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Aref Abu-Gweder

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Groupe d'études orientales, slaves et néo-helléniques - UR 1340

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**When Academia meets Culture: The Challenges of Arab-Bedouin Female Students in Academia - between the difficulties of the Hebrew language, the different culture and the acquisition of education as a lever for new meaningful experiences**

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A grateful heart,  
Aref Abu-Gweder

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## **Abstract**

**Background:** The Arab-Bedouin community in the Negev is part of the Palestinian Arab minority that remained in Israel after the 1948 war (1,900). During and after the war, a large number of them were expelled or fled, becoming refugees in neighboring Arab countries or in the occupied Palestinian territories (Abu -saad, Yonah & Kaplan, 2000). The State of Israel took most of the land in the Negev, and the Arab-Bedouin who remained in the area lost freedom of movement with their herds from one place to another and could no longer cultivate their land. Twelve (twelve) of the 19 (19) tribe that remained In the Negev, most of the Arab Bedouin population was forcibly assembled in remote, infertile areas, in order not to be an obstacle to the rapid spread of Jewish settlement in the Negev. Located in the northeastern part of the Negev Desert, it accounts for only about 10% of the area T was the possession of the population of Bedouin Arabs before 1948 and is considered the Bedouin Arab minority in the country, part of the Palestinian Arab minority in the country.

This study investigates the challenges faced by Arab-Bedouin female students in teacher training colleges in southern Israel, exploring their personal, professional, social, and institutional hurdles. The study delves into the students' backgrounds and their connection to their traditional society, which faces a dilemma between preserving customs and integrating into the Tanorite academic space. The research is unique in its examination of challenges encountered by Arab-Bedouin female students studying alongside Jewish students, particularly in the difficulty of learning standard Hebrew and in the university environment. It also questions whether attaining an academic education frees these students from the constraints of their conservative society, and how they interact with Jewish students who differ from them in religion, language, and culture. The study is based on Tinto's (1993) theoretical model, which

focuses on five variables: personal background characteristics, commitment to cultural origins, academic and social integration, commitment to the academic institution, and degree completion. The research sheds light on the challenges facing minority students in the academic world and aims to uncover ways to support their success.

**METHODOLOGY:** The study was based on 40 semi-structural interviews with Arab-Bedouin female students majoring in Hebrew as a second language in teachers' training colleges.

The central research question was the following: What are the challenges facing Arab-Bedouin female students enrolled in a Hebrew as a second language track in education colleges?

**FINDINGS:** The first research question dealt with the academic challenges facing Arab-Bedouin female students majoring in Hebrew in teacher training institutions, in their first year of study: the initial year of study poses significant academic challenges for students. These challenges include comprehending lecture material, understanding the conceptual framework of their field, practicing course material independently, summarizing lecture content, actively participating in classes that also include Jewish students, and more. One significant difficulty stems from adapting to an academic system conducted primarily in Hebrew, which can create barriers for students transitioning from high school to academic studies. Additionally, lectures delivered in Hebrew and extensive use of English further compound this challenge. Female students, in particular, face a dual challenge of following lectures delivered in a non-native language, while also summarizing written materials, and reading academic articles in both Hebrew and English.

The second research question focused on the linguistic challenges, arising from an encounter with the Hebrew language, facing Arab-Bedouin female students specializing in studying Hebrew as a second

language. The study indicates that using Hebrew as a second language poses a significant challenge for Arab-Bedouin female students; The challenge is both in the oral and written forms of the language. In addition, the study shows that the Arab-Bedouin female students struggle with summarizing the learning material and with academic writing. The study indicates that the Hebrew language constitutes a breach of equality; many female students believed that the achievements of Jewish students were higher than their own because Hebrew is their mother tongue. Additional academic challenges relate to comprehending research articles in Hebrew, which poses the same degree of difficulty as articles written in English. Other challenges include submitting papers in Hebrew and participating in lectures.

However, the study also indicates that despite the challenge, the acquisition of the Hebrew language contributes Arab-Bedouin female professionally, by allowing them to have as a prestigious profession in the Israeli education system, and personally, when they are required to use Hebrew outside academia, in employment and other life arenas.

The third inquiry in the study examined the personal and social obstacles that Arab-Bedouin female students, who are pursuing a degree in Hebrew in teacher training institutions, encounter. The research discovered that obtaining an education significantly contributes to the social lives of these students, primarily through campus life. The academic setting provides a unique opportunity for Arab-Bedouin female students to build relationships with other students, including both Arabs and Jews, who are not part of their daily environment outside of the academy. The research indicates that these students perceive the academic campus as a democratic space that strengthens their personalities and provides exceptional opportunities for personal and professional growth.

Furthermore, the female students reported that the academic campus helps them break free from social and traditional restrictions imposed by their families. On campus, they have the freedom to make personal and social choices, and they feel as though they can escape from the constraints of traditional society, including familial and tribal affiliations.

