think that the extended expectation is to know what the child is going through, what is happening with him during the day (...) even if I do not have the time of meeting of twenty minutes, then I saw in the year a child whose face was sad, so I went to him, Noam what happened? Tell me (...) and I had a child who told me that this is not our mentoring so I said him so what, come, tell me what happened, I am here for you since I want to help you. This is not only the time of the twenty minutes. This is truly to see beyond, to be in a relationship with the parents (...) as if not to wait that something will happen to talk with them. I sometimes update with SM; I saw him in the yard with friends playing (...) so to be in a relationship with the parents also for the less pleasant things, to update what happens (...)” (M11). “This is not only the time of the twenty minutes (...) I must see the child beyond the personal time” (M12).

Likewise, M15 describes her perception of the move to beyond the official hours of work, out of initiative and desire, so as to be accessible to the mentees and in a continuous relationship: “The relationship of the mentoring does not begin and end generally in the ten minutes in the morning and in the half of an hour of mentoring (...) each one has his way to create more meetings with the mentees. Mentors create relationships in the lessons, at home, in the school, on the smartphone.”

This accessibility is expressed also in the statements of M1, who presents herself as a mentor, not as “a worker with a watch”. “I have many many meetings, the type of regular, not regular in the schedule, if I have a child who now needs, he will also receive a bit more of the twenty minutes, he will receive this (...) then I am a mentor who does not go by the clock.”

Another mentor spoke about the importance of the children knowing that he is available for them and is found in his role all the time for them. “Then my expectations of myself as a mentor is that they knew that I am available there for them and I was found there for them and is interested in them and wants to manage with them this relationship during the year, but I am found there for them. They are not found there for me.” (M19)

5.2.3.2 To Connect to the Child and His Needs, to Empower, and to Advance

This subtheme is attributed to the interviewees' statements, which were noted so as to act in the direction of the connection with the mentored child. The mentor must invest in two dimensions, the external dimension – towards the child, and the internal dimension – the mentor's internal dimension. The meaning of the external dimension is the view of the child with the range of needs and connection to his strengths and abilities. The meaning of the internal dimension is to understand how the mentor can connect to the mentored student and how this connection will lead to the development of an open system of relationships, which advances and contributes to the mentee's development.

Thus, M5 presents in a certain way the two dimensions described in a clear and special manner. "(...) and slowly I understood that this is something very nurturing, we nurture one another, in essence very much in communication when in essence my personality is a part of all this thing, it is not separate, I am not only an instrument. I am also the person that I am, in this attachment, in this relationship. The moment I understood this, then I brought much authenticity to the relationship. And this directly conveys back the wow, there is here mutual authenticity that brings the relationship to be of higher quality, more true, more enabling really to work with him, and to do much work there (...) I think that in general, all my work here is personal work, self and internal, throughout my entire period here, all the time in a sometimes exhausting manner. But it is embodied in levels because of thus, since this is the thing that I am addicted to continuing to work."

M21 adds "at first I thought that something had to happen, it is necessary that there be something significant like this, if not, this is terrible. And then sometimes you feel with me nothing significant will happen and among others there are amazing mentorings but the moment that you slightly release this and also open this and say ok, the mentoring is not only the mentoring hour, this is everything together, and the essence is the relationship and what happens in the relationship then this is a little more precise and liberating what needs to happen from my perspective."

The expectation from the mentor is to connect and to develop meaningful interpersonal interactions with the mentee, an expectation to constitute for the children

“(…) a place that is not hierarchical” (M19), to be a person “that is easy to approach” (M11), and through the connection “the mentee will know that the mentor knows he exists” (M17).

The expectation to connect to the child and his needs is described, as aforementioned, as a place of connection to the mentee, through the providing of an answer, through authentic behavior, through findings unique points of connection between the mentors and the mentees. “To reach the most intimate situations with the children, to be there in place that is devoid of agendas, to see their personal development, and to support them and the moment that all these conditions are made possible and are fulfilled, then children become very simple and easy creatures in certain sense and they open up very very easily and it is easy to read them and it is easy to think with them and it is easy to think instead of them and to offer alternatives to their being stuck.” (M18)

Beyond these statements of the mentors, it becomes clear that the connection to the mentee is related also to the mentor’s expectation to succeed in his role, namely, to achieve the goals of mentoring and to see the uniqueness of every child and to advance the child in his feeling of efficacy. “To take out the core of every child (…) to recognize the uniqueness of every child (…) so he will dare to be who he is” (M4), “to help him cope with the inhibiting obstacles like fear, impulsiveness, lack of faith in the system, to advance the children in the way in which they want to go, to discover their spark. Our thing as mentors is to see the spark. To discover the child’s spark. The spark can be identified after the in-depth acquaintance with the child” (M17).

The findings of the interviews with the mentors indicate that some of them used advancing words, such as, for example, to empower, to strengthen, to help, to emphasize good traits, to provide a sense of confidence, to enable them to flourish, to grow, to develop, to undergo processes. “Through the mentoring, the personal relationship, and the information that there is on the child, the mentor’s role is to empower, to strengthen, to emphasize the good and strong traits of the children, to help deliberate them or to strengthen the traits that they want to be strengthened (…) I have a goal and a desire to take out the core of every child and to strengthen it. So that he will dare to be what he is, to express his

things without fear. Recognition of the uniqueness of every child” (M4). “(...) To hold a dialogue with a young child out of the willingness to give him a feeling of value” (M22). “(...) And that they will feel a feeling of security, that they will feel that they have a figure in the school who both knows them well and accompanies them in all sorts of contexts, that if they need advice, if they need help in all sorts of areas, then I am found there to help them, when the goal is to truly let them flourish, grow, in the school, to develop, to go through all sorts of processes.” M14) “(...) there are those who it is harder for them or the children or the adults to connect to them and then you need together with the child to find strong points and to express them (...) the main way to give the child visibility, to give the child a platform for his strengths. He needs, needs to find them, you need to see them, and then to give them a stage.” (M12)

In addition, the expectation that the children will connect and will develop meaningful interactions leads to the fact that the mentors and principals expect the role holders to come open for a system of relationships, to be able to hold a dialogue, to cooperate, and to adjust the self to what the mentee needs. To be precise, to reflect, to be interested. Thus M20 describes this in her words, “I think that it is very important, the ability to make yourself sufficiently available mentally and emotionally to be there for somebody else.” “It is very important that they will finish with a feeling of success and fulfillment and will not feel they have missed out, mainly that they will not feel they have missed out, then it is more to identify what places are important to finish and to do and to be.” (M20)

Among the principals as well there is reference to the mentor’s role as strengthening and helping the child’s development. M4 describes this in detail, “I think that he is the most meaningful and important person in the process of the mentoring of the child in the school (...) his role is truly to be with the children, to help them in setting goals, in their choices, to see where they want to reach, and to go hand in hand with the child in the direction of how I muster the strengths in me. How I reflect to the child all sorts of intersections he will meet in, conflicts, how the child (...) in my eyes the mentor needs to reflect! Not to say to the child to do this and this, to reflect situations, and along with the child to see what I am learning from the situations. To help the child focus in him the difficulties that he has in

him but he will approach the adult, not that the mentor will approach the adult instead of the child. To encourage the child to find his inner strengths.”

Additional principals use words such as fulfillment, empowered process of development, bringing out of strengths, etc. “The role is to help you fulfill who you want to be, not who I as a mentor want you to be”, “(...) we understand how critical good mentoring is to the empowered process of development of the child that we understand this in-depth. That we feel from the mentoring and feel from the children and we invest in this (...) that this entire region is of empowerment of children (...)” (M1). “To connect to the children in simple and joyous things. To be with them and not to attempt to bring to us.” (M5) “To be a mentor on the level of to clarify with the child the desires, the needs, the goals, the initiatives, to bring out his strengths, from theory to practice, on the most basic level of every day.” (M8)

Like the mentors and principals, some of the parents also believe that part of the mentor’s role is to cause the child’s growth, to help him in the weak places, and to strengthen him. PA6 provides an example of the positive outcomes that occurred at home because of the mentoring work, “(...) When my daughter went into the fifth grade, she became the mentor of Rotem. Rotem was very very closed and very internalized and she barely spoke with anybody and she saw her and succeeded truly in the work of two-three years, I think, shared work, of course ours and hers, but really saw how she goes in and lifts her. How she comments on things, how she helps her resolve problems, how she empowers her, how she loves her, and really in this she sees her, does there this work.”

PA6 adds about the role of the mentors in general: “In this communication with the child they succeed also in lifting him, succeed in giving him, in knowing him, seeing what he needs.” Other parents address these issues and focus especially on that the mentor’s role is “to see the child”, or in other words, to know his weaknesses, his strengths, the good alongside the less good, and there to be for him in help, reinforcements, and giving security. “I expect that there will be there for this child, that they will know to give him feedbacks, that they will know to lead him, that they will know to comment to him and to illuminate for him, that the child needs a listening ear that will be there for him and will give him it.

That in essence in truth there will be an address for the child and will give him the confidence and the place through which he can grow and strengthen.” (PA2) “(The mentor) sees the process he is going through, knows what is happening with him, knows what the places are that he has difficulties with and can help him” (PA3). “Simply sees the child, sees the things that are there, the things that he likes, the things that he is good in, the things that disrupt him, the things that perhaps he needs to cope with and this strengthens him in places where he needs to be strengthened.” (PA5) “I believe that successful mentoring advances the children. Truly, what is more important than having an adult mentor in the school who sees the child, who advances him, not in the learning aspect but in the aspect of who he is. The mentor sees and knows the child and helps him grow in his life in the school.” (PA15) “The mentor is supposed to connect to the child whom he mentors and through the connection and acquaintance to empower him, to help him in the most complicated moments.” (PA9)

Despite the aforementioned statements, the statements of one of the mentors, M19, indicate also that the connection with the children is not always simple and trivial; it is complicated and challenging – especially when there is no connection with the mentored child. However, in the same breath, M19 holds that also in these situations of the lack of connection with the mentee or difficulties with him, “also with children who truly you do not have patience for, the mentoring is difficult or the children themselves less have a personal connection.” The mentor “must find the way, find the good things, and give them the directions that they need throughout the entire year (...) not to let the feelings that these are the mentees I really love and these are the mentees that I just check off, since they sense these things.”

PA4, one of the mothers, also notes in her statements the importance of the connection, but from the understanding that “it greatly depends on the mentor’s personality and the child’s personality and if a connection is truly created, a connection is not always created (...) if he has problems then he shares with him what is happening in the school (...) but this does not always happen, since there is not always a relationship in general between the child and the mentor.”

It is possible to see reference this also from parent 20, who says: “The connection between the mentor and the child is binding, must, for the good of the mentor’s work. Sometimes for all sorts of reasons there is no empowering or growing connection (...) umm (...) a not good encounter between two people. In my opinion, the mentor, who is the responsible adult, must work on the relationship or simply to have a conscious process with himself that says I am not succeeding and to advance the child to another relationship that will be good and cause growth.”

5.2.3.3 To Be Able to Display Cognitive Flexibility and Independent Work

The statements of some of the mentors regarding their role also emphasize the cognitive flexibility³ and independent work required of them in their role, two characteristics that belong to the central perception of democratic schools regarding the difference that exists between the individuals in both their abilities and needs.

The reference to cognitive flexibility and independent work indicates that the mentors’ statements both in work with the children and regarding the school schedule and is reflected in the mentors’ statements that indicate the difference that exists between the mentors in their work with the children. Thus, M7 says that although all the mentors accompany and support, “(...) there is a very large gap between the nature of the mentoring of all the mentors and still everyone does the same thing (...)” and the flexible nature of the role, the ability of every mentor to insert his personality and his contents, “this is not a role that can be said, do A, do B.” (M16)

M15 explains this at-length, “There are mentors who are inconsistent, they have many many new children, who need much mediation time, or mentors who are themselves new and they have much to learn (...) different mentors do this in different ways (...) there are mentors who are more holding and there are mentors who are including, which is not

³ The researchers Spiro and Jehng (1990, p. 165) defined cognitive flexibility as: “By cognitive flexibility, we mean the ability to spontaneously restructure one’s knowledge, in many ways, in adaptive response to radically changing situational demands (...) This is a function of both the way knowledge is represented (e.g., along multiple rather single conceptual dimensions) and the processes that operate on those mental representations (e.g., processes of schema assembly rather than intact schema retrieval).” The theory addresses the transfer of knowledge and skills beyond their initial learning situation.

exactly the same thing, this is a different variation, and there are mentors who are more covering, who can really see, there are mentors who know much more, know every bit and are involved in everything, and there are mentors who give far more space (...) there are many mentors and many variations.” M15 continues and explains that the difference between the different work methods of the mentors is good and perhaps is even entailed by the reality, since “different children need different things, there are children who need a mentor who will give them space and not a mentor who will sit on them all day, and sometimes this changes in different periods in life.”

The cognitive flexibility attributed to the individual’s ability to cope appropriately with different situations is expressed in the statements of M10, who describes the meetings with the mentees: “Sometimes I am bored with them, sometimes I play with them checkers, sometimes I wait that they will bring something and I am completely passive, but I am found in the place and am drying up and sometimes I am active and doing things.’ According to M25, the difference between the children requires the mentor to display creativity and to suit himself to the child. “There are children who it is simple to be with them together, to play something, to go to do a walk around the nearby playground, and during things opportunities arise to ask, if I want to bring up some sort of topic.” M6, who provides an example of different encounters that were suited to the child’s requests or the mentor’s constraints: let’s say another child asked to come with me the Animal Care Center to take out dogs then he will be with me for this hour. Now he was with me in the computer committee, we wrapped the computers for the move.”

In other words, the difference of the children and their diverse needs obligate the mentors to adjust themselves to the mentees and not to be set with predetermined plans for every meeting. Their statements indicate that many understand that they need to examine anew in each meeting the children’s needs and situation in the meeting and to flow with this. The ability of cognitive flexibility in the mentoring role and the independent work contribute to the mentor in the learning about the child’s additional needs, in knowing his different dimensions through “spontaneous” meetings, and thus obtaining a broader and deeper picture of the mentored child.

The flexibility required in the role of the mentors regarding the school system is expressed in their statements in situations in which they must respond to two or more expectations, when the response to one will make it difficult or will eliminate the possibility of meeting the other expectation, namely, a conflict between the roles. Thus, for example, they must display flexibility when they must cancel the time of formal mentoring in favor of the requirement for the role of substituting for absent staff members. Therefore, the mentor must change roles, from a mentor who needs to meet with the mentee to a substitute for a subject teacher, at a given time, because of the needs of the school organization. Some of the mentors in the research study expressed confusion when they face similar situations, especially in light of the fact that on the one hand in the main agenda in the school is the importance of personal mentoring and on the other hand the hour of mentoring is perceived as an hour that it is “permitted” to give up and cancel.

5.2.3.4 Accompaniment of Processes

One of the expectations from the role that arose in the mentors’ statements was the accompaniment of processes in different areas, ranging from the children’s choices, through different situations the children encounter, with focus on goals, the promotion of ideas, and to the accompaniment of the children in the academic, personal, and/or social field. In essence, according to the mentors’ perception their ability to accompany the children in processes that they undergo enables them to see the mentored child over time and to extend the learning about him in different aspects. Thus, the mentors succeed in meeting the important expectation of “to tell the child’s story”.

All this is said by M20, in the image she gave of her role, “the gardener of a garden”: “To be astounded by the beauty, to see this wonder, and also to fertilize and care and make a place so that he can grow, and also to trim a bit the branches, to water, and to allow other people to visit the garden to be amazed, so that he will blossom, deepen roots, and flourish.”

Additional mentors say, “(the mentor) is a figure who accompanies from up close children in the different processes that they undergo in the school. All the mentors are teachers and in different processes attempt to help him grow and develop in the school.”

(M14) “To see the child, to identify where he wants to reach, how he wants to do this, what blocks him, what will help him, and how to accompany him in this issue.” (M15)

M15 continues and expands the issue of accompaniment, in her view. “(...) that I identify the goals of the child and assume alongside my goals (...) my goal is that he will reach his goals and not my goals. This process of a very deep clarification of who he is, and what he wants to be, and always this comes before other things. Now all the time the game is to see whether somebody that I offer him suits his goals, harms his goals, whether I succeed in seeing beyond his goals that he does not see at the moment (...) we adults, we see the things from the outside and we know what these children who do not know to look at age six or ten or even fifteen what they really need, we know to look and to tell them what they need. We greatly try to give up this point of view and to say, there is value to what the child is doing now, there is value to his processes, and we want to teach him to look from his viewpoint now about what he wants in the future (...) the mentor’s role is to help the child go in his way (...)”

Some of the principals also expect the mentors to accompany the children in different processes As M4 says, “to go hand in hand with the child (...) “the mentor is his role, it is truly to be with the children, to help them set goals, in their choices, to see where they want to reach, and to go hand in hand with the child in the direction of how I muster the forces in me.” M2 says, “(the mentor) who wants to grow and develop and empower the child.” M7 says, “We offer her a large basket of things in the school, I expect the mentor to help the child succeed in understanding and using all the amazing things that there are in the school. In other words, to go to the lessons, even if there is fear and concern about being in a social activity, even if he is afraid of it, to initiate, to learn to learn.”

The parents addressed the accompaniment of processes, using words of accompaniment. “I expect that the mentor of my child really will accompany him during the year, with all that this implies” (PA18) “To go with the child, in my opinion, the mentor’s role is to go with the child on the way that he makes” (PA14) “Not to leave the child without an education worker who will accompany him” (PA10)

It is possible to summarize this theme in that the subjectivity of the perception of the role is expressed in the mentors' statements that everyone has relatively similar role definitions. However, most of them developed different role perceptions. Thus, each one of the mentors instills different meaning into the role sets. Hence, the role perception expresses the vision of the role-holder, his values, his abilities, and his skills. The components that are included in every role serve the role holder for the choice of the way in which he can express his vision and values. Thus, for example, M15 addresses in his statements on the one hand the different types of mentors and on the other hand the difference required by reality in the adjustment of the mentoring to the mentees themselves.

5.2.4 Theme 4: Characteristics of the Role-Holder

This theme arose from the interviews regarding the abilities required to fill the role of the mentor. The findings reveal the everyday reality of the mentor, which obligates him to different and diverse abilities and skills. These abilities and skills are expressed in the mentor's role behavior, as required in his work.

The mentors' characteristics arise from the interviews of the mentors, the principals, and the parents, and the picture delineated is one of similar and different perceptions of the participants regarding the main characteristics required of the mentor. Therefore, the order of the presentation of the actions does not indicate the importance of the action.

The actions described in this theme, as arose from the interviews, engage only in the way in which they are perceived by the participants and primarily in their expectations to fill the role. In other words, these actions illuminate the mentor's path and symbolize characteristics that reflect the outlook of the research participants regarding the role.

The analysis of the interviews of the three groups (mentors, principals, parents) indicates first and foremost that the perceptions regarding the characteristics are for the most part different and in part similar. The mentors perceive the main characteristics required of their role mainly as associated with the dynamics that occur between the mentor and the mentee, with the interpersonal communication that forms between the mentor and

the mentee, and the emotional and behavioral attitude of the mentor to the mentee: as the ability to connect to the mentored student, ability of attention, empathy, dialogue management, expression of caring, cooperation, and preservation of a positive attitude. To differentiate, the principals' perceptions broadened the range of characteristics to those related to the mentor's personality and his traits, such as honesty, integrity, precision, diligence, willingness to learn, courage, and different organizational abilities.

The mentor's characteristics are those that indicate his role behavior, which is attributed to the fit between his expectations and his performances of his role, and the way in which he is to perform his role, when his role behavior is directly influenced by his role perception and the expectations of the other partners. The mentor's outlook on the role that guides him in his professional life is added to this.

Perceptions regarding Characteristics and Traits Required in the Role of the Mentor

Analysis of the mentors' interviews indicates that most of the interviewees focus on the traits and abilities related to the dynamics existing between the mentor and the mentee; in other words, these are related to the connection with the mentored student, when the three main ones are: attention, empathy, and reflective thinking.

The Art of Attention

One of the main aspects of interpersonal communication is the inference that it is considered a cognitive and emotional process. This process includes the search for meaning and understanding, attention, and awareness, so as to obtain diverse information – verbal and visual and to obtain information about emotions, needs, and state of mind.

The ability of attention entails many meanings with different implications, ranging from the presence with the other, literally, the presence here and now in the meeting/interaction, and focus on the other. All this is made possible when the "listener" involves beyond the physical attention, namely the outside ear, also the internal attention, the inside ear, the heart. Or in other words, the mentor must be focused and pay the utmost attention to the mentored student, to hear him, also what he expresses between the words and when he is not expressing in words. The mentor must attempt to understand in-depth

what the mentee brings with him, what he presents at the forefront of the stage (Goffman, 2006), whether there is a gap between what the mentee presents outwards and what happens to him behind the scenes. The mentor needs to deepen the recognition and attempt to research and understand what the mentee's intentions are. In other words, Blumer (2006) perceived the person is an interpretative creature. The person is influenced and consequently the influence also changes through the encounter with people and with ideas. In other words, the understanding and learning of the other person, the learning on the way of perceiving the reality, can lead the mentor to influence, to change, to be meaningful in the mentee's life.

Carl Rogers (1973) popularized the concept of acceptance and attention. Unlike what Sartre (in Golomb, 2018) defined as "self-deception", a situation in which people pretend, play a role that others determined for them, Freire defined the role relations between the teacher and the student as "banking education", education that addresses the teacher as a teacher and the student as a student, without any personal reference, through the expression of emotions and sentiments (Freire, 1982). Buber (1963) put it as relations of "I-Thou" (in Avninon, 2018).

This research study indicates the importance of attention and presence as meaningful in the relationship with the mentored children. Research studies (Cook-Sather, 2006; Fletcher, 2005) show that attention and responsiveness to the students' voices improve significantly the learning, the teaching, the student-teacher relationships, and other areas essential in the complex existence of the school. Attention not only improves what the person knows but also is convincing. In other words, it opens room for persuasion. Rogers (1973) speaks about the persuasive influence of recognition: the very acknowledgement of the emotions, opinions, and fears of the other person open the way for liberation and the person is less defensive and can understand the other.

M25, for example, frequently uses the word attention in her words in the answers to different questions, and therefore attributes great importance to this ability of the mentor. In her statements, she in essence encompasses all the meanings of attention described above, "(...) this is the role of being attentive, observant, listening to things that the children

say, bring, bring up, whether they say this in words or whether they say this in their behavior (...) not just listening, listening with a goal of the process. This is not only that I sit and do mmmm (...) but also attempt to help motivate processes (...) and to be with much much attention. Active attention all the time (...)” Thus, in her perception the ability of attention is at the head of the pyramid of traits required from the mentor: “(...) first of all this ability to listen to others, to shut down for a moment the inner noises and to listen (...)” and “to listen between the lines, to look what is happening there, to attempt to identify (...)”

In the perception of M24, the attention is the first trait required of the mentor: “first of all, to know to listen (...) and I think that if you truly listen the person understands that you listen, if this is a facial expression if this is to repeat things, if this is to reflect truly, to say, ok, what I hear, is this correct? (...) I need to listen to ascertain that I listened. Not to judge (...)”

The mentor’s real listening may build the relations of trust between him and the mentee, empower the mentee, and develop his sense of efficacy. In other words, through it the mentor can find the very important aspect of the mentee – the innate aspect of the mentee’s self. Thus, for example, M5 presents in her statements the listening that enables her to discover the child’s concealed facets: “to listen to what these mentees are telling us between the words, between the lines. And to succeed in cleaning up all the noises to see in truth who the person in front of us is.”

M4 also describes well in her words the ability to listen required of the mentor. “(...) I intend the listening to children (...) the children see in me a person who wants a relationship with them and can help them (...) I come to listen, what the child wants, what he seeks, to let him lead this (...) to play this dance of being leading and led (...) to hear something between the lines and to say perhaps something will come of this (...) a dance of listening (...) I intend the creation of a relationship and attention, the attention is also visual, to look at the body language, his objects, his physical behavior, how he is in the world. The listening is not only to the words, also between the words (...) I think and I feel, I collect all the information about the child through all these ways. To collect initiative,

that the child speaks things from his fields of interest and experiences, I attempt to perceive something from there, something that can be initiative.”

