Contact lenses: Intercultural bridgemaking in a youth-village

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The paper presents a model of inter-cultural bridgemaking in educational systems that addresses a complexity of factors which increase immigrant students' academic marginality. Prerequisites, inputs, processes and outputs of effective intercultural bridgemaking are presented, with special focus on everyday life in a youth village and the relationships between educators (i.e. schoolteachers and boarding-school caretakers) and Ethiopian immigrant students, their parents and families. A series of case studies and a letter to parents illustrate the bridgemaker's work and unique inputs to everyday life in the youth village. The case studies include typical situations and typical explanations by the educators regarding what was happening before the intervention of mediation. The changes that occurred following the intervention are presented. Less effective coping-mechanisms, stemming from an assimilative approach, were gradually replaced by more effective strategies derived from a multicultural approach. Staff members were, however more willing to accept the individual-oriented components of the bridgemaker's role than to accept its system-oriented role-components. Three prerequisites for effective bridgemaking in a multi-immigrant system are suggested: 1) the bridgemaker's accessibility, belonging and status; 2) external backing and instruction for the bridgemaker and instruction for the entire system; and 3) acknowledgement of intercultural bridgemaking as a unique expertise.

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Social education is an occupation that lacks some characteristics required for being an actual profession. This article attempts to look at the two elements of this issue: the essence of social education and the meaning of a professional project and at the dimensions of accord and discord between them. The compression points at two main contradictions between the work of the social educator and the professional project. The first concerns the impossibility of the social educator seeing the child or youth in his/her care as a client. The second is that social enclosure as a social principle regulating the professional domain might be at odds with the attempt to help the child or youth, to some extent, is a victim of this principle.

The article presents research results concerning these issues. The questionnaires included questions about the tasks a social educator must accomplish in the framework of his or her work. A multivariable analysis of the responses shows the inner structure of this occupation and enriches understanding of the meanings and outcomes of professionalization of social education.

How to transform social services into learning organizations

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This article describes the *Knowledge Management Project* that took place in eight social services departments during the last two years. This project aims to examine organizational-learning methodologies in the public sector that were developed within the private sector. The project objective was twofold: to build a prototype of a web-based knowledge repository for social workers and to design a methodology for transforming social agencies into learning organizations. The article describes the progress of the project as well as the methodology and the Internet site that was developed. The unexpected outcomes, as well as insights and plans for the future are addressed.

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assuming responsibility. During the summary and feedback session, participants expressed their appreciation of the workshop content, as well as of its style. They reported positive changes that had already occurred in the way they work with their charges, even before the workshop was completed. They also indicated that they had learned new professional tools, which they anticipated would assist them in achieving their treatment goals.

Dating violence among high school students in Israel: A pilot study

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In a pilot study that examined the phenomenon of dating violence among youth in Israel, a questionnaire, designed by the research team, that was partially based on research tools previously used, was administered to 171 high-school students. The adolescents were questioned about their aggressive behavior and their experience as victims in terms of three types of violence: physical, sexual, and psychological. The adolescents' attitudes towards, and knowledge about, violence in dating relationships were also surveyed. The findings show that youth in Israel reported having experienced dating violence. More males than females reported that they had been a victim of violence on at least one occasion. No differences were found between the reports given by males and females regarding the use of psychological violence. However, in the use of physical violence, it was found that the females were more aggressive. It was also found that the position of males was more towards violence than those of their female peers. The disparity between the reports by males about being both sexual aggressors and victims, and the disparity with their reported attitudes of opting for violence, may hint that male and female adolescents have different levels of willingness to report on their violent behavior, or on their having been victims of violence.
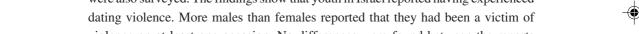
The social educator: From an occupation to a profession: A policy research

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This article presents some results of a research among management staff of organizations employing social educators and of students of social-education.
The research was requested by the Efshar association.

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Sorting the narratives into groups, suggested a number of reasons: personality causes, family motives, crisis and trauma, physical illness and social circumstances. It is important to stress that the feelings of vulnerability and sensitivity that arise and characterize the age of adolescence may contribute in forming the decision to commit suicide.

