

Distance Learning in the Shadow of War:

Poetry, songs and digital games in Hebrew as a teaching method and as a content in the Hebrew language textbooks intended for students of an early childhood age in Arab schools strengthen their skills and make Hebrew accessible to them as a second language.

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ABSTRACT: *The Iron Swords War between Israel and Hamas Organization, which began on October 7th, 2023, caused sudden changes in the teaching curriculum. The students have had to experience an emergency situation and a state of uncertainty similar to that during the Corona epidemic. The Ministry of Education decided to apply the method of Distance Learning as an emergency teaching method in all towns and villages that are located in risk areas. Distance Learning also gave an opportunity to creative teachers to enhance their students' group learning and individual self-learning by listening to Hebrew poetry and songs, and play digital games that use spoken Hebrew. Teachers applied their innovative methods on early childhood students, who study Hebrew in Arab schools. This study was conducted with a specific purpose: to investigate the effectiveness of listening to poems, songs and digital games on the early childhood Arab students who study Hebrew as a first foreign language through their Distance Learning meetings and self-learning in their free time. The study found that listening to Hebrew poetry, songs and digital games have positive effect on the early childhood students and enriched their vocabulary, improved their grammatical skills, and their state of mind. The contents of poetry, songs and digital games provided the students with positive values of peace, understanding, hope, tolerance and acceptance of the other.*

KEYWORDS: *poetry, songs, digital games, vocabulary, grammar, spoken Hebrew, state of mind, values.*

INTRODUCTION

In the wake of the Israeli-Palestinian conflict that has been growing for many years, and in the shadow of the war that broke out on October 7, the state of Israel entered a state of chaos, many dilemmas about what will be done and what will become of the education system, especially what will be the fate of those students who lived through the Corona period, and thus, the learning and educational damages have intensified. After the students were put into an emergency condition that threatened their lives, a new state of uncertainty from the time of the coronavirus, the education system has put their

finger on the pain again, before they have had time to heal the shreds and educational fragility of that period in the students. Again, and without warning, we had to deal with a new situation in the shadow of the war that broke out against Gaza in the south of the country and gave its signals in every region in the country, the Ministry of Education was prepared for long weeks of emergency routine, which focused mainly on social activity and answered emotional needs, but the teachers were granted the right to teach a significant optimal lesson that connects the emotional aspect with the educational aspect.

In this exceptional period in 2023, most of the country has a limited online activity and no one pretends to produce significant meaningful learning, while the system is going from crisis to crisis to find a solution that is extremely necessary and even critical. Distance learning was and is still an option that can reduce learning gaps and perhaps not neglect the emotional state of the students. While we are in a period of uncertainty regarding the security situation, there is a need for absolute certainty about the teaching methods we use to transfer educational material using an advanced digital method that makes the teaching materials accessible.

Situations of war and military operations such as “Protective Edge” and “The Guardian of the Walls” are not unfamiliar in Israeli reality, but for students in early education period who experienced such stress for the first time, it is important to create as safe and peaceful favorable conditions as possible in order to help them cope with the situation, and make sure that it doesn't damage their educational routine as much as possible. Therefore, the school system's teaching staff is responsible for reducing stress and trying to stabilize the emotional and educational situation in the students whether it is through meaningful learning or learning through any educational activity that is integrated into a certain emotional aspect.

From the beginning of the nineteenth century onwards, there has been a regular assimilation of Hebrew stories, poems, songs and recitations in kindergartens, due to the emphasis placed on Hebrew education from an early age, and due to the centrality of the songs in the educational work and the ideas that began to be used to turn Hebrew into a language of speech by children. The focus on turning the Hebrew language into a language of instruction in educational institutions helps strengthen the children's connection to Judaism, and prevent the separation from Jewish society caused by the transition from traditional education to modern education among the children of the Enlightenment movement in the nineteenth century.

At the end of the 20th century, the importance of poetry began to be established as a central component of the work of teachers in kindergartens because they allow the activation of all the senses, especially in game songs that are accompanied by movements that demonstrate the content of the song. Poetry and songs began to take on privilege, because songs and games in Hebrew that were taught in educational settings continued to accompany the children in the family system, in their joint activities together after school hours, which helped to reduce the status of the Hebrew language beyond formal school learning. The intense exposure to songs and game-based learning are basic elements for motivating the student, and challenging him, and meeting his expectations, and this is in light of the fact that especially today in the post-modern era, we are leading a teaching-learning process for a digital generation, who feels connected to digital learning which is an integral part of the learning

process in the 21st century. This is done using digital platforms in which the educational content and poetry in Hebrew literature in Arab schools are transmitted online digitally and also in distance learning.

Poetry and songs are one of the most prominent features of any human society, and they allow for normal human development both cognitively and emotionally. This encourages the learning of the Hebrew literature through poetry and games because it is part of a process of therapeutic pedagogy which, in its view, the mental state of the student who has experienced in his life situations of failure, disappointment and emotional injury is related to the learning processes and to meeting normative academic achievements, especially when it comes to learning Hebrew as a second language to students at a young age in Arab schools. Therefore, the teaching methods and the world of emotion enable the student to advance toward significant achievements later on, and even further advance the student to acquire a spoken Hebrew language.

Learning through poetry and games is a means of proving that language is a method of expressing ideas or feelings by a group of people, because language alone is not satisfactory on an emotional level. Sometimes we are required to express our feelings in different forms, sometimes through touching, sometimes through poetry, music, or word-games or any other game. However, every situation has a learning tool for expressing emotions, and every learning tool is suitable for a certain age group, especially when we're talking about an exceptional situation, like the outbreak of the war when we began to deal with online teaching and online learning. The expression of students' ideas or feelings is multiplied because the feelings of being capable of adapting to the security situation and adapting to online distance learning raise challenges to teachers, who have to cope with the emotional turmoil of students, especially those at early stages at elementary schools in the Arab society.

The use of various pedagogical tools is for the development of language expression capabilities because while emotions can be expressed through body language and also through spoken language, the principle of using pedagogical tools is the assimilation of language and communication skills that are critical for the development of proper language in children of early childhood. This is because language communication provides an opportunity to develop expressions of emotional, educational, and social abilities, including the ability to communicate with the environment. The ability to speak Hebrew language does not stem from a genetic precursor that dictates language speech, but rather is an acquired ability through the acquisition of language components. In the course of the study, the method of learning poetry online and the method of learning Hebrew literature through games as methods that help to acquire the components of language among students of a tender age in Arab schools, who learn Hebrew as a second language.

In the course of this article, a focus will be on the connection between the emotional and the educational aspects, especially in the ability to acquire the Hebrew language through poetry and games in Hebrew among tender age students at Arab elementary schools. The focus on this connection will be done by quantitative research and a statistical analysis of the response received in a questionnaire, in addition to discussing various theorists who supported the psychoanalytic stream and the cognitive

stream. These include Donald Winnicott¹ as one of the theorists who supports the vitality of a child's potential space and represents the psychological structure of student-teacher relations. He sees the game as important for the normal development of children, because the game allows the child to live his experiences and is not disconnected from it, but we let the child fantasize about his inner world, that is, his potential space, while observing the child's mental well-being according to Martin Sligman's² model as establishing to the stream of positive psychology. Prof. Sligman from University of Pennsylvania, Father of Positive Psychology, developed a model that is related to five components, each of which contributes to the level of our happiness and elevation of psychological welfare, which are: Perma, Positive Emotions, Engagement, Relationships, Meaning Achievement.³

Using Martin Sligman's model, poetry and games can be used to bring the child during the war to social change and release from the state of mind in which he exists; we bring the child to draw conclusions and change consciousness about the social order he makes. The poetry and games in Hebrew literature places the child for a reexamination, meaning that it is an attempt to lead them within a population that is subject to reclarification of their status and condition, and also assimilates the Hebrew language in a special experiential learning method.

LITERATURE REVIEW

The impact of the Iron Swords War on the learning of the Hebrew language through distance learning

The Iron Swords War is part of the Israeli-Palestinian conflict

A war that is defined as a state of fighting and attacks between two bodies and creating a psychological threat to civilians through unexpected attacks, the feelings of threat and uncertainty often disrupt the routine of life and the conduct of an open society. Terrorism causes people to feel feelings of vulnerability, anxiety, confusion, uncertainty and helplessness (Zimbardo, 2002)⁴. In order to cope with the ongoing situation of rocket and bomb fire on Sderot between 2004-2007, a program was implemented to build emotional resilience in early childhood, and it included therapeutic and community intervention. As part of the program, a model was built that offers treatment for post-traumatic stress for the early childhood population, which was treated with less clinical attention (Fet Hornchik, et al. 2012)⁵. Over time, there have been estimations that the relationship between Jews and Palestinians is becoming even more complex than it was in the past. This complexity stems, among

¹ ויניקוט, ד' (1995). משחק ומציאות. מתוך ספרו של ויניקוט (עמ' 51, 66-81)

² סליגמן: מץ (2005) אושר אמיתי: הגשמה עצמית באמצעות פסיכולוגיה חיובית. הוצאת בן-שמון: מודן המקור הקודם

⁴ Zimbardo, P.G. (2002). "The political psychology of terrorist alarms." Retrieved in September, 2011. from <http://www.zimbardo.com/downloads>.

