



"Tikkun Atzmi" (Healing the Self)¹ or "Tikkun Olam" (Healing the World)² – Motivation for Teaching in Special Education

Dr. Rivka Hillel Lavian

ABSTRACT

A large body of educational research has discussed the issue of motivation in choosing to become a teacher in mainstream education (Katzin & Shkedi, 2011; Perry & Friedman, 2011), whereas motivation for special education has only been researched in the last decade. Analysis of special education teachers' life-stories in my PhD research (Hillel-Lavian, 2003) found that individual or family differences constituted major motives for majoring in special education. A follow-up research I conducted (Hillel-Lavian, 2013) sought to re-examine this issue through a wide overview of special education student-teachers. The research sought to examine, through life-stories, what motivated teaching students to select special education. The research group included 20 special education students in their last year of studies. The narratives yielded a picture of teachers imbued with motivation, the majority holding a rather personal approach to special education, due to individual and family differences; some were with learning disability, some were new immigrants, some sisters to siblings with special needs. In this article, I will relate to the findings of my research (Hillel-Lavian, 2003, 2013) while using two organizing metaphors: "*Tikkun Atzmi*" (healing the self) and "*Tikkun Olam*" (healing the world). Some of the student teachers came to teaching out of a desire for a corrective experience for themselves after a sense of failure in the mainstream education system, and others came with the intent to change the system, to make it better and more empathetic. This article is not just about special education teachers; it involves thinking about teaching differently. Metaphors can be a way to unlock the ontology and epistemology of teachers' knowledge. Using the novel metaphors of "*Tikkun Atzmi*" (healing the self) and "*Tikkun Olam*" (healing the world), this article invites educators all over the world to participate in a discourse with many voices. And think differently.

INTRODUCTION

A large body of educational research has discussed the issue of motivation in choosing to become a teacher in mainstream education (Katzin & Shkedi, 2011; Perry & Friedman, 2011), whereas this motivation for special education has only been researched in the last decade. Analysis of special education teachers' life-stories in my PhD research (Hillel-Lavian, 2003) found that individual or family differences constituted major motives for majoring in special education. A follow-up research I conducted (Hillel-Lavian, 2013) sought to re-examine this issue through a wide overview of special education student-teachers. The research sought to examine, through life-stories, what motivated teaching students to select special education. The research group included 20 special education students in their last year of studies.

¹ "Tikkun Atzmi" – a key concept in Judaism engaging in the purification of the soul's attributes and healing a person's feelings in order to make him a better person (CHABAD, 2006).

² "Tikkun Olam" – Defending and nurturing human lifestyle – improving and even revolutionizing human life. "Kabbalah" regards each good deed done intentionally as "Tikkun Olam" (CHABAD, 2006).

The narratives yielded a picture of teachers imbued with motivation, the majority holding a rather personal approach to special education, due to individual and family differences; some were with learning disability, some were new immigrants, some sisters to siblings with special needs. This forced them to experience in the early stages of their lives a treatment where they experienced success either through personal responsibility or in the army. They came to teaching with the intent to change the system, to make it better and more empathetic. Some of the participants indicated the influence that significant special education teachers had on them as models of identification.

Some of the student teachers came to teaching out of a desire for a corrective experience for themselves after a sense of failure in the mainstream education system, and others came with the intent to change the system, to make it better and more empathetic.

All the participants recognized in themselves personal traits and abilities which had driven them to pursue this profession such as creativity and flexibility, commitment, patience, sensitivity and empathy. Most of the participants perceived special education as more meaningful than mainstream education, while some of them saw educational studies as a step towards studying various types of therapy.

In this article, I will relate to the findings of my research (Hillel-Lavian, 2003, 2013) while using two organizing metaphors: "*Tikkun Atzmi*" (healing the self) and "*Tikkun Olam*" (healing the world).