The fourth area of research focused on the academic and institutional challenges faced by Arab-Bedouin female students. Specifically, it examined the role of the academic campus in facilitating their success in higher education. The study reveals that higher education institutions must offer a more effective response to students who speak Hebrew as a second language. Students reported difficulty understanding requests from academic staff, including those from admissions services and department heads. Additionally, they often felt deprived and discriminated against by academic staff, who failed to provide essential services such as information about scholarships and social services. The lack of cultural circles on campus and inappropriate cultural activities for minority groups also contributed to this feeling of discrimination. Arab-Bedouin female students felt belittled and held prejudiced attitudes towards them, leading to lower grades compared to their Jewish peers. Furthermore, the negative attitudes of lecturers towards them affected their participation in classes and their chances of obtaining high grades. Finally, the study also found that Arab-Bedouin female students felt alienated in courses with a majority of Jewish students, whereas they felt more comfortable in tracks or courses with many Arab students.

The fifth question of the study examined the role of parents in the success of Arab-Bedouin female students in academia. According to the participants, obtaining an education resulted in increased wealth and social status for both themselves and their families, with education being a source of pride even in their traditional society. The support of their parents was crucial to their academic advancement, as they served as a

safety net by assisting with school fees, providing study equipment such as laptops, and offering emotional support. An interesting finding was that even in remote villages, parents went above and beyond by providing internet connectivity through cellular companies despite infrastructure problems and an unstable relationship with the state. Parental support is essential to the academic success of these female students, not just financially but also emotionally, as it helps them cope with the fear of academia and stay motivated to complete their degree. Ultimately, parental support plays a vital role in encouraging these students to succeed in their studies.

The sixth question of the study explored the challenges faced by Arab-Bedouin female students in pursuing a career in teaching. The research findings are consistent with prior literature, which suggests that teaching is considered a prestigious profession for Arab-Bedouin women due to the flexibility it offers to balance work and family life, particularly in a traditional-patriarchal society where the woman's role in the family and home is highly valued. Arab-Bedouin female students expressed their love for the teaching profession and its ability to improve their personal, professional, and social status. However, they also acknowledged the considerable challenges posed by the profession, which align with their desire to acquire a liberal profession and continue to learn and develop.

The seventh question of the study focused on the asymmetry between Arab-Bedouin female students and Jewish students in multicultural courses and courses that involve interaction between the two groups. The research findings indicate mixed feelings among Arab-Bedouin female students towards Jewish students. While they value the cultural and social diversity on campus and appreciate the exposure to a different culture, they also face numerous difficulties due to the prevailing social reality in the country. The research reveals that the multicultural groups formed in college are intended to provide a platform for expressing the



perspectives of both groups, but the Jewish group tends to maintain their power and avoid delving into the intergroup aspect. In contrast, the Arab-Bedouin group focuses on their unique minority status from a religious, social, and cultural standpoint, defining themselves according to their socio-national background. However, both groups do cooperate and help each other to achieve academic success on campus.

**Discussion:** The study highlights the significant personal and social challenges faced by Arab-Bedouin female students in acquiring education. The first challenge they face is in their initial year of study, which involves adjusting to the academic environment and building relationships with culturally different Jewish students. The challenge of comprehending the course material, independent study, participating actively in class, and reading academic material in Hebrew and English is especially difficult. Higher education institutions need to support these students by offering courses on academic writing and extensive practice in writing Hebrew to help them succeed in completing their degrees.

The second challenge is the Hebrew language, which is a significant limitation for Arab-Bedouin female students. Studies show that they struggle with oral and written Hebrew and have difficulty summarizing academic material. This language barrier is a hindrance to their academic achievements.

Acquiring higher education is a significant motivator for Arab-Bedouin female students in terms of personal and social development. The study shows that higher education helps them achieve gender independence and a new personal-social definition based on the acquisition of education, paving the way for a personal-professional status later in their career. It also provides opportunities for employment, allowing them to maintain their modesty and traditional customs while still acquiring a profession.

The fourth challenge is the personal-professional challenge, which encourages female teaching students to integrate and advance their status in their parent community. Higher education opens doors for self-advancement, leading to equal opportunities in the Arab-Bedouin region. Family and social support is a crucial factor in overcoming the difficulties they face.

The study also highlights the change taking place in Arab-Bedouin society regarding the acquisition of education among women. The academy provides a resource for fulfilling important roles in the family's decision-making process and personal professional development. However, the age of the Corona pandemic has revealed limitations in the academic education culture, particularly in the use of online resources like Zoom. There is a need for a new media revolution to connect students from remote villages to basic resources such as the Internet and electricity.

To improve the success of Arab-Bedouin female students in higher education, higher education institutions should raise the level of service and respond to the difficulties faced by these students. Administrative seminars for candidates from the Arab-Bedouin society could be held to provide information about the necessary services such as student services, scholarships, tutorials, and more. The academic arena also provides opportunities for significant encounters between Jewish and Arab-Bedouin female students, but there is a significant dilemma in bridging the educational-cultural differences between the two groups.

The fifth challenge addressed in this study focuses on the impact of parents on the academic success of Arab-Bedouin female students majoring in Hebrew as a second language. The research highlights the personal and social challenges that these students face in pursuit of education. For Arab-Bedouin female teaching students, the motivation to

integrate into society and the job market, and to elevate their status in their community, is a central element in their personal and professional development. Higher education offers them opportunities for self-advancement within the limits of their community, and they receive family and social support in overcoming the struggles and difficulties that they encounter.