⁵ פת-הורנצ'יק, ר', פלד, א', אחיטוב, מ', ברום, ד', רוזנבלט, א', פיירמן, צ', קפלנסקי, נ', יוסף, ד', להד, מ' ושמוטוב, ק' (2012). הייתכן עתיד ורוד לילדים "צבע אדום"? תוכנית לבניית חוסן להורים וילדים בגיל הרך הנחשפים לאיום מתמשך של ירי טילי "קאסם" בשדרות. חברה ורווחה, לב(2), 237-259.

other things, from the lack of a clear political horizon, which is supposed to offer possible formulas for regulating the relationship system between the parties.

The existing situation is built on an asymmetrical relationship, and for various reasons it is not the desired situation by the parties involved, who therefore want to bring about its change. This is necessarily a temporary condition (Jamal, 2016)⁶. It is precisely this situation in which the asymmetrical relations of forces allow the use of availability to establish a new reality that increases the antagonism inherent in the relationship between the parties. It intensifies the anxieties of the Palestinians, but also those of the Israelis, even some of them, who fear the creation of a new demographic and political reality, a reality that endangers the perception of the Jewish state and undermines the moral foundations that justify its establishment and its continued existence (Ganz, 2013).⁷

An important and enlightening book, *A Life of War* by Nitza Ben-Dov, deals with the consciousness of war, the experiences of the army, the urge to take revenge, the place of the individual within a group, the relations of the occupier-occupied, and the coping with loss and bereavement as reflected in selected works in Israeli fiction, from World War I to the eve of the Second Lebanon War. Each chapter focuses on a different issue in the Jewish and Israeli existence that lives in the shadow of war. Nitza Ben-Dov refers to the soldier who goes out alone for hopeless distances when longing constituted the post-war experiences of a divided statesmen, neither from now nor from here, experiences that attest to the exponential realities of literature versus historiography (Ben Dov, 2016)⁸.

The struggle for reality also intensified the struggle for its perception. This struggle, built on soft power, led to the growing use of the education and media system for the purpose of shaping consciousness in accordance with the positions of each side. These efforts are also characterized by asymmetrical relations, which reflect the economic, social and cultural capital of the conflicted parties. Over time, more and more sophisticated educational and communication media are used (Liebes & First, 2003).⁹

⁶ Jamal, A. (2016). Conflict Theory and Transformative Temporariness: Lessons from Israel and Palestine. *Constellations*, 23(3):365-377.

⁷ גנז, ח' (2013). תיאוריה פוליטית לעם היהודי: שלושה נרטיבים ציוניים.

⁸ בן-דב, נ' (2016). *חיי מלחמה*, הוצאת שוקן, עמוד 171.

⁹ Liebes, T.& First, A. (2003). Framing the Israel-Palestinian Conflict, IN: P. Norris, M. Kern, & M. Just (Eds), *Framing Terrorism: The News Media, The Government and the public*. NewYork: Routledge. Pp. 59-74.

The struggle for reality is an inseparable part of the Israeli-Palestinian conflict, according to (Avraham, 2009).¹⁰ Within the framework of this conflict, many resources are invested in the rebranding of Israel as a democratic and liberal state, dealing with terrorist organizations. The Palestinians are also being reframed, in which they are presented as stubborn enemies. This framing is done while clearly distinguishing between extremist leadership, whose main goal is the elimination of the State of Israel, and a backward Palestinian public, who pays the price for the mistakes of their leadership (Aouragh, 2016).¹¹

Dealing of the Education System with the state of war

Against the background of the State of Israel's coping with security emergencies, the Israeli education system has a consolidated and orderly concept of the use of distance learning in an emergency. This concept is based on the assumption that the school's commitment to students exists, even more so, in an emergency, and that it is important to maintain the connection between the teacher and the students specifically at times when it is not possible to reach the school. Online learning is another means that allows the education system to operate students remotely, when they are not in school, through the School Websites (Weisblai, 2020).¹²

In distance learning, the required response should be given to students from different populations and the gaps between students in accessibility to the technological means required for learning. According to Adibi-Shushan, 2014¹³, the teaching of Hebrew literature maintains a connection between the individual and the social, cultural, national and political. The choice considerations of the variety of works that will be recommended for distance learning are considerations of cultural-social significance everywhere, and the decision on the way of teaching also carries a socio-cultural statement. Choosing an approach to teaching literature depends on the school in which the teacher was educated, and depends on his worldview (Foyce and De Malakh, 2013).¹⁴

The difficulties that arise in Distance Learning in times of war

In the shadow of the war that forced distance learning on early childhood students, there is a dual responsibility that means simultaneously dealing with mothers and teachers with the demands of the education system. Mothers should apply maternal thinking, which is formed through professional

¹⁰ Avraham, E. (2009). Marketing and Managing Nation Branding during prolonged Crisis L The Case of Israel. *Place Branding and Public Diplomacy*,5(3):202-212.

¹¹ Aouragh, M. (2016). Hasbara L2.0 Israel Public Diplomacy in the Digital AGE. *Middle East Critique*, 25(3):271-297

¹² וייסבלאי, א' (2020). למידה מרחוק בחירום בשעת סגירת מוסדות חינוך בעקבות התפרצות נגיף הקורונה. הוצאת מכון מופת.

¹³ אדיבי-שושן, א' (2014). והיה לי שער זהב והיו לי עיניים כחולות – על תכנית הלימודים החדשה בספרות. החינוך וסביבו, 36, 362-339.

¹⁴ פויס, י' ודה-מלאך, נ' (2013). מטרתיה של הוראת הספרות: בין בחינות בגרות ליצירתיות. עיונים בחינוך, 8-7, 259-236.

experience in teaching, and applying it through the acceptance of difference and special needs at any age. The teachers must deal with the integration as it is implemented in the institution where they work. However, in the daily reality, the teachers deal with containment and integration but also with differentiation (Tuval, 2013).¹⁵

During the war, the educational field was influenced by the development of network-based platforms, and there was a significant increase in the number of educators in general and of classroom educators in particular who use social media.

Research that focused on the perceptions of teachers who used different applications to communicate with students showed that the media allowed teachers to communicate with several students at the same time in addition to promoting learning. The media helped them develop learning but delayed the social development of the students and contributed to delaying the achievement of the emotional goals of the classroom educators with their students and reduced the possibility of a thorough acquaintance of the teachers with their students and of expanding the range of relations between them (Forkush-Baruch and Hershkowitz, 2017).

At a time of distance learning takes, some students connect to shared conversations by various means while others feel disconnected and lonely. In many cases, students with learning and listening disabilities have difficulty in finding their social place in the classroom, and even more in distance learning groups, the social difficulty may increase. The difficulty in establishing connections can be dangerous and lead to social distancing and increasing the sense of loneliness and alienation they experience. It should be noted that through online games, many students are exposed and even find friends from around the country and the world of different ages, and gradually, they move further away from direct communication with their classmates. Distance learning can also increase emotional and social difficulties that affect the building of self-worth and the student's optimal functioning of the student with learning and listening disability, due to his need for personal contact and significant accompaniment of an adult (Ministry of Education, 2020).¹⁶

The Hebrew poetry, songs, and digital games as teaching methods in the shadow of war assimilate the Hebrew language in Arabic speakers in their early childhood

Poetry and songs as a teaching method for assimilating the Hebrew language spoken at early childhood

Poetry is the magical wand that contributes to the introduction of the Hebrew language as a language of speech. The exposure of children at a very young age to a high linguistic combination that characterized the Hebrew children's songs and the rules of normative Hebrew contributed to the formation of integrated distinctions, whose development was necessary for the possibility of turning

¹⁵ תובל, ס' (2013). "אילו היה עושה אבחון היו מוצאים שהוא לקוי למידה...": מוסדות בבית הספר ותפקידם בניית תלמידים לחינוך מיוחד. בתוך ב' אלפרט וש' שלסקי (עורכים), הכיתה ובית הספר במבט מקרוב: מחקרים אתנוגרפיים על חינוך עם 206-173 תל אביב: מכון מופ"ת.

¹⁶ משרד החינוך (2020). כשלקות למידה והפרעת קשב פוגשות את הלמידה המקוונת מרחוק. הוצאת המנהל הפדגוגי.

Hebrew into the language of the early childhood as members of the young linguistic community in the country. From the 19th century onwards, it was not possible to conduct educational work in educational settings without stories, poems, and recitations in Hebrew. Because of the emphasis placed on Hebrew education from a young age, and because of the centrality of the songs in the educational work at a young age, writing children's songs during the formation of the linguistic community was seen as a real mission and a national obligation. Due to that, famous poets also wrote poems in Hebrew because the main purpose of the creative activity in the field of children's songs in the early 19th century was to support efforts to turn Hebrew into a language of speech.