The present research is not only concerned with special education teachers in Israel. It is a call to think differently about motivation for teaching and metaphors can be a means of unlocking the ontology and epistemology of teacher's knowledge. As Craig (2005) wrote, "The epistemic role of novel metaphors is unpacked through examining the plotlines of the metaphors, the morals of the metaphors, the freedom of the metaphors and the teacher knowledge implications resident in the live metaphorical utterances" (p. 195). Revealing and developing the teacher's world of knowledge, and finding ways to organize and express that knowledge, is important for improving educational practice. It is also essential for determining the role of teachers in the research dialogue on teachers' thinking, and teaching itself. Metaphors can be an interesting and important tool that facilitates thinking about the personal and professional world of teachers and for describing their professional knowledge as individuals. People of all languages and cultures have a repertoire of images and metaphors they draw on.

A metaphor is based on analogy, imagination and associations between semantic fields. Being a type of analogous thinking, it facilitates verbal and visual processes in a variety of subject matters in general and in education in particular (Keil, 1986; Vosniadou, 1987).

In light of the fact that metaphors encourage thinking, attention and an interpersonal as well as an intra-personal dialogue, and even helps in perceptual change, it is important to use them in the domain of education.

Thinking in metaphors is an integral part of a person's thought and abstraction abilities. It allows for distance from that which is familiar and regarding it as foreign, so as to pave new ways of thinking. The world of metaphors allows for the development of a language of thinking and discourse that is different from those in existence (Lakoff & Johnson, 1980).

Since metaphors encourage thinking, listening and a process of interpersonal and intra-personal dialogue, and often helps change perceptions, it is very important to use them in the field of education. Bringing the teachers' world of knowledge to the surface and finding ways to organize it are both important for improving educational practice and establishing the role of people in the field regarding teachers' thinking and teaching itself. Use of metaphors can be an interesting tool through which it is possible for teachers to think about their personal and professional world and for describing their personal and professional knowledge. A metaphor has the power to create a new reality. We understand reality differently through metaphors and change our behavior due to this understanding. Thinking in metaphors engages more in reconstructing the familiar world and creating new thought provoking models. It allows for exceptional thinking and the examination of options that seem to be less possible. It is an invitation for an open, creative dialogue regarding our thinking and actions (Lakoff & Johnson, 1980).

Research literature refers to three main types of metaphors:

Stock or standard metaphor: this type of metaphor is defined by Newmark (1988, p.108) as "an established metaphor, which in an informal context is an efficient and concise method of covering a physical and/or mental situation both referentially and pragmatically." He also states that stock metaphors are in contrast to dead metaphors.

Dead metaphor is a [metaphor](#) which has lost the original [imagery](#) of its meaning due to extensive, repetitive popular usage. Because dead metaphors have a conventional meaning that differs from the original, they can be understood without knowing their earlier connotation. Dead metaphors are generally the result of a [semantic shift](#) in the evolution of a language.

Conceptual metaphors or novel metaphors provide an organizing framework for various metaphorical expressions (Gibbs, 1994; Lakoff & Johnson, 1980). Lakoff and Johnson (1980, 1999) greatly contributed to establishing the importance of conceptual metaphor as a framework for thinking in language. In recent years many scholars have investigated the original ways in which writers use novel metaphors and question the fundamental frameworks of thinking implicit in conceptual metaphors. In literature, metaphors often convey an entire field of meaning in a concentrated manner. In effect, this is the type of thinking characterized by globalism. The conceptual world is reflected through the metaphor, which can provide an indication of the user's overall conceptual perception and way of relating to reality. In addition, metaphors usually reflect our professional identity. Conceptual metaphors facilitate the abstract description of a dynamic and personal process etched in memory. Thus, metaphoric thought reconstructs the familiar and creates new and thought-provoking examples. It facilitates non-standard thinking as well as an examination of what is less possible. It invites open and creative dialogue about the significance of our practice.

Teachers' narratives have played a considerable role in the research of teaching and teacher education. The narrative approach raises two basic arguments regarding the use of narratives as a tool in the research of teaching and working with teachers. The first argument is that teachers express important aspects of their work via their narratives, which clarify the knowledge they acquire through their activity and practical understanding. The second argument is that the narrative constitutes a conceptual tool through which the work of teaching can be explained (Elbaz- Luwisch, 2002).