The sixth challenge explores the significance of the teaching profession for the professional and personal development of Arab-Bedouin female students, who view it as a means of social mobility and status elevation within their community, despite the academic difficulties they face. Parental support is crucial for these students, and without it, they would not be able to pursue education. The teaching profession is also considered an essential resource from a gender perspective, providing comfort and a suitable career path for women and serving as an anchor for personal development.

The seventh challenge pertains to the relationships between Arab-Bedouin female students and Jewish students. Arab students in Israel encounter unique challenges in the academic world, stemming from language barriers, cultural differences, and attitudes within the campus. Despite these differences, the academic environment provides fertile ground for meaningful encounters and valuable experiences between Jewish and Arab-Bedouin students. The need for connections and interactions between these populations highlights the potential of campus life to foster closeness and understanding.

This research offers a pioneering and original contribution, shedding light on the significant learning processes taking place among Arab-Bedouin female students in teaching colleges. The study highlights the pivotal role of education in the professional, personal, and social advancement of these students, who see it as a first-class opportunity to improve their

lives. Furthermore, it emphasizes the changes and transformations that Bedouin society has undergone in the academic context, with parents playing a crucial role in supporting their daughters' pursuit of education. This study signifies a significant shift in societal attitudes towards women's education, from being seen as a threat to traditional values to being regarded as a means of economic advancement and integration into a new life of acquiring education.

**Study conclusions:** The study suggests that higher education institutions should improve their response to Hebrew-speaking students who are non-native speakers. At the start of their academic journey, these students face difficulties with the reception service, and even department heads struggle to understand their requests. Additionally, Arab female students should receive appropriate treatment, particularly in terms of academic services provided by administrative staff at teacher training colleges. Arab-Bedouin female students face significant professional and academic challenges, and higher education institutions must empower them to succeed. For instance, providing courses in academic writing and intensive writing practice in Hebrew to first-year students can help them succeed in their studies.

Acquiring education is a personal and social challenge for Bedouin Arab students. Personal and professional motivation is critical for the development of Arab-Bedouin female students. Teaching is an essential aspect of their integration and positioning within their original society, where higher education is considered a valuable tool for entering the labor market and attaining equal opportunities. Higher education can open doors for self-promotion that may be limited within their community. Overcoming the difficulties of acceptance and success in education requires family and social support. This is a significant indicator for future generations towards the advancement of learning and prosperity.

For Bedouin Arab female students, obtaining higher education presents professional and social challenges that can benefit the Arab community in the southern region of the country. By acquiring a prominent social position within their original society, they can overcome academic difficulties and achieve personal and professional development. The profession they choose must be suitable for women and align with the geographical location, tribal customs, and comfortable working hours, which are usually during the day.

The study highlights the importance of strengthening Palestinian identity in the academic environment. Arab-Bedouin students believe that the Palestinian cause is their own, and they share common issues and language. At the same time, they recognize the need for changes to facilitate their integration into Israeli society and access to the labor market. They adhere to Israeli law, despite the discriminatory policies of successive Israeli governments, and avoid rebelling against the beliefs and culture of the Jewish majority in the country.

**Keywords:** the Arab society in Israel, the State of Israel and the Arab society, the Israeli-Arab conflict, the Arab-Bedouin society, the tradition and the modernization processes in the Arab-Bedouin society, Arab Bedouin women, academic teaching colleges, Arab-Bedouin female students, academic achievements, the first year of study, Arabic and Hebrew among Arab-Bedouin female students, Hebrew in academia, the academic campus as a foreign space, the academic campus as an escape from tribal reality, choosing the teaching profession, adapting the teaching profession to traditional women, academia and culture, parental support, the personal-social challenge, the tension between academia and practical work, profession Teaching as a future profession, Jewish and Arab relations in academia, family-career conflict, home-career conflict.

## Résumé

**Contexte :** La communauté arabo-bédouine du Néguev fait partie de la minorité arabe palestinienne qui est restée en Israël après la guerre de 1948. À l'époque, beaucoup d'entre ses membres furent expulsés ou prirent la fuite, devenant ainsi des réfugiés dans les pays arabes voisins ou dans les territoires conquis par le jeune État (Abu-saad, Yonah & Kaplan, 2000). Après la guerre, l'État d'Israël a pris la plupart des terres du Néguev, et les Arabo-Bédouins qui étaient restés dans la région ont perdu leur liberté de mouvement avec leurs troupeaux et ne pouvaient plus cultiver leurs terres. Douze tribus sur les 19 restées dans le Néguev ont été regroupées de force dans des zones reculées et infertiles pour ne pas entraver la colonisation juive dans la région. Bien que la population arabe bédouine n'occupe qu'environ 10% de la superficie de ce qui constituait son territoire d'avant 1948, elle est considérée comme la minorité arabe bédouine dans le pays, faisant partie de la minorité arabe palestinienne en Israël.