M4 listens also to what is apparent, to the words said aloud, and also to what is concealed, hidden in the mentee’s behavior and body language. All this, so as to build the puzzle into a whole, regarding the child’s needs and abilities. She uses the image of a “dance of attention” – as if she moves in the child’s different spaces and dimensions to perceive everything and not to miss a thing. In addition, like a dance, which is considered an intimate and communicative act that can reflect the reality as perceived by the dancer, in the perception of M4 she is required to have patience and intuitive understanding beyond the purely verbal understanding.

Moreover, M4 holds that she does not mentor students in the breaks but only in the personal mentoring lessons. This strengthens her perception of the attention towards the child since attention at its best requires suitable conditions – environmental conditions and conditions related to the setting, emotional and physical conditions in a quiet space without disruptions, distractions, and with privacy, which provide a space of in-depth personal attention.

All the mentors include the attention for the child as a part of the characteristics of their role. However, some of the mentors give their interpretation to attention. “To look at the child, to be curious about him, not to know ahead of time what is right and what is not. But to attempt to understand what is right. Here and now, during what he is doing (...) and to give this meaning. To explain now what he is doing is important, a child who sits alone and plays with blocks or builds, to understand what his value is, activity (...) his. To attempt to connect to his personal experience, in the subjective region of the other (...) I want to know how you think, I want to know what motivates you, what you feel (...) “ (M22)

“The role of the mentor is very much to listen. I think. First of all, very much to give a very personal attitude, to every mentee, very much to listen to every mentee (...) what are his needs, what he asks. What are his strengths. Where he is (...) more. From what home does he come to here every morning. As if this story it has circles that bring him to

here and what he takes with him from here onwards home.” (M5) “To be attentive to what the child wants or needs (...) I attempt to connect to each and every one according to what they need.” (M16) “Attention, accepting the child as he is, accept the child and try to help him but not by force (...) you come with the children, you, you are like a psychologist sometimes, they tell you personal things, you make suggestions, you need to be a person who it is easy to approach. That the child will feel that he can rely on you and he will approach you even when this is not in the twenty minutes since you are the person who accompanies him, his contact person, his confidante. Ummm (...) the child will be comfortable with you, pleasant with you.” (M11) “(...) To listen, to help, to support, and all that we do define you in the role and define the outlook of attention (...)” (M7). “The ability to be attentive and as if to put my ego to the side. But if you ask me, this is traits that every educator needs (...) that he (the mentor) listens and is attentive and sees him. When he feels that the mentor knows that he exists (...) to be with the courage to make mistakes, to listen, to hear the children (...) to believe that the children have something to say. They know what is right for them” (M23) “This is simply to be with the child, to know him, to play with him, to hear what is bothering him, what he is going through (...) mainly to listen to the child (...) and to ask him how he feels, whether there are things bothering him, if there are things that he likes doing, who does he do them with.” (M8)

These statements of the mentors indicate a number of references to the topic of attention: a listening ear since the mentor is the closest person to the mentee and is attentive to him, to his involvement in issues, big and small, and active attention that requires the mentor to learn from the mentee’s statements and behavior about his different needs. The attention has the goal of knowing the child and understanding him, a mental situation of the mentor’s readiness to invest in attention, displaying interest in the child, maintaining an open mind without judging and criticizing the child, to be in a dialogue with him so as to deepen the understanding of his statements and situation.

Among the principals, most of them address attention as an important ability in the mentoring role. P1 describes this well: “As a mentor, you are forbidden to be confused and to make this mistake, which many adults do, and this is to be adults who speak about the child and think that they are so smart that they talk about the child but they do not truly

listen to the child (...) they need to listen to the child (...) the role of the mentor is to support you in this process of finding your way and your desires in the school (...) I think that good mentoring inherently must have a type of very deep modesty, since to listen to the child, you need to be modest. You need to put some question mark around what you totally know about him, about life, to hear him. To be interested in him. And then you need to enter yourself and there, there is something very important.”

Other principals give their interpretation of the ability of attention and add its advantages in the act of mentoring. “(...) to be attentive, to be flexible and warm it is necessary to know also to hug the child, to know to listen to him, to know to hear between the lines.” (M5) “I think that a person needs to be at attention (...) attention, attention also inwards, to the self, and outwards, to others, in his environment (...) to see with the heart (...) you are found in attention, ah, you see the strong points, you do not see the black, the challenges or the place, the difficulties and the place that takes down (...) but you see the challenges even from a place that grows, the strengths from a place that you can spread this, you think this type of person, he is suitable to be a mentor.” (M8) “(...) attentive, attentive to children, needs to be attention, attention to the child. A view of where the child is found. What is happening here? They need to be a listening ear.” (M7) “I think that the mentor who has a good ability to hold an intimate conversation and he is not threatened by this.” (M3)

Reflective Ability

One of the characteristics of the role required of the mentors, like from any other educator, is reflective thinking. The interviews indicate that this thinking is important to the mentor’s work with the mentee, alongside the advancement of personal processes. The importance in the mentoring work in the ability to integrate in the role reflective thinking arises from the interviews, as well as the mentor’s ability to analyze situations from the meetings with the mentees, to learn from them, and to accompany processes in the context of all the role partners.

Only some of the mentors explicitly address the reflective thinking undertaken in their role and address the reflective thinking as an ongoing process in their role so as to be

precise, not to get into a routine of activity, to think in-depth about what is happening, to evaluate it and to learn from it for the future, so as to derive benefit. However, the mentors use different words for this thinking and thus for example M18 says that he must “look at this also from the side and beyond this (...) to be all the time looking from the side and all the time asking ourselves why, why do we act as we act in the mentoring and outside of the mentoring, what is the role of this thing, where do I want to lead the mentoring (...) we are filling a role that can reach levels of intimacy, of acquaintance, and even emotional connection but it is also necessary all the time to look at this from the side, this is, let’s say, ethical moral expectations, I look at this, I seek advice if necessary.”

M7 explains well the meaning of reflective thinking for him and how he implements it in actuality during his work. “(...) I learned from life in the school. The students taught me, the space taught me, the behavior of the space taught me. And that always it will be accompanied by reflection. The reflection can be with yourself, with your fellows, with the people you fill the role. The reflection can be with everyone’s help (...) we developed the feedback language. In the school. So in this way in essence we taught ourselves the right to see ourselves as deserving people.”

Other mentors address the importance of reflective thinking in their work. “It is important to me to be all the time in self-reflection, not to pass the time but to do it automatically and not to shift the focus to me or to somebody else. To remember that there is a child who is found in something in their life and I am accompanying them in this or looking at this or peeking a moment and knowing what they are doing.” (M19) “I all the time think what is right and how to be accurate in the work. In the reflective work.” (M4) “(...) They learn also from failure. Experience of lack of success through reflective thinking.” (M17) “(...) I can finish the mentoring and say, I was not sufficiently accurate, I was not good enough (...) I can also finish the mentoring and say, wow, what kind of mentoring this was (...) perfect.” (M1)

The reflective thinking that M16 performed led her to a change of her approach. It is linked to the mentor’s ability to analyze situations, to learn, and to accompany processes in the context of all the role partners. “To be reflective. Why things awaken you more and

other things less (...) you learn that what is important is the dialogue. I changed the approach, I more speak with them. About what they think, what they want, why they want this, to include the difference of the children (...) every month I examine what there was. Something is really organized. To really define. And to clarify how to advance.” (M16)

In light of the aforementioned statements, it is possible to understand from the mentors’ statements that because of the reflective thinking they in essence develop critical thinking, through the internal observation and implementation of processes of independent judgment and control of their work. Thus they can give extensive interpretations of their activity and analyze more analytically what is happening when they work.

Among the principals, only M8 addressed explicitly in his statements the importance of reflective thinking in the mentor’s work: “(...) we do reflections, we speak about this, we speak about this also in joint conversations, and also in personal conversations of a moment how I am bringing up one level my activity, the activity, the experience (...) what did I learn? What worked, what did not work? Come a moment, let’s be precise, let’s handle this.” However, most of the principals maintain that the mentors meet different professionals such as psychologists, counselors, who discuss their work, refine problems that arise, and provide solutions and sharing. It is not inevitable that in these meetings the mentors also perform the reflections needed also in thinking on the contexts existing between the goals and the expectations that they set for themselves and between their activities.

Empathy

Empathy is a trait vital to the creation of daily interpersonal communication, especially among those who engage in the professions of care and assistance. The emotional component in empathy, empathetic concern, is hard to find in the interviewees’ words, since this is a feeling of sympathy and compassion towards the other person. However, M17 is the only one who expresses this to a certain degree, when she says, “the student’s role in our school is difficult (...) and you need a person who is close and empathetic to the feelings so as to deliberate with him. She asks what do you feel (...) she looks at every mentee and what is good for him (...) sometimes a hug, sometimes silences,

you need a person who is close and empathetic to the feeling so as to deliberate with him.” (M17)

In interviews with the mentors, the importance that they give to their perception and understanding of the mentees’ emotional situation arose. In other words, there is evidence of the cognitive component innate in empathy, namely, the mentors’ ability to be capable of understanding, knowing, and predicting the children’s emotions and behavior, in disconnection from the emotion. Thus, M1 says, “empathy is something important in the mentor’s work, very very very very, not identification, identification is in my opinion the pit of the mentor.”

Additional mentors bring up in their statements the trait of empathy. “To take things in proportion yes, since it is necessary to know how to connect with a person but not to identify with him to the point that you are carried away?! With him (...) you need to be empathetic but to understand that in any event there is also a bigger picture. Generally children at the age I am working with it is very hard for them at that moment if something hurts, is bothering, this is the end of the world, then it is necessary at least us to remain to see this, not to be contemptuous, oh no, but to see.” (M24) “(...) and also some empathy even if it is not well developed, there must be some empathy, the ability to see things from the child’s viewpoint” (M20). “The ability to be empathetic, also with children who already truly you do not have patience for them, the mentoring is difficult or the children themselves have less personal connection” (M19). “I attempt to connect to each and every one according to what they need: to evince empathy towards them.” (M16)

Also among the principals there is reference to the trait of empathy as an important step in the mentor’s characteristics. Thus, for example, P20 separates between the unnecessary identification with the child and apparently the important cognitive dimension of the empathy. “(...) he does not need to identify with the child but he needs to be sufficiently empathetic and have sufficiently skilled emotional intelligence to identify also more difficult feelings and to understand where the child, where you are not.” P5 says, “You see the ability of empathy, to see the other.”

P2 adds and explains about the disadvantage of empathetic concern in the filling of the role of the mentor, which is characterized from his perspective as a paternal mentor. You have the paternal mentor, who is truly confusing in these places, but he has a heart, he truly loves the children, it is necessary to work a bit on the empathetic abilities since he too much loves them but this that people for whom the children enter into their hearts and sit there (...) a mentor who works in this sense and when something happens with the child this bothers him. The dilemma or conflict that the child is found in bothers him. He is the mentor who will succeed. A person who is not found there then he is not in the correct space of empathy. He does not need to identify with the child but you need to be sufficiently empathetic and to have sufficiently skilled emotional intelligence to identify also more difficult feelings and understand where the child is, not where you are.”

More principals only note the importance of the empathetic ability in the integration with additional traits and among the parents only three listed empathy among the other traits of the mentor that in their opinion are required.

Communication / Dialogue and Inclusion

Another dominant trait that arose from the interviews is communication in general and personal and interpersonal communication in particular, which is defined by the mentors by the word dialogue. The communication that arises in the interviews is attributed to the communication of the mentors with the different partners, with the mentored student’s parents, and of course with the mentored student himself.

M5 for example emphasizes that the communication of the mentors with the children is the basis of all. “In essence, all our communication with children is the basis, let’s say that when my communication is good with the children, in the lesson or it does not matter where, then on this basis things are built and also ruined. In other words, the moment the communication between us is good what is called mentoring, but in essence the system of relations is dialogic and respecting, and it is close and is personal, then I succeed in teaching better, and then I succeed in advancing the child and advancing with him together and learning also, everything happens in movement, everything happens in essence. The same thing the opposite too, the moment the communication is not good, then

there are blocks that do not advance us (...) personal, interpersonal communication, yes, totally. And also in truth dialogue since if this is unequivocal and only such relations of authority, like many times happens in the anthroposophical framework, which is very not dialogic (...) we nurture one another in essence greatly in communication, when in essence my personality is a part of all this, it is not separate, I am not only an instrument. I am also the person that I am, in this communication, in the relationship.”

The importance of the communication with the mentee is expressed in the statements of other mentors. “You need to be capable of being in communication.” (M25) “You learn that what is important is the dialogue” (M16). “It is also simple that is related to dialogue, yes, to hold a dialogue with a young child out of the willingness to give him a sense of value, that I am talking with you since I respect you (...)” (M22). “To think dialogically. Not to work automatically (...) to make an adaption of thinking of the perception of a dialogue” (M4). “Constant conversation and dialogue, they know also about me things.” (M17) “The dialogue, the emotional conversation are the most important things here” (M2). “I call this a dialogic encounter. The word dialogue, profound dialogue, or meaningful dialogue” (M7). “Mentoring is a language you speak about this dialogue, about the relationship (...)” (M15). “In essence the system of relations is dialogic and respectful, and it is close and it is personal.” (M5).

The principals also noted the importance of communication and the use of the word “dialogue”. “Dialogic people who can reach children in different ways, who will not go head to head” (M5). “How can I hold a conversation, how am I found in a dialogue, how do I reflect how I am mediating (...)” (M4).

In other words, the interviewees attribute considerable importance to the dialogue between them and the mentees as a basis for successful interpersonal communication. Their statements indicate that the word dialogue symbolizes for them the ideal system of relationships that needs to form in the relationship – a dialogue that reflects emotions, thoughts, honesty. This is a dialogue that is a means for the advancement of the relationship, it is a dialogue between the mentor and the mentee that is aimed at the creation

of mutual understanding, respect, and esteem as successful infrastructure for the relationship.

Beyond the aforementioned, the word dialogue that appears frequently in the interviewees' statements without a doubt is commensurate with the character of the democratic school, which supports the ideas of equality, and in the framework of the dialogic relationship⁴ created, the two sides can learn about one another and one from another.

It should be noted that the interviewees brought up additional dominant traits required of the role of the mentor, including the ability to include, or in other words, the ability to accept the mentees' emotions and difficulties without judgment, without pushing them away or denying them. The ability to include is a step in the individual's emotional intelligence⁵, which also arises in the interviewees' statements as an essential trait for the mentor. Thus, according to M24, "to help there needs to be at least including and accepting, not judgmental". M3 says, "I do not judge, I include, I do not judge." "To be with a great container" (M23) "Ability to include, also from the side of the children and also from the side of the parents." (M1, M3).

The transcripts of the principals' interviews indicate additional traits and characteristics, which in their opinion are necessary in the mentor's role. The word "person" recurred among many principals, a person in the sense of one with values, diligent, trustworthy, with motivation to act, who knows himself and knows his roots and his past. P2 details, "I think that they need to be people (...) in the end truly I do not care whether they have some or another certificate, if they took some or another training, there are autodidactic people who learned all their life and this is wonderful, there are people

⁴ In the spirit of the work of Burbules (1993): in the context of the field of dialogic education and dialogue in teaching, Burbules notes that it is necessary to address three main aspects as the starting point in order to succeed in creating dialogue between the student and the teacher. These aspects are connected to the preliminary conditions for the creation of a teacher-student dialogue: authority, emotional thinking, and degree of communicativeness.

⁵ Emotional intelligence was defined first by Salovey and Mayer (1990) and in the continuation by Goleman (1996) as intelligence that enables the person to monitor his feelings and those of other people, to differentiate between different emotions, and to use this information to direct the person's thinking and actions. The model of Salovey and Mayer included five main components: self-awareness of emotions, management of emotions, self-motivation, identification of emotions, and management of systems of relations.

with healthy intuitions. And to be a person this means I expect of them that first of all they will know who they are and they will be in constant work about who they are in the deeper sense of the matter. What drives them, where they want to develop to, how they want to grow and who they want to be, what are the values that lead them, and things they want. Since only then when they will meet the children can they do the same thing with the children.”

Other principals also explain the “trait” of “being a person” that is required of the mentor. “First of all, he needs to be a person, he needs to be a “*mensch*”⁶. He needs to present a personal example, with honesty, with integrity, with precision, with accuracy, with diligence, not be superficial with things. To be deep, serious, but these are the traits of the person who in my opinion it is necessary to be.” (M4) “And people of very high quality. (A person) who is true, who is a great person! A person who is wise, a person who is good in that he is a good man, he has a good heart, he is a person who has a spine, who has a way of speaking and looking at the world. A person who likes people and of course has the necessary certificates” (M6).

The parents addressed the constellation of traits and characteristics, which in their perception will help their children and will help their relationship with the mentors. The dominant ones are: patience, sense of humor, empathy, and ability of inclusions. “Patience (...) a view and understanding of children (...) sense of humor” (PA8), “non-judgmental thinking and that he shares with us things as necessary (...) modest and not judgmental (...) an attentive person, open-minded, concrete, and not too sensitive” (PA7), “with some smile, with some love, who succeeds in commenting to the children in such a way that they see themselves through her eyes as good, diligent (...) professional integrity” (PA6), “empathetic ability (...) some sort of charisma” (PA4), “that he will not be in the center (...) ability of attention (...) ability of in-depth observation, broad, ability to communicate with the parents” (PA3), “patience (...) the ability to be empathetic and including” (PA2), “the ability to include is one thing, humor is terribly helpful here (...) humor (...) he can

⁶ Mensch is a word in Yiddish, a cognate with the German for “a human being”. The word means to be a good person, a person with integrity and honor, as opposed to an unlikeable person. It is comparable to a “stand up guy”.

dissolve objections, he can soften insults, the difficulties, and such.” (PA1) “An important trait is to be an open person who thinks outside of the box, with patience but also with a sense of humor” (PA19) “Empathy is a trait that is super meaningful that the mentor have, a mentor who cannot be empathetic or evince empathetic emotions will not suit the role” (PA13)

To summarize, this theme, which focused on the abilities, characteristics, and traits required of the role of the mentor in the interviewees’ perception indicated that there is a certain consensus between the research participants. Although the interviewees sometimes used different words to express a certain trait or characteristic, still everybody focused on the same traits.

The picture that arises is that of the perception of a role based on three main foundation stones: attention, empathy, and communication. It is possible to develop and improve these three foundation stones using reflective thinking, in which there is self-criticism and constant thinking for improvement and development.

Beyond this, the three foundation stones are reciprocally related to one another and support one another. The listening in the broad sense includes in it empathy and communication. In the process of attention, which is a part of communication, there are a number of layers, ranging from the simple layer of the deciphering of the intentions, words, broadcast, continuing in the layer of empathy, sensitivity to the feelings of the person who broadcasts. Therefore, active attention, which is clean and aimed, has the goal of hearing the speaker, his feelings, without judgment and criticism – empathetic attention.

5.2.5 Theme 5: Presentation of Findings Related to the Practices of the Mentoring Role

The fifth theme addresses the practices of the role of the mentor. The investigation of the phenomenon of mentoring seeks to influence the perception of the role among the mentors in the school and the principals in the school and to allow a professional platform for the establishment of the mentor’s abilities and for the professionalization in this role.

The professional development of the mentor's work occurs for the most part during the work in the field, alongside instruction in the field and peer learning.

All the democratic schools that participated in the research study reported the presence of constellations of professional accompaniment, both personal and group, of the mentors. Every school established its constellations of accompaniment according to considerations of needs and budget. All the research participants addressed the inner school professional accompaniment and the development of the mentor's work in the field of work.

Not one of the parents who participated in the research study could say whether the mentors learn, learned, or are professionally accompanied by professionals as a part of their professional development.

Principals and mentors brought up throughout the interviews the desire to advance the professionalization in the mentoring role. This is the desire to form an educational outlook with which they will continue to work, from which they will continue to develop, and through which they integrate new people into the role of the mentor.

The educational ideology of the democratic schools is an ideology that emphasizes the individual. This ideology can be read about in the review of the literature starting with Jean Jacques Rousseau and then John Dewey.

The interviews with the research participants indicate the desire of educators to continue to learn, to develop, and to develop the role of the mentor. The pedagogical principles that were mainly found in the display of involvement in the children's world, the encouragement of the children to fulfill their abilities, the dialogue with children, the development of the children's areas of strength, and the creation of relationships with the role partners leads the educators to be precise in their work and professionalize.

The research participants indicate the desire to deepen their knowledge of the strategic actions that the mentor uses so as to achieve the fulfillment of his goal. The interviews pointed out different needs that indicated different perspectives regarding the development of the mentor's role in the embodiment of the role or in the management of

the role. Every participant from his perspective, experience school role, and life in general sought to deepen in fields that interest him.

This theme resulted in a number of central sub-themes: (1) the student in the democratic school and (2) the other significant adults.

The Student in the Democratic School

This sub-theme is attributed to the uniqueness of the student's status in the democratic school. The interviewees' statements indicate that in the democratic schools the student's "role" is not always simple and thus this understanding sheds light on the perception of the mentor's role and his work in the field.

Thus, M19 says, "This is a school where it is confusing to enter, both for children and for adults. The mentoring helps with the integration. So that the child will succeed in achieving the realization of the full potential innate in the democratic school, the mentored child is required to understand the school language, to know the school resources alongside in-depth knowledge of his abilities and understanding of his personal needs."

M17 adds, "To be a student in the democratic school is the most difficult thing in the world. On the other hand, it is very empowering!" The student is required to know a constellation of topics that his peers in other schools are not required: ranging from in-depth knowledge of the democratic language that addresses different values that are leading in the school, such as choice, personal responsibility, personal abilities, initiative, relationships, and community. Therefore, the role of mentoring is vital in these schools, also with the goal of enabling the mediation and teaching the mentees the values. "They give very much choice but they also give something (the mentoring) that will accompany the process." (M17)

The Other Significant Adults

The mentors add and maintain that this coping with the complexity of the democratic school enables the student to build and/or change his perception of the world, his abilities, and his ability to influence and especially the children's perception of the

adults as significant others in their lives. “The mentoring changes the child’s perception of the world. He knows that there are in the world many adults who are for his good.” (M15) “You are a significant adult.” (M21) “This is to be an adult who is present and meaningful in the child’s life.” (M20) “The children that I mentor will feel that they have a meaningful figure, a meaningful adult in the school (...) an adult who also is for them a model frequently, for the behavior of a healthy system of relationship, for a conversation, for the existence of a language in truth, which is suitable among people (...)” (M5)

Additional mentors address this topic at length. “There is the cliché sentence that ‘every child needs one adult to believe in him’, then I think that this situation that there is an adult who is for you, that you know he is there for you, this is something of tremendous value! (...) and also in the environment of the school, which is a very very very challenging environment, you need to deal with society, you need to deal with learning, you need to deal with dynamism, a day in the school, especially in the democratic school, is so dynamic and you have so many transitions from all sorts of situations, this work that you have a person that you can turn to, that you are in a personal relationship with. The mentor is an anchor, he can support you.” (M25) “First of all, I most feel like I have learned this by rote so much that the first response that I want to say or I am the one adult, the meaningful adults for this child, yes, with the stay that is in the school, at least, a cliché sentence, but this is really correct, as if I am not, first of all, if I am not meaningful, then there is no relationship, then this is yes, I must be meaningful, or for her meaningful, what is meaningful, yes, it is necessary to interpret this, but each one how he is a boy or a girl, how he perceives (...)” (M24)

The principals also address the issue of the meaningful adult in the democratic schools. “All the adults are a type of mentors, the children create truly meaningful relationships with adults in the school, and also relative to the regular school the dialogue here with adults is different, they all the time talk with the adults, this is the personal relationship that truly is found all the time, and the adults search for him and the children really search for him, then this begins from the fact that every adult here has a very personal and continuous relationship with children.” (P6) “But every child in the democratic school

has a mentor, and what this says is that the school and the children and the parents obligate to create a strong true relationship between the adult and the child.” (P2)

The parents who addressed the role of the adult and the child in the democratic school addressed primarily the longing for another relationship between the adult and the child in the schools. The other relationship is characterized by the child’s ability to be truly in a relationship with an adult who is not his parent in the school. For example, PA20: “The fact that my child has an adult in the school that it is clear that he has a different relationship with him, that the child can truly talk with him and truly the adult (the mentor) perceives this that part of his role is to talk and to hear the child, this is amazing in my opinion.” Parent 11 added, “My child has a meaningful adult that undergoes with him a very meaningful process and he is not me (...) this is a relationship between adult and child that can be the most meaningful thing for him in his life in the school.”