During the eighties of the 19th century, the first Jewish educational institutions began to be established in Israel. At first, they included only the lower grades of the elementary school, and from the late nineteenth and early twentieth centuries they were joined by kindergartens, whose purpose in the early years was to serve as a preparatory school for the Hebrew school. The importance of songs as a key component in working with children in early childhood stems from the fact that they allow the activation of all the senses, especially in game songs accompanied by movements that demonstrate the content of the song. In the absence of a Hebrew-speaking environment, the contribution of the songs to the internalization of the language was crucial. The Hebrew songs and games that were studied in educational settings continued to accompany the children in their joint activities even after school hours, and helped establish the status of Hebrew as a language that is not limited to formal learning (Kurzweil, Shanan, Weiss and Lipsker, 2020).¹⁷

Poetry and songs as a contribution to expanding vocabulary

Poetry is considered one of the main aspects of early childhood Hebrew teaching during the growth of the linguistic community, because poetry contributes to the memorization of words. Due to the young age of the children, words were combined with texts that were sung through the principles of achieving this goal. Acting songs were especially well-written for this purpose, as they allowed the words to be taught in an experiential way, without a verbal explanation, but even songs sung without accompanying movements allowed the memorization of familiar and new words. The multiple repetition of the songs allowed children to assimilate the lyrics, the grammatical forms, and syntactic patterns contained in them in a natural and fun way. An example of this is the forgotten song "Lee Little Goat, Lee White Goat, She Has Two Eyes and Two Ears", which was one of the favorite acting songs of early childhood (Kurzweil, Shanan, Weiss and Lipsker, 2020).¹⁸

Poetry and songs as a contribution to the enrichment of grammatical knowledge

Exposure to grammar and syntax that are not part of everyday language but are associated with a high linguistic mix was an integral part of belonging to the Hebrew-speaking linguistic community during the period of the Yishuv. Unlike other contexts in which the children were exposed to linguistic structures, the transcripts of the songs and recitations were used well by the children under the circumstances of active production. This factor, combined with the numerous repetitions of the songs,

¹⁷ קורצווייל, ב', שאנן, א', ויס, ה' וליפסקר, א' (2020). כתב עת: ספרות ילדים ונוער פואטיקה, לשון, היסטוריה, אתיקה.

¹⁸ Ibid.

helped internalize the language lines of the high-level combination as part of the language acquisition process (Kurzweil, Shanan, Weiss, and Lipsker, 2020)¹⁹.

Why should digital games be used as a teaching method for assimilating a Hebrew language?

The game is an essential tool of a variety of educational tools that accompany the child from childhood to adulthood. Through games, children in early childhood are exposed and reveal their skills. The practice of skills through games is necessary to diversify the learning activities and also to provide a practical device in the hands of the teacher.

In the 21st century, the need to develop social and communicative skills and abilities that train children to live rise. Children learn to think, usually from their experiences (Weizmann, 2012)²⁰. To meet the demands of the 21st century and the expectations of the new generation of digital children, new teachers are required to acquire training appropriate to the demands of the new generation. One of the abilities of new teachers entering the education system is to perform significant meaningful digital learning including creating digital games as a means of developing high-order thinking in particular (Leedor et al, 2013).²¹

Through digital games in distance learning, it is possible to improve the ability to speak languages and in particular the ability to acquire Hebrew. The Hebrew language can also be assimilated through games, in that digital games affect literacy and language learning of students. Studies have shown the relationship between students' gaming habits outside of school with their performance in school in relation to reading, writing, multimodal production, critical literacy and external-language learning (Kabel & Svarstad, 2019).²² The specific focus on the educational value of digital games in terms of literacy and language learning by students is a result of many studies of the impact of games on increasing learning outcomes and motivation (Clark et al., 2016).²³

Digital games, especially educational games, have been used for several decades in teaching foreign languages accordingly. The idea of using digital games as a learning tool took off in the early 1980s (Reinhardt, 2019).²⁴ The digital games used in distance learning for Hebrew literature are often motivated by the learner and the emotional variables, and in relation to language learning, the game constantly contributes to the acquisition of vocabulary. The strong focus on vocabulary learning

¹⁹ Ibid.

²⁰ ויצמן, א' (2012). פותרים בעיות במשחק "עיר האנגריה" על שילוב "משחקים רציניים" בהוראה. קריאת ביניים, 19, 52-49.

²¹ לידור, ר', טלמור, ר', פייגין, נ', פרסקו, ב' וקופרמינץ, ח' (2013). התוכנית "מתווים מנחים להכשרה להוראה במוסדות להשכלה גבוהה בישראל" בראי המלצות קודמות לרפורמות בימי היישוב ובשנות המדינה: ניתוח השוואתי. דפים, 59, 78-45.

²² Kabel, K., & Svarstad, L. K. (2019). Refleksive literacy og inter kulturalitet I L1 og L2 [Refleksive literacy and interculturality in L1 and L2]. (pp.35-54)

²³ Clark, D.B., Tanner-Smith, E. E., & Killingsworth, S.S. (2016). Digital games, design, and learning: A systematic review and meta-analysis. *Review of educational Research*, 86(1), 79-122.

²⁴ Reinhardt, J. (2019). *Gameful second and foreign language teaching and learning: Theory, research, and practice*. Springer.

apparently reflects a general emphasis on learning vocabulary that has been significantly acquired at a young age and critical to learning the Hebrew language (Nation & Hunston, 2013).²⁵

Digital games as a significant learning method

Educators are working hand in hand to capitalize on the comprehensive meaningful learning that includes a variety of learning tools, one of which is the game as a learning tool. There is no law today that claims that learning cannot be fun. Learning through games is experiential learning in which we also convey educational messages. We can hide education behind a screen of adventure and cartoon creatures and the children will not feel that there is learning here, but there will be value that the student will receive from any gaming activity, which comes to bring to life the learning material in order to stimulate the student toward self-learning, rich consumption of information, expansion and depth (Yair, 2006).²⁶

Game-based learning contains elements of competition, engagement, and immediate reward. The players/learners are given feedback that allows them to compete with the computer or other players until the goal is achieved. A game-based environment summons challenges and motivations for the learner and provides a narrative framework that helps engage learners in learning activities while acquiring knowledge and skills (Connolly et al., 2012).²⁷

Hebrew poetry and songs and digital games as teaching methods that contribute and assist in improving the emotional and psychological state of early childhood students in the shadow of war

Improving the emotional and psychological state through Hebrew poetry and games from Donald Winnicott's point of view

As an analyst working on the relationship between a baby and her mother and her environment, Winnicott places the game in a developmental context, on a sequence that begins in early life situations. He describes the desired initial state of a baby in her first days of life as a state of illusion of omnipotence, the illusion that can create a reality of satisfying needs.

However, the important illusion of adjustment does not disappear completely and is never completely abandoned in the course of development, but rather changes and accepts symbolic forms. Winnicott believes that while the game is not disconnected from the realm under magical control, but it does not belong to it and is not entirely located in the inner psychological reality.

Like the transitional object, the game involves the consent of the playing person and his environment to suspend the confrontational question between subjective and objective reality. In other words, it

²⁵ Nation, I., & Hunston, S. (2013). *Learning Vocabulary in another language*. Cambridge University Press.

²⁶ יאיר, ג' (2006). *מחוויות מפתח לנקודות מפנה*. בני ברק: ספריית פועלים

²⁷ Connolly, T.M., Boyle, E.A., MacArthur, E., Hainey, T., Boyle, J. M. (2012). A systematic review of empirical evidence on computer games and serious games. *Computers & education*, 59(2), 661-686.

involves creating a space of a kind of shared illusion and accepting the paradox involved (Ben-Tzur, 2016).²⁸

Winnicott believes that the game is of great importance in normal development in children. Games create opportunities where children can improve their movement, draw conclusions, solve problems, and develop emotional tools to deal with conflicts that have long since transitioned from dependence to independence. The game is a way for discovering the self, discovering the other and discovering the self with others. Donald Winnicott argues that play occurs simultaneously in the inner world and the outer world of the child, which is a transitional space that is the intermediate zone of the experience, which lies between fantasy and reality. During the dawn of time, the child goes beyond his inner world and reveals himself to the possibility of fulfillment and realization within the illusory world of his game (Winnicott, 1995).²⁹ In addition to the game, Winnicott sees the song style as allowing the reader to relate cognitively to the text and also an experience of mutual game with the author (Winnicott, 1995).³⁰

Improving the emotional and psychological state through Hebrew poetry and digital games from the perspective of Sigmund Freud

Sigmund Freud talks about the connection between child game and literary imagination, writing that it was appropriate to seek the first sprouts of poetic activity already in the child, since each child plays the role of a poet, creating his own world. Subjective examination of reality, and the arrangement of objects in the space in a new order, stems from different sources. The more the author of the children can express himself in poetic terms and know how to express his tangible experiences, the more he will be able to reach a greater understanding between himself and the children who hear his stories (Baruch, 1987).³¹

The child is often unable to put into words his feelings. He is unable to define the feeling of hunger, but seeks food; he does not describe a state of fear, but rather the figure he fears; he does not know the reason for his longing, but rather his wishes, and therefore, learning through poetry, according to Freud, causes the arousal of the child's latent feelings, and he directs them as if he himself created them. It was as if they were emanating from him, from the depths of his turbulent soul, and seeking expression. The child perceives the song easily and becomes a full partner not only as a listener but also as a number. Patterns of language and patterns of form are absorbed in their entirety and become their eternal linguistic property. The song is used without expression to unconscious desires, which otherwise would not have entered the child's consciousness. The song explains to the child his own incomprehensible feelings. Children's songs are similar to the way a child thinks. They are shaped like pictures; the child hears the sound of words, sees what they describe and delights in both the sound and the picture. The world of imagination is fed by birth wishes (Ruth, 1977).³²

²⁸ בן-צור, א' (2016). כללי המשחק. הוצאת המפתח.

