

Following a discussion of the circumstances of the publication, the paper offers a reading of the book's verbal and visual texts. It analyzes the strategies used by the book to combine two conflicting paradigms that dominated the attitude of Israeli society toward immigrants from Islamic countries – nationalism and colonialism. In addition, the paper shows how by shedding light on the experience of the immigrants, *Little Queen of Sheba* introduced Israeli children to new narratives and perspectives.

David Guedj

Youth's Participation in Hebrew-Language Enterprises in Post-WWII Morocco

The following paper traces the Hebrew national active participation by Jewish youth in Morocco during the first half of the twentieth century. Starting at the turn of the century, for three decades, adults in Morocco led the Zionist enterprise as a whole and the Hebrew national enterprise in particular. The youth were mere participants in this endeavor. During WWII, and precipitated by political, social, and cultural-historical processes, Zionist and national Hebrew enterprises gained momentum, with youths taking an active part as cultural entrepreneurs. The enterprising youths hailed from the westernized sector of Morocco's Jewry and were marked by a majority of boys. These young entrepreneurs acted to disseminate Hebrew language and culture, mostly among fellow youth, while some were also active among adults.

Hila Shalem Baharad

The Journey and the Burden of Israel's Transit Camp Children

In this paper I will discuss the issue of childhood in the Israeli transit camps. I will analyze the role and functioning of the camps' children, in some cases as cultural, linguistic, and social agents; the independence thrust upon them prematurely; and above all, the reversal of parent-child roles – the disappearance and lack of parental authority and the complex survival mechanisms developed by the children. I will argue that alongside their functioning as agents of socialization for their parents and other adults, the memories of interviewees about their childhood in the camps, as well as documents from the period, show the onerous burden they carried in their daily lives – a load that proved to be a harsh and significant catalyst of maturation. I will also discuss the gap between the nostalgic expressions of childhood in the camps and its actual manifestations, which can assist in tracing the contours of a generation seen as fulfilling the Israeli ethos, yet bearing the signs and scars that were to govern its members' lives.

Rima Shikhmanter

The Real Heroine of Mass Immigration: *Little Queen of Sheba*, by Lea Goldberg and Anna Rivkin-Brick

Published in 1956, *Little Queen of Sheba*, is an Israeli children's book by Lea Goldberg who collaborated with the Swedish photographer Anna Rivkin-Brick. The book unfolds the story of Yael, a girl from Morocco, and her integration into a group of young immigrants living in the *kibbutz*.

enabled the change – local activists and international women’s organizations as well as women of power on both the Imperial and the international stages. The plot demonstrates the agency of women and the ability of an international network to facilitate a change, that the Mandate government wished to evade.

Tehila Hertz and Lilach Rosenberg-Friedman
Abandoned Home: The Story of the ‘Work Village’ for Abandoned Youth
(1939-1948)

This article discusses the establishment of the ‘Work Village’ – a unique boarding school for abandoned youth. Exploring its foundation, the bodies involved in its formation, and the socialist and educational principles on which it was based and their implementation, it sheds light on the complex relations between the ‘center’ and ‘periphery’ in the Yishuv. Relating to educational, social, ideological, and political aspects, it serves as the launching pad for an investigation into the challenges posed by the intersection of national and personal needs, national ideology/the vision of a new national society and child welfare. Part of the care the youth received was an inculcation of national values designed to mold them into exemplars of the Zionist movement. Their wellbeing was thus subservient to the national goal. While the ‘Work Village’ reflects the Yishuv’s nationalist indoctrination project, it also evinces the latter’s limitations, the initiative for the Village and its administration both being governed first and foremost by the children’s needs. It thus also attests to the fact that the Yishuv was not a monolithic bloc.