Moreover, the mentors addressed also the change in perception among them in the context of the children. The ability to change perception of an adult from an adult who knows to an adult who learns, asks, changes, makes mistakes, and develops in the role. “It is necessary to have courage to remove from yourself the hat of I the responsible adult and to set the tone.” (M23) In other words, the ability to acknowledge the fact that adults in their work can make mistakes. Moreover, the adults are not perfect only because they are adults. That the role of mentoring changes also the adult mentor himself, influences him and changes him. “The role is complex, filling, difficult, has everything in it. Sometimes you do not succeed in helping the child, deciphering him, helping him. This is complicated.” (M17) “It is permissible to make a mistake, we do not need to be perfect to be deserving.” (M15) “I grow with my mentees.” (M17) “Mentoring is related to the way in which you and I perceive one another.” (M7) “Mentoring changes you. Like the relationship changes the child, this also changes the mentor.” (M15)

To summarize the fifth theme that addresses the practice of the mentor’s role, the following question arises. When a person enters the role of the mentor, what does he enter with? What does he already know and understand and what must he direct his attention to?

The answers to these questions are individual. The person enters his role with his personal outlook, with the educational approach that guides him, with his personal skills, with his prominent abilities, with the way in which he perceives the role.

Broom and Selznick (1979) noted that there are definitions for different roles. There is the ideal role or the predefined role (as in the example of the role of parents). There is the perceived role: how the given person in the role perceives the role for him, how the person performs the role itself. The behavior is real, the roles grow, and it is possible to find growing roles in the entire path of the social structure.

All these are expressed in his way of conduct, his attention to the students, and the way he makes connections. Each mentor has a personal style, and the common denominator between them is the desire to work with children as mentors in education.

The relationship between the idea and the actual practice is not summed up in a person's perception of the role but in the realization of his perception while learning and going in-depth in the school perception and in the realization of the principles that are expressed also in the pedagogical way in which the mentors operate. This process of mapping offers the use of different categories, practices, and applied models according to the choice and style of each school.

5.3 Discussion

This discussion seeks to present the integration between the professional literature and the research findings presented until now, to confirm or disconfirm the research hypotheses presented in the beginning. The research findings will be presented according to the problems derived from the main research problem at the basis of this work. These problems will constitute the themes to be discussed in the present section.

The objective of the present research study was to understand the main characteristics of the role of the mentor in the democratic schools, as they are perceived by the mentors, school principals, and parents. The main research problem that guided this research work is as follows. What are most important characteristics of the social role of

the mentor in the democratic schools and how should this role evolve and improve in the future?

Seven axes will lead the discussion: (1) expectations of the role of mentor, (2) whose expectations of the role of mentor in democratic schools are most important, (3) the most frequent (and most typical) differentiations of individual definition of social role of mentor, (4) what are most common types of playing social role of mentor, (5) mentor's role translated into his work in the field, (6) the abilities required of the educator to succeed in the mentoring work, and (7) the conditions required for the mentor's success.

Two additional questions, which are related to the main characteristics essential in the model of the mentor's role and how the mentor's role can improve in the future, will be discussed in the next chapter, chapter 6.

5.3.1 Expectations of the Mentor's Role

Expectations of the mentor's role should be comprehensive, as one of the mentor stated: "to see the child, to see him as a whole, the expectations are of the parents, of my management, and of the child" (M10).

Main Expectations of the Mentor's Role in the Democratic School

The first hypothesis stated that differentiations of expectations towards the role of mentor are the cause of differentiations in playing the social role of the mentor in democratic schools in Israel.

According to Goffman (1989), the individual wants to create among people a certain impression. Therefore, the individual will attempt to influence the people's behavior and primarily influence their response towards him. The individual maintains normal communication and prepares the "stage" for a play for information and interaction. The very fact is that people do not act, generally, from the awareness that the person with them influences intentionally the details of their natural behavior, and the person can profit greatly if he understands that this control is in his hands (Goffman, 1989).

The analysis of the interviews indicates that mentors believe that their role, as mentors in the democratic school, is expected to focus on accompaniment and support based on the values of the educational ideology of democratic education – the child is a whole entity, autonomous and unique, and it is necessary to create an honest and value-oriented dialogue and to understand that the child needs a framework that is not limiting. Based on these values, it is possible to create a space of support, managed by the mentor. In addition, according to the mentors, they are expected to create in this space intimacy, security, empathy, inclusion, boundaries, and equality.

Furthermore, the mentor must remember that the expectation from those around him (principal, parents, and students) is that he will accompany the child in his development in the school. Namely, the child is the reality in his own right and is free to define his goals, desires, and aspirations by himself. The mentor is at the child's disposal for the purpose of emotional support and as a source of inclusion. The mentor's role is to instill in the child the belief that he is capable, able, and deserving. He can solve his problems, know his needs, and define his goals.

The expectation of the mentor's role also includes accompaniment and support of the student in the following areas: the everyday life in the school, the process of self-formation and search for self that he undergoes, the processes of decision making, and situations of stress and crisis. To perform all these, the mentor must develop, preserve, and maintain the starting position of willingness and giving help and support. In addition, the mentor must strengthen the ideological relationship between him and the student, he must create an intimate and safe space, and he must keep clear boundaries.

These expectations of the mentor, which are created by the different factors around the mentor (parents, management, students, and mentor) are commensurate with Berger's theory, which states that the social reality is a product of human consciousness (Berger, 1985). According to Berger, there is constant "tension" between the person's expectations of himself and society's expectations of the person. In this void, where the "tension" exists, the person is found. The person is afraid of this tension. In other words, the person all the time thinks, "What do people think of me?" This tension is intensified primarily in the

framework of democratic education, since in this framework emphasis is placed on the person as an individual. The mentor, like the student, attempts to exist in this tension and to maintain his principles, values, and beliefs, while referring to the opinion of society around him. The student in this sense has an advantage since the mentor is found there before him to strengthen him and encourage him to develop himself (Berger, 1985).

According to Lopata (2003), the person's role, in the present case the mentor, is created and formed about the negotiations that develop between society and the person. The person, the role-holder, has rights (privileges) that society must acknowledge and obligations towards society. All this in relation to the role he fills.

The analysis of the interviews indicates that the mentors are also found in the middle, between the desire to meet the expectations of those around them (management, parents, colleagues, and even the students themselves) and the desire to adhere to their values and beliefs. It is important to the mentors to maintain in the opinion of environment in which he is found the image of the ideal mentor, and they make certain of this through constant conversations with the parents, the inclusion of the students, and the filling of the management requirements.

The first hypothesis stated that the different expectations of the mentor's role are the factor of change in the filling of the mentor's role in the school and was confirmed in this research study. The expectations from the mentor's role are expectations associated with each and every mentee, and therefore it can be argued that the different expectations are a factor of change in the filling of the mentor's role.

5.3.2 Importance of Expectations

This part of the presentation of the empirical results will be focused on the answer to the research problem number 2 - whose expectations of the role of mentor in democratic schools are most important.

A main concept in the mentor's work is the triangle: adult – mentor – child. The relationship between all the vertices in the triangle is done in a dialogic manner and with honest experience, to speak as much as possible with the child, and not above him and not

without his knowledge. However, there are factors involved in the mentor's activity, from the desire to improve.

From the analysis of the interviews, it is possible to conclude that the child's parents have expectations regarding the mentor's work. They expect him to help them understand the dialogue anticipated from them in the democratic school (for instance, in the choice of the schedule). The mentor is the main contact person of the school with the student's family. In addition, the mentor will serve as a responsible factor that will coordinate and mediate the ability and communication as necessary (emotional, academic crises) and in situations that require family intervention.

The management has clear expectations from the mentor's educational activity. The management expects that the mentor will create around the child an educational space that acts and speaks the language of democratic education in all spaces of activity and learning of the school – both academic and social. The mentor is expected to see the child holistically and to understand what motivates him and what inhibits him in his life and his behavior in the school. The school management sees, as aforementioned, the mentoring to be a meaningful part assimilated in the school system and partners in the educational staff. The management expects that the mentor will internalize that the mentoring does not only occur in the weekly encounter with the child but also continues in the mentor's encounter with the child in the everyday routine in the school, in the teachers' reports on every child to the mentor, in the sessions of the morning and summary of the day and in the ongoing relationship with the parents.

It is possible to say, therefore, that the expectations existing from the mentor's role are attributed, mainly, to the society in which he is found, and it is the one that shapes and defines his role. It is possible to strengthen this argument through the theory of Durkheim (2006). According to Durkheim, the person learns about himself and his personality characteristics, about the interaction he has with the society in which he is found. In other words, a person learns about himself through other people. Society, according to Durkheim, is perceived as autonomous, formative, and possessed of formative and influential power. In his research, *The Division of Labor and Social Differentiation*,

Durkheim examined how the social order is preserved in different types of societies. He focused on the division of labor and examined how this division changed between traditional societies and modern societies. Durkheim's findings showed that traditional societies, by nature, are more "mechanical" and succeed in getting along because of the common denominator existing among the individuals. In contrast, in modern society there is a complicated division of labor. The individuals who comprise modern society act in different fields, and therefore reciprocal dependence between them is created. On the basis of this dependence, the relationship was created between the different individuals in society (Durkheim, 2006).

Another factor, no less dominant, in expectations for the playing of the social role of mentor is the mentor himself. The mentor comes to his role with a personal "toolkit", which includes beliefs, thoughts, values, and principles regarding education – are children perceived as bad by nature or as good by nature? Do they have knowledge or lack knowledge? Do they understand emotions or lack understanding? Do they have insight, or is it shaped in them gradually? Do they have the ability to make decisions or do they lack these abilities? Are they exploitative and manipulative or innocent and needy? In addition, every mentor has other unique personality components, which influence the mentoring process. The mentor "comes" to the field with his desires, fears, opinions, and dreams. These influence the mentor's personal responses towards the children and the educational environment he shaped. It is possible to assume that the mentor by his very role believes in the characteristics of democratic education, but sometimes he believes otherwise and unlike the management and the parents. As the interviews showed, the mentors often face a dilemma – how should they behave? For instance, they believed that the behavior regarding a certain case needs to be done in a different way from what the management proposed. Such situations, in which conflicts are created between the mentor's desires and the management's desire create in the mentor a feeling of dissonance that make his role difficult.

It is also possible to look at such behavior, in which the mentor is forced to act according to the requirements posed by the system also according to the term "social facts", which was coined by Durkheim (2006). A social fact includes ways of action, thought, and

emotions, which are not a part of the individual but are forced on him on the part of society. These ways of action, according to Durkheim, control the individual. The everyday actions, especially the mutual relations, as in the example of the mentor and the management or the parents, reflect social patterns that are forced on us. However, Durkheim emphasizes that the performance of the action can include personal indications of the person performing an action, but it is necessary to not ignore that it is the social codes adopted by the person that guide the action. He maintains that the violation of these codes causes the disruption of the social order, thus leading in the continuation to social sanctions (Durkheim, 2006).

It is further possible to find in the literature that according to the theory of Goffman (1989) the individual has a broader influence on the way in which he acts in his workplace, in society, among family members, etc. According to Goffman, the individual wants to create among people a certain impression regarding his feelings towards them; it is likely that he will attempt to mislead them but to some extent or another, the person's aim is one – to control the behavior of people and mainly their response towards it. Goffman further adds that there is no one reality or one “truth”; rather there are different truths and different realities, which are dictated by the way in which the individual interprets the reality. According to Goffman, the individual puts on and takes off masks all the time. He illustrates this through the use of the word “person”, which originates in the Greek word “persona” – mask. Through this theory, it is possible to understand the variations of the mentor's expectations from himself regarding the fulfillment of this role. (Goffman, 1989).

Role Theory also contributes to the understanding of the expectations existing from the mentor. The theory addresses the fit and gap between the individual's expectations and the expectations of the environment regarding the “role” that the individual fills. In sociological terms, the meaning of the concept of “role” is the behavior expected from an organizational factor in society to address another factor or topic (Shapira & Ben Eliezer, 1989). The role perception (rights, duties, expectations, knowledge, and required behaviors, etc.) is built on the basis of the reciprocal relations between the individual's perceptions and expectations of himself about the role and the environment's perception of the role. It can be said, therefore, that the role theory combines between the two theories presented beforehand – the theory of Goffman, which maintains that there is stronger

influence for the individual's expectations from himself on the way in he will fill his role, and the theory of Durkheim, who believed that society has a more central influence on the individual and it shapes the way he fills his roles (Biddle & Thomas, 1996).

In the democratic school, part of the mentor's role is based on the mentor's ability to make decisions about the expectations of each one of the role-partners. One of the mentor's roles is to constitute a meaningful figure in the process of the mentee's secondary socialization. The second hypothesis stated that the success of secondary socialization in democratic schools highly depends on the specificity of playing the social role of the mentor.

The concept of socialization addresses the process in which a person, mainly a child, becomes a social creature. So that a child will become a social creature, he must know the society and culture in which he is raised in all its characteristics. In this way, the child learns what the attitudes, values, norms, customs, and taboos are, as well as the different social and cultural elements. When the child is born, he is not aware of the social and cultural factors. This is the reason why there is a need to "socialize" the child, so that he will become a member of society. The socialization of the child is undertaken in two ways: primary socialization, in the framework of the immediate family, and secondary socialization, outside of the family, for example, in the preschools and schools. The child goes out, into the wide world, and there he encounters other social agents, such as educators, groups of peers, and so on. In secondary socialization, the social agents have meaning for the child. The process of secondary socialization is carried out mainly in the school setting. In the learning framework, the child obtains a new experience, since the school acts as a bridge between the family and society. The child learns to address others equally, without the special attention he received at home. He also learns to accept others and to work with everyone. In this sense, the exposure the child gains through secondary socialization is a social experience of a higher power.

The analysis of the research results indicates that it is possible to divide the mentors into three groups: the group of partner mentors, the group of supporter mentors, and the group of leader mentors. The difference between the groups of mentors creates different

behavior within the role and influences the process of secondary socialization. Despite this difference, there are two common factors for these three groups – partners, supporters, and leaders. The first is “seeing the student as a whole” - which was observed in all groups, and the second relates to the fact that the length of the mentor's period of work at school has a modifying effect on his experience. The variation of the latter also was comparably the same in all three selected groups of mentors. The features that were used to select three groups of mentors were: flexibility, readiness for work challenges, asking questions (from the perspective of a child), involves parents into the process of secondary socialization, is interested in student's life as a whole, and cooperates with colleagues (very much) in cases of the students he mentors.

I will start with the description of the group of partners. The partner, as a type of a role of the mentor in the democratic school, is the most flexible mentor. The role of the mentor who belongs to the group of the partners exhibits in his role the utmost flexibility. In playing his role, the mentor displays the need to change and to change himself as a part of his role as a mentor. Thus, the mentor from the group of partners will display flexibility towards the student's different needs and will accompany him in a way that is as tailored as possible to this student.

Now I will describe the group of partners, how they are playing the role and are prepared for the challenges that come with the job. The mentor who belongs to the group of mentors who are partners is prepared for the different challenges of the role. It was found that they are the best prepared for the challenges that come with the job from the three groups. The mentors are not deterred by the challenges and are willing to be there even when the job requires different and diverse mental powers.

The mentors who are partners are mentors who ask questions from the student's point of view. They will clarify, research, and go in-depth in their work with the student, while asking questions, in order to know the student better.

The intention of questions asked from the student's point of view is expressed by the effort that the mentors invest in understanding the student's perspective. The understanding of the child's viewpoint through the asking of questions can be expressed

by the asking of questions by the partner mentor, who attempts to investigate and to go in-depth in the familiarity with the mentored student, without the mentor completing the information intuitively or stereotypically or impulsively.

Examples of questions that facilitate the learning of the student's viewpoint are as follows:

- Mentor: Can you explain to me what you mean?
- Mentor: Can you share with me what happened?
- Mentor: How did you understand ...?
- Mentor: What would you want to happen?
- Mentor: How do you think you can move forward?
- Mentor: What do you need?

The objective of the questions is to allow the mentor to truly learn about the student he is mentoring, about his outlook, about the interpretation, about the perceptions, and about the way in which he is acting in different and diverse contexts.

When the mentor allows him to come openly, without prejudices and with the desire to learn about the child, the asking of the questions and the listening and the preparation for the student's answers can teach him about the student and thus help him and accompany him in a more connected and cooperative manner.

Mentors from the group of partner mentors believe in the work with the parents. They will work with the parents and will want to involve them in the process of secondary socialization in the school. These mentors work with parents and want to involve them into process of secondary socialization at school.

The mentors from this group will be interested in the students' lives and will broaden the familiarity to outside of the school life. The mentors will aspire to know the student's reality outside. For example, who the student's family is, what hobbies does the student have, what courses does the student go to in the afternoon, and who are his friends.

Mentors from the partner group will incorporate work with colleagues in the context of their students. They will attempt to broaden their knowledge about the student through their colleagues' insights. In addition, the mentor will attempt to advance the student's processes through the relationship with the colleagues and their involvement in the different processes.

Now I will describe the Playing the Role of Mentor of the group of Supporter. The role of the mentor who belongs to the group of supporters will exhibit in his role partial flexibility. In playing his role, the mentor will exhibit the ability of flexibility and change only if this is comfortable and suitable for him. Thus the mentor from the group of supporters will display moderate flexibility towards the student's different needs. The flexibility will not be perceived as an educational agenda for him.

The mentor who belongs to the group of mentors who are supporters will not feel ready for every challenge that the role poses for him. From the three groups of the mentors, the mentor of the group of supporters will speak about the external limitations and the inability to deal with every challenge and with the separation between the role and the requirements from the role.

The mentors who are supporters are the mentors who sometimes will ask questions and sometimes will not ask questions from the student's perspective. They will ask questions out of personal interest. Not every case and not every student will interest them equally, and therefore they will ask questions not consistently and not as part of their agenda.

The mentor from the group of supporters only wants to let the parents know what's going on at school but does not want to involve them in the process of secondary socialization at school. The mentors will update the parents as necessary but will not help or expect the relationship with the parents to be an inseparable part of the process of secondary socialization of the students in the school.

Similar to the parameters above, the interest of the mentors from this group in the students' lives is moderate. Mentors from this group sometimes will be interested and sometimes will not be interested in their students' lives.

Mentors from this group sometimes will cooperate with colleagues and sometimes will not cooperate. If the cooperation is possible and is important to them, then there will be cooperation; if the cooperation is perceived by them as less meaningful, then they will cooperate less with colleagues in the school.

Now I will describe the Playing the Role of Mentor of the group of Leader. The role of the mentor who belongs to the group of leaders exhibits in his role less flexibility. In playing his role, the mentor exhibits the need to lead from a feeling of knowledge and understanding. Thus the mentor from the group of leaders will display flexibility towards the student's different needs and will accompany him in such a way that the mentor considers correct.

The mentor who belongs to the group of mentors who are leaders will be the mentor who is the most prepared for the different challenges that the role has to offer. It was found that they are ready for challenges, search for them, and are interested in succeeding in them. The difference between the group of mentors who belong to the partners to the group of mentors who belong to leaders will be in the way in which they will address the different challenges that the role poses.

The mentors who belong to the group of the mentors who are leaders do not ask questions but offer answers. These mentors will feel confidence in themselves, in their experience, and in the ways that they have experienced in their lives as mentors. Instead of asking questions, they will offer many answers.

This group of mentors will want that the parents will do what they will see correct to do. In essence, it is possible to say that this mentor doesn't want to cooperate with parents at all unless when they want to advance processes that the mentors consider correct, and then they need continuity or support from the home.

The mentor who belongs to the group of mentors who are leaders is not interested in the student's life as a whole; he sees the school as the most important place. The school from the mentor's perspective is life itself.

A mentor from this group of mentors doesn't cooperate with colleagues; he wants to tell them what to do with students he mentors. The meaning is that the mentor will want the cooperation of the colleagues, but the cooperation that is necessary will be cooperation regarding what the mentor sees correct to happen.

Starting the research program, I was interested how the specificity of playing the social role of the mentor influences the process of secondary socialization. I assumed that the success of secondary socialization in the democratic school highly depends on the specificity of playing the social role of the mentor (partner, supporter, leader). To verify this hypothesis, we are going to compare the presented above three groups of mentors with the set of successful secondary socialization features in democratic schools.

The success of secondary socialization in the democratic school depends on the fact that the student will see the mentor to be a significant figure who can be depended upon and who can help him undergo personal processes and advance in the school. Metaphorically, the student sees the mentor to be a guide who helps him advance, encourages him in challenging moment, and places a handrail so he will not fall and nevertheless will progress, each student from his starting point and according to his personal abilities.

The research study indicates that the partner mentors who display cognitive flexibility are ready for the challenges of the role, ask questions, cooperate with the parents and the staff of colleagues, and address the mentee's life outside of the school are the mentors who will succeed the most in the process of bringing the student to a situation in which he will see the mentor as a meaningful figure in the school. The mentors who are partners will do everything so that their student will understand that they, the mentors, are meaningful figures for them in the democratic school.

The mentors who belong to the group of mentors who are leaders will succeed in creating among some of the students the feeling that he will see the mentor as a meaningful figure in the school. Leading mentors very much will want to give this feeling to all the students but sometimes they will miss them on the way when they will not evince flexibility, will miss out something in the challenge they face, and will not stop to ask questions or to cooperate with parents and to address the mentee's life also outside of the school. Last, they will go alone in the mentoring process and will not cooperate with the colleagues in the staff. The mentors from this group will not see themselves or their behavior to be a problem if the student does not see in them a meaningful figure. Mentors of this type will transfer the responsibility to their student.

The mentors who belong to the group of mentors who are supporters will create this feeling only among the students who will be more suited to exhibit abilities of flexibility, willingness to ask questions, and willingness and desire to cooperate with the parents and with the peers in the staff, and will address the student's life outside of the school.

The mentors who are supporters will be considered meaningful figures for some of the students and not for others, and this will not be a great issue from the mentors' perspective.

The student will succeed in making use of his right to choose, not so that he will remain in his comfort zone but so that he can advance out of interest, even if this means that the way will be challenging and not 'fun' and 'enjoyable'.

This point that describes the student's ability to use correctly the ability of the choice that is given to him in the democratic school and to be able to act also outside of his comfort zone necessitates that the mentor mainly deal with his ability to be willing for the challenges of the role. This is a very serious challenge, to help the student take a step out of personal choice that may be challenging for him (the student). The mentor in these cases should be in contact with the student to ask him questions regarding his choices and sometimes should involve his parents and his colleagues on the staff in order to advance the student in the school.

The mentors who are partners and the mentors who are leaders can meet this with success. The focus of the difficulty that the mentors who are partners may experience regarding the section will be related to the over-identification with the difficulties that the mentors themselves will raise. This identification will sabotage them in the leading of the student in this point.

The focus of the difficulty that the leading mentors may experience in this aspect will be related to the ability of the mentor of the leading type to miss the student's true needs around the lack of attention and the desire to step forward towards his progress, according to the mentor's personal view of the student.

The mentors of the type of the supporter will support every decision of the students. Therefore, there will be no relationship between the student's success to use correctly the right of choice and the willingness not to remain only in the comfort zones but the students' strengths and abilities are what will motivate him in his choices and progress in the school. The main difficulty will be discovered with these students who will use their right of choice and the possibility not to leave the comfort zone as a possibility that gives them legitimacy not to advance.