²⁹ Winnicott, 1995, pp. 81-66

³⁰ Ibid., pp. 51

³¹ ברוך, מ' (1987). אקלימה הסגנוני של ספרות הילדים בארץ משנות השבעים ואילך. עמ' 80-85.

³² רות, מ' (1977). ספרות לגיל הרך. תל אביב: אוצר המורה. עמ' 83-96

Improving the emotional and psychological state through Hebrew poetry and games from Martin Sligman's point of view

Martin Sligman argues that when young children are taught thinking and acting skills out of optimism, and by identifying their talents and strengths, the rate of depression in adolescence decreases dramatically. Sligman found that positive psychology reduced the rate of depression by about 50% compared to control groups. Sligman's model of positive psychology refers to a certain aspect of satisfaction experiences, which are experiences that make time stand still. For example, when you read a poem, or play a game, suddenly two hours pass and time escapes. Hence, satisfaction does not have to be something that is either meaningful in a moral or judgmental sense. It is any experience in which the individual is immersed in so much involvement that he forgets of himself for a certain period of time.

This is, of course, a completely opposite experience of pleasure in which the person is usually very focused on himself and his sensory experience. It turns out that this flow experience, which can happen even on a day-to-day basis and in the grayest routine, is a source of psychological growth and resilience during the period of distance learning and during the war. One of the educational challenges today is to teach children what makes them experience flow and to direct time resources from pleasure-focused occupations to gratification-focused occupations. And this is where the connection to the strengths is made, because it turns out that when people exert their strengths, the activity involved creates a flow. Children can describe satisfying situations if it is a game, an act of art, work, or physical training, because modernization has raised the experience of connecting to the self through a child's positive emotions, positive emotions that bring balance to the child's mental state during the distance learning during the war period (Snyder, 2002).³³

METHODOLOGY

Research Subject

In the shadow of war and distance learning, Hebrew poetry and the games as teaching methods and as an integral part of the Hebrew language textbooks intended for students in early childhood in Arab schools, strengthen and make Hebrew as a second language accessible.

Research Hypotheses

The aim of the study is to examine the educational aspect of Hebrew literature, including the ability to acquire Hebrew as a second language among students who study in elementary schools in the Arab society and the emotional aspect of those students who study Hebrew language and literature from a distance digitally online through poetry, songs and games during the Iron War period.

This study hypothesizes that the use of meaningful digital learning creatively constitutes a method for dealing with the challenge of distance learning during the war or in any other security situation encountered by the State of Israel, and therefore the study will present solutions through the findings

³³ Snyder, C.R., & Lopez, S. (2002). *Handbook of Positive Psychology*. New York: Oxford University Press.

and the response that will be received through the survey, which will direct teachers to various educational interventions that may contribute to improving the student's emotional state.

Therefore, this study will quantitatively measure the percentage of use of poetry, songs and games as learning tools among Hebrew literature teachers and also parents in the family system during distance learning and the effect of the security situation combat system on the performance of a distance learning-teaching process. The following research questions were formulated for this purpose:

Research Questions

- 1) How does the security situation in the shadow of the Iron Swords War affect the distance learning process in the field of Hebrew language and literature in young children who study in schools in the Arab society?
- 2) How does the study of Hebrew through poetry, songs and games lead to the assimilation of the Hebrew language among students in Arab society as their second language during the period of distance learning?
- 3) How can distance learning through poetry, songs and games as teaching methods regulate students' emotions and improve their mental and emotional state?

The Research Variables

Dependent Variable

The only dependent variable that will be available throughout the study is the acquisition of the Hebrew language through poetry, songs and games, because this is a variable that will be constantly monitored. It is the variable that is expected to change in response to changes in the independent variable and will always only be measured but will not be operated in the research work. In other words, there will be an examination of the change in the level of Hebrew language dialogue in the course of distance learning during the war period because the war system changes in different periods and the emotional aspect of the students changes too.

Independent Variables

In the study, there will be two independent variables that change due to current political circumstances because of the existing security situation that affects the emotional aspect; the emotional aspect is also an independent variable because each student experiences the experiences of war in a different way. In other words, the war affects the mental and emotional state of each student individually and differently. These variables are defined as independent because the scholarly literature review pointed to them as variables that are not dependent on another variable, especially the mental state, which is dependent not only on war but also on the biological system and receiving a signal to the nervous system, and therefore, it is defined in the research as independent.

Research Procedure

This study is quantitative and qualitative. The research tool is a questionnaire that I have constructed and analyzed statistically according to the percentage of the response of the population under study, in order to examine the connections and differences between the various variables.

The questionnaire consists of 19 questions that are intended to examine the characteristics of the research population according to three categories: Demographic information, position questions about Distance Learning through listening to poetry, songs, and digital games, and questions about emotional attitudes.

Research Population/ Participants

The research population is diverse and composed of teachers, officials, job-holders, coordinators, and parents. Thus, the teachers from different schools constituted 54.1%, of which 16.2% were also coordinators, and 18.9% job-holders. In addition, 27% were parents and 5.4% were people who were most likely to retire.

The participants who answered the questionnaire include: the Hebrew teachers, the Hebrew subject coordinators, some job-holders, and the parents of the students who study in elementary schools in the Arab society. (See Appendix of the Questionnaire).

The main population that concerns the study are students at early childhood, who studied Hebrew through Distant Learning. The answers of the adults, namely, teachers, parents, coordinators and job-holders helped the researcher to collect data regarding the emotional state of the young students, and their internalization of the language and access and their satisfaction with learning Hebrew through Distant Learning by poetry, songs and digital games as methods of teaching during the period of the Iron Swords War.

The Research Tool -Questionnaire

The Questionnaire includes closed and open questions. The closed questions are divided into groups:

1. **First Group:** demographic questions (age, gender, specialization)
2. **Second Group:** 10 questions related to the teachers' attitudes toward the use of digital games in Hebrew literature and learning through poetry and the effects on language acquisition skills by students.
3. **Third Group:** 10 questions about the effects of emotional sensitivity of the war and distance learning on the students

FINDINGS

Demographic Questions

To examine the impact of distance learning in the field of Hebrew knowledge through poetry, songs, and digital games during the war. relied on a sample $n=37$, of which 81.1% are males and 18.9% are females. A questionnaire was distributed to parents and teachers of Hebrew language, of whom 5.4% of the total sample were between the ages of 50-60, and 5.4% between the ages of 30-40 and 43.2% between the ages of 40-50. During the questionnaire, there was a significant effect for the population aged 30-40 and 40-50, who were the majority in the study. In **Table 1** below, the decision can be seen in terms of gender and in terms of ages $n = 37$ of the study participants.

• **Tables and Figures**

Table 1- Statistical Analysis (Appendix 1)

Age	Middle Average	f	Cumulative Incidence - F
20-30	25	2	2
30-40	35	17	19
40-50	45	16	35
50-60	55	2	37
	40	N=37	N=93

Standard deviation according to the data of the study sample is 12.910. The standard deviation is the scatter index that expresses how the data are spread around the average. The standard deviation $S=12.910$ is less than the average of 40. This standard deviation indicates a relatively high distribution of ages, and if we were to check ages of a uniform age group, the standard deviation would be smaller.

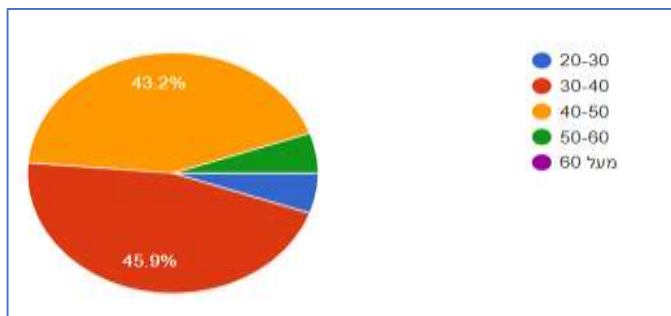


Figure 1: Distribution of the population according to age:

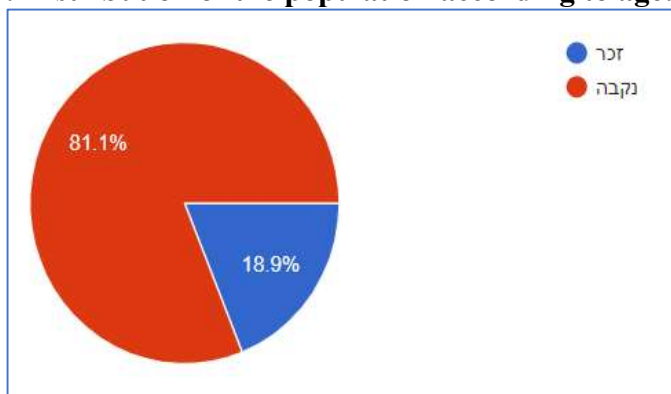


Figure 2: Distribution of the study population by gender:

According to the **first group** of demographic questions to check the status of the population under study, it turns out that even a few people who have retired have answered the study, but the vast majority are teachers in the education system between the ages of 30-40 and 40-50.