Cette étude examine les défis auxquels sont confrontées les étudiantes arabo-bédouines dans les écoles de formation des enseignants du sud d'Israël, tout en explorant les obstacles personnels, professionnels, sociaux et institutionnels qu'elles rencontrent. Elle examine le parcours des étudiantes et leur relation avec leur société traditionnelle, qui est confrontée à un dilemme entre la préservation des coutumes et l'intégration dans l'espace académique moderne. La recherche est novatrice dans son étude des défis rencontrés par les étudiantes arabo-bédouines qui étudient aux côtés d'étudiants juifs, en particulier face à la difficulté d'apprendre l'hébreu standard et de s'insérer dans l'environnement universitaire. Elle cherche également à savoir si l'obtention d'une éducation universitaire libère ces étudiantes des contraintes de leur société conservatrice et comment elles interagissent avec les étudiants juifs qui sont différents d'elles par la religion, la langue

et la culture. L'étude s'appuie sur le modèle théorique de Tinto (1993), qui se concentre sur cinq variables : les caractéristiques personnelles, l'engagement envers les origines culturelles, l'intégration scolaire et sociale, l'engagement envers l'institution universitaire et l'obtention d'un diplôme. La recherche met en lumière les défis auxquels sont confrontés les étudiants issus de minorités dans l'enseignement supérieur et vise à découvrir des moyens de soutenir leur réussite.

**MÉTHODOLOGIE :** L'étude était basée sur 40 entretiens semi-structurés avec des étudiantes arabo-bédouines se spécialisant en hébreu langue seconde dans des écoles normales d'enseignants.

La question centrale de la recherche était la suivante : quels sont les défis auxquels sont confrontées les étudiantes arabo-bédouines inscrites dans une filière d'hébreu langue seconde dans les établissements d'enseignement supérieur ?

**RÉSULTATS:** La première question de recherche explorait les défis académiques que rencontrent les étudiantes arabes bédouines spécialisées en hébreu dans les établissements de formation des enseignants au cours de leur première année d'études. Cette première année représente une période de grands défis académiques pour les étudiantes. Elles doivent notamment faire face à des difficultés telles que la compréhension du contenu des cours, l'appréhension du cadre conceptuel de leur domaine d'étude, la capacité à travailler de manière autonome sur les matériels de cours, la synthèse des informations et la participation active à des cours qui comprennent également des étudiants juifs. Pour les étudiantes, l'adaptation à un système scolaire principalement en hébreu peut créer des obstacles, d'autant plus que les cours sont dispensés en hébreu et que l'anglais est souvent utilisé de manière intensive. Les étudiantes doivent ainsi faire face à un double défi : suivre des cours dans une langue qui n'est pas leur langue

maternelle tout en résumant des documents écrits et en lisant des articles universitaires en hébreu et en anglais.

La deuxième question de recherche portait sur les défis linguistiques auxquels sont confrontées les étudiantes arabes bédouines qui étudient l'hébreu en tant que langue seconde. L'étude a montré que l'utilisation de l'hébreu comme langue seconde représente un défi important pour les étudiantes arabes bédouines, tant à l'oral qu'à l'écrit. Les étudiantes ont du mal à résumer le contenu des cours et à écrire de manière académique en hébreu. La langue hébraïque est perçue comme une source d'inégalité, de nombreuses étudiantes pensant que les résultats des étudiants juifs sont meilleurs que les leurs en raison du fait que l'hébreu est leur langue maternelle. Les étudiantes ont également des difficultés à comprendre les articles de recherche écrits en hébreu, qui présentent le même niveau de difficulté que les articles rédigés en anglais. D'autres défis incluent la soumission d'articles en hébreu et la participation à des conférences.

Malgré les défis, apprendre la langue hébraïque présente des avantages professionnels et personnels pour les femmes arabo-bédouines, leur permettant de travailler dans des professions prestigieuses dans le système éducatif israélien et de communiquer en hébreu dans différents contextes en dehors de l'université. Une enquête a montré que les étudiantes arabo-bédouines qui poursuivent des études d'hébreu dans des établissements de formation des enseignants peuvent bénéficier de la vie sociale sur le campus, nouant des relations avec d'autres étudiantes arabes et juives qui ne font pas partie de leur environnement quotidien. Le campus universitaire est perçu comme un espace démocratique qui renforce leur personnalité et offre des opportunités exceptionnelles de croissance personnelle et professionnelle. Cependant, les étudiantes arabo-bédouines sont confrontées à des obstacles académiques et institutionnels, notamment des difficultés à



comprendre les demandes du personnel académique, le manque de services essentiels, la discrimination, et un sentiment d'aliénation dans les cours avec une majorité d'étudiants juifs. Le soutien parental est crucial pour leur réussite scolaire, car les parents servent de filet de sécurité en aidant à payer les frais de scolarité, en fournissant du matériel d'étude, et en offrant un soutien émotionnel. Le soutien parental joue un rôle essentiel pour encourager ces étudiants à réussir leurs études.