The student will know to set for himself goals, from the awareness of what his strong points and his challenges are. From the setting of goals and objectives, the student will want to realize his potential. The student will understand the importance of putting forth effort to succeed in overcoming the challenges.

For the student to succeed in setting for himself goals out of the understanding of his strengths and the places that are more challenging for him, he must be found in a relationship with a mentor who is characterized by the profound desire to ask questions. As the mentors will be in an approach that poses question marks and is willing to accompany challenging processes, the students can reach a situation that enables the setting of personal goals and objectives.

The mentors from the group of partner mentors can fill their role in this context in the best way. They ask questions, are not afraid of challenges, and are willing to be in

cooperation with anyone who addresses the student that they mentor. In addition, mentors from this group of mentors want to also address the part of the student outside of the school, which helps with the in-depth knowing around the learning of his hobbies and his strengths that are not expressed in the school.

In addition to what has been said, the students will see the mentors from the group of the mentors who are partners to be a personal example since then they will cope with the challenges that will come to their door from the setting of the objectives with their students.

The mentors from the group of the mentors who are leaders may reach a situation of the setting of goals for the student and not to be in a situation in which the student along with the mentor presents goals for himself while knowing his strong points and his weak points. The mentors from the group of mentors who are leaders are not found in an approach of setting question marks or asking questions. They do not create mutuality with the parents or with their colleagues in the school. Last, the mentors from the group of mentors who are leaders do not attribute great importance to the student's life outside of the school. Therefore, unless synergy is created between what the mentor will think and what the student truly wants, the mentors from the group of mentors who are leaders may miss in the process with the student.

The mentors from the group of mentors who are supporters can succeed in their task and to the same extent they can also not succeed. The mentors from this group are very dependent on their students' abilities. If a student comes with a desire to set for himself goals, the mentors from the group of mentors who are supporters can help him in the setting of the goals. If the students do not show desire or strengths to lead themselves through the setting of objectives and goals, then the mentor himself will not succeed in advancing the student towards challenging objectives for this student.

It is possible to say that the mentor from the group of mentors who are supporters will support the student in his decisions and will less challenge him in asking questions related to personal objectives and setting of goals.

The student will know that he is important to the school community – his presence, his progress, himself as a person.

The research study indicates that the mentors' perception of the role can show the students that they are important to the school community – in their presence and in their ability to develop and as people of meaning.

Mentors from the group of mentors who are partners in the flexible reference towards the students, which addresses uniquely each and every one and does not aim at a uniform pattern for the students in addition to the realization of the agenda that seeks to be in a relationship with meaningful figures for a student, such as parents or colleagues in the staff, will necessarily create a feeling of importance in the student. This feeling of importance will be realized through the mentor's perspective or the student's feeling.

Mentors from the group of mentors who are leaders may create a sense of importance for the student. The ambition to overcome challenges that exists in mentors in this group will cause a sense of belonging. The weak point of mentors from the group of leaders is the lack of connection with the mentor's emotions and intentions to understand that the mentor's attitude may to the same extent create a distance of the student from the community through the sense of the mentor's disappointment with the student's behavior, which is not be commensurate with the mentor himself.

Mentors from the group of mentors who are supporters will give a feeling of importance to the mentee that the relationship with him will be easy and not really challenging.

This group of mentors is not ready for every challenge that the role brings. From the three groups of mentors, the mentor from the group of supporters will do only what it is easy for him to do in the context of giving a feeling of importance to the students he mentors.

In the continuation, the student will feel in the community that he belongs and can advance projects, be a partner, and participate in the experience of being a learner-student.

The mentors need to accompany the students in the attempt to advance initiatives that are meaningful to the students and to agree to be in the position of a learner-student. Therefore, the mentors from the group of partner mentors can convey this feeling to the students in the best possible way since they will ask questions, will recruit partners, and will act despite the challenges, so that their students will feel the feeling of belonging and the ability to be in the status of learner-teacher.

The mentors from the group of mentors who are leaders will turn things around and will recruit students for the advancement of their initiatives themselves. Sometimes these initiatives will be commensurate with initiatives that the students will also aspire to advance and sometimes not. The advantage will be that the students will undergo processes of the advancement of initiatives. The disadvantage will be that the initiatives will not always be theirs. There will be no real advancement of the learner-teacher but only of the learners.

The mentors who belong to the group of the mentors who are supporters are by nature not people who lead initiatives and projects and thus the students who will want to promote initiatives and the experience of the learner-teacher will need to find a way, if at all, to recruit their mentors for the process. If the process is not very complex, then the supporter mentors will be partners.

The student will know to be helped through a dialogue with the mentor, in favor of personal, social, and academic advancement.

So that the student will know to help in the dialogue with the mentor in favor of his personal, social, and academic progress, it is necessary to create many platforms to practice dialogic conversation. The existence of conversations of mentor-student is a central platform in which the mentor can experience dialogic conversation. The dialogic conversation will be led best by mentors from the group of partner mentors. These mentors through asking questions and the desire to give the student a place to grow up will be the mentors who will enable a place for many dialogic conversations.

The mentors who belong to the group of mentors who are supporters will enable partial dialogic conversation. They will be willing to converse with the students but since there is not much intention to meet the challenges it is possible that they will miss opportunities to hold a meaningful dialogue with the students.

The mentors who belong to the group of mentors who are leaders in their behavior convey that the responses are found in them and therefore the dialogue may be futile, unless the mentor's challenge is the holding of a dialogue itself. Then the student can experience a dialogue.

The mentors who belong to the group of mentors who are supporters exhibit in their functioning a partial ability to take part in a flexible conversation, ask questions, and challenge. Therefore, the mentor from this group will exhibit difficulty to consistently allow experience in the dialogic conversation for students.

During his years in the democratic school, the student will succeed in realizing the school resources for his personal development alongside his social and community development.

Through the realization of the school resources, the student will experience responsibility, leadership, partnership, initiative, and involvement in the personal development and in the community life in the school. The mentors in their role are in charge of the mediation of the school resources alongside the use of the school language with the students. The difference that will be obtained from the partner mentors, supporter mentors, and leader mentors will show that the partner mentors will attempt to encourage the students to use the school resources through their ability to be flexible, to ask questions, and to encourage coping. The leader mentors sometimes will continue forwards without paying attention to the children's pace, needs, and abilities. The mentors from the group of supporters, in light of their ambivalence to be prepared for the challenges, for asking questions, and for creating cooperation with parents and the staff, will find it difficult to help the students realize the resources of the school through the use of the school language.

The partner is the most effective, the leader is in the middle, and the supporter is the least effective in the process of secondary socialization of students in the democratic school.

The results gathered during the research program led us to the final conclusion that the success of secondary socialization in democratic schools highly depends on the specificity of the playing of the social role of mentor. As we presented above, the partner is the most effective, the leader is in the middle, and the supporter is the least effective in the process of the secondary socialization of students in the democratic school.

5.3.3 Uniqueness of the Mentor's Role

This part of the presentation of the empirical results will be focused on the answer to the research problem number 3. What are most frequent (and most typical) differentiations of individual definition of social role of the mentor?

The mentor's role is subject to interpretation – some attribute to the mentor's role social elements, such as friendliness and intimacy, some see in it components from the parents' role, such as a model of imitation, counseling, support, and concern, some maintain that the mentor's role is to teach and inculcate knowledge. In addition, some hold that the mentor's main objective is to be for the mentee a positive figure for identification and thus to contribute to the mentee's personal development.

The different perceptions regarding the mentor's role can be explained through the different processes of socialization that the mentor experiences in society. The process of socialization represents two complementary processes of the inculcation of the social and cultural heritage on the one hand and the development of the personality on the other hand. From the functional aspect, it can be said that the process of socialization fills functions such as the instilment of basic rules of behavior and discipline relevant to the culture in which the individual lives, from the conflictual aspect it can be said that the socialization process teaches the individual the patterns existing in society and thus perpetuates, in most cases, the stereotypes and social and gender stratification.

The process of socialization of the mentor is performed by the different groups he encounters during his work, such as parents, colleagues, management, mentees, and family. Each one of the agents of socialization gives importance and validity to the mentor's role from another aspect. For instance, parents may attribute great weight to the mentor's role as a figure that includes and supports. The mentor, from their perspective, is an adult who is present in their child's life in a real and continuous manner, who supports him, directs him, and sets for him clear boundaries, is interested in him, and looks at the world through his eyes. The management, conversely, may see the mentor as a pedagogical figure who has influence on the mentees' motivation to learn and who develops in them abilities and skills.

It is possible to also explain the differences in the definition of the mentor's role according to the theory of Inkeles (1969). The socialization process according to Inkeles aspires to adjust the person to the requirements of the social structure to which he belongs. Inkeles divides the social structure into four subareas: ecological, economic, political, and value-based. He maintains that social adjustment is adjustment (through the process of socialization) to the requirements of society in each one of these areas. In other words, each one of the mentor's agents of socialization (management, parents, mentor himself, and others) perceives the mentor's role according to their needs from it. Parents, for instance, consider it very important for their child to have an including and supporting educational figure, and therefore they will emphasize these aspects in the mentor's role. The mentors spoke about their abilities, about the abilities as making them unique, and about the unique abilities that lead them in the perception of the role.

In the democratic school, mentors' abilities differentiate the ways they play their social role of mentor. Mentors proceed their abilities different. The third hypothesis stated that the mentor's dominant abilities differentiate and modify ways of playing the social role of the mentor.

"Each one is so, so, so different. There are mentors who immediately go in-depth, to the emotional and personal places and develop a deep personal relationship with their mentees, there are mentors who mainly work as if, they do not go in-depth, they remain at

some level, more external, since this is what works and is comfortable for them, there are mentors who as if they more lead the mentoring and there are mentors who more let the mentees lead the mentoring.” (M10)

The analysis of the interviews shows that every mentor sees his role differently. Mentoring is subject to interpretation and is defined differently. Of the interviewees in the research study, some saw their role as mentors as not different from counselors. This type of mentoring requires less involvement on the mentor’s part, and in its framework the child and mentor talk about different topics. The mentor does not intervene in the mentee’s contents and activity. Some saw their role to be a more active and involved figure. The mentor’s activity is expressed in fields in which the mentee asks for the mentor’s help, and not only for the mentor’s advice. One mentor maintained that in the mentor’s role it is possible to find parental elements. Another mentor believed that every mentor acts as a philosopher for the child, teaching the child to look at life from a different angle. Another mentor saw every child to be a project for empowerment, and therefore the mentor is like a “project manager”. Analysis of the interviews indicates that the difference in the mentors’ perceptions of the mentor’s role can be understood according to the theory of Bourdieu (1980). Bourdieu asserted that the cultural codes that the person internalizes become a part of him. In his research study, Bourdieu developed the concept of *habitus*, and he used it to analyze the connection between social structures and the individual’s actions. Habitus is the constellation of the person’s customs and practices in everyday life, when those situate him in the different social “fields” (a key term that will be explained in the continuation) where he is an “actor”. Habitus, therefore, is internalized rules, the assimilation of the cultural system of mediation in the person from the moment of birth and during life, until this system becomes a part of him and a lens through which he sees and experiences the world and thus does all his actions. Bourdieu’s fundamental assumption is that the person, as a social creature, is influenced and every human action is not random but is a product of social structuring. According to Bourdieu (1980), the person’s actions constitute a part of a whole cultural action model.

Another main term in Bourdieu’s theory is “field”. This term, according to Bourdieu (1980), constitutes a foundation stone for the description of the relations in

society. The field is the arena of power – there are those in control and those under control, there are perpetual, continuous relations of inequality that reign in this space, which is also the battlefield for the preservation or change of these power relations. The learning of the rules of behavior in a certain field can contribute to the understanding of the manner of action of another field. For the field to function optimally, it is necessary to define the field of reference and interest and people with interests who are interested in acting in the field and in playing the game that characterizes it. This game will be according to cognitive schema, with which the agents who operate in the field are equipped. The field is the democratic school, and the habitus is the schema (pre-assumption) that determines the manner in which the mentor experiences the school and acts in it in practice. The field, the democratic schools, reflects the distribution of the social or cultural capital in the spaced controlled by the different actors, the mentors. The struggle in the field occurs when the different actors, including the new and unfamiliar actors, attempt to acquire more power for themselves in the field.

All the agents acting in the field come together around the basic beliefs that form the field, without which they do not have existence – these beliefs are the characteristics of democratic education. The basic scheme of the main actor is essential to preserve the very existence of the field, and to implement agreed-upon processes in it. Bourdieu (1980) in essence explains the factors that influence the mentors' perception of their role. The arena in which they act and the tensions in it in the end shape the mentors' perception of their role.

The symbolic interaction approach of Blumer (2006) also explains the mentors' different perspectives regarding their role. The symbolic interaction approach is one of the main theoretical approaches in sociology, and it sees society as a constellation of reciprocal relations. Its principles are that people act and respond to situations and other people according to the meaning that they attribute to the person or to the situation. These meanings are the result of social interaction, and social activity is an outcome of the assembly of the individuals' activity. It is possible to conclude that Blumer's approach ascribes importance to the human process of giving meaning and interpretation to the environment. On the basis of this interpretation, in the end the reality emerges. The mentors

interpreted their role differently (managerial role, parental role, philosophical role, etc.) and on the basis of this interpretation their reality was shaped.

“There is a main talent or essential trait, and this is the willingness for learning (...) in the mentor’s role you will encounter so many variables (...) as you have good skills and experience in listening, in group work, in abilities to encounter an individual who perhaps will remind you of something from the past but he is still a private person (...) another place that is as if the opposite of including is also to know to be clear, to know to put boundaries (...) to be somebody who creates a safe framework for the children (...) the mentor himself must be with self-confidence (...)” (M11, mentor and vice-principal)

It is possible to see that the interviewees attribute considerable importance to the shaping of the mentor’s role and assign to the mentor considerable responsibility in the shaping of the mentee’s personality. There is considerable interaction between the mentor and the mentee, when in this environment the mentor’s role is shaped, and in this environment the mentor is supposed to display his personal abilities as a mentor. The assignment of this responsibility to the mentor is commensurate with the symbolic interaction approach. According to this approach, the person establishes society, through interactions between which there is continuity and they are what establish what is felt in our feeling as society.

The research program was interested in examining the following question. What are most frequent (and most typical) differentiations of individual definition of social role of mentor? I assumed that the mentor's dominant abilities differentiate and modify ways of playing the social role of the mentor depends on the specificity of playing the social role of the mentor (partner, supporter, leader). To verify this hypothesis, we are going to compare the aforementioned three types of mentors – partner, supporter, leader – with dominant abilities of mentors in democratic schools.

The interviews indicate that there are a number of abilities required for the role of the mentor: the ability to see things as a whole, the ability to be in a dialogue, the ability to be attentive, the ability to think reflectively, and the ability to maintain a positive approach.

From the statements of the interviewees (principals, parents, and mentors), it was found that the first characteristic that the mentor requires is the ability to include. The mentor accompanies and supports the student in different and diverse fields – in the everyday life in the school, in the process of the self-crystallization and search for self, in the processes of decision making, and in situations of distress and crisis. To perform this in the best possible way, the mentor must develop the ability to include and to preserve and strengthen a starting attitude of willingness to give help and support.

The research indicates that the mentors who belong to the group of partner mentors will have the ability to see their work as a whole. The mentor from this group will exhibit traits that serve for a broad view and generalization of situations. A metaphor for this ability can be a bird's eye view, a view from above, on situations, cases. It is the ability also to be in 'zoom out' and not only in 'zoom in' on the student whom he mentors. Mentors from the group of supporter mentors will find it difficult to see the student in the broader picture. Mentors from this group remain more on the small details that they attempt to handle or to be with the momentary issue and not with the whole. Mentors from the group of leader mentors sometimes will succeed and sometimes will not succeed in seeing the whole. They are on the agenda, they speak about seeing the broad picture and succeeding in having the ability to generalize but they will be so certain of themselves that sometimes the confidence will blur the picture of the student.

Another characteristic needed for the role of the mentor is the ability to develop a dialogic relationship. The mentor must strengthen the dialogic relationship between him and the student, through the creation of an intimate and safe space and the preservation of clear boundaries. The psychosocial approach is based on direct communication at the same level and sees the educational-treatment relationship to be a shared product of the dialogue. The intervention program that the approach offers is based on dialogue and open communication with youths and their families on the one hand and on work in the different spaces on the other hand. According to this approach, the youth advancement worker must be the directing factor that can not only create connections and continua between the different components and processes but also create from them meanings and connections to the youngsters. The relationship, the conversation, and the encounter become tools in a

promoting, directing, and focused framework. To create a meaningful dialogue, it should be based on earlier thinking, planning, and strategy that will allow a true connection to the child. The planning of a dialogue was undertaken through hypotheses about the child's situations and difficulties, which are based on the early acquaintance with him and holding conversations with children and other adults who know him. However, despite the planning, the adult must evince awareness and maximal flexibility during the dialogue, in a way that will enable the deviation from the early planning according to the flow of the dialogue itself. A meaningful dialogue can be held only from honest concern about the child's distress and difficulties and from true curiosity to meet him and get to know him.

According to the educational psycho-social approach of Moore (1997), the mentor needs to address three main components during the dialogue. The first is the point of connection, which addresses a factor or event that constitutes a basis for a dialogue that exists between the mentor and the students and gives the mentor validity in the creation of the relationship with the student. The dialogue can be created by the power that the mentor has in the interpersonal relations formed between him and the student. The point of connection can also be a one-time negative event (a situation of a general decline in the functioning, which indicates a difficulty or distress, low achievements in studies, poor mood, problems creating relations with those his age, etc.). Another component is the emotional climate that constitutes a main factor in the formation of conditions for dialogue. The choice of the climate in the dialogue is made by the mentor, the initiator of the dialogue, according to the nature of the event, the nature of the student, and the types of relations that he seeks to create through the dialogue. Certain situations necessitate an authoritarian dialogic climate, others necessitate a friendly and close climate, and sometimes it is necessary to create a climate of seriousness and maturity. A third component is the dialogue content. The dialogue content must be meaningful and relevant to the child's life. When the mentor is interested in holding a dialogue with a student about the student's inappropriate behavior and is interested in studying the mental stresses, the distress, and the deep emotions that cause it, according to this approach the requirement to correct the behavior should not be at the focus of the mentor's awareness.

The research indicates that all the research participants speak about the ability to be in a dialogue. Mentors who belong to the group of partner mentors will have higher ability to create dialogue. The mentors from this group will exhibit traits that will serve them to create a fruitful dialogue. The mentors from the group of supporter mentors will be in a relationship of conversation. Sometimes they will be in a dialogue and sometimes not. Mentors from this group will be more passive in the conversation, and therefore only sometimes will the conversation become dialogic. Mentors from the group of leader mentors will attempt to advance the dialogue and in the dialogue they will be determined to persuade or clarify their rightness or the correctness of their path.

Another characteristic needed for the role of the mentor is the ability to be a good listener. As a mentor, the ability to pay attention arose among most of the research participants. The participants in the research study spoke about in-depth attention, true attention, meaningful attention, and attention intended to learn about the needs, to listen between the lines. The attention to the students' voices provides rich and in-depth information about the students in the school and is intended according to the research participants to enable a response for the students.

The research study indicates the profound educational and human importance of the mentors' ability to pay attention to the student, to their peers in the educational staff, and to the parents. Such attention, according to the research participants, gives the student a feeling that not only do they hear him but also they truly are listening to him. The attention indicates the caring and the desire for a relationship.

The attention addresses the mentor's attention, from the belief that attention is an appropriate human step that facilitates the person's development. Attention to the school students is very significant since it reflects their world, their aspirations, and their abilities. The attention to the students invites the mentors to teach them about the students' world and their life perceptions. Attention in addition may influence the student-mentor relationship, the acquaintance, and thus the leadership of the students in the democratic school.

Mentors who belong to the group of partner mentors display considerable attention ability. Attention is a part of their educational agenda. The mentor from this group will display good attention abilities. The mentors from the group of supporter mentors will speak about attention and will honestly think that they are paying attention but they will not be searching for the meaning of what they hear. The mentors from this group will be attentive but will not search for the learning, the depth and understanding of the student from the attention. They will keep the information they heard above the surface. Mentors from the group of leader mentors will speak about attention, about the importance of the attention in favor of the relationship and familiarity with the students but in actuality will be directed to pay attention to themselves. The intention of the directing of the attention of the leader mentors to themselves is expressed by the emphasis on their activity, the abilities and the agenda around their actions as mentors. Sometimes the talk around what they do will be more talk that empowers them and less referring of true attention to the student. In these cases, there will be a feeling of the seller's illusion, meaning that the mentors will say that they do things that direct attention but in actuality sometimes in the field things will seem otherwise.

Another characteristic needed for the role of the mentor is the ability to have reflective thinking.¹

Another ability that arose from the research participants is related to the mentors' ability to think reflective thinking about their work. Reflective thinking is a concept that developed in the 1930s in the educational thinking of Dewey (1933), who maintained that the reflective thinking is an important human activity, in which people re-consider their experience.

The research indicates that the interviewees addressed the reflective thinking as thinking that enables retrospective self-observation about what is done on the work

¹ It is possible to define reflection as a "process in which the individual is involved in profound, critical interactions and attempts and processes of iteration with his thoughts and deeds, with system of guiding principles. The goal is the definition to provide a basis for the implementation of reflection in an active and rich manner for the change and to address the change itself." (Nguyen et al. (2014), p. 1182: in, Rahn (2016) p. 8) Furthermore, emphasizing the world of education, it differentiates clearly between reflection and other forms of thinking or general meta-cognitive thinking (Rahn, 2016).

processes of the mentors in diverse areas, but mainly on the relationship with the student and on the social and emotional processes the student experiences. The research study shows that the respondents addressed the reflective thinking as voluntary thinking, not spontaneous, and characterized by asking questions on actions in the past, with the trend to improve and advance them.

It further was seen that the reflective thinking is perceived as important, so as to learn about the mentor's work and the accuracy of this work, both on the emotional level and on the operational level.

The reflective thinking is perceived by the interviewees as the ability to link between the person's different experiences and to examine them, in order to promote complex interconnected mental schema. Furthermore, the interviewees who addressed reflective thinking see it to be an important human activity, in which the person muses anew about his experience, evaluates it, and learns from it.

The reflective ability necessitates meta-cognitive thinking, such as the reconstruction of learning processes and the description of its outcomes, the ability to explain the choice of the solutions adopted and the ability to deploy critical thinking while drawing lessons for the future (Perkins, 1992).

The research participants indicate that the mentor's ability to think reflectively contributes to his work. The ability to advance in the mentoring work has the need for reflective observation of the work, addressing the challenge in the mentoring work in the context of the mentor with himself and thinking about what of the topics that arise are related directly to the mentor and what less so, what the mentor advances from his personal world and what not, and what motivates the mentor emotionally and what not. In addition, they note the ability to understand that perhaps the mentor will be mistaken in his work, to agree to learn, to be with self-criticism, and to be sufficiently brave to admit mistakes and to change direction in the mentoring as needed. In the context of reflective thinking, it further arises that there is importance in authentic and nonjudgmental behavior, which enables a personal example for the mentee. This personal example will be expressed in the mentoring of the student in the democratic school.

Mentors who belong to the group of partner mentors exhibit considerable reflective thinking ability. This thinking requires the mentors to be able to ask question, to agree to learn and to change, and these are the abilities that the group of partner mentors. The mentors from the group of supporter mentors sometimes will succeed in performing reflective thinking and sometimes not. If they succeed in thinking reflectively, they will use it for the mentees' advancement. If they do not succeed in thinking reflective thinking that requires depth and desire to change, then this will be because the mentors from this group will not bring up the difficulties or challenges with which their role obligates them to cope. Mentors from the group of leader mentors will not think reflectively. The challenges of the mentor's role will be challenges that will be perceived in their eyes as familiar to the mentors from the group of leader mentors and therefore they will act directly and not ambiguously.

Another characteristic needed for the role of the mentor is the ability to maintain a positive attitude.