Question 1: Do you hold a position as a coordinator of Hebrew language and literature or have any other role or a parent to a student?

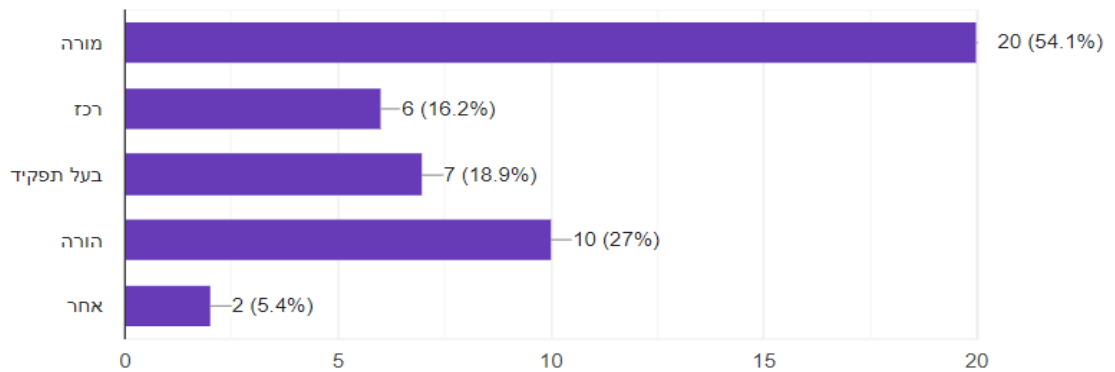


Figure 3—Distribution of position-holders: (Translated Position-holders for Non-Hebrew Speakers: Teacher/ Coordinator/Position-holder/Parent/Other)

According to the figure, 54.1% of all the participants are teachers, 16.2% are professionals (vocational coordinators, layer coordinators, and other coordinators). 18.9% of the samples are other role holders who can be a deputy director or manager, class educators or any other role in the various schools. It turns out that according to the findings that the parents who took an active part in the questionnaire had an interest in answering the questionnaire in that they are the second surveyed population who decide in the study, and they constitute 27% of the total sample. Among those surveyed, 5.4% of the 50-60-year-olds are educators who have retired from the education system.

Question 2: How long have you been in your job or career?

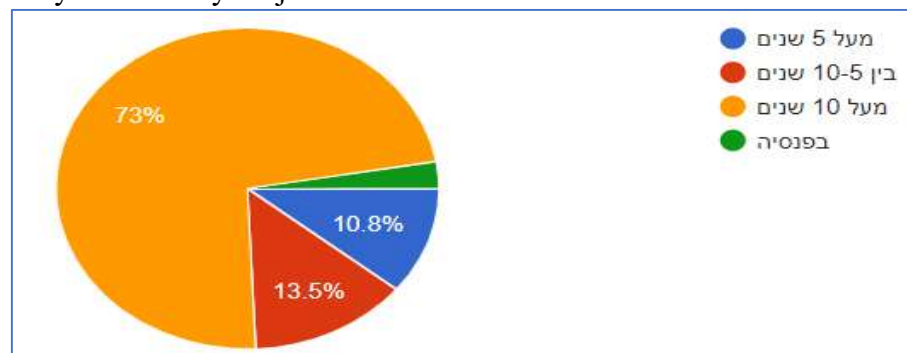


Figure 4 – Distribution of answers according to seniority in the field of teaching: (Translated Options for Non-Hebrew Speakers)

- Over 5 years
- Between 5-10 years
- Over 10 years
- In retirement)

The vast majority of teachers between the ages of 30-40 and 40-50 by the answer to the questionnaire turns out to be that $p=9.43$ is the probability to that is that the teachers who answered between the ages of 30-40 and 40-50 are over 10 years old and older than the entire population under study. This gives an indication of a realistic response in the educational field based on experience in Hebrew teaching. (Appendix 1)

Questions about positions and attitudes regarding the study of Hebrew through Distance Learning during the war. (Appendix 2)

According to the second group of teachers' attitudes toward the use of digital games in Hebrew literature and learning through poetry and songs, and their effects on the acquisition of the Hebrew language were expressed in different positions in different percentages. In each question individually, we can say that $P = 0.54$ probability is that the teachers are the significant part that answered the questionnaire out of $n = 37$.

Question 1: During Distance Learning, how many times was listening to poetry, songs and digital games used in studying Hebrew at an early age?

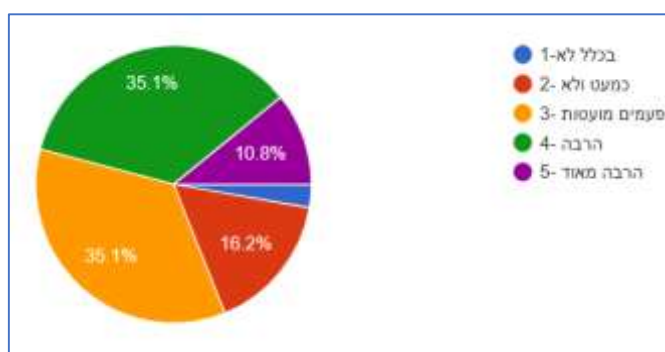


Figure 5. Distribution of answers according to the number of times of listening to a poem or a song. (Options for Non-Hebrew Speakers)

- 1) Not at all
- 2) Almost none
- 3) A few times
- 4) Many times
- 5) Very many times

$F=65.1$ of the cumulative incidence of the total of cumulative prevalence answered more and fewer times. $n=26$ of the total sample size $n=37*0.7$. 35.1 of the respondents answered many times. Listening to poetry and using digital games has been used. 10.8% of the population surveyed answered many more times. 16.2% did not answer. 2.7% of respondents did not even use listening to poetry and digital games. It was found that there are many differences between "Teaching Flowers" (New Teachers) who taught and those who did not teach the subject through development of digital games and Hebrew poetry and songs. Teaching Flowers who taught through digital games reported a high frequency in the repeated use of these means to study Hebrew literature and support students for the acquisition of Hebrew as a spoken language.

Question 2: At what level are students interested and respond positively during the study of Hebrew through poems, songs and digital games in Distance Learning?

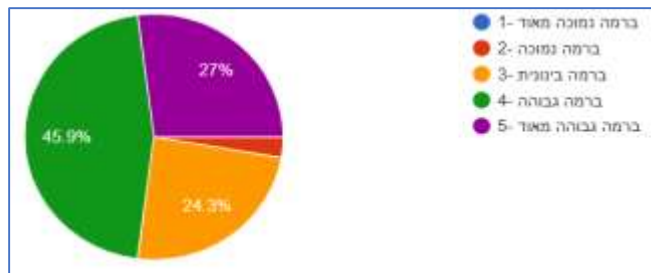


Figure 6 – Distribution of students' interest and their responses to Distance Learning:
Translated Options for Non-Hebrew Speakers:

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

It was found that students who studied and experimented practically through digital games and Hebrew poetry and songs showed very positive attitudes toward the integration of these means within learning. An examination of the pattern of interaction between the learning of Hebrew literature and its teaching in practice shows that students believe more that the combination of digital games and poetry enables the practice of a high-order Hebrew language. Thus, while 45.9%, which is the vast majority, indicates that students are interested and responsive at a high level, and 27% are very responsive and interested in teaching Hebrew through poetry and acting-ology, 24.3% are responsive and interested at a medium level. However, this part of the sample can strengthen their sense of interest through perseverance in learning through poetry, songs and digital games in order to enhance their sense of satisfaction.

Question 3: What is your level of satisfaction as a teacher/parent or a position-holder in the use of listening to poems, songs and digital games to assimilate the Hebrew language?

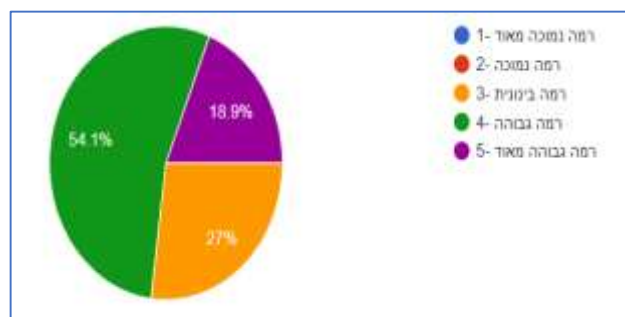


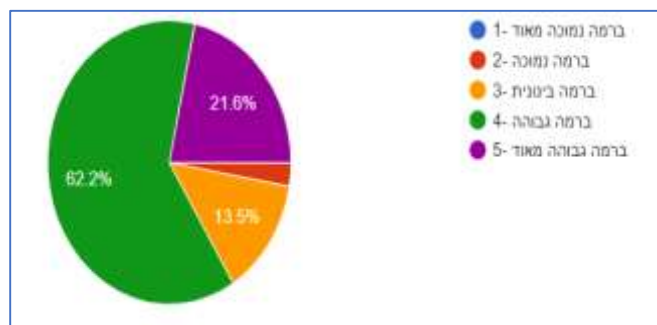
Figure 7 – Distribution of satisfaction with listening to a poem, a song or a digital game.