A narrative is a story which an individual tells about the events of his/her life and includes perceptions, beliefs and feelings through which his/her identity is revealed. A narrative is a live snapshot of the teller's identity or personality (De Fina, Shifrin & Bamberg, 2007). It helps

us to understand how identity develops and changes, and how these changes shift and alter direction during the course of a lifetime. It is a tool that reveals the tensions between the private person and the environment and society in which he/she lives. In the narrative, the individual forges his/her story in his/her own unique voice and from his/her own particular perspective with regard to everything around him/her (Baddeley & Singer, 2007).

A choice of profession is closely linked to a student's life-story. The life-story connects the narrator's past, present and future and provides life's continuum with meaning beyond the facts, constituting a significant central layer in the construction of one's identity (Rosenberg, Monk and Keinan, 2008). The use of life stories is a reflection of teachers' practice and serves as a mirror for teacher educators, revealing that the process of teaching is actually a years-long journey of reflection (Forrest, Keener and Harkins, 2010).

It appears that teachers' and students' life-stories can serve as tools for examining their perceptions and beliefs, and exposing the motivation that leads them to choosing the teaching profession.

This motivation is directed by one's will. Self-determination theory distinguishes between different types of motivation based on the reasons for action or their goals. The most basic distinction is between intrinsic motivation, which pertains to doing something because it is interesting or enjoyable, and satisfies innate personal needs: self-efficacy, autonomy and belonging, and extrinsic motivation which pertains to doing things because they lead to specific results. According to Cognitive Evaluation Theory (Dec & Ryan, 1985), interpersonal events which contribute to positive feelings can enhance intrinsic motivation for action, since they provide answers for the basic mental need for efficacy. Furthermore, choice and self-guidance enhance intrinsic motivation as they provide a sense of autonomy.

Studies have shown that choosing the teaching profession and developing a career as a teacher are primarily influenced by intrinsic motivation and extrinsic motivation. Intrinsic motivations include altruism or the desire to help children and contribute to society, the desire for interpersonal contact at work and continuing education. In contrast, one of the external motivations, particularly among women, is the convenient work hours that enable women to fulfill their other roles as mothers and wives (Pines Malach, 2011, Hillel-Lavian, 2003).

Selecting a profession is one of the most important decisions influencing one's psychological and social functioning (Court, Merav, & Ornan, 2009). The human desire for meaningful work is an existential need. A strong self-identity is a necessary condition for professional self-fulfillment. Individuals choose a profession or a career to fulfill themselves and to shape their professional identity (Yani-Yaffe, 2000).

The choice of a teaching profession has been found to connect to previous life experiences that had influenced students, such as significant role models who influenced them, significant experiences relating to the field or processes of internalization and identification with teachers who had taught them in the past (Katzin & Shkedi, 2011).

The principal motivation for choosing teaching stems from internal and external factors. The internal factors pertain to the essential attributes of teaching and are the most significant motivation factors in the choice. External factors pertain to goals external to teaching such as remuneration and social status (Katzin & Shkedi, 2011).

The sense of a social mission as a social motivator on the one hand and the fulfillment of needs as a personal motivator, on the other hand, are the main factors in choosing the teaching profession. In the sense of mission one can see the attitudes towards pupils and the attitudes towards society in order to establish a continuity of cultural values and meaning as well as the pupil's attitude towards self (Brenner, Zelkovich & Talker, 2002). Commitment of teachers who emphasize these intrinsic motivating factors is higher than those who relate to extrinsic motivating factors (Katzain & Shkedi, 2011).

Research reveals that **choosing teaching in special education** almost totally stems from intrinsic motivating factors. The characteristic attributes of special education teachers as described in research literature are: great commitment, creativity, flexibility, steadfastness in face of the unexpected, patience, tolerance, sensitivity and empathy towards others and a desire to give, readiness to see work as a challenge and goal, ability and readiness to invest physical, intellectual and emotional effort in hard and complex work (Aboudi-Dangur, 1992; Ronen, 1988).