The research study demonstrates that the large majority of the research participants addressed the mentor's ability to display an advancing positive attitude. An advancing positive attitude is perceived by the interviewees as an approach that sees the student's strength, ability to see himself, and the strengths in him. The ability to display an advancing positive approach is expressed by the research participants through the display of the mentor's honest desire to help the student, to be there for him also in the complicated moments and the difficulties that may awaken in the mentors complex emotions of anger, disappointment, frustration, and criticism and also in the happiest and most empowering moments, moments that inspire positive emotions of pride, belonging, and excitement. The ability to give the student the feeling that the mentor really exhibits towards him a positive approach can according to the research participants create the feeling that the mentor truly wants to help him. An advancing positive feeling enables the mentor to feel empathetic feelings towards the student, this ability promotes the student to act independently and enables the student a personal space for action, through the knowledge that he always has somebody to turn to, that the student always has an address that includes them, keeps them safe, and helps them forge a way to continue and to develop.

“I say to preserve a positive attitude that sometimes it is totally from the head. There is an adult who is for you, that you know he is there for you. First of all, the attitude.”

The research study indicates that a positive and advancing approach influences the student’s motivation and self-esteem. In addition, this approach enables the student and his parents to believe in the child’s strengths to develop and grow from complex situations. As the mentor displays a positive and advancing approach, he creates a situation of belief out of the relations of trust that continue to advance.

In parallel to these roles, the mentor constitutes the connecting link between the school and the parents. In other words, the mentor accompanies and supports the parents. The mentor’s work with the parents was not intended to make him an agent of the parents but to enable them to receive support and accompaniment in the processes that they undergo in parallel to the child’s development in the school. The mentor supports the parents in all that pertains to the understanding of the educational path of the school and he supports and accompanies them in their coping with the difficulties and challenges that accompany frequently their child’s processes of development and maturation.

The research study indicates that the mentor’s ability to display a positive and advancing approach increases the student’s influence. Mentors who belong to group of the partner mentors display a positive and advancing approach. This ability requires of the mentor the desire to be in a relationship, authentic relations with the student, and a look ahead. The mentors who belong to the group of partner mentors have this trait. The mentors from the group of supporter mentors will exhibit advancing positive abilities towards the students so that they will be comfortable to work with them. Students who will not show the desire to progress or will not challenge the mentors will not succeed in identifying this ability among the mentors from the group of supporter mentors. Mentors from the group of leader mentors will exhibit a very positive and advancing approach towards challenging students who will agree to dedicate to their leadership. Students who will not be dedicated to the leadership of the mentors from the group of leader mentors might miss out.

The results collected during the research program led us to the final conclusion that the mentor's dominant abilities differentiate and modify ways of playing the social role of mentor, which depend on the specificity of playing the social role of the mentor.

As we presented above, the partner mentor has all the abilities required of the mentor, while the leader and supporter mentors have some of the abilities. These abilities are expressed with some of the students.

5.3.4 Types of Playing Social Role of the Mentor

Starting the research program, I was interested in the question of what are most common types of playing the social role of the mentor. I assumed that types of playing the social role of the mentor (partner, supporter, leader) highly depends on the age, which is variable responsible for differentiation of the ways of acting in the role of mentor.

This part of the presentation of the empirical results will be focused on the answer to the research problem number 4. What are most common types of social role playing of the mentor?

The analysis of the interviews shows that every mentor sees type of playing his role differently. Mentoring is subject to interpretation and is defined differently, as stated by a number of the research participants. Possible types of playing the social role of a mentor that appeared in the research are: project manager, parental role, and counselors' role.

Of the interviewees in the research study, some saw their role as mentors as not different from counselors. This type of mentoring requires less involvement on the mentor's part, and in its framework the child and mentor talk about different topics. The mentor does not intervene in the mentee's contents and activity.

The mentor's activity is expressed in fields in which the mentee asks for the mentor's help and advice. The interviewees indicate the reference to the role of the mentor as a counselor. The reference intends to help the student as an individual to advance the student to his optimal functioning in the school system. The role is perceived as a role that directs, proposes, and addresses the student's world, abilities, difficulties, and contents he

chose to engage in. The perception of the role of the mentor as a counselor directs proactive creation and leadership in the student and not necessarily a role that is perceived as a role that requires the pro-activeness of the mentor himself. Although the research participants used the term counselor, there was no reference to the role like the role of the educational counselor in the state school. In his role, the educational counselor in the state school is in charge of the promotion of the optimal school climate, observation of the individual and the system simultaneously, and creation of a safety net for the entire community.

The characteristics of this role suited the group of mentors of the type of supporter mentors. Some saw their role to be a more active and involved figure. The mentor saw every child to be a project for empowerment, and therefore the mentor is like a “project manager”.

The interviewees who addressed the role of the mentor as a role of the management of the project addressed the student as a person who should take responsibility and lead him from all respects and manners. The management of the mentoring as a project requires the role-holder according to the interviewees to know the student in-depth, to connect between him and factors in the school in favor of his personal development, to hold with him advancing conversations, to follow-up after his development and the processes that he undergoes in the school, to promote the mitigation of dangers, and to continue to accompany the development of each and every student.

These characteristics were found suitable to the group of the mentors of the type of partner mentors and leader mentors. Some mentors maintained that in the mentor’s role it is possible to find parental elements. The role of the mentor as a mother or a father is perceived as a role that is fundamentally to keep the students safe, to make sure things are pleasant and warm for them, to make sure they have a home feeling in the school, to make sure that wrong will not be caused to them, that the students will receive what the mentors believe that they need to accept, to explain the students to an audience, to direct, to love, and to feel an honest and true concern. These characteristics were found to be suited to the group of mentors of the type of partners and the type of leaders.

To verify hypothesis number 4, we compared the three groups of mentors, as presented above, with the set of the types of playing the social role of the mentor regarding the age of the mentors in the democratic schools.

After comparing the above, the research indicated that the mentors of the type of counselors are suited for mentors of the group of supportive mentors. Mentors from the parental type are suited to the group of the mentors of the types of partners and leaders, and in addition mentors of the type of project managers are suited to the group of mentors who are partners and leaders.

For the purpose of the research study, mentors of different ages were interviewed. The oldest mentor who participated was 62 years old, and the youngest mentor who participated was 31 years old. The research did not find evidence of the fact that the mentor's age influences the way in which he fills his role. In addition, the school principals who participated in the research study and the parents who participated in the research did not bring up the topic of the mentor's age as a variable responsible for differentiation of the ways of acting in the role of mentor.

Therefore, the results collected during the research program led us to the conclusion that the the fourth hypothesis, which stated that age is the variable responsible for differentiation of the ways of playing the role of the mentor, was disconfirmed.

5.3.5 Translation of the Mentor's Work in the Field

This part of the presentation of the empirical results will be focused on the answer to research problem number 5: the way mentor's roles translated into his work in the field.

The analysis of the interviews indicates that the mentors walk the line between the management's and parents' desires and their desire and personal opinion, in all that pertains to the emotional, social, and academic conduct regarding the children. The mentoring role is essentially an independent role, and therefore the mentor needs to come with clear expectations of himself, but in the "field" the mentor cannot always express himself (his outlooks, opinions, desires) since he is subject to the system requirements. It appears that the mentor's role is defined but is found in constant formation and is shaped slowly. It is

possible to define it as a role with definition in that it is a role but one that is open and subject to interpretation since it is a role that brings the role-holder in contact with many other role-holders.

The theoretical literature presents the role theory, which can explain this constant formation. Role theory addresses the behavior of people in their system of reciprocal relations. The theory expresses different aspects of human behavior: the individual's attitude towards his and other people's expectations (the role perception), the fit between the individual's expectations and the performance of his role, and the way in which people learn to perform their role (role behavior). One of the main issues in the role theory is how it influences the environment or its expectations of the certain role-holders' role behavior.

Stryker (1973) presents three approaches to the role theory from the field of sociology: the interactional sociological approach addresses the reciprocal relations between the society's expectations from the role and the role-holder's expectations from his role. The worker's role perception is influenced by his expectations and by others' expectations and on the basis of these reciprocal relations he forms his role behavior. Another approach is the structural approach, which sees society to be the factor that shapes and defines the individual's role. The role performance, according to this approach, is a combination of rights and obligations dictated by society. The worker performs his role on the basis of others' expectations from him. The last approach is the transactional approach that addresses the reciprocal social relations as a series of transactional exchanges between participants.

Biddle and Thomas (1996) clarify that two different approaches to role theory were developed, when each emphasizes different aspects. The sociological approach describes the theory in concepts of structural factors and people's expectations. In contrast, the psychological approach sees the "role" in the context of the personality of the person who is filling the role. In other words, how he perceives the norms and social expectations and how he shapes his personality according to them.

The fourth research question presented three ways in which the mentors play the role of the mentor: counselors, project managers, and parental role. Their role is translated

into the work field by one of their mentoring styles – counselors, project managers, and parental role, the types of the (sub)typology of the ways of playing the role of the mentor.

All the roles will be translated to the field through the holding of personal conversations. Personal conversations are the most established practice in the democratic schools for the purpose of the mentors' work. Every mentor will embody his role in additional ways on the basis of the type of mentor he embodies.

The reference to the mentor's role as a **counselor** was intended to help the student as an individual in the aspiration for the optimal advancement of the student in the school. The role of the mentor as a counselor will be expressed in the field through many conversations. There is serious reference towards his role. The mentor will guide the mentee, through the display of personal integrity, good human relations, an advancing approach, curiosity, and dedication. The mentor will work independently and the center of his work will rely on one-to-one work with the student.

The reference to the role of the mentor as a **project manager** addressed the mentor as an active person. A mentor from this group of mentors will be seen as filling his role on every possible platform in the school. The mentor will accompany the student personally, but will also speak with peers, will seek advice, and will recruit additional people in favor of accompanying the student. The mentor will advance, help, motivate in every possible niche, so as to play his social role as a mentor. He will be seen as having a high morale for his work, as thorough, as having management competency. The mentor will make everyone his partners. The center of his role will also encompass one-on-one work and in addition work will all those around him.

The role of the mentor as a **parental role** is perceived as a role that fundamentally is to keep the students safe. The role-holder will be seen in the field with very great dedication towards the mentee, his awareness of service is aimed at the student, the mentor will show his loyalty to the student in every possible way, he will have very good human relations, and he will protect the mentee and will do everything possible to show him his desire for his personal good and his love towards the mentee.

The center of the mentor's work will be seen in his attempt to adjust the system to suit the mentees' needs.

Starting the research program, I was interested in **the way mentor's roles translated into his work in the field** I assumed that the number of mentees differentiate and modify the quality of the work of mentor and his ways of playing the social role of the mentor. To verify this hypothesis, we are going to compare the effectiveness of the work of mentor with the number of mentees that the mentor works with.

To examine this hypothesis, which posits that the number of mentees defines the effectiveness of the mentor's work, it is necessary to answer the following question. What is an effective mentoring process? The research participants indicate that effective mentoring activity is aimed at the development of the mentee on the basis of his actual performances, when the mentor follows up after them methodically. Popper (2007) addresses mentoring in two dimensions. The first dimension includes the improvement of skills, and the second dimension addresses the psychological component in which the mentor undergoes a process of empowerment towards the mentee and strengthens his perception of self-efficacy.

A supportive reference, which arises from the results of research participants, indicates that effective mentoring helps the person grow. The research indicates that the focus of effectiveness of the mentoring process lies in the system of relations created between the mentee and the mentor. The mentor's role in this system of relations is to make the interaction an opportunity for the creation of relationships with the mentee, to take responsibility for the quality of the mentoring, and to address the influence that the mentor has on the mentee and on the interpersonal relationship between them. The research study indicates that the effectiveness of the mentoring increases as there is an authentic, unmediated relationship between the mentee and the mentor. The effectiveness addresses the system of relationships created between the mentor and the mentee. Effective mentoring occurs when the mentor succeeds in transforming the interaction with the mentee into an opportunity for development for him.

The research participants did not address the number of mentees as a factor that influences the quality of the mentoring. In each one of the schools that participated in the research study it is possible to find different numbers per mentor.

The mentoring in the democratic school always constitutes a role that is in addition to another role that the mentor performs in the organization. Therefore, it is not possible to address mentoring as effective per number of mentees who are mentored.

The research study indicates that the effectiveness of the mentor's work in the democratic schools is linked to two main variables. The first variable is linked to the mentor himself: the confidence that the mentor has in himself, the recognition of his ability to carry out the role, and the mentor's belief in the role of mentoring. The second variable is related to the school resources, to the school's ability to provide a response to the mentor to perform his role in the most effective manner. This variable is divided into two sub-variables: the first sub-variable is related to the support, counseling, and guidance for the mentor in his work and the second sub-variable is related to the school's ability to act in a systemic manner without harming the mentoring hours in the system. An example from the research indicates that the schools, in order to fill the place of teachers who are sick, immediately cancel the mentoring hour for the purpose of systemic organization.

This hypothesis, which states that the number of mentees differentiate and modify the quality of work of the mentor and his ways of playing the social role of the mentor, was disconfirmed, in light of the additional variables that require reference, with the exception of the variable of the number of mentees per mentor.

5.3.6 The Mentor's Required Skills

This part of the presentation of the empirical results will be focused on the answer to research problem number 6. What are the abilities required of the educator to succeed in the mentoring work?

Terms such as mentor, instructor, and tutor are familiar to us from our everyday life. The terms are familiar from the academia, from the world of the entry into teaching, and from the business world. The term mentor is associated in all these cases to the

professional relationships held between two adults, one an expert in a certain field, with knowledge and experience, and the other without experience or with little experience in the field in which he is mentored. The supra-objective of the relationship is the mentoring of the novice person by the experienced person. The meaning is that the mentor has knowledge, experience, and professional esteem, and the mentee is a person with less knowledge or experience. In the field, we see a process of mentoring for the purpose of professional advancement or mentoring for the purpose of acclimation to a place or a new role².

These mentoring possibilities are associated with the interaction between one adult, the mentor, and another adult, the mentee.

Many schools have borrowed the role of the mentor and have tailored it to the world of children. The result of this adjustment is diverse projects of children mentoring children, when older children with knowledge and abilities in a certain field then mentor younger children³.

The mentoring by adults who mentor young children can be found in programs that advance a social agenda of adjustment to society on the one hand and that contribute meaningfully on the other hand. At the basis of a social mentoring model there is the personal relationship, which empowers both sides. A main program of mentoring of this type is that has been held in Israel for many years already is the Perach⁴ Program. PERACH employs students as mentors for children who need academic or emotional assistance. In the framework of the mentoring, Perach holds mentoring work of a student with a young child who has been identified as needing the mentoring. Perach is a national program for social impact, in which the system of higher education realizes its vision and encourages the students to social involvement. The children who are eligible to receive mentoring from the project are children who have been located by the welfare bureaus and children with special needs, for example children whose parents are serving prison sentences and

² The advantages of the mentoring role can be found in the research of Hansford and Ehrich (2008).

³ Additional examples of the mentoring by older children of younger children can be found in the different youth movements. The mentoring is mentoring of the group of peers, adults mentoring adults, young people mentoring young people.

⁴ Perach is an acronym in Hebrew meaning Mentoring Project. The word in Hebrew means flower.

children who have difficulties and disabilities, such as blindness and deafness, and children who have chronic illness, and so on. The two main aims in this project are to promote, cultivate, and provide an opportunity for every child to fulfill the potential innate in him and to reduce the social and scholastic gaps in Israel. The people filling the role of mentor in the Perach Program are students who are studying towards an academic degree in one of the recognized institutions of higher education in Israel or who are studying towards an engineering technician certificate in an institution recognized by MAHAT (the Government Institute for Technological Training)⁵.

The role of the mentor in the democratic school is different in its nature from the range of these mentoring roles. Despite the fact that the democratic schools developed in the 1980s and with them the mentoring role, there is still no clear definition of this concept or theory that explains it clearly. Moreover, there are no research studies and theories investigating the suitability of the mentor role for 21st century educational needs.

Without a shadow of a doubt, the uniqueness of the mentoring role is linked to the perception of the child as an individual with personal abilities, personal desires, unique abilities, unique developmental pace, personal statement, and ability to choose. From this perception of the children, the work of the mentors with the mentees is derived, and hence also the skills required of them.

The research study indicates that the skills required for the mentor's work to succeed in the mentoring work are related to the creation of a good interpersonal relationship with the mentee that advances the student's development, follow up after the processes undertaken with the mentee over time, and the ability of personal development through counseling, development, and learning.

The research participants spoke about the creation of a good interpersonal relationship between the mentee and the mentor. The reference of the interviewees was to gestures that the mentor makes to create the closeness to the mentee. These gestures include body language, smiles, eye contact, and intention of closeness, as well as the creation of

⁵ <http://www.perach.org.il/Perach2015/Templates/showpage.asp?DBID=1&LNGID=2&TMID=84&FID=1323>

physical presence in the mentees' lives, seeing them in the morning when they come to school, being in the yard, in the homes⁶ or when they say goodbye at the end of the study day at the gate. In addition, the research participants noted the use of empathetic abilities, mutuality in sharing emotions, providing positive feedback, and admiration at the mentees alongside standing firm in times of crisis and resistance, without creating panic or undermining the confidence in the relationship. It further arose that the mentors' involvement in the mentees' life both in the areas of the school and in the personal domains that the students experience encourages the good interpersonal relationship.

The research participants addressed the skill to follow up after processes as central skills in the mentor's work. This skill includes follow up after the mentee's development, abilities to see progress or stagnation in the student's process of development, and the creation of an axis of development for the understanding of the mentoring process. The mentoring as a meaningful resource is planned and not spontaneous or associative in the mentor's work.

Last, the research participants addressed the skill as the ability for the mentors' personal development. This skill includes the ability to seek advice, to learn, and to development. P2 addressed this field and noted that when he thinks about the mentor's success he thinks about what he learned and in what area he developed in the past year. The research participants addressed the factor of growth in seeking advice about their role. The consultation included a wide range of role-holders in the school, the counselor in the school, the pedagogical instructor, the peer mentor, principal, and psychologist. The main topic was the ability to participate, to learn about the work, to think reflectively, and to grow from the process of consultation. Another topic that arose from the interviews is related to the joint learning in the school that included meetings of the large staff, meetings of the smaller staff groups with a shared topic, such as age groups, areas of interest in the school, and so on, and meetings of the broader staff that include all the staff members of the school for joint learning.

⁶ The intention of the concept of homes is in the spaces of learning and staying that exist in the democratic schools. The intention is not the family home of the students but the physical space that belongs to the students in the schools.

Starting the research program, I was interested in the question of what are the abilities required of the educator to succeed in the mentoring work. I assumed that the more the mentor role is focused on negotiating between youth problems and surrounding realities, the more effective their work is. To verify this hypothesis, we are going to compare the effectiveness of the mentors' work with the negotiating between youth problems and surrounding realities.

The research participants indicate that effective mentoring activity is aimed at the mentee's development, on the basis of his performances in actuality, when the mentor follow up after them methodically. Popper (2007) addresses the mentoring in two dimensions. The first dimension includes the improvement of skills, and the second dimension addresses the psychological component in which the mentor undergoes a process of empowerment towards the mentee and strengthens his perception of self-efficacy.

The reference of Popper (2007) supports what arose in the research study. The research participants indicated that effective mentoring helps the person grow. The research indicates that the focus of effectiveness of the mentoring process lies in the system of relations created between the mentee and the mentor. The research study indicates that the effectiveness of the mentoring lies in the system of relationships created between the mentor and the mentee. The mentor's role in this system of relations is to make the interaction an opportunity for the creation of relationships with the mentee, to take responsibility for the quality of the mentoring, and to address the influence that the mentor has on the mentee and on the interpersonal relationship between them. The research study indicates that the effectiveness of the mentoring increases as there is an authentic, unmediated relationship between the mentee and the mentor. The effectiveness addresses the system of relations created between the mentor and the mentee. Effective mentoring occurs when the mentor succeeds in making the interaction with the mentee into an opportunity for him.

The promotion of the mentee for his personal abilities is associated with two main focuses: learning abilities and personal abilities. The learning abilities relate to mentoring

connected with the student's choice of the schedule, the attempt to clarify with the mentee why he chose a certain lesson, and follow up after the mentee's progress in terms of learning. The mentoring in the context of the reinforcement of the personal abilities links to the mentee's empowerment and reinforcement of his perception of self-efficacy, the reinforcement of the feeling of efficacy through mediation, reflection, reduction of gaps of self-perception and reality.

The research indicates that the mediation between the problems of the youth and the surrounding reality is a main topic in the mentoring encounters. It is possible to say that as the mentees are adolescents the main engagement in problems that occupy young people is linked directly with the strengthening of the adolescent mentees' feeling of efficacy. If the mentoring is effective mentoring, then the coping of the young people that is created with the coping with reality arises. The interviewees noted that the coping of young people is related to relations with those their age, the relations with adults, self-confidence, social situation, choice in life, sexuality, body image, conflicts in the family, and social anxiety.

As the mentor develops the skills required for effective mentoring – the creation of the best interpersonal relationship, abilities of follow up after processes and abilities of consultation, and personal development as a mentor, he will succeed in making the mentoring more effective also in the field of negotiating between youth problems and surrounding realities.

Therefore, the results gathered during the research program led us to the conclusion that the sixth research hypothesis, which stated that negotiating between youth problems and surrounding realities makes the mentors work more effective and the way to realize the ability to mediate between the adolescents' problems and the reality of their environment was done according to the abilities requires of the educator to succeed in the mentoring work – the creation of a good interpersonal relationship, follow-up after the students, and the mentor's personal development.

5.3.7 The Role Conditions Leading to Success

This part of the presentation of the empirical results will be focused on the answer to research problem number 7. What are the conditions required for the mentor's success?

The research study indicates that in the democratic schools the conditions required for the success of the mentors' work address the mentor's training during the work. Receiving training, in which there is exposure to diverse educational attitudes and value, and different models of work through the mentor's personal development, is the central condition of the success of the mentor's work.

The research participants (mentors, parents, and principals) indicate the factor of the mentors' professional training, which is relevant and practical for implementation, to be a central condition for the creation of success for the mentor.

The relevant training of the mentors in the research study is expressed in a number of ways: professional training associated with democratic education, learning about thinkers connected to democratic education, historical development of the field and what happens in Israel and in the world in these contexts. Furthermore, the importance of learning about democratic pedagogy and learning about dialogic practices, which constitute foundation stones in the mentor's work, was raised.

In addition, the research study noted that the required professional training is associated with the increase of the knowledge in the classic core fields for practitioners of education, as in the example of familiarity with the mentees' age characteristics, exposure to the communication styles of people, teamwork, and work with parents. The research study further indicates that the professional training is also related to management practices, such as time planning, leading processes, and case management.