Translated Options for Non-Hebrew Speakers:

- 1) At a very low level
- 2) At a low level

- 3) At a medium level
- 4) At a high level
- 5) At a very high level

27% of teachers / parents report a moderate level regarding their satisfaction with the use of listening to poetry, songs and digital games compared to 18.9% who expressed a very high level of satisfaction, and 54.1% expressed a high level of satisfaction. This difference expresses the teachers' /parents' attitude about those who have taught and those who have not taught through poetry, songs and digital games. It follows that those who have expressed positions of high and very high satisfaction, their training in teaching included their experience in games, poetry and songs.



Question 4: How much do you think that learning through listening to Hebrew poetry, songs and using digital games make it easier for parents in the family system during hours of Distance Learning?

Figure 8 – Distribution of the importance of listening to a poem or a song:

Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

According to the responses in the questionnaire, 62.2% of the sample respondents answered that the importance of learning by listening to Hebrew poetry, songs and digital games during distance learning is at a high level, and 21.6% said that it was at a very high level, and they constitute 31 of the study participants, which means that the probability is $p=0.837$ that a significant proportion of the teachers would feel that the means of poetry, singing and digital games are very high.

Question 5 – In your opinion, what is the level of contribution of learning Hebrew through poetry, songs and digital games to Arabic-speaking students in early childhood? (**Appendix 3**)

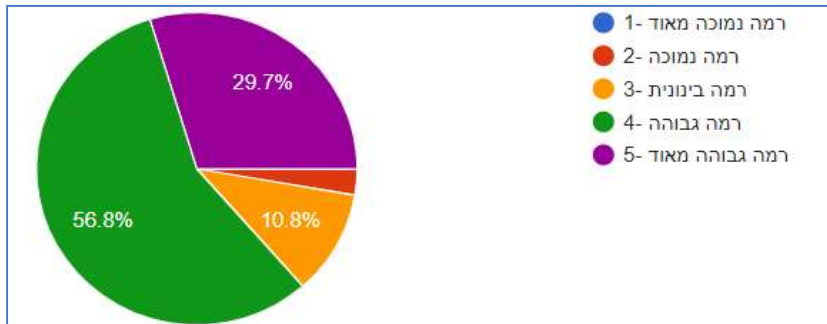


Figure 9: Distribution according to the level of contribution of learning through poetry, singing and digital games: Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

The level of contribution of Hebrew language learning supports the level of importance according to question 4, in that 56.8% of the whole sample n=37 answered that the contribution is at a high level, and 29.7% answered that the contribution is very high indeed, but the population who answered that the contribution is very high, contrary to the answer in question 4, that the importance of learning the methods mentioned above is high in terms of 21.6% percent.

Question 6: What is the level of your satisfaction with the functioning of the students in Hebrew during Distance Learning meetings?

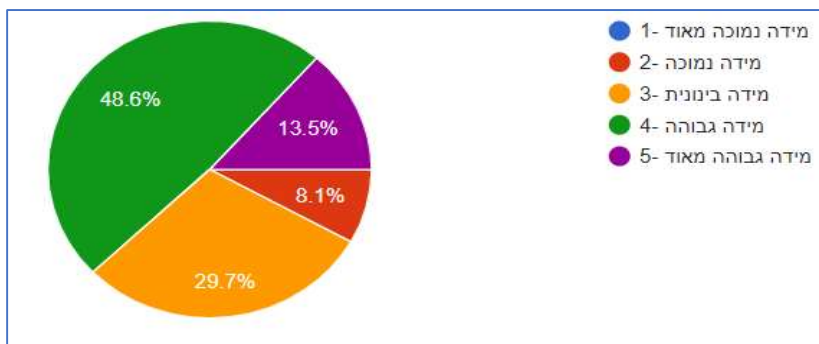


Figure 10 – Distribution of the degree of satisfaction with the functioning of the students during Distance Learning: Translated options for Non-Hebrew Speakers

- 1) A very low level
- 2) A low level
- 3) A medium level
- 4) A high level
- 5) A very high level

The population under study expresses different views regarding the satisfaction of those studying by Distance Learning. There are positive correlations between research variables, and the higher the perception of technological pedagogical content knowledge, the higher the attitudes toward positive satisfaction and a very high order. Thus, 46.6% of the sample $n=37$ expressed high satisfaction and 13.5% expressed very high satisfaction and 29.7% expressed moderate satisfaction. There were no negative attitudes on this question, meaning that there was no response in low order, and therefore there were no negative correlations between the study variables.

Question 7: What is your level of satisfaction with the Hebrew language spoken by your students after Distance Learning through poetry, songs and digital games?

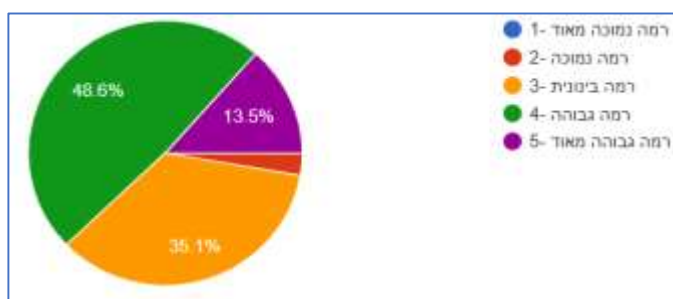


Figure 11 – Distribution of the level of satisfaction with the spoken Hebrew language among the students after listening to a poem, a song or a digital game: Translated Options for

Non-Hebrew Speakers

- 1) A very low level
- 2) A low level
- 3) A medium level
- 4) A high level
- 5) A very high level

Questions 7 also has no negative relationship between the study variables. A coefficient correlation is less than the average but higher than the median of the studied sample. More than two-thirds of the population surveyed said that their satisfaction with the spoken Hebrew language by students is 48.6% higher, and 13.5% answered that their satisfaction at a very high level, and a third of the population under study 35.1% of the respondents answered that their satisfaction was at a medium level.

Questions about the influences of Distance Learning during the War of Swords of Iron on the emotional aspect of the students (Appendix 4)

This part of the study directly addressed the emotional aspect during Distance Learning during the period of Iron Sword War. According to the third group, there is a reference made by educators and parents that feelings arise specifically during the war period and during Distance Learning. They are heard in the home studies area, and they can be treated, interpreted and draw conclusions from them.

Question 1: Do I feel as a teacher/parent that teaching through Hebrew through listening to poetry, songs, and games, there is a contribution to the emotional needs of the student in early childhood?

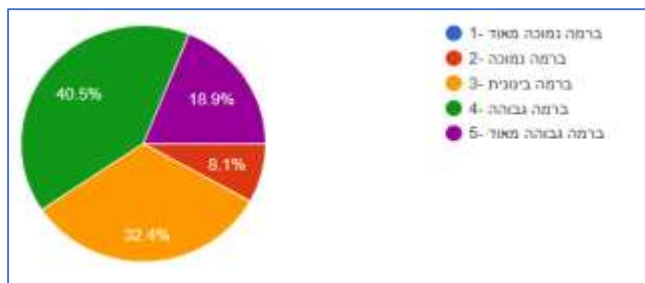


Figure 12 – Distribution of the level of contribution to emotional therapy through poetry, singing, and digital gaming. Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

40.5% of the sample n=37 indicated that the feeling for the contribution of listening to poetry and songs and playing digital games to the emotional needs of children in early childhood are high, and 18.9% voted that, at a very high level, yes, meets their emotional needs. 8.1%, which is two-tenths of the total population studied, indicated a low level of effect. 32.4% indicated that listening to poetry and playing digital games had a medium level contribution. Therefore, in order to promote happiness, one must choose only the strategies that are appropriate and convenient for students. One can understand, according to the findings, that listening to poetry and playing digital games constitute a minimal experience for students in order to improve psychological well-being and to bring a higher proportion to positive emotions compared to negative emotions according to Martin Sligman's model. **Question 2:** How much do you feel that Distant Learning through poetry, songs and digital games can contribute to improving the psychological and emotional state of the students during the war?

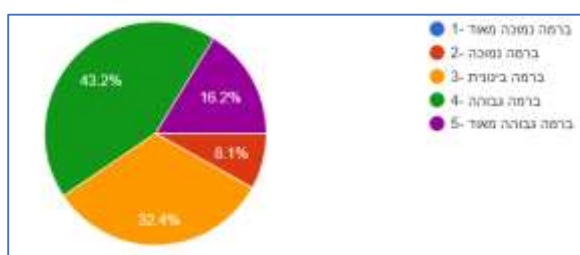


Figure 13 – The distribution of the degree of improvement in the psychological state in children in learning by listening to poetry, songs and playing digital games:

Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

One can see that there is a very small difference in the positions of the subjects between question 1 and question 2 that relates to contributing to emotional needs compared to improving the emotional state, which gives a response in the same direction. More than two-thirds (43.2%) said that they do feel that Distance Learning through poetry and digital games improves the emotional and psychological state of the students, which is a 3.3% difference from the surveyed population who answered the first question to a high degree. Also, 16.2% said that the contribution to improving the emotional and psychological state of the students is at a very high level, a difference of 2.7% of the population who answered that the contribution was very high. In question 1, the percentage of the studied population who answered the first and second questions at the same medium level, is the same percentage, 32.4%. Hence, this emotional aspect is in a confident position because educators and parents are able to identify a contribution to the improvement that is almost the same direction of the question and the answer is realistic and relevant in relation to the feelings of children and students. These two questions helped the teachers to intend to identify the forces inherent in Hebrew poetry and digital games and their influence on the emotional state. These are modern approaches whereby teachers and parents can be active and responsible for the emotional and psychological state of the students. This approach of learning gives weight to the student's childhood experiences as being responsible for his personality structure and behavior patterns such as the Freudian theory.