La sixième question de l'étude examinait les obstacles auxquels font face les étudiantes arabo-bédouines dans leur parcours professionnel dans l'enseignement. Les résultats de la recherche correspondent aux travaux antérieurs qui suggèrent que l'enseignement est une profession considérée comme prestigieuse pour les femmes arabo-bédouines en raison de sa flexibilité permettant de concilier travail et vie de famille, en particulier dans une société traditionnelle et patriarcale où le rôle de la femme dans la famille et la maison est très valorisé. Les étudiantes arabo-bédouines ont exprimé leur passion pour l'enseignement et sa capacité à améliorer leur statut personnel, professionnel et social. Cependant, elles ont également reconnu les défis significatifs associés à cette profession, qui correspondent à leur désir de poursuivre une profession libérale et de continuer à apprendre et à se développer.

La septième question de l'étude portait sur l'asymétrie entre les étudiantes arabo-bédouines et juives dans les cours multiculturels et ceux qui impliquent une interaction entre les deux groupes. Les résultats de la recherche indiquent des sentiments mitigés parmi les étudiantes arabo-bédouines envers les étudiantes juives. Bien qu'elles valorisent la diversité culturelle et sociale sur le campus et apprécient l'exposition à une culture différente, elles font également face à de nombreux défis en raison de la réalité sociale prévalant dans le pays. La recherche révèle que les groupes multiculturels formés au collège sont destinés à fournir une plateforme pour exprimer les perspectives des deux groupes, mais

que le groupe juif a tendance à maintenir son pouvoir et à éviter l'aspect intergroupe. En revanche, le groupe arabo-bédouin se concentre sur son statut unique de minorité d'un point de vue religieux, social et culturel, se définissant en fonction de son origine socio-nationale. Les deux groupes coopèrent toutefois et s'entraident pour réussir leurs études sur le campus.

**Discussion:** L'étude met en évidence les handicaps personnels et sociaux importants auxquels les étudiantes arabo-bédouines sont confrontées dans leur quête d'éducation. Le premier défi majeur auquel elles sont confrontées est celui de l'adaptation à l'environnement universitaire et de l'intégration avec des étudiants juifs de cultures différentes lors de leur première année d'études. Comprendre le matériel des cours, étudier de manière autonome, participer activement en classe et lire des documents académiques en hébreu et en anglais leur sont particulièrement difficiles. Les établissements d'enseignement supérieur doivent fournir un soutien approprié en offrant des cours d'écriture académique et une pratique intensive de l'écriture hébraïque pour aider ces étudiantes à réussir leurs diplômes. Le deuxième obstacle majeur est la barrière de la langue hébraïque, qui limite considérablement les possibilités d'apprentissage des étudiantes arabo-bédouines. Les études montrent qu'elles ont des difficultés avec l'hébreu parlé et écrit, et ont de la peine à résumer le matériel académique. Cette barrière linguistique entrave leur réussite scolaire. Acquérir une éducation supérieure est une motivation importante pour les étudiantes arabo-bédouines en termes de développement personnel et social. L'étude montre que l'enseignement supérieur les aide à atteindre l'indépendance de genre et à redéfinir leur identité personnelle et sociale en fonction de leur éducation, leur ouvrant la voie vers des positions personnelles et professionnelles plus élevées dans leur carrière. Il offre également des opportunités d'emploi, leur

permettant de préserver leurs coutumes traditionnelles tout en acquérant une profession.

Le quatrième défi abordé dans cette étude concerne le développement personnel et professionnel des étudiantes enseignantes arabo-bédouines, qui sont encouragées à s'intégrer dans leur communauté familiale pour atteindre l'égalité des chances dans la région. Bien que l'enseignement supérieur ouvre la voie à l'autopromotion, les étudiantes ont besoin de soutien familial et social pour surmonter les difficultés qu'elles rencontrent. L'étude souligne également le changement en cours dans la société arabo-bédouine concernant l'éducation des femmes, qui peuvent remplir des rôles importants dans la prise de décision familiale et leur développement professionnel personnel. Cependant, la pandémie de Corona a mis en évidence les limites de la culture de l'enseignement universitaire, en particulier l'utilisation des ressources en ligne telles que Zoom. Une révolution des nouveaux médias est donc nécessaire pour connecter les étudiants des villages reculés aux ressources de base telles que l'Internet et l'électricité.

Pour améliorer la réussite des étudiantes arabo-bédouines dans l'enseignement supérieur, les établissements d'enseignement devraient fournir des services de qualité et répondre aux difficultés rencontrées par ces étudiantes. Des séminaires administratifs pour les candidats de la société arabo-bédouine pourraient être organisés pour fournir des informations sur les services nécessaires tels que les services aux étudiants, les bourses, les tutorats, etc. Bien que l'arène universitaire offre des opportunités de rencontres significatives entre les étudiantes juives et arabo-bédouines, il est important de surmonter les différences éducatives et culturelles entre les deux groupes.