An analysis of the short narratives emphasizes two aspects of the phenomena: on one hand, the uniqueness of each case, and on the other, a line of thought common to all of them. It seems that from the moment an adolescent gets into a situation which he/she interprets as unsolvable, his/her line of thinking focuses on the idea of death as the unique and only alternative. Furthermore, death becomes a preferable option: fear and repulsion take a positive and even redeeming face.

Training workshop for workers of T.L.M. (support, counseling, follow-up), a unit of the Authority for the Protection of Youth

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This article describes a professional training program that was conducted for the workers of T.L.M., from the Authority for the Protection of Youth in Israel. The focus of the training was to teach the workers how to assist the youth in their care to find work. Employment is a critical component in the overall reintegration of the youth into their community. The theoretical base for this intervention is grounded in several content areas: empowerment, job club, and group work. Content-wise, the training program was based on the S.E.L.A. (Job-seeking) workshop model, which employs the principles of empowerment through group-oriented tools. The training objective was to provide the workers with applicable tools, which would serve them in their work with the youth who completed the program, as well as with community figures, such as employers and community authorities. The training took place in an experiential workshop format, where the participants simulated, learned and practiced a process of entering the job market and self-marketing, both for themselves, as well as for the youth in their care. Over the course of the workshop much material was learned and internalized, with an emphasis on content-related material, as well as the basic principles of empowerment, focusing on the positive, identifying strengths, and

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Social work with the Bedouin-Arab in the Negev: Cultural perspective

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This article describes the encounter of Bedouin society with the process of modernization in Israel. The Bedouin are a non-Western community with their own cultural and religious values and belief system. As a result of their position within Israeli society, they live in a contradictory situation. They try to keep their traditional culture, while at the same time globalization processes penetrate society and create economic, social and political changes. These changes pose a dilemma for the Bedouin community, since they do not have the social skills to cope with the modern demands of Western culture. Although much experience in dealing with immigration and cultural diversity has been accumulated in Israel over the years, many therapists still live in a "cultural vacuum". In other words, they are trained to explain the clients' behavior and plan the intervention according to an approach, which is based mostly on Israeli culture. In many cases, these interventions are inappropriate for treating people from different ethno-racial background, such as the Bedouin population. The article provides a general overview of the Bedouin society in the Negev and the impact of Western society on the Bedouin culture. It presents central terms for understanding ethnic differences and describes the problems relating to the provision of social services to this community. General guidelines are discussed.

Adolescent suicide: Why?

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Any case of death caused intentionally, and with full awareness by the victim himself, is defined as suicide. The *World Health Organization Report* (1998) stated that all over the world, suicide is the third cause of death amongst adolescents. The question that arises is why a young person - in contrast to the strongest natural will to live and survive - would choose to take his/her own life? This phenomena has been studied from different angles, such as the behavioral characteristics of suicidal people, the timing of it, the circumstances, causes, goals, symptoms and even prevention programs. Using the narrative letters left behind by a number of adolescents who committed suicide, the author seeks to answer the following two questions: What do young people tell themselves at the time of distress, before committing the act of suicide itself, and what drives them to it?

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ABSTRACTS

STUDIES AND RESEARCH

Non-formal pedagogy contours-lines: Images of place and time

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This article introduces some images of place and time as part of the Non-Formal Pedagogy narrative. Its theoretical framework stems from Literary Critique and Semiotics and centers on the work of Bakhtin (1988) and Deleuze & Guattari (1991). In addition, it is based on a theoretical approach previously developed by the author (Keller, 1992, 1994; 1997; 2000) through works that have dealt with the *text of educational ideologies* as a specific genre interwoven in every kind of educational discourse.

One of the central arguments of the article is that the *Chronotope* (as a representative term, which combines places and time images) is an inseparable part of the *Ideologeme* (as a particular world view that strives for social significance). The two of them are specifically configured in the non-formal pedagogy narrative.

Research data was gathered in out-school educational organizations and were submitted to an archetypal categorization.

Methodologically, the article is based on previous research which included text analysis and the outcome of interviews with educational workers in these organizations.

Among the configured place images in the non-formal pedagogy narrative are: the *margins*, the *network*, the *alternative home* and *every place*. Among the time images situated in this narrative are: *free time*, *all life cycles*, *calendar time*, *developmental time*, *the flash* and *bifurcated time*.

Place and time images in non-formal pedagogy narrative reflected permissiveness and flexibility. In summary, a critical examination of these two last characteristics is recommended related to concepts such as: hegemony, political regime and subjective client expression.

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