Question 3: At what level do you feel that learning through poetry, songs and digital games in Distance Learning during the war brings satisfaction to early age Arabic speaking students who learn Hebrew?

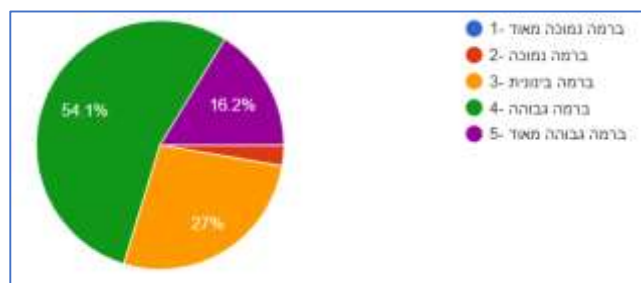


Figure 14 – Distribution of the level of satisfaction among the Hebrew language students: Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

According to question 3, it is possible to understand that the student feels security, hope, trust, courage, scholarly democracy, during Distance Learning through poetry, songs and digital games, which provide the student a perspective, as well as capabilities such as linguistic intelligence, and a stable family, because Distant Learning contributes both to the family system by developing new relationships between parents and children as students. Therefore, 54.1% of the population surveyed said that learning through the mentioned means brings high satisfaction. In addition, 16.2% answered that it does bring satisfaction, and the same percentage appeared on question 2 in terms of improving

the psychological and emotional state, but the percentage of the sample $n=10$ who answered that the satisfaction was at a medium level is 27%, and it is different from the sample percentage in Question 2.

Question 4: Do you feel that there are positive emotions in the students during Distance Learning through recorded Hebrew poetry and songs and digital games during war?

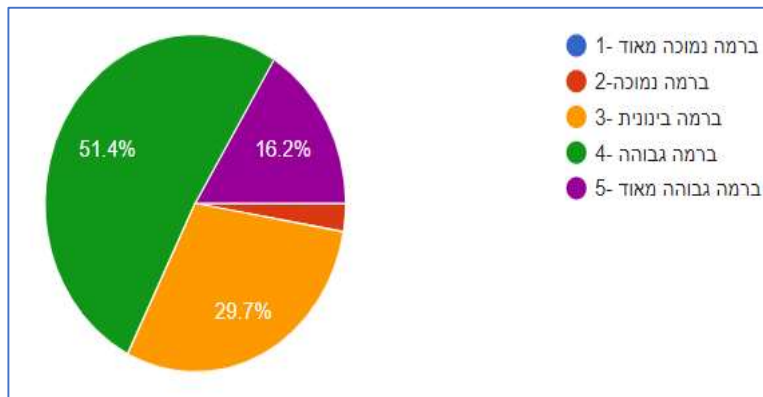


Figure 15 – Distribution of positive emotions among the students:
Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

According to the finding in Question 4, the positive connection between variables continues to appear in the emotional aspect test in the fact that the principles of application of positive psychology appear between the lines. From the responses of the population under study, it can be understood that teachers and parents identify positive psychological traits and characteristics in the students, which lead to increased happiness in the students. This can be identified through the responses; 51.4% responded that at a high level, they feel positive emotions. 16.2% responded that they do feel at a very high level, there are positive emotions, and 29.7% responded that at a medium level, they feel that there are positive emotions.

Question 5: At what level do you feel that Distance Learning in the field of Hebrew through listening to poetry and songs and digital games reduces negative emotions such as: depression, anxiety, fear, trauma, internalization, sadness, and anger? (**Appendix 5**)

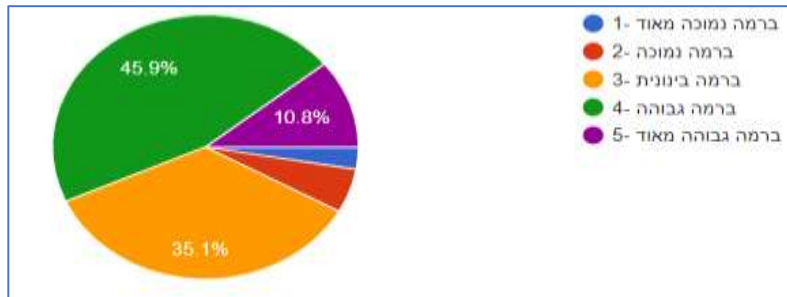


Figure 16– Distribution of negative emotions among the students:

Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

Like the positive attitudes about positive emotions, positive attitudes about negative emotions also appeared on the fifth question, with 45.9% saying that negative emotions do exist, and 10.8% said that at a high level, there are negative emotions and 35.1% said that at a medium level there are negative emotions. On this question, the Martin Sligman's model of positive psychology brings a balance between positive and negative emotions among students, because the period of war and the negative effects that arise among students, negative emotions are an integral part of the psyche of students during the "War of Iron Swords".

Question 6: To what extent do you feel that Distance Learning through listening to poetry, songs and digital games in the field of Hebrew language leads to an improvement in the parents' feelings in the family system?

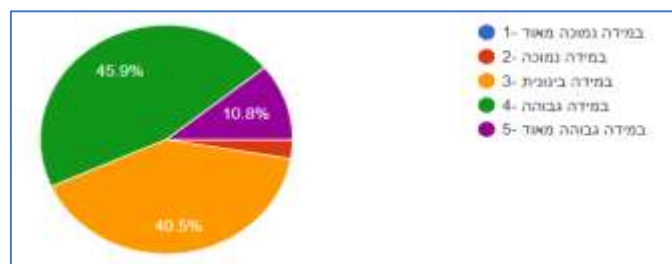


Figure 17 – Distribution of parents' feelings in the family system as a result of digital learning and listening to poetry, songs or digital games:

Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

Improving parents' feelings raise positive attitudes in the majority because Distance Learning through challenging means and increases the meaning of learning leads to improved parents' feelings because they are given more time to sustain their most basic activities in the family system. According to the figure 45.9% of the total sample n=37, they answered that learning through the mentioned means improves the feelings of the parents and 40.5% of the total sample said that at a medium level, and 10.5% responded that at a very high level. This strengthens the link between the study variables.

Question 7: To what extent have you been decisive in choosing poetry, songs and digital games as educational tools that can improve the emotional aspect of the students in early childhood?

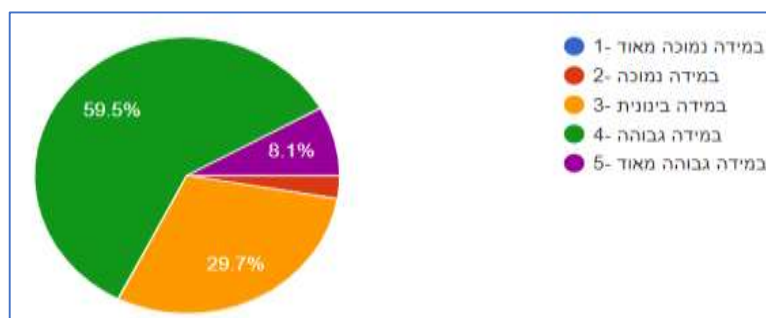


Figure 18 – Distribution of the degree of decisiveness of in selecting a poem or song or digital game as a means of improving an aspect: Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

A large proportion of teachers pointed to the possibility of choosing poetry, songs, and digital games as learning methods that can improve the emotional aspect of children in early childhood. 59.5%, over two thirds of the sample 22 out of 37 respondents, answered that to a large extent they would use the mentioned tools, 8.1% of teachers answered that they would use poetry, songs, and digital games as learning tools to a very high degree, and 29.7% responded they would use them moderately. These are the part of the population who use hybrid learning.

Question 8: To what extent do you feel, as a teacher/parent/educator, that by listening to poetry, songs, and digital games, there is a contribution to increasing autonomy for Arabic-speaking early childhood students?

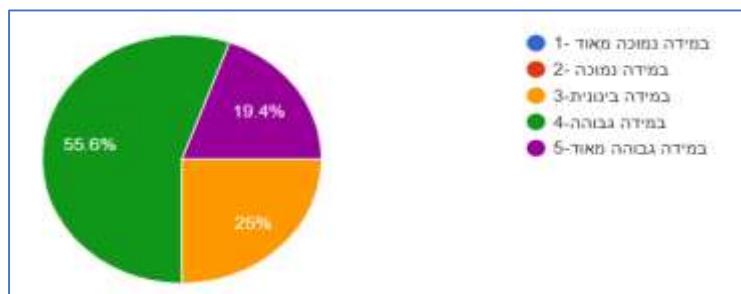


Figure 19 – Distribution of the contribution of poetry, songs and digital games to the increase of autonomy among the students: Translated Options for Non-Hebrew Speakers

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

A large number of teachers pointed to high autonomy among students through listening to poetry, songs, and digital games. 55.6% answered that they felt that autonomy existed, and 19.4% responded that it existed at a very high degree, and 25% answered that its existed on a medium scale. Some of the above sample could be parents who do not allow their children to express autonomy in the family system.