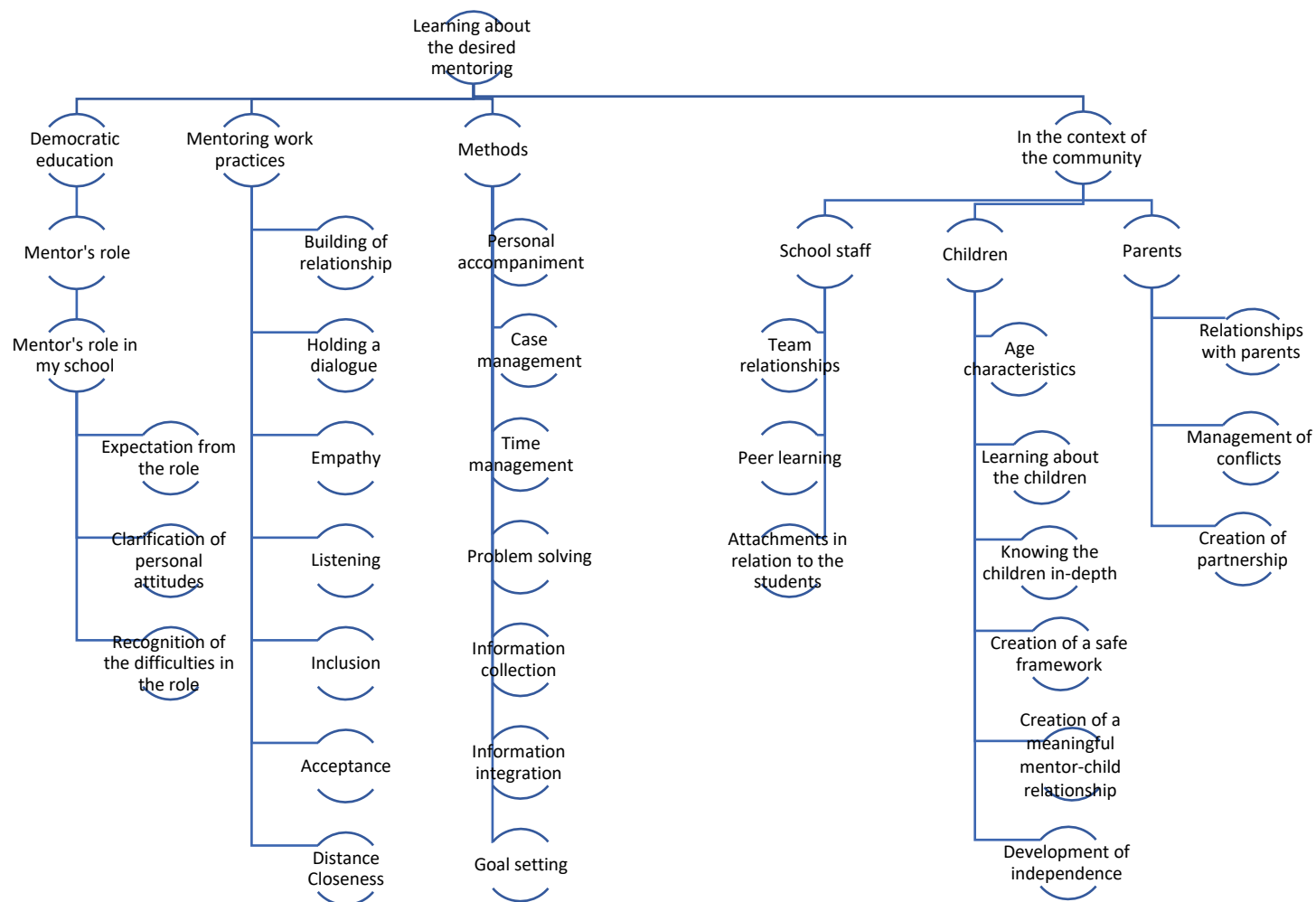
In addition, the field of counseling as a field that trains the mentor in his work arose. School counseling, peer learning, guidance of content fields, and counseling by a psychologists arose as additional training styles that promote and even constitute a condition for the development of the mentor in the school.

Last, the research study indicates that the training of the mentor through feedback and evaluation by the school management staff, the peers, the mentees, and the parents is perceived as important training and is perceived as a condition of the mentor's ability to succeed.

The following figure, Figure Number 19, describes the way in which it is possible to learn about and understand the role of mentoring in the following contexts.

- In the context of the perception of democratic education of the role of mentoring and in the context of the specific perception of the school itself.
- In the personal context of the role-holder.
- In the context of the role relative to the target community.
- In the context of the use of practical tools and methods.

Figure Number 19: Flowchart for Learning about the Role of Mentoring



The presentation of the topics in the flowchart enables every mentor to attempt to map the knowledge, abilities, and lacks in relation to the mentoring role. In addition, observation of the figure can encourage the asking of questions about the self, the perception of the role, and the school where I work.

The person is a product of social interactions (Mead, 1934). The starting point is the person himself, through whom the social structuring of the reality is created (Berger & Luckmann, 1991; Mead, 1934). Mead furthered the perception arguing that the person is a product of social interactions, which led to the perception that the person gives interpretation to situations and acts according to the way in which he perceives the situations.

Taking a role and doing a role can exist when people have a position, some idea about the role of the self. The role is an existing fact. The role itself according to Role Theory is unique in terms of its attributes, the functions it fills, and its style. The role is not necessarily a set entity but can change according to the life circumstances of the person embodying the specific role. However, the role can be identified because of its unique characteristics (Landy, 2000).

Mead saw the taking of a role to be a coping strategy that people develop when they communicate with other people and emphasized the need to understand other people's perspective as a condition of effective social interaction (What When How, n.d.).

The examination of the mentor's role obligates the integration between the approach of Goffman (2006) and the ethno-methodological approach (Schutz, 1972), since the two approaches are based on the interaction, discourse, expressions, the interpretation of the existing situation. The social order in the democratic schools obligates a dialogic approach and not through the setting of structured arrangements. The need arises to allow the person who works as a mentor to have a safety net and the possibility of building his role in the best way for him, and consequently for the children with whom he meets and in the end for the school where he works.

The results collected during the research program led us to the conclusion that the conditions required for the mentor's success are providing professional training, which is relevant and practical for implementation, for the good of the work of the mentors in the democratic schools.

5.4 Summary

The objective of the present research study was to focus on the main characteristics of the mentor's role in the democratic schools, as perceived by the mentors, the school principals, and the parents. The main research problem that guided the research work is: what are the most important characteristics of the role of the mentor in the school and how and how should this role evolve and improve in the future?

This chapter addressed seven of the nine research problems (when questions number eight and nine will be addressed in chapter 6):

1. What are major expectations of the role of mentor in democratic schools?
2. Whose expectations of the role of mentor in democratic schools are most important?
3. What are most frequent (and most typical) differentiations of the individual definition of the social role of the mentor?
4. What are most common types of social role playing of the mentor?
5. How is the mentor's role translated into his work in the field?
6. What are the abilities required of the educator to succeed in the mentoring work?
7. What are the conditions required for the mentor's success?
8. What are main necessary features of the model of the social role of mentor in democratic schools?
9. How can the role of the mentor in democratic schools be improved in the future?

The research hypotheses were as follows:

1. Differentiations of expectation towards the role of mentor are the cause of differentiations in playing the social role of the mentor in democratic schools in Israel.
2. The success of secondary socialization in democratic schools highly depends on the specificity of playing the social role of the mentor.

3. The mentor's dominant abilities differentiate and modify the ways of playing the social role of the mentor.
4. Age is a variable responsible for differentiation of the ways of acting in the role of the mentor.
5. The number of mentees differentiates and modifies the quality of the work of the mentor and his ways of playing the mentor's social role.
6. The more the mentor role is focused on negotiating between youth problems and surrounding realities (sub-worlds - family, peer group, school, city, etc.) the more effective their work is.

The first hypothesis stated that the different expectations of the mentor's role are the factor of change in the filling of the mentor's role in the school and was confirmed in this research study. The expectations from the mentor's role are expectations associated with each and every mentee, and therefore it can be argued that the different expectations are a factor of change in the filling of the mentor's role.

The second hypothesis, which stated that the success of secondary socialization in democratic school highly depends on the specificity of playing the social role of the mentor, was confirmed in this research study. As we presented above, the partner is the most effective, the leader is in the middle, and the supporter is the least effective in the process of secondary socialization of students in the democratic school.

The third hypothesis, which stated that the mentor's dominant abilities differentiate and modify ways of playing the social role of the mentor, was confirmed in this research study.

The fourth hypothesis, which stated that age is the variable responsible for the differentiation of the ways of acting in the role of mentor, was disconfirmed in this research study.

The fifth hypothesis stated that the number of mentees differentiate and modify the quality of the work of mentor and his ways of playing social role of mentor. It was disconfirmed in this research study.

The sixth hypothesis, which stated that that negotiating between youth problems and surrounding realities makes the mentors' work more effective and the way to realize the ability to mediate between the adolescents' problems and the reality of their environment is through the abilities required of the mentor to succeed in the mentoring work, creating a good interpersonal relationship, follow-up after the student, and personal development of the mentor, was confirmed in this research study.

Hence, of the six research hypotheses, the first, the second, the third, and the sixth hypotheses were confirmed, while the fourth and the fifth hypotheses were disconfirmed.

6. Model of the Social Role of the Mentor

In the 1980s the first democratic school was established in Israel in the city of Hadera (Yakov Hecht, 2005), and since then until today Israel has been a partner in the development and establishment of many democratic schools. Every year additional democratic schools are opened, and the result of this development is the need for a teaching staff that knows, learned, and chose to fulfill itself in education according to the educational ideology at the foundation of the democratic schools.

“Democratic education is a general educational perception, the goal of which is to enable and support the growth of an effective person in democratic community. A person who knows himself, his qualities and his weaknesses, his tendencies, and inclinations of his heart, a person who internalizes the boundaries of freedom in a democratic community, the responsibility that he assumes for his actions, and the responsibility he has for the maintenance to democratic community.” (Lerner, 2002)

It is possible to refer to the mentor’s role, a model that to the best of my knowledge is unique to democratic education, as a positive factor, which contributes to the empowerment of the teachers and increases their professionalization. The building of role characteristics may reduce the ambiguity and can create a more accessible and better understood role for those who engage in it.

Terms such as mentor, instructor, and tutor are known to us from everyday life. The terms are known from the academia, from the world of the entrance to teaching and from the business world. The term mentor is associated in all these cases with professional relations that exist between two adults. The one is an expert in a certain field, with knowledge and experience, and the other lacks experience or has little experience in the field in which he is mentored. The supra-objective of the relationship is the mentoring by a senior person of a novice person. The meaning is that the mentor has knowledge, experience, and personal evaluation, and the mentee is a person with less knowledge or

experience. In the field, a process is seen of mentoring for the purpose of professional progress or mentoring for the purpose of acclimation to the place or role¹.

These mentoring options are related to the interaction between one adult person, the mentor, and one adult person, the mentee.

Many schools took the role of mentoring and adjusted it to the world of children. The result of this adaptation is diverse projects of children mentoring children, when older children with knowledge and abilities in a certain field mentoring younger children².

The mentoring of adults who mentor young children can be found in programs that advance a social agenda of adjustment to community on the one hand, while it is possible to see it to have a meaningful contribution to community, to the mentors, and to the mentees on the other hand. At the basis of the social mentoring model there is the personal connection, which empowers both sides. A central program of this type of mentoring has been found in Israel for many years, the PERACH program³. The mentoring role-holders in the PERACH program are students studying for an academic degree in a recognized institution of higher learning⁴.

The role of the mentor in the democratic school is different in nature from this range of mentoring roles. Despite the fact that the democratic schools developed in the 1980s and with them also the role of mentoring, there is still no clear definition of this concept or

¹ The advantages of the mentoring role can be found in the research study of Hansford and Ehrich (2008).

² Other examples of the mentoring of older children mentoring younger children can be found in the different youth movements. The mentoring is the mentoring of the peer group, with adults mentoring adults, young people mentoring young people.

³ The PERACH Program employs university and college students as mentors of children who need academic or emotional help. In the framework of the mentoring in the PERACH program, the student mentors a young child who is identified and characterized as needing to receive mentoring. PERACH is a national program through which the system of higher education realizes its vision and encourages the students to social involvement. The children who are eligible to obtain mentoring from this project are children who have been located by the Welfare Bureaus and children who have special needs, for example, children whose parents are serving a prison sentence and children with difficulties and disabilities, such as blindness, deafness, and chronic illness. Two main aims in this project are to promote and cultivate and give an opportunity to every child to realize his innate potential and to reduce the social and academic gaps in Israel. In Hebrew the word 'perach' means flower and is an acronym meaning 'mentoring project'.

⁴ For further information about the PERACH program see:

<http://www.perach.org.il/Perach2015/Templates/showpage.asp?DBID=1&LNGID=2&TMID=84&FID=1323>

theory that explains it clearly. Moreover, there are no research studies and theories that study the suitability of the mentor's role to the educational needs of the 21st century.

Without a doubt, the uniqueness of the mentoring role is related to the perception of the child. In the democratic schools the perception of the child is of an individual with personal abilities, personal desires, unique abilities, a unique pace of development, a personal statement, and ability of choice. Simultaneously, the educator, the mentor, is perceived as an individual person with personal abilities and educational perceptions, with a personal statement and critical thinking.

Bar-On (1998) focuses on the teacher's role beyond teaching and inculcation in their own right. She says that while there is still importance in the inculcation of information, skills, and meta-cognition, according to the students' needs, "the main role is to help the learner discover what he can and what he wants, to discover where exactly his difficulties are, and perhaps simply to be a significant adult for the learner, an adult who fills the role of the 'stranger'. He needs to be a 'whole' person, not only 'the arithmetic teacher' who today fills functions, but a person who meets other people." (Bar-On, 1998).

In the democratic school, the main point is the presence of the adult and the human encounter between him and the child, when he must remember that the knowledge he conveys will not be perceived by his students as absolute truth. The future teacher must be a person with an autonomous personality, who knows himself, his abilities, and his goals and can build and realize action programs to achieve them, to deal with emotional lacks, questions of values, and questions of identity and also (like traditional education) to handle the deficiencies of knowledge and skills (Bar-On, 1998).

This perception of the emphasis on the teacher as a person connects to the innovative perceptions that address the student as a person and recognizes the interpersonal difference, the multiplicity of intelligences, and the range of learning styles and areas of interest that change from person to person and from student to student (Aviram, 1999).

The teacher, therefore, needs to be first and foremost a 'human being' and moreover he must be a person who is aware of himself and know "his abilities, his talents, and he can

direct his way ... he can choose the role that is most meaningful for him and mainly change and be changed, a person who has the ability to outline a way in the framework of the staff and system” (Har-Zion, 1999).

This is a central educational perception in the democratic schools. Because of this perception of the children in the school, the role of mentoring is a main role in the life of the school, and as a result of this perception, the role becomes central in the life of the one who engages in it. The role has a professional character, like the role of the teacher in the public school. All the children have a mentor in the framework of their time in the school, and they are partners in the choice of their personal mentor.

This chapter presents the social model of the mentor’s role. The model is presented through the reliance on the conclusions of the research study and the specific reference to the last two research questions.

Research question number 8 asks: What are main necessary features of the model of the social role of mentor in democratic schools?

Until this point the research questions addressed the mentor himself, in particular, the role-holder. The two research questions, question number eight and question number nine, address the role from a different perspective. Questions number eight and nine address the role from the perspective of community.

In the review of the literature of this research study there is reference to the paradigm of symbolic interaction, which sees community as a product of daily interactions between individuals in it (Goffman, 1959; Mead, in Mashonis, 1999) and the social construction of the reality (Berger & Luckmann, 1991).

Berger and Luckmann (1991), who are among the fathers of interpretative sociology, coined the term ‘social construction of reality’. They addressed the reciprocity and mutual relationships that exist between community and the individual. community influences the individual in the norms, values, patterns of behavior, and paths of actions, but the individual also influences and builds the social reality that acts in his own way in

everyday life through the way in which he acts the role differently from others, the same role in a different way. All these are a part of the social process.

The way in which community that composes the reality in the democratic schools perceives the students in the democratic schools directly influences the understanding of the role. The perception of the children in the democratic school is what forms the perception of the mentoring role. The research indicates that the perception of the student is as having the ability to choose, as having the ability to influence, as having the ability to learn and inquire, as understanding his world and his needs. Alongside this perception, the adults in the democratic school see the child as a person who is developing and therefore the role of the mentor was developed to constitute for the child a lighthouse, a bridge, a railing, in the figure of an adult person who is responsible and who will accompany him in his development in the school (Aviram, 1996).

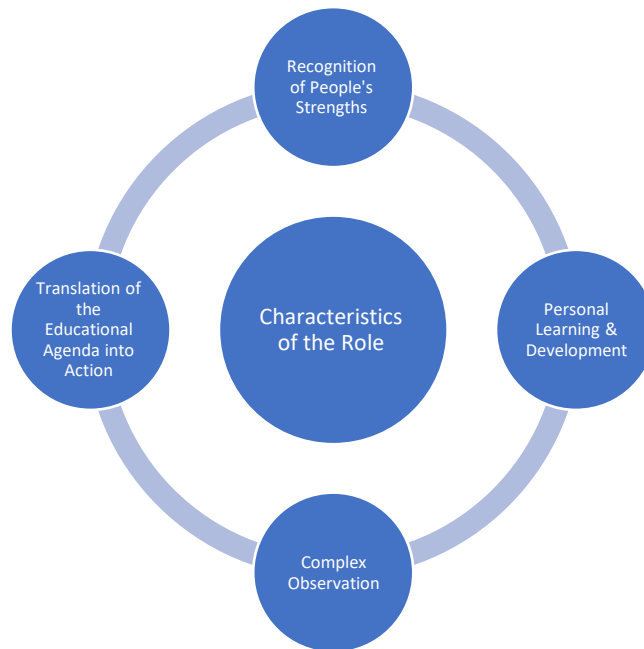
While in traditional education the children were perceived as objects upon which education was forced by the power of the law and the pedagogical and parental authority, today we are found in a process of the loss of childhood, the erosion of traditional patterns of authority, and the beginning of the recognition of the rights of children as autonomous people. In parallel, the attitude towards knowledge is changing, and today there are no longer any agreed-upon bodies of knowledge that characterize the 'educated' person. In addition, postmodernism has eroded the foundational assumptions pertaining to the traditional clear hierarchical structure (principal – vice-principal – coordinators – teachers – students) in the centralist education system of the state and to the units of time (lesson, study day, school year) and place (school building and classrooms). All these create dissonance between the education system and the reality in which it operates and a tremendous gap that “prevents the school based on yesterday’s organizational structure from serving as a tool of socialization for tomorrow’s world” (Aviram, 1996).

The eighth research question seeks to address the main characteristics of the mentor’s role. The research study indicates four main characteristics of the role. The familiarity with and reference to the role characteristics are critical to the optimal

performance of the role. The four main characteristics are arising from the research study are:

- Recognition of those who engage in the role of the strengths of people
- Constant development and learning
- Complex observation
- Translation and implementation of the educational agenda.

Figure Number 20: Main Necessary Features of the Model of the Social Role of the Mentor in the Democratic Schools



The extension of the role characteristics is according to the order of importance of the reference to the role. The meaning is that without the recognition of the people's strengths there certainly will not be the ability of complex observation for the purpose of illustration. In contrast, the role characteristics are presented above in a circular figure that does not develop because the role characteristics are step upon step and then again. You begin at a certain point and continue to develop and revolve and return to the same characteristic from a new place.

The first characteristic of the role, **mentor**, is the characteristic that recognizes people's strengths. It is possible to look at this characteristic from the perspective of community, the school, accepts a person to the role of the mentor and refers to him as having ability. In the framework of this reference, the role-holder has the ability to influence the community in which he is found, the role, and himself. Community, the school, is willing to be influenced by the same role-holder. From the role-holder's perspective, fundamentally the role-holder knows and relies on people's abilities, both small and large, to influence the reality of their lives. Hence, a main characteristic of the role is related to the recognition of the role-holders of their abilities to influence those who interact with them, because they are in the role of children, parents, staff.

The person with the role of **mentor** must recognize the importance of the existence of interpersonal relationships and personal accompaniment as a model of value for the advancement of personal and educational processes. The person with the role of **mentor** must recognize his abilities and the abilities of the children, the staff, and the parents as a part of the perception of the role. Hence, the mentor must choose the role from the recognition of the strengths of people and the interviewers must search for this trait in the potential person for the role.

The person with the role of **mentor** must recognize his abilities to change, to be changed, and to influence and the abilities of the children, the staff, and the parents to be able to change and be changed and to influence this. Hence, the role-holder will be characterized by abilities of the formation of interpersonal relationships, dialogic ability, attention ability, willingness for development and constant learning, and ability to accompany processes of change and development in the mentee.

The second characteristic of the role pertains to learning and personal development. The role, the **mentor**, fundamentally is a dynamic role, developing, not static. The mentors are found in many diverse work relations.

The learning and the development, as indicated by the research, embody two very meaningful directions of development: learning of content fields related to for example the learning about the children's development or for example work with parents, relationship

between parents and staff members or time management, management of processes, and content learning about democratic education, about educational practices suited to the agenda and developing in light of the changes that are happening in the entire world. This exists alongside the personal and reflective learning and development, as in the example of the creation of interpersonal relationships, connection and attachment, and coping with conflicts that are related to the mentor himself.

The third characteristic of his role is the complex observation. The role, **mentor**, essentially necessitates complicated and ramified thinking, the familiarity with the different viewpoints of the parents, the staff members, the mentors, and the children, the understanding of the different situations from different perspectives, and the creation of a new perspective from the understanding of the complexity.

Complex observation enables the solving of complicated problems, another look at complexities that are encountered, and the ability to be in movement when looking and in transitions between the large picture and the small picture, and to act in a way that is not judgmental during the influence and promotion of the individual and the system.

The research study indicates that this characteristic of the ability of complex observation is essential in the mentor's role. This understanding will enable the educator and the school to develop in the role in the best possible way, through the understanding of the advantages and the disadvantages of the choices they make in different situations in the school framework.

The fourth and last characteristic, as arising from the research, is the characteristic related to the translation into action of the schools' educational agenda. The role of **mentor** is fundamentally derived from the educational agenda. Therefore, the role-holder must enter the role with a certain knowledge of the educational ideology of the democratic schools in general and the organizational environment in which he operates in particular and the meaning derived from the mentor's role. The role-holder must search for a more in-depth understanding and recognition of the ideology and agenda and find the ways to translate them into actuality in the performance of his role and concurrently perform critical thinking that enables the learning and development of himself and the agenda. Therefore,

we close the circle of the role characteristics, when the observation of it requires constant motion and primarily awareness of the role characteristics and the motion in it is made possible by the reference to the four characteristics. It would seem that it is possible to look at each one of the characteristics itself, but in the reference to the mentor's role, the research indicates, the only way is to look at and refer to these characteristics as a whole.

When I started the research program, I was interested in the following question. What are main necessary features of the model of the social role of the mentor in democratic schools? The research study indicates that there are four main role characteristics: the first characteristic is the recognition of those engaging in the role of people's strengths, the second characteristic addresses development and constant learning, the third characteristic refers to complicated observation, and last the fourth characteristic addresses the translation and implementation of the educational agenda.

It is possible to derive from the role characteristics presented above the meanings related to the development of the role. The research indicates that it is necessary for the system to 'walk the talk' regarding the leading of the development of the mentor's role in the school. However, the research further indicates the understanding that the mentor's role has requirements and expectations of behaviors that are innate in the role itself. In this part, I will address the necessary relationships that arose from the research study between the role characteristics and as a result of them the expectations, norms, behavior, and abilities required in such a way that sees the system and the role in it in a combined manner.



This picture of the number eight lying on its side symbolizes the relationships between the system and the mentor's role. The meeting in the middle is the place of the characteristic, and their two loops are on the one hand the role and on the other hand the system.

The research study indicates that the relationship between the system and the person filling the mentor's role is what enables the mentor's role to exist. It arises that the mentor at best is a mentor who is characterized, as written in chapter 5, by the creation of good interpersonal relationships, by the ability to follow up after processes, and by the ability to develop independently through learning and consultation and concurrently a mentor for whom the relationship with the system creates relationships of growth. The relationships of growth are expressed when relationships of mutuality, learning, listening, and coping with conflicts are held. Growth is mutual both for the system and for the mentor role-holder. The responsibility is that of the system and that of the role-holder and the movement is like the movement of a pendulum that moves from side to side through relations and reciprocity. The interactionist sociological approach addresses the relations that exist between community's expectations of the role and the role-holder. The reciprocal relations between them form the role behavior. Thus, for example, regarding the first characteristic, recognition of people's strengths, there is the expectation of the system regarding the recognition of the ability of people who are accepted to fill the role of the mentor to realize their abilities in the role, to bring from themselves their unique strengths and abilities to deal with the role. There is the expectation of the role-holder in this context, related to the recognition of the mentor role-holder of his powers, his ability to develop into the role, to bring himself and his uniqueness, with his strengths and the dilemmas he tackles.

The research study shows that a main trait of the system in the context of this characteristic is related to the recognition of the mentor's role as important and valued in the democratic school. The status of the role-holder is high in the school, and one who belongs to this group has meaningful and central abilities and strengths in the school. The role-holder needs to understand the size of the role, to find a way to walk in it, with the understanding that he has the ability to influence.