Le cinquième défi examine l'impact des parents sur la réussite scolaire des étudiantes arabo-bédouines se spécialisant en hébreu langue

seconde. La recherche met en évidence les défis personnels et sociaux auxquels ces étudiantes sont confrontées dans la poursuite de leurs études. Pour les étudiantes enseignantes arabo-bédouines, la motivation à s'intégrer dans la société et le marché du travail, et à élever leur statut dans leur communauté, est essentielle pour leur développement personnel et professionnel. Le soutien familial et social est crucial pour surmonter les luttes et les difficultés rencontrées.

Le sixième défi explore l'importance de la profession enseignante pour le développement personnel et professionnel des étudiantes arabo-bédouines, qui considèrent cette profession comme un moyen de mobilité sociale et d'élévation de statut au sein de leur communauté. Malgré les difficultés scolaires, les étudiantes bénéficient du soutien parental et considèrent la profession enseignante comme une ressource essentielle du point de vue du genre, offrant un confort et un parcours professionnel adapté aux femmes.

Le septième défi à relever concerne les relations entre les étudiantes arabo-bédouines et les étudiants juifs au sein des institutions universitaires. Les étudiants arabes en Israël sont confrontés à des défis particuliers dans le monde universitaire, tels que les obstacles linguistiques, les différences culturelles et les attitudes sur le campus. Malgré ces différences, l'environnement académique offre une opportunité de rencontres significatives et d'expériences enrichissantes entre les étudiants juifs et les étudiants arabo-bédouins. La nécessité de créer des connexions et des interactions entre ces populations souligne le potentiel du campus pour favoriser la proximité et la compréhension.

Cette recherche offre une contribution originale et novatrice en mettant en lumière les processus d'apprentissage significatifs chez les étudiantes arabo-bédouines dans les collèges d'enseignement. L'étude souligne le rôle central de l'éducation dans l'avancement professionnel, personnel et

social de ces étudiants, qui y voient une opportunité de premier ordre pour améliorer leur vie. De plus, elle met en évidence les changements et les transformations que la société bédouine a connus dans le contexte scolaire, les parents jouant un rôle crucial en soutenant la poursuite des études de leurs filles. Cette étude représente un changement significatif dans les attitudes sociétales envers l'éducation des femmes, qui, auparavant considérée comme une menace pour les valeurs traditionnelles, tend désormais à être considérée comme un moyen de promotion économique et d'intégration dans une nouvelle vie grâce à l'acquisition de l'éducation.

**Conclusions de l'étude:** La réponse des établissements d'enseignement supérieur aux étudiants de langue hébraïque qui ne sont pas des locuteurs natifs doit être améliorée, selon l'étude. Les étudiants en question rencontrent des difficultés dès le début de leur parcours académique, notamment avec le service d'accueil et les chefs de département qui ont du mal à comprendre leurs demandes. En outre, les étudiantes arabes doivent bénéficier d'un traitement approprié en termes de services académiques fournis par le personnel administratif des instituts de formation des enseignants. Les étudiantes arabo-bédouines font face à d'importants défis professionnels et académiques, et les établissements d'enseignement supérieur doivent leur donner les moyens de réussir. Par exemple, offrir des cours d'écriture académique et de pratique intensive de l'écriture en hébreu aux étudiants de première année peut les aider à réussir leurs études.

Pour les étudiantes arabes bédouines, l'acquisition d'une éducation est un défi personnel et social important. La motivation personnelle et professionnelle est essentielle pour leur développement. L'enseignement est un aspect crucial de leur intégration et de leur positionnement dans leur société d'origine, où l'enseignement supérieur est considéré comme un outil précieux pour accéder au marché du travail et atteindre l'égalité

des chances. L'enseignement supérieur peut également leur offrir des opportunités d'auto-promotion qui peuvent être limitées au sein de leur communauté. Surmonter les difficultés d'acceptation et de réussite scolaire nécessite un accompagnement familial et social, ce qui est important pour les générations futures et pour l'avancement de l'apprentissage et de la prospérité.

Les étudiantes arabes bédouines doivent faire face à des défis professionnels et sociaux pour obtenir une éducation supérieure, mais cela peut également profiter à la communauté arabe de la région sud du pays. En acquérant une position sociale de premier plan au sein de leur société d'origine, elles peuvent surmonter les difficultés scolaires et réaliser leur développement personnel et professionnel. Il est important que la profession qu'elles choisissent convienne aux femmes et s'aligne sur la situation géographique, les coutumes tribales et les heures de travail appropriées, qui sont généralement en journée.

Enfin, l'étude souligne l'importance de renforcer l'identité palestinienne dans le milieu universitaire. Les étudiantes arabo-bédouines croient que la cause palestinienne est la leur et partagent des problèmes et un langage communs. Toutefois, elles reconnaissent également la nécessité de changements pour faciliter leur intégration dans la société israélienne et leur accès au marché du travail. Bien qu'elles adhèrent à la loi israélienne, elles sont conscientes des politiques discriminatoires des gouvernements israéliens successifs et évitent de se rebeller contre les croyances et la culture de la majorité juive du pays.