Teachers in special education come to the profession with a conscious decision, formed over many years, to devote themselves to this emotionally demanding work, which requires the provision of daily assistance to weak and vulnerable members of society (Gavish & Friedman, 2001).

In this article, I will relate to the findings of my research (Hillel-Lavian, 2003, 2013,) while using two organizing metaphors: **"Tikkun Atzmi"** (healing the self) and **"Tikkun Olam"** (healing the world).

"Tikkun Atzmi" is a key concept in Judaism engaging in the purification of the soul's attributes and healing a person's feelings in order to make him/her a better person (Chabad, 2006). Some of the student teachers came to teaching out of a desire for a corrective experience for themselves after a sense of failure in the mainstream education system.

Every day during these four years, from the beginning of my studies to this day, have given me closure: I have coped with negative experiences and fears since my childhood. I have opened old, excruciating wounds and coped with them. It begins with the decision to study in general and goes through the decision to take special education in particular, ending with entering the formal education system, but wearing different shoes. There is no doubt that the "formal" teacher I have known left me disgusted to say the least. And here is my story: a sensitive and bashful girl.. I hardly spoke to adults. A nature girl, animals, sports and a youth movement were the center of my life. At school I found myself "not belonging". I had never been an outstanding student. From a young age I had experienced many difficulties leading to gaps about which no one had known as I had not trusted anyone and I was afraid to expose my weaknesses... the difficulties were accompanied by frustration, hate, lack of confidence and the fear someone might find out...I felt so uncomfortable at school that I remember that if teachers addressed me, my heart would beat so fast that I stopped breathing...gradually I stopped cooperating with teachers and they stopped addressing me...In high school, frustration and lack of self-confidence increased...from my perspective, the teachers had become difficult, unsettling and particularly cruel – they did not respect me and I did not respect them. They did not believe in me, and I did not believe in me either...I had become less and less tolerant towards the system. I tried not to run into them (but they ran into me).I I kept all the insults and snide

remarks to myself (there were many). I fought, graduated high school with a full "Bagrut" certificate and great hate (Ronit).

Ronit describes negative experiences and fears from her primary school days, which increased significantly in high school. She describes herself as a bashful, insecure student in a vicious system. Ronit testifies to her years of study as years of coping and healing, and uses the metaphor of opening old, excruciating wounds and coping with them.

Revital experienced serious loss in her childhood, which caused her to develop abandonment anxiety. She testifies that she chose special education to examine and challenge her to find how much she can contain.

I have always had the feeling of being different, an outsider, because life's events caused me to grow faster than my friends, and I had to cope with things a girl does not dream of, and in addition I have always had the need to know and understand my father's decision. At the same time, I have always been afraid of abandonment... this feeling that I would be abandoned for anything that was not right...when I got my B.A. I took up special education. There, too, I found myself wanting to experience work with difficult populations, probably to test myself, how much I can contain (Revital)

With Sarit, the difficult academic situation led to a crisis, thoughts about dropping out and even depression.

In high school it was already clear – I would not be an outstanding student (today I realize it is more complex). Not once do I think about those years as a waste of time, as you can learn so much in six years, about yourself, about those around you...I first encountered difficulty in writing in high school. It was a motor difficulty. After one sentence it already looked like a different handwriting. I did not have enough time to copy, and moreover, I did not like reading my handwriting (I have never tried to find what the literature says about it). Who knows a girl who does not write beautifully and in an organized manner?? (Copying from the board was a nightmare for me.) I never had time...On the one hand I do not remember anyone ever telling me I was not a good student. On the other hand, my achievements were rather mediocre!!! So what does it say about me? What kind of student am I? This was the first station in the shaping of "I" as a student and in general...failure in exams followed soon enough, and I had to repeat many courses in the summer...then came the crisis, thoughts about quitting, hard feelings, at certain levels perhaps even (for sure) depression (Sarit).