This characteristic requires a certain norm of behavior from the system. The meaning of this characteristic is related to the fact that the system will display towards the mentor role-holder, as he is chosen and found suitable for the role, an attitude of appreciation for the person he is, attention and serious reference to the contents that arise from the role-holder.

The second characteristic, for example, learning and personal development, creates an expectation of the system to recognize that the role of the mentor must be in constant learning. The meaning is that the expectation from the system is to create and to provide room for different and diverse learning platforms – learning of content, learning according to fields of interest, and personal learning – in order to enable development of the role-holder in the school.

The expectation of the role holder is to recognize that the mentor's role requires him to learn, to research, and to develop in different circles, in the recognition of content, in the development related to the work group, and in personal development.

Hence, the school is required to be a learning and teaching system, developing, multidimensional, lengthwise and breadthwise, personally and group-wise, of the components of the system itself. The research indicates that the role-holder in his perception needs to be a learning person, both in learning from the experience in the field and from producing questions and dilemmas and learning of relevant content areas. The role-holder must produce advancement from his being an independent learner, learner in small groups, learner from the system, and a dynamic learner.

Regarding this characteristic, learning and personal development, the system is required to create **norms** of learning and development. The system needs to create this by itself and to direct to the learning of the mentors in different contexts. The results of the implementation of this learning norm will be in the development of the people filling the role of mentor in the school.

The third characteristic, creates expectation from the system in the context of the complex observation of the role of the mentor, is associated with the ability to see the multifaceted nature of the role-holders, to address the person filling the role as a whole that is greater than the sum of its parts, and from this point of view to help him in the professional development.

The expectation of the role-holder is to carry out a complex observation of the system, the needs, the constraints, and the advantages of the system and its focuses of difficulty. This is a broad observation, not a narrow one.

This characteristic requires that the system have the ability to think creatively, to observe non-judgmentally, and to create advancing solutions. The role-holder in this context is required to have similar thinking. This is a creative non-egocentric thinking that enables observation of conflicts from diverse and nonjudgmental perspectives.

In the context of this characteristic, the system is expected to adopt for itself a norm of behavior that also looks at the mentor role-holder in a complex observation. As long as the role-holder fills the role, the observation will be observation that encourages reflective thinking, change, and movement in his role as a mentor. The results of such an observation will result in a person filling the role of the mentor for in-depth and more complicated work in the field of his work.

Finally, the last characteristic, which is associated with the translation of an educational agenda into practice, indicates the expectation of the system to promote the person holding the mentor role to realize the schools educational agenda, by clarifying the values that drive the school and creating platforms that enable the promotion of these values.

The platforms for the advancement of the values that reflect the school agenda need to be expressed as platforms that encourage learning among the mentors and as the research indicates, they must be reflected in the placements of the schedule, in the arrangements for meetings and for the structure itself. The agenda needs to be expressed from the mentor's practice in the field, from the way in which the schedule of the mentor and the physical structure of the school are seen.

The mentor and the system must be in a dialogue with the system on the translation of the educational agenda to the field and how to position as an educator in this process. The system in the context must be on the one hand clear on the school agenda and on the other hand learning. There must be continuous focus on values and agenda, learning of the

educational agenda with the staff while asking questions, reference to pedagogy, practice, and the mentor himself as a part of the translation of the agenda into practice. The mentor in this context will be required for ability to learn, to translate, to ask questions of the educational agenda while implementing into practice in the field.

Last, a system characterized by the desire to advance its school agenda needs to act according to norms based on the values it defined for itself. Behavior according to these norms will encourage behaviors related to the school agenda also from people holding the role of the mentor in the school.

Therefore, it is clear that the role characteristics focus the response to research question number 9 that addresses the development of the mentor's role. The research indicates that the reference to the mentor role is reference to a role that has formed and continues to develop as a role that acts eclectically or according to the role-holders' personal intuitions.

Democratic education in Israel has already existed for forty years. In the 1980s, there was a critical need for freedom, for recognition of differences among children and among educators, and for the change of the industrial educational perception.

From then until today, many democratic schools have opened in Israel and around the world. The school principals are collected in different platforms to think together about education. In different colleges and universities study tracks of democratic education are opened, and yet as far as I know, there is still no outline, direction, or horizon for the development of the mentor role.

Today, when the professional discourse addresses the change in the teacher's role in every education system and in the state schools in particular, the desired change is a change in the teacher's role and his transition to mentoring, to the leading of students through mentoring, a change that leads to the recognition of the fact that the role of the state teacher must have a mentoring character. I think that this is exactly the time to intend to develop, to be accurate, and to change also in the mentor's role.

The mentoring character addresses the child according to the child's powers, tendencies, and areas of interest, in order to inspire him to development out of intrinsic motivation to research and to learn. This is a familiar message to teachers today.

However, we must not forget or be too optimistic. The coping with objections, with situations of conflict, crisis, and frustration, are also the part of mentors. The accumulation of experience and knowledge on these situations enable people to discover their further strengths and to develop resilience, flexibility, and ability to adjust. The person's development is undertaken also through coping with difficulties, with challenges, through objections and failures. The research study indicates that there is the desire to have a different education, different from what is done in the state schools.

The uniqueness and difference are expressed in the relationship between the adult and the child. In the democratic schools the relationship between the mentor and the mentee is the heart of the role. Among the mentors, considerable knowledge is accumulated in the context of the mentoring, both in the issue of the relationship and in the development of knowledge in the context of work with children and with the community and in additional contexts addressing time management, case management, and mediation between resources and needs in the field. By collecting the human knowledge that accumulated by the mentor who works in the democratic school and developing this knowledge and making it accessible and researchable, it is possible to transform and focus the role for the community of learners and facilitate its assimilation in democratic education and in state education. If in the state school they will work more in the way of mentoring, then it is possible that we will see children learning better, succeeding more in tests, and expressing greater motivation to learn.

The mentor's work is composed also of conflictual, complex, and frustrating issues. The use of the outline requires the courage to leave the zone of comfort and to address also the frustrating areas. Sometimes it seems that the fact that the community chose to be in the democratic schools is like the imposition of a self-limitation of lack of coping or silencing of the difficult places, the imprecise ones that arise also in the democratic schools.

As I am writing this text, I find it appropriate to note that my impression is that all research study participants took part in the research from their great desire to promote, disseminate, and be proud of the democratic schools. Sometimes I was told at the end of the interview that their thinking again about the role and the school gave them a possibility of looking again at the work in the field. I bring to the outline to new issues, in education in general and in ideological education in particular. Sometimes the ideological discourse may be at the forefront, and it seems as if there is focus on this type of discourse as opposed to the practical activity in the field. Another issue is the coping with conflicts, which emphasizes the gap between ideology and the field.

The time has come to outline the role of the mentor in the democratic schools. The main importance of the label of the role derives from the main role of the mentor in the schools. The role of the mentoring entails great influence on the educational process in the school in general and the mentored student in particular.

In addition, a clear outline for the development of the role is obligated by reality especially in these time in which the teaching roles begin to be discussed again in light of the technological developments, the changing needs, and the autonomy that the school principals are beginning to receive in the management of the schools.

In light of this research study and for the formation of an outline for the development of the mentor in the democratic schools, I will address the definition of the role through reference to the role characteristics.

It is important to note a significant point for reference. The research indicates that there is ambivalence in the context of the production of an outline of development for the mentor's role, in light of the fact that the mentor's role was born out of a feeling of lack of flexibility of the education system, a situation in which students and teachers were forced to act as they felt according to very structured patterns that determine standards of correct and incorrect or do and don't do or what is excellence and what is failure, of entrance into a pattern that does not see uniqueness, not of the teacher and not of the student, and does not allow movement and a broad view of the person himself.

A point that is meaningful to note is that the starting assumption of this outline is that every democratic school and every person in the mentor's role is unique so that this outline that offers mainly questions will allow every system and all the individuals in it to situate themselves in it. The outline encourages open questions related to the school and to the role-holder. Therefore, this outline should not be seen as the end of the discussion regarding the development of the role. The main message still preserves the character of the role that obligates differential reference both for every school and for the mentor role-holder and sees to make the role understood so that it will be possible to make the role-holder more professional and the role itself a learned profession.

When I started the research program, I was interested in the following question. How can the role of the mentor in the democratic schools be improved in the future?

The present research question addresses the future development of the mentor's role. In light of the role characteristics presented in this chapter, I will propose a possible outline of development. The reference to the development of the mentor's role is very meaningful especially in light of the fact that the role is so important and meaningful and becomes more and more relevant in our world and sometimes it seems that each one can act in it as he sees fit. The mentors who participated in the research study all have desire to advance the role and the democratic schools. All the research participants chose in their schools the perception of the school and the educational world that it represents.

This fact can perhaps make unnecessary my reference to research question number 9 and lead to the thought that there is no need to think at all about the development of an outline of the role development.

The work itself brought up more than a few conflictual situations. Sometimes the romantic feeling prevailed in the interviews themselves. Sometimes it would seem that the school community is still found in the 1980s, when today we are in the 21st century. The main characteristic that arises from the research related to research question number 9 is entwined in the abilities to ask questions. These are questions of: What has changed? Which change would we want to aspire to? What with us in the schools? What happens in our country? In the world? What do we truly do in our role to advance the children?

The outline for the development of the mentor's role in the democratic school, the mentor for mentor outline, may serve in the democratic schools the mentors in their development. A mentor who asks questions on the work, on the needs, on the ability to change and to move from familiar and liked places outlines for a mentor the role of mentors. A mentor outline that advances the role as the mentor advances a student in his school. A mentor outline that illuminates what is familiar and asks questions about it, brings up needs, advances critical thinking, and seeks to change.

Such an outline influences from bottom up and to the sides.

The democratic schools constituted an exceptional and groundbreaking alternative and educators who work in it many times feel that they are performing a correction for education, for themselves, and for the children today. The self-perception is high, and the feeling of pride is extraordinary.

The feeling of people in democratic education and the adoption of the approach of I know what I must know, I am doing what I must do, and I know to explain this is what blocks and limits and does not allow the development itself. Sometimes a gap is created between the lofty words and the wonderful ideas, between the ability to mediate the amazing agenda and the work in actuality. In the very writing of the outline for the development of the role, I invite the entrance into a process of renewal, also in the democratic schools that have created, developed, and foreseen the role of mentoring, the role to which now more than ever institutions of education in Israel and around the world are directing. This is an outline for a mentor for the role of mentors, so that they can continue to be groundbreaking.

The development of the role should be addressed in two parallel channels. The first channel is the development of the knowledge and the professional skills (Bloom, 2002). According to this perception, the teacher, and therefore the mentor, must broaden his professional knowledge since a dynamic and changing environment and the nature of the role obligate constant learning. The second channel is the channel of the formation of the professional identity. In this process, what the teacher and therefore the mentor knows, is familiar with, learned, internalized, is made into open knowledge is empowering in the

professional context in which he works (Berliner, 2001; Houtveen & Wubbels 2010, both in Avidav-Unger & Oshrat-Fink, 2016, p. 12). The teacher, and also the mentor, develops accountability and role commitment (Hargreaves, 2005a, in Avidav-Unger & Oshrat-Fink, 2016, p. 12). Moreover, the professional development includes an implicit and explicit dialogue between the developing individual and the organization (Beijaard, Meijer, & Verloop, 2004, in Avidav-Unger & Oshrat-Fink, 2016, p. 12) and leads to a change in the attitude of the teachers to the school organizational culture (Bogler & Somech, 2004; Hargreaves, 2005b, both in Avidav-Unger & Oshrat-Fink, 2016, p. 12).

The reference to the mentor's role in light of this clarification and with regard to the role characteristics as they arose from the research and were presented in chapter 5, the recognition of the unique qualities of the role-holder, the recognition of the fact that every mentor will implement his work in his unique way, the leading of parallel development of the role in the school and of the role-holder himself, the accompaniment of the process that the role-holder uses in his work in the field with accompaniment of his personal development, the reference to the perspective of role-holder with shared construction of the reality in the field – all constitute a basis for the development of the outline for the development of the mentor's role.

Outline for the Development of the Mentor's Role in the Democratic School: Mentor for Mentor Outline

Role Definition

Definition of the role that provides an answer for the nature of the role

Perception of the Role of the Mentor

In light of the definition, the perception of the mentor's role encourages clarification of the mentor's areas of responsibility in the democratic school and the clarification of the areas of responsibility, tasks, and assignments, role partners, and possible situations of conflict.

These clarifications are important for two reasons. First, they make the role a topic of professional character, and second so that the mentors can address, be in a dialogue, and object, while they fill their role and translate their understanding of the areas of activity that they are responsible for realization.

The perception of the role will enable the personal positioning in the definition of the role and the understanding of who I am relative to the role, what my attitudes are relative to the role, what I see eye to eye on and what I ask questions on, what I know and can alone, what I need to learn, what are the abilities at my disposal that I can begin to fill my role, and which abilities I want to develop. In addition, it is the perception of the role relative to the positioning in the school in the definition of the role, the understanding of where the school is found relative to the role, what are the priorities of the school relative to the role on the basis of the definition of the role.

Definition of the Objectives of Development – Systemic and Personal

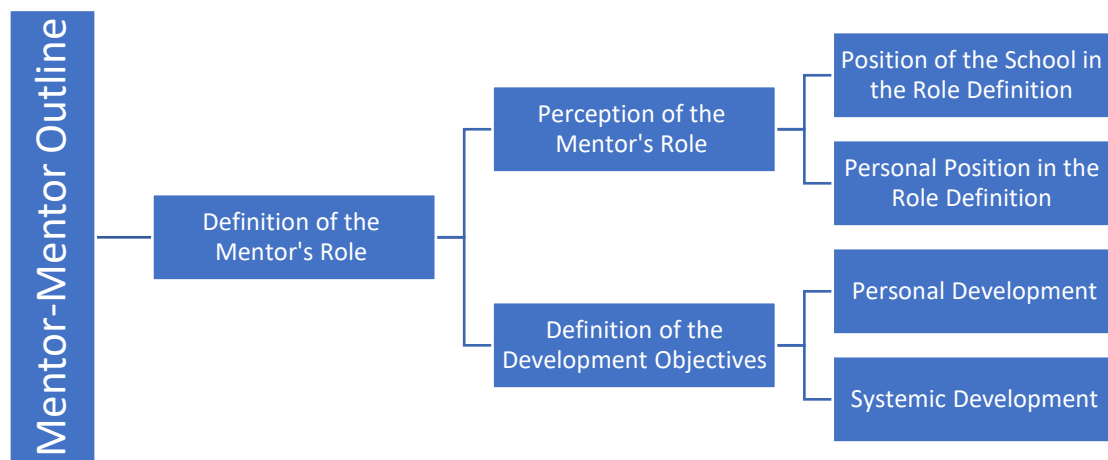
The definition of the objectives of development necessitates reference to the role perception. From the perception of the role, the objectives of the development of the mentor role-holder will be derived. The development will be systemic and personal.

Questions that the mentor role-holder can ask himself are related both to who he is and what he brings with him and to the system in which he works. Questions, for example, that the role-holder can ask himself in this context are as follows. How do I want to develop? What are my expectations of myself? What are the expectations of the system from me in the context of the development? What are the expectations from the system in this context? What do I bring of myself for the development? What does the system bring from itself for the development?

In addition, the system will address questions in the same context, questions that the system can ask itself in this context. How do I see the mentors developing in the school? How do I see that a certain mentor will develop in the school? What must I do to help this development, in the Ministry of Education, in the school, and in the communities in contact with the role-holder, the team, the parents, and the children?

The reciprocal relations between the role partners necessarily influence the development of the role. The joint definition of a situation between the democratic schools in general and the role of the mentor in particular and the Ministry of Education in charge of the education system and the education institutions in Israel, including the preschools and kindergartens, the schools, higher education, and informal education⁵, may advance the collaborations between the Ministry of Education and the democratic school. This cooperation may advance and influence the mentoring role.

Figure Number 21: The Mentor for Mentor Outline



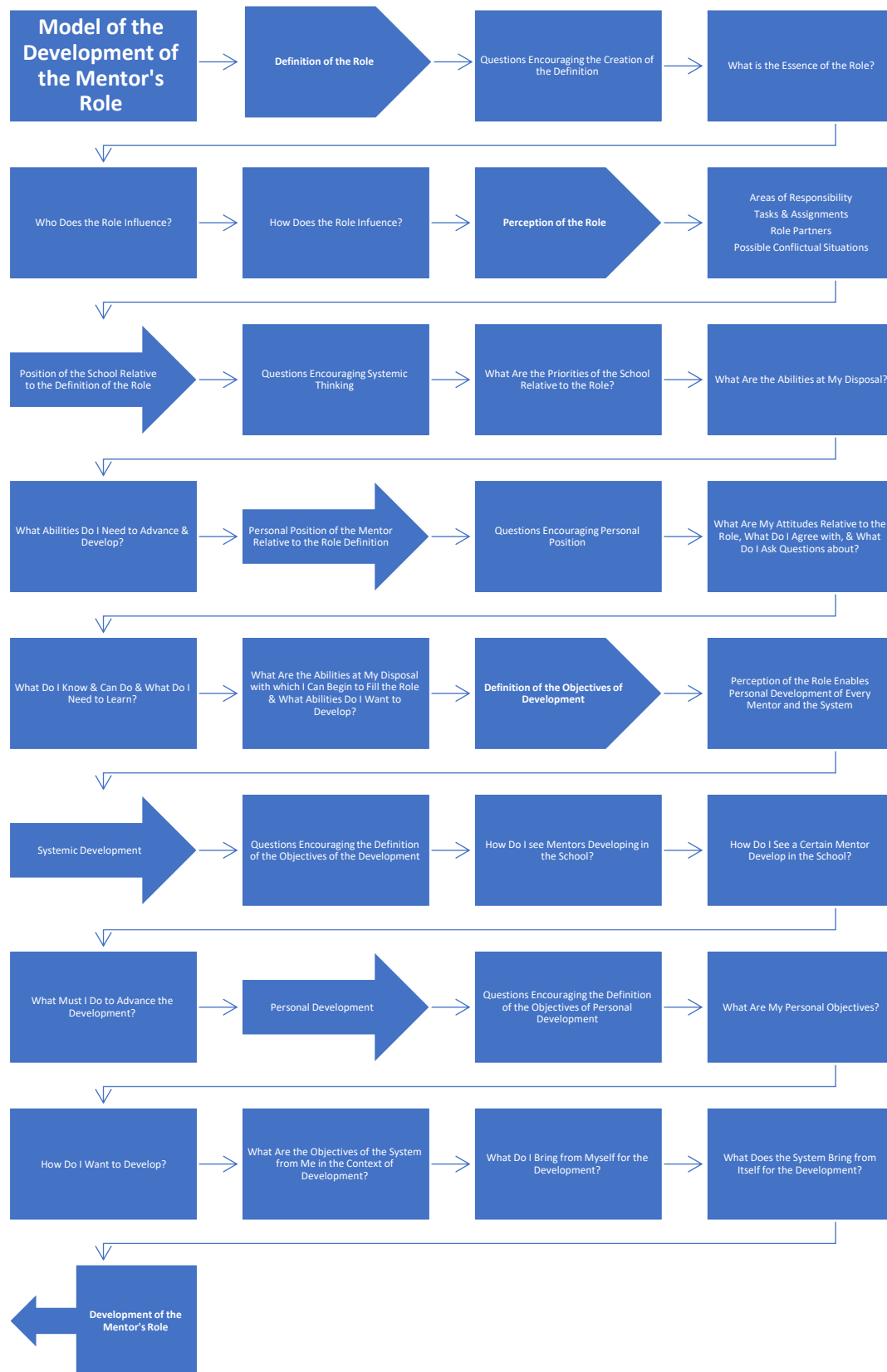
The mentor for mentor outline presented here is a proposal for a model of the development of the mentor's role in the democratic schools. The title of this model, Mentor for Mentor Outline, was written from the inspiration of the interviews I held with the research participants. The research that engages in the development of the mentor's role indicates that mentoring, leadership, and an in-depth look at the role and the understanding of the role are of great value. The **definition of the role** is the basis, the beginning of every role that is to be developed. The role definition can be done in the framework of a specific school or more broadly under the joint thinking of the democratic schools. The definition

⁵ https://www.kolzhut.org.il/he/%D7%9E%D7%A9%D7%A8%D7%93_%D7%94%D7%97%D7%99%D7%A0%D7%95%D7%9A

of the mentor's role needs to take into account the viewpoint of the entire community and its production through joint thinking will be the key to the clarification of the development of the role itself. The perception of the mentor's role by the system and by the mentor himself will constitute a possibility for the understanding of where the system and the role-holder can develop. Such a clarification may promote the development of the role and lead directly to the definition of the development objectives of the school and of the person in the mentor's role.

I will now present this model in the way of asking questions, since questions may inspire thoughts in the context of every station on the way to the development of the role itself.

Figure Number 22: The Model of the Development of the Mentor's Role in the Democratic School



The model of the development of the mentor's role in the democratic school that was presented below encourages the asking of questions related to the development of the mentor's role from the perspective of the system and from the perspective of person filling the mentor's role. The **role definition** enables in the continuation a response to the observation of the nature of the role. Questions encouraging the definition can be as follows. What is the essence of the role, who does the role influence, and how may the role influence?

The **perception of the mentor's role** in light of the definition encourages the clarification of the mentor's areas of responsibility in the democratic school. The clarification of the areas of responsibility, the tasks and assignments, and role partners, and the conflict situations are important for two reasons. First, it is important to make the role a topic of professional character and for the mentors to refer, to be in a dialogue, to resist, to aspire, to the activity of the role while they fill their role and translate their understanding of the areas of activity under their responsibility into fulfillment. Second, it is important to observe from the personal position in the role definition, understanding of who I am relative to the role: what are my attitudes relative to the position, what do I agree with and what do I ask questions about, what do I know and can do alone, and what do I need to learn.

What are the abilities at my disposal with which I can begin to fill my role, and what abilities can I develop? What is the position of the school from the definition of the role, and what is the understanding of the position of the school relative to the role? What are the priorities of the school relative to the role on the basis of the role definition?

From the perception of the role, it is possible to define the objectives of development – systemic and personal. The definition of the objectives of the development necessitates reference to the perception of the role. From the perception of the role, the objectives of development of the person who is filling the mentor's role will be derived. The development will be carried out systemically, in a group, and personally. Questions that the person filling the mentor's role can ask himself are related to who he is and what he brings with him and the system in which he works. Questions for example that the

person who is filling the mentor's role can ask in this context are: How do I want to develop? What are my expectations from myself? What are the system's expectations in this context? What will I bring from myself for the development, what will the system bring of itself for the development?

In addition, in order to advance the role, the system must address different questions. The system can ask itself questions in this context. How do I see mentor develop in the school? How do I want a certain mentor to develop in the school? What must I do to help this development – in the school, in the group of belonging, and personally?

The rapidly developing reality constitutes a challenging period for educators who aspire to be relevant for changes in community. It appears that this is the time of the role of mentoring in the democratic schools to mature, to be precise and accurate, and to examine itself in light of the past and to disseminate itself.

Large databases are produced with one click on the computer. The knowledge and information that were once the source of the educator's authority are not relevant. From an educator with exclusive professional authority and knowledge, the educator becomes a person whose authority and knowledge skills need to be based on other parameters. The desired mentoring phenomenon between the teacher and the student is becoming more intriguing among educators

It would seem that the familiar reality in which the educator with the role of 'teacher' has the authority and power to be an authority by virtue of being a teacher, to set policy, to have power and exclusivity over a particular field of content is suited to the past. Then, the educators were required to instill knowledge and received their authority as professionals from the community. Today, educators are required to have a new set of roles. Education is found in a process of constant change.

An in-depth understanding of the nature of the mentor's role today in the 21st century through constant movement with a look at the needs of the individual and community will allow an in-depth understanding of the role. A clear understanding of the

role will enable space for development for the mentor himself, for the mentee, for those who come to the school, and for the entire community.

As known today, school socialization serves certain purposes of the whole society – it is responsible for introducing new citizens who are well prepared to become adult generations. In the democratic schools the school socialization encourages the children to look through individual perspectives, through their individual world. The perception of the child is as an individual, and the children who are raised in the democratic schools are raised in a very certain type of community. The children are raised and educated to cope with life in the school, or at the most to fit in and undergo a process of socialization in the first and second circles surrounding them, according to the ecological circles of Bronfenbrenner.