**Mots clés:** la société arabe en Israël, l'État d'Israël et la société arabe, le conflit israélo-arabe, la société arabo-bédouine, la tradition et les processus de modernisation de la société arabo-bédouine, les femmes arabes bédouines, les collèges d'enseignement universitaire, les arabo-bédouins, les étudiantes bédouines, la réussite scolaire, première année

d'études, arabe et hébreu chez les étudiantes arabo-bédouines, hébreu dans le milieu universitaire, le campus universitaire en qu'espace étranger, le campus universitaire en tant qu'échappatoire à la réalité tribale, le choix du métier d'enseignant, l'adaptation de la profession enseignante aux femmes traditionnelles, milieu universitaire et culture, soutien parental, défi personnel-social, tension entre milieu universitaire et travail pratique, l'enseignement en tant que future profession, les relations judéo-arabes dans le milieu universitaire, le conflit famille-carrière, le conflit foyer-carrière.

## תקציר

**רקע:** בעשורים האחרונים מתחוללים באוכלוסייה הערבית־ בדואית שינויים נרחבים, המציבים אותה בדילמות רבות, בעיקר בשל ההתנגשות בין מודרנה למסורת; הקהילה הערבית־ בדואית מתנגדת לתהליכי העיור מחשש שיפגעו בזהות התרבותית הייחודית שלה, והערכים החדשים שמביאה איתה התרבות המערבית אינם מציגים חלופה הולמת עבורה בשל מאפייניה המסורתיים של החברה.

מבחינה חברתית־ תרבותית, סטודנטיות ערביות־ בדואיות נקלעות למצב אמביוולנטי, לאור מערכת היחסים הכפולה שלהן – זו המסורתית וזו האורבנית (אבו-עג'אג', 2019). מצד אחד הן חיות בחברה מסורתית בעלת מאפיינים שבטיים, ומצד שני הן חשופות לתרבות המערבית המתקדמת, שמאפייניה התרבותיים מנוגדים לא פעם לאלה של המסורת הערבית־ בדואית בנגב. יתר על כן, מבחינה לאומית, סטודנטיות מהחברה הערבית־ בדואית סובלות מהדרה, מאפליה ומדחיקה אל שולי החברה בכל היבטי החיים (תשתיות, חינוך, רווחה ותעסוקה). מחקרים מראים שמעמד החברתי־ כלכלי של הערבים־ הבדואים בנגב נמוך במידה ניכרת מהממוצע הארצי, ושהשתלבותם בחברה הישראלית מצומצמת מאוד (אבו־ עסבה, 2018; אבו־ סעד, 2013; 2007; Abu-Asbah, ).

**מטרות המחקר:** המחקר הנוכחי הוא מחקר איכותני, הבוחן את עיקרי האתגרים האישיים, המקצועיים, החברתיים והמוסדיים בחייהן של סטודנטיות ערביות־ בדואיות המתכשרות להוראה במוסדות אקדמיים. המחקר מבקש לבחון את הרקע האישי של סטודנטיות המשתייכות לחברה מסורתית הקרועה בין שמירת המסורת והמנהגים החברתיים לבין השתלבות בעולם האקדמי. בין היתר נבחנה השאלה, האם כניסתן של סטודנטיות ערביות־ בדואיות לעולם האקדמי מאפשרת בנייה ותחזוקה של קשרים אישיים וחברתיים אשר להן חשיבות רבה בסביבה האישית בחברת האם שלהן – החברה הערבית־ הבדואית לבין התרבות האקדמית המסמנת חיים מודרניים.

ייחודו של המחקר בשאיפה לעמוד על טיבם של האתגרים המרכזיים – האישיים, החברתיים והלימודיים – בחייהן של סטודנטיות ערביות־ בדואיות בהתמחות עברית במוסדות להכשרת עובדי הוראה, במסלולים מעורבים, עם סטודנטים יהודים. בין היתר, בוחן המחקר כמה שאלות מרכזיות הנוגעות לחוויות של סטודנטיות אלה: מה האתגרים האקדמיים הניצבים בפניהן?; מה תרומת האקדמיה לחייהן האישיים והמקצועיים?;



האם רכישת השכלה היא הזדמנות ייחודית ליצירת קשרים עם סטודנטים ערבים- בדואים, האסורה בחברה הערבית- בדואית? דהיינו האם ההשכלה מאתגרת את המסורת החברתית- תרבותית בחברת האם שלהן?; מה ההשפעות, החברתיות והאישיות, של תהליכי האינטראקציה שלהן עם סטודנטים יהודים בעולם האקדמי?

המחקר הנוכחי התבסס על המודל של טינטו (Tinto, 1993), הבנוי מסכמה מושגית של חמישה משתנים: מאפייני רקע אישי; מחויבות מקורית; השתלבות אקדמית וחברתית; מחויבות למטרה ולמוסד; ועזיבה מרצון לפני השלמת הלימודים. מודל זה מציע גישה מושגית להבנת הסתגלותן של סטודנטיות במוסדות להשכלה גבוהה, ולכן הוא מעגן את המסגרת המושגית לשאלות המחקר המרכזיות במחקר זה. על כן, הדגש העיקרי של המחקר הנוכחי הוא על מעורבות אקדמית וחברתית של סטודנטיות ערביות- בדואיות במהלך הלימודים במוסדות להשכלה גבוהה בישראל כגורם מרכזי התורם להתמדה ולהצלחה בלימודים, במקביל לבחינת נתוני הרקע הסוציו-אקונומי של הסטודנטיות.