Sivan tells a heartrending story of difficulties she experienced because of an undiagnosed learning difficulty. Her parents, and particularly her father, did not accept her:

My problems began to emerge when I started school. From the outset I had trouble with my studies. I remember myself as a weak student, in fact very weak. Failure followed failure. My father insisted on telling me over and over that when a tree bends, it can't be straightened again. He would say things like, 'You're like the tree. You are already bent, and you can't be straightened.' That tree followed me during my entire school career, and perhaps it's still with me, though in a different form. [...] Even though I never spoke with my father, after around a week he told me that they thought I was retarded or dyslexic and that they wanted to have me tested. Back then the word

'dyslexic' was just another way of saying 'retarded'. At that time people were not aware of learning disabilities... (Sivan).

The narratives indicate that the choice of profession is closely linked to the students' life-stories. The life-story connects the narrator's past, present and future and provides their life's continuum with meaning beyond facts, constituting a significant central factor in the construction of their identities. The students discuss difficulties as school students, lack of understanding on the part of the system and often on the part of parents, a sense of being an "outsider" as a result of which they feel the need to "heal" – "heal" the feelings, "heal" the image, "heal" them. A strong self-identity is a necessary condition for professional self-fulfillment. Individuals choose a profession or a career to fulfill them and to shape their professional identity.

"Tikkun Olam" is defending and nurturing human life – improving and even revolutionizing human life. "Kabbalah" regards each good deed done intentionally as "Tikkun Olam" (CHABAD, 2006). Students choosing to take the path of special education come with the intent to change the system, to make it better and more empathetic.

In time I have come to realize that each negative experience I had in school and the negative interaction with teachers have intensified my sensitivity, my sense of caring and giving to others. I learnt how not to behave...and my faith in myself as a person operating out of my inner truth has only intensified over the years. This learning has enormous value in the way I work with children in all areas, especially in teaching (Ronit).

Ronit, who described her suffering in the education system and the "healing" that took place during her college studies, declares that once she has realized in person how not to behave, she could act upon this understanding. Shosh describes her wish to help and contribute in her work.

I have always been attracted to the different. I have always looked for people who needed help. I remember, in adolescence, in the ballet lessons I loved so much, a blind girl arrived, and the teacher asked who was willing to dance with Michal. I happily volunteered, and so Michal and I danced. We bonded and spent days and nights together. I enjoyed my giving and the privilege of experiencing and enjoying the company of such a special girl (Shosh).

Revital also gathered the strength gained from her experiences as an outsider to help those in need

During my B.A. studies, I participated in a PERACH Tutorial project³ and I felt I was helping a girl who needed attention. I also participated in an additional project where I helped the daughter of shell-shocked father. This girl's life was different on a daily basis from that of her friends. She put me through many trials until she decided she could trust me, but I did not snap and did not give up because I understood her. After all, the instability of her life caused her to make sure people would not abandon her. As I said, I found ways to contribute to her from my experience as an outsider, the feeling

³ PERACH, an acronym in Hebrew for "tutoring project", also means a "flower". PERACH pairs up needy children from underprivileged backgrounds with university students who act as their tutors, giving the child personal attention (often sorely lacking) and serving as a role model.

I am not like everyone else (you have not experienced what I have experienced) and tried to find answers to questions (Revital).

Hadas made a change in career from archeology to teaching and describes her work as rehabilitative

The same attributes required in my work as an archeologist serve me today in my teaching work with children with learning disability and attention deficit disorder. I uncover the children's inner, untouched strengths very gently, where the process is slow and can last a long time, and so I advance them to better coping with those internal and external factors which influence them. I see the child as a part of a whole that is influenced by a variety of internal and external factors (environmental, cultural and so forth). I establish a relationship with the child, built gently over time, and so I manage to expose the genuine core (below the external layer of children defined by the environment as problematic), where the good and healthy basis is found, with the internal strength which exists in each child, and nurture them for positive growth. Additionally, in my work I rehabilitate child's broken pieces of clay jugs, and teach both the child and the environment (such as teachers and parents) ways of more successful coping so that the child can find his or her place in society in our world (Hadas).