Two continuation questions of this research study related to the development of the mentor's role may be the reference point in the future research on the graduates of the democratic schools.

- Is mentoring in the democratic schools functional for society at large or only for the subworld of the democratic schools?

One assumption can be that the mentor's work contributes to society in that the mentor in his work seeks to encourage socialization of society at large. The mentor's work encourages the creation of relationships, critical thinking, and context-dependent activity. It is important to compare between graduates who completed the state education system and graduates of the democratic schools in order to further the understanding of the mentor's role and to compare the way in which the population that grew up in the democratic school functions well, as opposed to an identical population that grew up in the state schools. From this research question, it will be possible to answer how it is possible to establish the work principles of mentor in the state schools.

- **Are the graduates of the democratic school better or worse or the same future citizens of the country (members of the adult society), compared to the graduates of the state schools?**

In light of the accumulated knowledge, it is possible to assume that the graduates of the democratic schools will have different characteristics from the graduates of the state schools. The graduates of the democratic schools will have greater self-confidence, will be characterized by ability of self-motivation to act, will believe in their ability, will trust people older than them who have influence, will acknowledge the importance and influence that they have while they choose to act for some purpose, their ability of expression will be better, and the ability of decision making and finding solutions for the issues that arise from life. The graduates of the democratic schools will better succeed in meeting the challenges of life.

This is an important hour for people of democratic education. I will summarize this chapter with a quote from the poem of Yehuda Amichai, "First", from the book, *Open Closed Open*⁶. In the poem the poet, Yehuda Amichai, tells about his father and his reference to the Ten Commandments, and the poem concludes:

*And he said (the father to his son): I would like to add two more commandments to the ten:
The Eleventh Commandment, "Thou shalt not change,"
And the Twelfth Commandment, "Thou shalt change. You will change."*

⁶ Yehuda Amichai (1998). "First", *Open Closed Open*, Tel Aviv, p. 85. (Hebrew)

Ending

The present research study is the first to examine the development of the role of the mentor in the democratic schools in Israel since the first democratic school was established in the 1980s by Yakov Hecht and his colleagues in the city of Hadera.

The main findings showed the main characteristics in the mentor's role and how the mentor's role should develop in the future. The research importance may be expressed in the outline that it proposes for the development of the mentor in the democratic school but not only in this. The mentors can develop and professionalize using the personal development model created in this research study and by coping with the unique challenges the mentor faces. These challenges are challenges related to the mentor's character and personal abilities as well as challenges influenced by the mentor's interpersonal relations with who are in contact with the mentor, the student, the student's parents, the colleagues, the management staff, and the school resources.

The research study further indicates the uniqueness of each individual acting the role of mentor, which is associated with his unique character, and the way in which he perceives his role has tremendous significance on the manner of the performance of the role.

Above all, it was proved that the personal relationship between the student and the mentor is most meaningful and is perceived as very important, in order for the mentoring to be meaningful and for the mentored child to fulfill himself in the school.

In addition, the mentors need to be aware of the limitations of their role and to understand and remember that they must be helped, be mentored, and be aware of the school resources, such as, for example, the counselor, the psychologist, and the staff of peers, so that they do not remain alone in their complex work.

In recent years, we have witnessed the phenomenon of the conversation on groundbreakers in education or groundbreaking education. I want to note that the democratic schools are not groundbreaking in the way of teaching and apparently they have

a long way to go and develop in this area, but they are definitely groundbreaking in the perception of the relationship between student and teacher. They influence the way of perceiving the relations between the adult in the schools and the students.

Here is the main message of the mentor's role. In other words, this is the magic secret of the democratic schools. The mentors really, in practice, change the equation of the teacher who teaches in favor of the accompanying teacher, the instructor, *the mentor*. Instead of teaching, guiding. Instead of instructing, challenging the independent thinking. Instead of determining, to be in a conversation, in a dialogue, to encourage, to decipher things, and to know yourself and what is around you.

Furthermore, additional importance of the research study, which arose during the writing of the research, is linked to the change in the relationships between adults, teaching workers, and children. This importance is related and relevant today more than ever while we cope with learning while coping with the coronavirus, covid-19.

The crisis created around teaching while coping with covid-19 has forced lockdowns and thus distance learning. These constraints brought to the forefront of the educational stage the fact that a personal relationship between a meaningful educational figure and the student is a central factor in the student's ability to keep his head above the water, to progress, and to advance himself to learning and personal development.

Therefore, the research importance may be expressed in the new model that the research proposes not only for the development of the mentor's work and professionalization in the role of the mentor but also in the proposal of this model for learning in state schools where there is the understanding that the teachers must create relationships with the students in a more personal manner that goes beyond the boundaries of the teaching of the specific content under the teachers' charge. The teachers must create new meaning, which is not on the basis of the teaching of content with the students.

It appears that it is clear to everyone that a personal relationship between the educational figure and the children is significant and advancing, but the tension or perhaps the fear of forming a personal relationship with students may inspire anxiety and pressure

among the teachers who seek to think again about the path of their role. This tension can awaken resistance and fortification in outdated educational positions or in different perceptions and agendas about the meaning of being in personal contact with a student.

In the framework of dialogic education, as it is expressed in the democratic schools, which sees the school as place in which the children live their lives, experience relations, learn, and are found in shared life, it appears more natural to create personal relations with the students in the school. It is logical that for the teachers who teach in the schools where education is standards-based education, aimed at measurable achievements, it will be more complicated to change the teacher's perception about the relationship with the student.

A proposal that may reduce the tension and/or the objection can be the creation of a mentoring role in the schools that is suggested according the teachers' personal choice, their desire, and the personal abilities, in favor of leading another relationship between the teachers and the students. Thus, a staff of mentors is created in the school.

Another proposal that may advance the change entails the change of the adults' perception of the children and thus the perception of the relationship between teachers and children. This perception sees the child as a person with real ability, as a person who is curious, creative, aware, and able to choose and take responsibility, with awareness and ability to contribute and desire to feel belonging.

When they ask what has changed in the teacher's role today and how this change will influence the development of the schools in the future, I can answer that without a doubt there must be figures who know how to be in a relationship, who know how to help and make sense in the student's life, who succeed in asking for help and whose main area of expertise is interpersonal relations.

Try to go back in time to your childhood. Try to remember this period. Do you succeed in bringing up for yourself a childhood memory, an experience of learning you remember from this time? Was there a person who could have been a mentor for you, a figure who created a meaningful human relationship?

I wonder what your answer is. Did you succeed in recalling a moment from this period?

I believe that if the change that this study proposes will resonate among educators, then there will be more children who will grow up to be adults with good memories from childhood, with memories associated with empowering relationships with their school teachers. My hope is that more mentors and teachers will want to make the required change from the role of the teacher today in the 21st century.

Last, I hope that this change will lead to a change in the perception of educators of themselves, of their abilities, and of their belief in themselves and in their abilities and their influence in this changing period. I hope that the status of teachers, both in their own eyes and in the eyes of the entire population, will change as a result of the change of role, and consequently the status of the teacher will take on a different image, becoming a sought-after and influential position in society, from bottom up and from top down, from the individual to general society and from general society to the individual.

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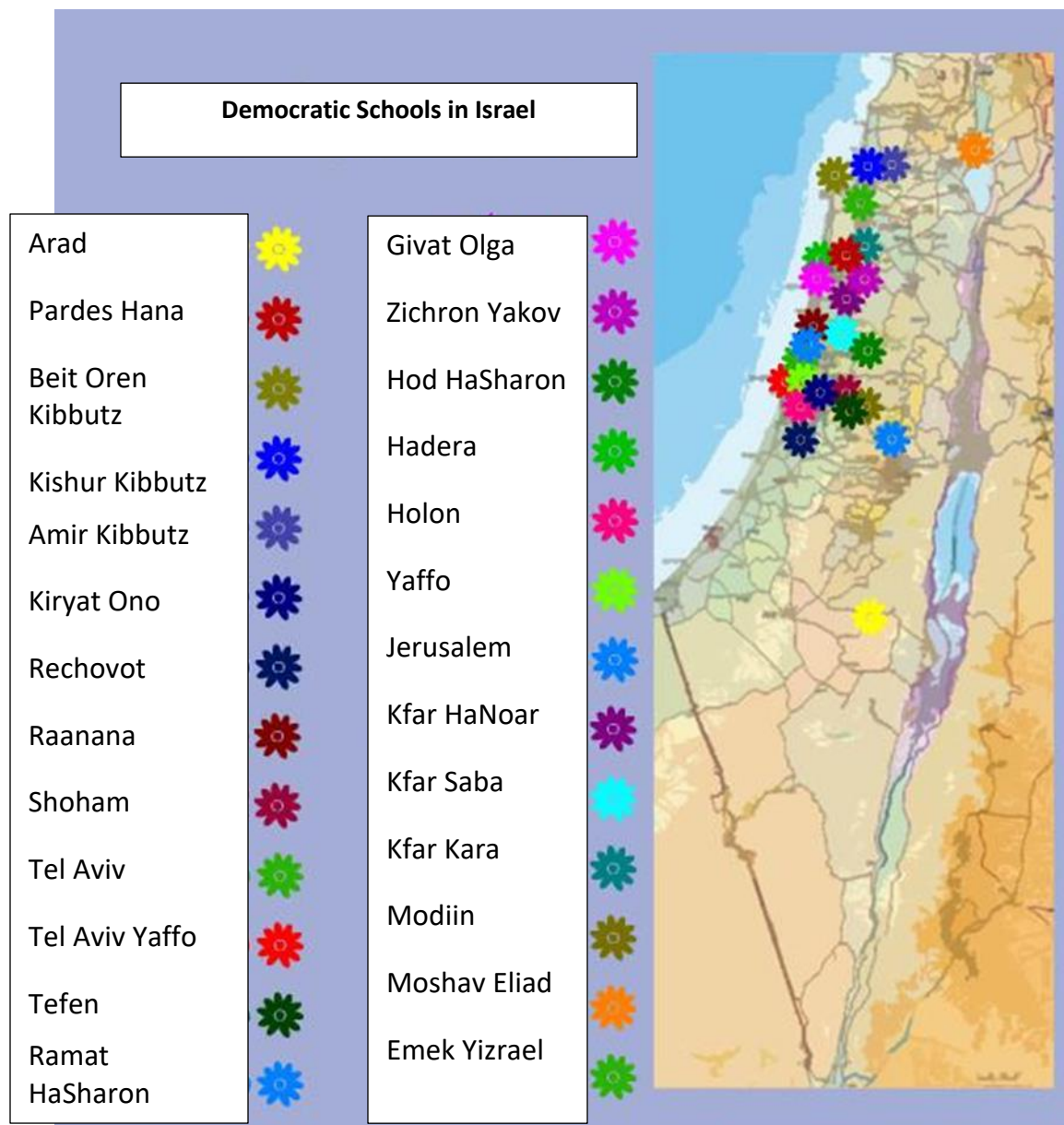
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Appendices

Appendix Number 1: The Democratic Schools in Israel

The map¹ presented below illustrates the distribution of the democratic schools in Israel. The distribution is national and increases from year to year both in the number of the schools and in the dispersion in the country.



¹ From the website of the Lev HaSharon school: <http://www.dlhschool.com/Home/links>

The Democratic Schools in Israel by Regions, from the North to the South

- Golan Heights: Kanaf Sudbury School, <http://www.kanafsud.org.il>
- Kibbutz Kishur: Ziv Kishorit School, Democratic School for Special Education, <https://sites.google.com/a/kishorit.tzafonet.org.il/zivkishorit>
- Kibbutz Amir, Eynot Yarden School in the Democratic Spirit, <http://www.eynot.org.il>
- Kfar Galim, Meitar School in the Dialogue Spirit, <http://www.beit-meitar.org.il/about-us/>
- Nahalal, Democratic Jewish Pluralistic School in the Emek, <http://www.emekschool.org>
- Hadera, Democratic School of Hadera, <http://www.democratics.org.il>
- Kfar Kara, Renewing Democratic School of Kfar Kara
- Pardes Hana, M. Begin Shavilim Democratic School, <http://www.schoolyng.co.il/shvilim/%D7%90%D7%95%D7%93%D7%95%D7%AA%D7%99%D7%A0%D7%95/>
- Kfar Vradim, Tefen School for Freedom, <http://www.tefenschool.org.il>
- Zikron Yakov, Keshet School, <https://keshetschool.wixsite.com/keshet>
- Givat Olga, Democratic School of Givat Olga, <http://www.olga-democratic.org>
- Hadasim Youth Village in Lev HaSharon, Lev HaSharon Democratic School, <http://www.dlhschool.com>
- Raanana, Merchav Democratic School and Kindergarten in Raanana, <http://merchav-school.co.il>
- Kfar Saba, Yakov Hazan Democratic School, <http://www.democratics.org.il>
- Hod HaSharon, Hod HaSharon Democratic School, <http://www.hhds.org.il>
- Ramat HaSharon, Place to Grow, Democratic Kindergarten and School in Kfar Hayarok, <https://www.makomligdol.org.il>
- Tel Aviv, Yaffo Open Democratic School, <http://www.openschool.org.il>
- Tel Aviv, Kehila School, <http://www.kehila.org.il>

- Tel Aviv – Yaffo, YAFFA Arab Democratic School
- Holon, Yachad Democratic School,
<http://www.hyh.ys.holonedu.org.il/BRPortal/br/P100.jsp>
- Kiryat Ono, Bikat Ono Democratic School, <http://www.onodemocratic.com>
- Shoham, Shachaf Democratic Education,
<http://www.shachaf.edu1.org.il/BRPortal/br/P100.jsp>
- Modiin, Nadav Democratic School, <http://www.democrati.co.il>
- Emek HaElah, Emek HaElah Sudbury School,
<http://www.sudburyemekhaelah.com/about-us>
- Jerusalem, Democratic School in Jerusalem, <http://jerusalemsudbury.com/>
- Rechovot, HaShitah School, <http://www.ruachtova.org.il/organizations/18880>
- Arad, Kedem Democratic School of Arad, <https://www.democraticarad.co.il>

Appendix Number 2: Letter to the School Management and Mentoring Staff

Dear school management and mentoring staff in the democratic school,

My name is Ronit Windzberg Sasson. Recently I have been researching the field of democratic education in the framework of the doctoral studies at Adam Mickiewicz University Poland. In addition, I am a lecturer at HaKibbutzim College of Education, a counselor in the Ministry of Education, and a supporter of processes of staff development in democratic schools.

My research work, under the title of *The Social Role of the Mentor in the Democratic School in Israel, The Concept and Practice*, addresses the question of the mentors' development in the schools. This question began to interest me in my work as a counselor and supporter of staffs of early childhood education in the Kehila School and the Kiryat Ono Democratic School.

A large part of my research study is connected to the field. To understand the role perception of the mentor, I hold personal interviews with principals, mentors, and parents, to encompass as broadly as possible the topic from the perspective of the adults. As a part of the completion of the research study, I am expected to meet with 10 principals, 25 mentors, and 10 parents.

I will be very happy if you agree to cooperate in the research study. Your cooperation includes:

- An interview, of up to an hour, with the school principal.
- Interviews with five mentors from the school. Every interview is up to an hour.
- Request of the community of parents of the school to hold interviews with them. The match to the parents will be done also by the mentors or through a representative of the parents from the community, as you see fit.
- The dates and place of the meetings will be coordinated ahead of time in way that suits the interviewees.

At the end of the research study, I will be happy to share the results with you and the mentors and to contribute to a deeper understanding of the mentor's professional development.

Thank you very much.

Ronit Windzberg Sasson

Appendix Number 3: In-Depth Interview – Mentor

First, I would like to thank you for your willingness to participate in the research study that I am conducting. In the research study I am learning about the development of the role of the mentor² in the democratic schools.

My primary research problem was as follows: **What are most important characteristics of the social role of the mentor in the democratic schools and how should this role evolve and improve in the future?**

I record the interviews and then transcribe them, so that I can focus my full attention on the conversation. I will use what you will tell me and will teach me solely for the purpose of the research study.

I will be happy to hear about you a number of things in general, so as to get to know you.

- Can you tell me a little about yourself (age, where you were born and grew up, studies, professional background, status, number of children, ...)?
- How did you come to work in the democratic school? Is this the first democratic school in which you work?
- What is your role in the school? In the past, did you have other roles?
- How many years have you worked in this role?
- Who are your partners at work?
- Do you think that you understand what the mentor's role is?
- What expectations do you have from your work in the school?
- Whose expectations are these (the expectations of the school principal, the parents: the mother or the father, the students, your own)?
- What expectations lead you in your work?
- Do all your partners (principal, parents, child, ...) know what leads you in your work?
- How would you define your work as a mentor?
- Do you know mentors who would define the mentoring work differently?

² In my questions, when I address the mentor, I refer equally to mentors of both sexes.

- Do you know mentors who function in different ways?
- Can you attempt to define different types of mentors that you see in your work? In the community? In the studies?
- What do you appreciate more and what do you appreciate less in your mentoring work?
- What does your day at work look like?
- In what part of your day do you place most of your energy?
- Does your focus on certain topics change during the year?
- What will be for you success in your work?
- What will be success from the perspective of your *principal* in the school?
- What will be success from the perspective of the *student's parents*, the mother and the father?
- What will be success from the perspective of the *student*?
- What are the conditions that you need to succeed in your work?
- In your opinion, what are the basic traits/abilities that the mentor must have so as to function best as a mentor?
- Do you think that there are traits/abilities without which it is impossible to succeed in the mentoring work?
- Are there traits or abilities that you can adopt for yourself through experience (the experience of the years) in the mentoring work?
- Do you think that your work as a mentor has improved over the years?
- What may influence your development in the role?
- What do you think, from your personal experience, can influence the development, the professionalization, and the increase of depth and understanding of the role of the mentor in the democratic schools and be effective and significant?
- I will be happy to hear whether is something that you are interested in talking further about.

Thank you very much for your cooperation.

Tools for the encouragement of an open conversation –

- What causes you to think that ...
- You described that ...
- Can you give me an example of what you meant?
- How are the things you tell about expressed in work?
- What was your intention when you said that ...
- How do you explain this?
- Can you compare?
- You mentioned earlier that ...

Appendix Number 4: In-Depth Interview – School Principals

First, I would like to thank you for your willingness to participate in the research study that I am conducting. In the research study I am learning about the development of the role of the mentor³ in the democratic schools.

My primary research question is as follows: **What are most important characteristics of the social role of the mentor in the democratic schools and how should this role evolve and improve in the future?**

I record the interviews and then transcribe them, so that I can focus my full attention on the conversation. I will use what you will tell me and will teach me solely for the purpose of the research study.

I will be happy to hear about you a number of things in general, so as to get to know you.

- Can you tell me a little about yourself (age, where you were born and grew up, studies, professional background, status, number of children, ...)?
- How did you hear about democratic schools?
- How many years have you worked in democratic schools?
- What were your roles before you began to manage the school?
- Did you work in a number of democratic schools?
- Do you have experience in work in other educational frameworks? If so, where?
- What are your expectations from mentors in the school?
- What leads you in the creation of these expectations – parents, school supervision, mentors, students, or others?
- In this school, are mentors also professional teachers?
- From your perspective, who is the ideal mentor?
- Is there a difference between the ideal mentor for young children and the ideal mentor for older children?
- Do you think the mentor for young children should study a specific field to mentor?
- Do you have a way to evaluate the success of the mentor in his role?

³ In my questions, when I address the mentor, I refer equally to mentors of both sexes.

- How would you define the mentoring work?
- Do you know principals who would define the mentoring work differently?
- What do you appreciate more and what do you appreciate less in the mentoring work?
- Do you know mentors who function in different ways?
- What can you try to do to differentiate between different types of mentors in the school?
- What should the mentor's typical day in the school look like?
- On what part of the work do you expect them to put their full attention / their utmost energy?
- Do you expect a different focus on the work during the year?
- What abilities does the mentor need to succeed in the mentoring work?
- Are there abilities that can develop over the years in the school?
- What abilities do you think the mentor needs so as to be accepted to the mentoring work?
- For you, what will be success in the mentor's work?
- What will be success in the mentoring work from the perspective of the *supervisor* from the Ministry of Education who is responsible for your school?
- What will be success in the mentoring work from the perspective of the *parents*?
- What will be success in the mentoring work from the perspective of the *student* with whom the mentor works?
- What are the basic traits that the mentor must have to best perform his role?
- Are there traits without which the role cannot be performed successfully?
- Do you think that the mentor's work can develop or improve during the year?
- In your opinion, what influences the mentors' development ability?
- In your opinion, what can be effective for mentors for the advancement and professionalization in their work?
- In your opinion, what may be the ideal conditions for the fulfillment of the mentoring role in the school in the best possible way?

- I will be happy to hear whether is something that you are interested in talking further about.

Thank you very much for your cooperation.

Tools for the encouragement of an open conversation –

- What causes you to think that ...
- You described that ...
- Can you give me an example of what you meant?
- How are the things you tell about expressed in work?
- What was your intention when you said that ...
- How do you explain this?
- Can you compare?
- You mentioned earlier that ...

Appendix Number 5: In-Depth Interview – Parents

First, I would like to thank you for your willingness to participate in the research study that I am conducting. In the research study I am learning about the development of the role of the mentor⁴ in the democratic schools.

My primary research question is as follows: **What are most important characteristics of the social role of the mentor in the democratic schools and how should this role evolve and improve in the future?**

I record the interviews and then transcribe them, so that I can focus my full attention on the conversation. I will use what you will tell me and will teach me solely for the purpose of the research study.

I will be happy to hear about you a number of things in general, so as to get to know you.

- Can you tell me a little about yourself (age, where you were born and grew up, studies, professional background, status, number of children, ...)?
- How did you hear about democratic schools?
- How many years have your children attended a democratic school?
- What ages are your children?
- Are all your children in a democratic school?
- Do you know the work of the mentors in the democratic school?
- What expectations do you have from the work of the mentors in the school?
- If you are a parent of young children and young adults, is there a difference in the definition of the role of mentor as you see it?
- Are these expectations your expectations that guide you or are they guided and led by another, for example, your child, the school principal, the spouse, parents, society, the mentor himself, another person...?
- From your perspective, who is the ideal mentor?
- How would you define the mentor's work?

⁴ In my questions, when I address the mentor, I refer equally to mentors of both sexes.

- What do you appreciate in the mentor's work and what do you less appreciate or do not appreciate at all in the mentor's work?
- Do you know mentors who function in different ways?
- Can you attempt to define the different types of mentors that you know or have seen?
- What are the basic characteristics that the mentor must have to do his role in the best possible way?
- In your opinion, are there characteristics without which it is impossible to succeed in the mentoring work?
- Does your child have a mentor? How did you choose the mentor? When?
- What expectations lead you when you see the work of mentor with your child?
- Are you involved in the process that the mentor does with your child?
- Do you think that you have influence or would you like to have influence on the process of the mentor's work?
- How many times a week does your child meet with the mentor?
- In what framework (group, individualized)?
- What is the goal of the meeting?
- To what part of his work would you expect the mentor to direct most of his attention?
- Did you notice that there is a different focus on different areas during the year?
- Do you think that there are abilities that can be developed with experience in the mentoring work?
- In your opinion, what will be considered success in the mentor's work?
- Can you conjecture what will be considered success from your child's perspective?
- What do you think need to be the conditions for success of the mentoring work?
- Do you feel or think that the mentor's work with your child developed and professionalized over time?
- What may influence the development and professionalization of the mentor?
- In your opinion, what can be effective and efficient for the professional development of the mentor in the school?

- I will be happy to hear whether is something that you are interested in talking further about.

Thank you very much for your cooperation.

Tools for the encouragement of an open conversation –

- What causes you to think that ...
- You described that ...
- Can you give me an example of what you meant?
- How are the things you tell about expressed in work?
- What was your intention when you said that ...
- How do you explain this?
- Can you compare?
- You mentioned earlier that ...