DISCUSSION AND CONCLUSIONS

This study was conducted in the shadow of an Iron Swords War between Israel and Hamas (7th of November, 2023) following the exposure of children in early childhood to war. The study focused on examining the influence of two means of learning: Hebrew poetry and songs, and Digital Games through Distance Learning, on the acquisition of the Hebrew language, and the impact on the students' emotional state. The students are Arabic-speakers who study Hebrew as a first foreign language. The participants are Hebrew teachers and students' parents. A Questionnaire was handed to the teachers and parents and findings helped the researcher to draw interesting conclusions.

Some students have developed post-traumatic stress levels due to their continued exposure to war. The results of the study show that exposure to poetry in Hebrew, songs and digital games has a positive effect and contributed to the disengagement of children in early childhood from the bitter reality that exists. While life during this period naturally involves constant and unexpected danger accompanied by repeated reminders of threat and anxiety, the students express their symptoms, and therefore poetry songs and digital games are means of reflecting students' emotions during Distance Learning. Because, we as teachers, are unable to read facial expressions and body language closely, it is possible by poetry, singing and games to get the child to express his feelings and to reveal his concerns to us at this time. However, the main goal of the Distance Learning process through poetry and games is a double goal that plays on two strings; the first is to enhance cognitive abilities and improve emotional state by

listening to poetry and learning by playing digital games; the second is to acquire Hebrew as a spoken language.

Distance Learning during the war, according to the findings, gives an indication that a new pedagogy has been created, the dialog has become central between the adult figure and the young child, poetry, songs and games allow the student to be active in the learning process, allow him to ask questions and provide answers, and also to see if the students were really alert and internalized the idea from the poems, songs, and digital games. Even more, poetry, songs and digital games allow the child to take a direction regarding his experiences, he begins to understand the point behind his experiences, and the central idea behind the experience of war.

When the adult figure receives new information, it tends not to correct its authority. The parent or teacher figure, according to the findings, is sometimes passive and sometimes active, and this is seen in the answer to the questions in the questionnaire. It seems that the questions were not always understood, but also by looking more closely at the answers, it can be understood that parents and teachers receive the external information about the idea of Distance Learning during the war through poems, songs, and digital games more actively.

The information causes them to undermine their authority and try to change their attitude of conduct with the children. This is called a 'self-fulfilling prophecy', because expectations about the parents and teachers are predictive and self-fulfilling.

The war has caused parents and teachers to behave consistently toward children in accordance with the research hypothesis that digital learning is significant and helps cope with the challenge of Distance Learning enables moderation in the child's relationship with the teacher and the parent, because that the child connects to the adult figure because "every child needs one adult to believe in."

Limitations of the Study

One limitation of the study is the sampling method, which was based on systemic considerations and therefore the writing demonstrates comfort. In the future, it is desirable to investigate a population exposed to time-allotted terrorist events or ongoing terrorism compared to the general population. More focus should be put on children in Gaza Envelope, which is another limitation being the inability to focus on the impact of trauma on post-traumatic symptoms and emotional and behavioral problems following the Iron Sword War. Future research can expand knowledge of the consequences of exposure to war trauma on emotional, social, and cognitive regulation. The third limitation is the manner of measurement. In the frame of this study, independent measurement of children's distress beyond parental/teacher assessment was not possible.

Suggestions for Future Studies

We are aware that private networks have online language studies courses, but it is important to note that this study emphasizes the transfer of the study material included in the recognized Hebrew curriculum of the Ministry of Education.

Therefore, in light of the encouraging results of this study, I hope that its innovation will be of great importance to teachers in many schools and researchers and other professionals will adopt its recommended method of learning the Hebrew language and other languages through poetry, songs and digital games, which are an easy and accessible way to deal with any situation that requires distance learning, or even as self-learning for any other reason that prevent the student from attending school. This method can also be adopted during the summer vacation or even in hours of reinforcement, or completeness of material or for the purpose of closing gaps.

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Appendices:

Distance Learning in the Shadow of War: Questionnaire

Dear Teacher, Dear Parent,

This questionnaire is essential for the help of students who are forced to experience Distance Learning in the shadow of war and for the second time in the last three years. We care about your help in filling out a questionnaire that includes a background page and a few questions. The questionnaire is anonymous and there is no intention of identifying the name of the person who fills the questionnaire. In this questionnaire you will be presented with 15 questions with multiple choice options. In each question, mark by rating from 1-5 (or 1-4). 1 is a very low level or degree, and 5 is a very high level or degree. Kindly, answer according to your personal experience by choosing the answers that reflect your opinion and thank you for your time.

Appendix (1) Background Questions about Personal Information

Gender: (1) Masculine (2) Feminine

Age

- (1) 20-30 years
- (2) 30-40 years
- (3) 40-50 years
- (4) 50-60 years
- (5) Above 60 years

Question (1) Do you hold a position of a coordinator of Hebrew language and literature or have any other role/or parent to the student?

- (1) a teacher
- (2) a coordinator
- (3) a role holder
- (4) a parent
- (5) Other

Question (2) How long have you been in this job or teaching career?

- (a) Over 5 years
- (b) Between 5-10 years
- (c) Over 10 years
- (d) In retirement

Appendix (2): Questions about positions regarding the study of Hebrew through Distance Learning during the war.

Question 1: During Distance Learning, how many times was listening to poetry, songs, and digital games used in studying Hebrew at an early age?

- (1) Not at all
- (2) Almost none
- (3) A few times
- (4) A lot (much/many)
- (5) Quite a lot (very much/many)

Question 2: At what level are your students interested and responding positively during the study of Hebrew through poetry, songs and digital games in Distance Learning?

- (1) At a very low level
- (2) At a low level
- (3) At a medium level
- (4) At a high level
- (5) At a very high level

Question 3: What is your level of satisfaction as a teacher/parent or a role-holder about the use of listening to poetry, songs and digital games to assimilate the Hebrew language?

- (1) At a very low level
- (2) At a low level
- (3) At a medium level
- (4) At a high level
- (5) At a very high level

Question 4: How much do you think that learning through listening to Hebrew poetry, songs and digital games makes it easier for parents in the family system during hours of Distance Learning?

- (1) At a very low level
- (2) At a low level
- (3) At a medium level
- (4) At a high level
- (5) At a very high level

Appendix (3) Questions about contribution and satisfaction

Question 5: In your opinion, what is the level of contribution of learning Hebrew through poetry, songs and digital games to Arabic-speaking students in early childhood?

- (1) At a very low level
- (2) At a low level
- (3) At a medium level
- (4) At a high level
- (5) At a very high level

Question 6: What is the level of your satisfaction with the functioning of the students in Hebrew during Distance Learning meetings?

- 1) A very low level
- 2) A low level
- 3) A medium level
- 4) A high level
- 5) A very high level

Question 7: What is the level of your satisfaction with the Hebrew language spoken by your students and children after Distance Learning through listening to poetry, songs and digital games?

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

Appendix (4) The effects of Distance Learning in a difficult period in the Iron Swords War on the emotional aspect of the students.

Question 1: Do I feel as a teacher/parent that teaching through listening to poetry, songs and digital games there is a contribution to the emotional needs of the student in early childhood?

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

Question 2: How much do you feel that Distance Learning through poetry, songs and digital games can contribute to improving the psychological and emotional state of the students during the war?

- 1) At a very low level
- 2) At a low level
- 3) At medium level
- 4) At a high level
- 5) At a very high level

Question 3: At what level do you feel that learning through poetry, songs and digital games in Distance Learning during the war brings satisfaction to young Arab-speaking students who learn Hebrew?

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

Question 4: Do you feel that there are positive emotions in the students during Distance Learning through recorded Hebrew poetry, songs and digital games during war?

- 1) At a very low level
- 2) At a low level
- 3) At a medium level

- 4) At a high level
- 5) At a very high level

Appendix (5): Questions about positive and negative emotions

Question 5: At what level do you feel that Distance Learning in the field of Hebrew through listening to poetry, songs and digital games reduces negative emotions such as depression, anxiety, fear, trauma, internal internalization, sadness, anger?

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

Question 6: To what extent do you feel that Distance Learning through listening to poetry, songs, and digital games in the field of Hebrew thought leads to an improvement in the parents' feelings in the family system?

- 1) At a very low level
- 2) At a low level
- 3) At a medium size
- 4) At a high level
- 5) At a very high level

Question 7: To what extent have you been decisive in choosing poetry, songs and digital games as educational tools that can improve the emotional aspect of children in early childhood?

- 1) At a very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level

Question 8: To what extent do you feel as a teacher/parent/educator that by listening to poetry, songs and digital games, there is a contribution to increasing autonomy for early age Arabic-speaking students?

- 1) At very low level
- 2) At a low level
- 3) At a medium level
- 4) At a high level
- 5) At a very high level