Sivan traveled to India with her father's proverb about the crooked tree always in mind. An experience there made her decide that special education would be meaningful for her.

We wandered down a filthy and noisy street in India. All of a sudden a small girl emerged between the cars and came toward us. She was around two years old and as naked as the day she was born. Her hair was wild and unruly. She bent down and kissed my feet, begging for charity. Looking at this girl made me very sad. I thought to myself that if she had been born somewhere else and in different socioeconomic conditions she would be able to grow and develop. I stood there feeling confused and helpless, as if my hands were tied and I had no way whatsoever to help her. She was truly a crooked tree through no fault of her own, and there was no way to straighten her out. I thought about how in Israel as well there are quite a few such trees. That same day when we went back to our room, I told Ayal that I wanted to study special education... (Sivan).

We can see that social contexts which support a sense of self-efficacy, autonomy and belongingness are the grounds for the existence of intrinsic motivation. The PERACH Project, volunteering to dance with a blind girl and other experiences led to a sense of self-efficacy, autonomy and belongingness which led to the decision to study special education. The human desire to work at a meaningful job is an existential need.

According to "Kabbalah", "**Tikkun Atzmi**" precedes "**Tkkun Olam**". The narratives conveyed the distress the interviewees had experienced during their school years and their wish to do something to change that feeling. Teaching in special education allows for development, self-efficacy and autonomy to change, to take a different approach, to act differently, to "heal" and thus have a remedial experience, which provides an opportunity to express personal strength, emotional, intellectual and psychological development and growth.

CONCLUSION

On the global scale, as noted, metaphoric thinking can be used to reconstruct the familiar and create new and thought-provoking examples. The use of metaphors facilitates non-standard thinking and the examination of what is less possible. In addition, it invites open and creative dialogue about the significance of our practice. It should be stressed that the present article is not just about special education teachers in Israel but about thinking differently about teaching as a whole and how metaphors can help us to unlock the ontology and epistemology of teachers' knowledge.

Teachers arrive at special education from different places, from a different motivation. This understanding of the components of his or her identity can explain teaching methods, success, empowerment and growth. The option of taking the experience to a place that provides opportunities for expressing personal strength, emotional, intellectual and psychological development and growth. This is a mutual strength, strength of belongingness, joint empowerment of "I" and the "self" and of "I" and "another". In other words, the process of "*Tikkun Atzmi*" or that of the system - "*Tkkun Olam*", or actually, both "*Tikkun Atzmi*" and "*Tkkun Olam*". One of the ways to ensure the strength and continuity of society is by creating a change in the individuals within it. The change mostly takes place within intra-personal contexts and interpersonal ones

References

- Avudi-Dangor, A. (1992). Hakesher bein shechika levein mechuyavut idealistit, temicha chevratit u'cholelut atsmi vekerev morim lechinuch meyuchad (The relationship of burnout to idealistic commitment, social support and self-efficacy among special education teachers). *Thesis in partial requirement for M.A. degree in management*, Tel-Aviv University (Hebrew).
- Baddeley, J., & Singer, J. (2007). Charting the live story's path: Narrative identity across the life span. In D. J. Clandinin (Ed.), *Handbook of Narrative Inquiry: Mapping a Methodology* (pp. 177-202). California: Sage Publications.
- Brenner, R. Zelikovich, S. and Talker, A. (2002). Development of the teacher's role perception among student-teachers in their first year, as expressed via reflective tools. *Hachinuch Usvivato*, 24 3 – 24 (In Hebrew)
- CHABAD (2006) Official website accessed 22.5.2013
<http://www.chabad.org.il/Daily/Item.asp?CategoryID=84&ArticleID=1104>
- Court, D., Merav, L.& Ornan, E. (2009). Preschool teachers' narratives: a window on personal-professional history, values and beliefs. *International Journal of Early Years Education*.17 (3), 207 -217.
- Craig, C. J. (2005). The epistemic role of novel metaphors in teachers' knowledge constructions of school reform. *Teachers and Teaching: Theory and Practice* 11, 2 195-208.
- De Fina, A., Schiffrin, D., & Bamberg, M. (2007). *Discourse and identity*. Cambridge: Cambridge University Press.
- Deci, E. L., & Ryan, R. M. (1985). *Intrinsic motivation and self-determination in human behavior*. New York: Plenum.
- Elbaz- Luwisch, F. (2002) Sipuri Morim: Ha'ishi, hamiktso'i uma benehem (Teachers' narratives: From personal to professional). In: In Zeller Mayer, M. & Peri, P. (2002). *Morot Beyisrael: Mabat Feministi Women teachers in Israel: A feminist perspective*. Tel Aviv: Hakibutz Hameuchad Press (Hebrew)
- Forrest, M., Keener, T. & Harkins, M. J. (2010). Understanding narrative relations in teacher education. *Asia-Pacific Journal of Teacher Education*. 38 (2,) 87 -101.