Miriam Szamet
On One’s Own in Ein Harod: Education, Rescue, and Nation Building at the
Beginnings of the Youth Aliyah

This article focuses on the group of 60 teenagers who immigrated to Kibbutz Ein Harod from Germany in 1934 under the auspices of the Youth Aliya Institution, the first group of its kind. It covers these youths’ first year in pre-state Israel, during which the voices of all the project’s participants are still clearly audible: the young immigrants themselves, their educational team, and the organizers of the project. The article reveals the change in the educational objectives that the project underwent in its first year, concomitantly with the geographic transition between Germany and the Land of Israel: Shifting its focus away from pursuing an agenda of rescue and vocational training, which was prevalent at that time in the field of social work, the Youth Aliya became a Zionist educational venture designed to effect a profound change, an ‘inner revolution’, in these young people’s consciousness

Hizky Shoham

When and how did the Yishuv Start Celebrating Family Birthdays? Between Nationalism and Sentimental Childhood

When and how did they start celebrating birthdays in the Yishuv? This article recreates the patterns through which family birthday parties spread in the Yishuv of British Mandate Palestine, in order to explore the interlinks between nationalism and the concept of sentimental childhood. Relying on newspapers, advertisements, children's magazines, oral testimonies, women's journals, and educational materials, the article tracks the ascendance of the custom to absolute dominance in the family space in the Yishuv during the British rule, after being almost unknown in the Ottoman period. The family birthday party became prevalent in the Yishuv's mainstream without real objections and in a fairly low profile, while spreading to other social groups like immigrants from places other than Central and Eastern Europe and the ultra-orthodox. This process reflects the dominance of the sentimental approach to childhood that focused on the child's best interest and on satisfying their desires. Implicitly encouraging hedonist individualism, this approach had a complex relationship with most streams of Zionist ideology and with the everyday lives of most social groups in the Yishuv. The dominance of the birthday in the family sphere in the Yishuv illustrates the complexity of the relationship between nationalism and sentimental childhood, which included tension alongside mutual uses and cultural metabolism.

Orit Rozin

The Right to Childhood and the Criminalization of Child Marriage in Mandate Palestine – 1920-1936

In 1936, following a sixteen-year-long struggle, the Mandate government updated the criminal code ordinance and added a clause outlawing child-marriage in Palestine. The minimum marriage age for girls was set to fifteen. This piece of legislation as well as laws protecting working children, manifest the adamant commitment of reformers and women's organizations to promote the concept of modern childhood and change the lives of children worldwide. The Union of Hebrew Women for Equal Rights stood at the forefront of the local effort to criminalize child-marriage. British and Palestinian Arab women also took part in the campaign. For the activists, protecting girls' childhoods also meant promoting the status of women. The article places the local struggle for the criminalization of child-marriage in the context of the global effort for the promotion of the Right to Childhood. It follows the ebb and flow of the activists' campaign as it carries global ideas and knowledge about women's and children's rights. The article also unveils the human network that

Abstracts

Zohar Shavit

What did Hebrew children speak?

The article examines Hebrew's image as the exclusive language of the children of Palestine-Eretz-Israel during the *Yishuv* period. Because Hebrew was seen as a vital component of the 'Hebraization' project, projecting a persuasive image of children's mastery of the language was considered integral to the Zionist narrative of the time.

To what extent, however, did this image mesh with reality? The article grapples with the unreliability of official assessments of Hebrew's exclusivity and examines a broad variety of less-politicized sources to reveal a more complete – and more complex – portrait of the linguistic reality of the time. I maintain that contrary to the image created by the political and cultural leadership, most children in Eretz-Israel experienced a bilingual and sometimes multilingual reality.

Despite this, the research tells a story of great success. In no more than three generations, a once-niche language would grow to serve the people of a new nation in all aspects of their lives.

Galia Hasharoni

A Kite, The Circus, and Orchards: Children's Leisure Time as a Reflection of Social and Cultural Relations in the Jewish Yishuv, 1882-1914

This article deals with the relationship between leisure and agency. children, just like adults, were active participants in society. The spheres which hosted children's leisure, were the places in which childhood took place. And so, in a two-way street, we can find childhood within the space, and vice versa – physical spaces reveal themselves within leisure: on the railroads, in the circus ring, and on the streets. The article shows that the description of children's lives through the prism of the Hebrew schools and the educational leisure activities, ignores family leisure and the independent leisure of children. Along with the structural effects on the children's lives of school, teachers, and parents, children used the physical spaces to create their own places to enjoy, rest, and play, and thus they became social actors in the leisure space and designed their own entertainment style.