Friedman, Y. (2011). Teachers' role Expectations: altruism, Narcissism, patronizing altruism and graceful narcissism. *Megamot*, 28 (1) pp. 3-36 (Hebrew)

Gavish, B. & Friedman, Y. (2001). Pa'arim betifisat hatafkid shel morim vehekseram lehavayat halachats behora'a (Gaps in perception of the teacher's job and their correlation to the pressures of teaching). In: *Iyunim beminhal ve'irgun hachinuch* (Readings in Educational Management and Organization). Vol. 24. Haifa: Faculty of Education, University of Haifa, and Israel Teachers Union (Hebrew).

Gibbs, R. W. (1994). Metaphor in language and thought. In *The Poetics of Mind: Figurative Thought, Language and Understanding*. Cambridge UK: Cambridge University Press, 120-207.

Hillel Lavian, R. (2003). Perceptions of Role Complexity, Stress and School Organizational Climate and their Impact on Burnout and Leaving the Profession among Special Education Teachers in Regular Schools. *Thesis in partial requirement for degree of Doctor of Philosophy*, Ben-Gurion University, Beer Sheba, Israel (Hebrew).

Hillel Lavian R. (2013) "You and I will change the world" Student teachers' motives for choosing special education. *World Journal of Education*. Canada: Sciedu Press.

Katzin, O. Shkedi, A. (2011). Factors affecting enrollment in the program for training outstanding students for teaching. Case Study. *Dapim*, 51. Tel Aviv: Mofet Institute (Hebrew)

Keil, F.C. (1986). Conceptual Domains and Acquisition of Metaphor . *Cognitive Development*,1, Comell University, 73-96.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.

Lakoff, G., & Johnson, M. (1999). *Philosophy in the flesh: The embodied mind and its challenge to Western Thought*. New York: Basic Books.

Newmark, P. (1988). *A Textbook of Translation*. London and New York: Prentice Hall.

Ronen, H. (1988). Normalizatsia ke'idial: al shiluv hamugbal bechevra. (Normalization as an ideal: On integrating the disabled into society) *Hed Hachinuch* (Echoes in Education), 60(4), pp. 11-12 (Hebrew).

Vosniadou, S (1987). Children and Metaphors. *Child Development*,58 ,p.870-885.

Yafe-Yanai, A. (2000). *Lekol ish yesh shvil – Al asiya, ahava, carera veye'ud* (Every individual has a path – On accomplishment, love, career and mission). Modal Publishers (Hebrew).

Zellermayer, M. & Peri, P. (2002). Morot Beyisrael: Mabat Feministi) Women teachers in Israel: A feminist perspective. Tel Aviv: Hakibutz Hameuchad Press (Hebrew).

Zellermayer, M. (2002). Ha'oto/biographia – mechkar nashi (Autobiography – feminine research). In Zellermayer, M. & Peri, P. (2002). Morot Beyisrael: Mabat Feministi) *Women teachers in Israel: A feminist perspective*. Tel Aviv: Hakibutz Hameuchad Press (Hebrew).