**שיטת המחקר:** המחקר מתבסס על ראיונות חצי מובנים עם 40 סטודנטיות ערביות- בדואיות המתכשרות להוראה במכללות לחינוך בדרום הארץ: 20 משתתפות במכללת קיי ו-20 משתתפות במכללת אחווה. הסטודנטיות הערביות- בדואיות נדגמו אקראית כמעין כדור שלג.

**ממצאים:** ממצאי המחקר מראים שיש למרחב האקדמי השפעה רבה על חייהן של סטודנטיות ערביות- בדואיות, בהתאם לשאלות המחקר המרכזיות.

שאלת המחקר הראשונה עסקה באתגרים האקדמיים הניצבים בפני סטודנטיות ערביות- בדואיות בהתמחות עברית במוסדות להכשרת עובדי הוראה, בשנת הלימודים הראשונה שלהן. מן המחקר עולה ששנת הלימודים הראשונה כרוכה בקושי לימודי ניכר: בהבנת חומר הלימוד בהרצאות, בלמידת המושגים והמסגרת המושגית של התחום, בתרגול עצמאי של החומר, בסיכום תוכני ההרצאות, בהשתתפות פעילה בשיעורים שיש בהם גם סטודנטים יהודים ועוד. קושי מרכזי מאוד נובע מההסתגלות למערכת אקדמית המתנהלת בעברית, בין היתר בשל חסמים כמו המעבר החד מהתיכון ללימודים אקדמיים, הרצאות בעברית ושימוש רווח באנגלית. הסטודנטיות נדרשות להסתגל במהירות לאתגר כפול: ההרצאות מועברות בשפה שאינה שפת האם שלהן ועליהן לעקוב אחריהן וגם לסכם חומרים בכתב, ועליהן לקרוא מאמרים אקדמיים

בעברית ובאנגלית, ולסכמם. סטודנטיות ערביות בדואיות במוסדות להשכלה גבוהה מייחסות חשיבות רבה ללמידה במסלולים שבהם יש סטודנטיות ערביות- בדואיות, דהיינו, סטודנטיות מהחברה שלהן, דוברות ערבית. בזכות העבודה המשותפת עימן הן מקבלות עזרה מעשית ותמיכה רגשית, ואלה תורמות להשלמת שנת הלימודים הראשונה בהצלחה.

שאלת המחקר השנייה התמקדה באתגרים הלשוניים, הנובעים ממפגש עם השפה העברית, הניצבים בפני סטודנטיות ערביות בדואיות המתמחות בלימודי עברית כשפה שנייה. נמצא שהן מתמודדות עם אתגרים רבים בתחום זה, ושהקושי כפול; קושי בעל-פה וקושי בכתב. בין היתר, המחקר מראה שהסטודנטיות מתקשות בסיכום החומר הלימודי, וכן בכתיבה אקדמית בעברית. עולה כי רבות מהן רואות בעברית גורם "שובר שוויון": הן סבורות כי הישגי הסטודנטים היהודים גבוהים משלהן כי שפת אימם היא עברית. אתגרים אקדמיים אחרים הם הבנת המאמרים המחקריים בעברית, ועוד יותר מכך – באנגלית, וכתיבה והגשה של עבודות בעברית. בעיני סטודנטיות ערביות- בדואיות יש לעברית משמעות רבה: היא כרוכה בסטטוס של יוקרה, בשל היותה שפת הרוב באקדמיה ובחברה, והכרחית להשתלבות בחברה הישראלית ובשוק העבודה. לדבריהן ידיעת עברית היא כרטיס כניסה לאקדמיה ושליטה בה מבטיחה הישגים גבוהים ומשפרת את המוטיבציה ללמוד. הן מציינות שלעברית יש תפקיד מרכזי במרחב הציבורי בישראל (פוקס ופרידמן- ווילסון, 2018).

שאלה המחקר השלישית התמקדה באתגרים האישיים- חברתיים בחייהן של סטודנטיות ערביות בדואיות בהתמחות עברית במוסדות להכשרת עובדי הוראה. נמצא שרכישת השכלה תורמת תרומה נכבדת לחיי החברה של סטודנטיות ערביות בדואיות, בעיקר באמצעות חיי הקמפוס, המספקים הזדמנות ייחודית ליצירת קשרים עם סטודנטים אחרים, ערבים ויהודים, שלא נמצאים בסביבתן הקרובה בחיי היום-יום מחוץ לאקדמיה. מן המחקר עולה שסטודנטיות ערביות בדואיות ראו באקדמיה מרחב דמוקרטי, ומקור לחיזוק האישיות שלהן, שכן הקמפוס האקדמי מספק הזדמנות יוצאת דופן לצמיחה אישית ומקצועית. יתרה מכך, הסטודנטיות דיווחו על תרומה נכבדת של הקמפוס האקדמי לשחרורן מהגבלות חברתיות מסורתיות של חברת האם; דהיינו בקמפוס האקדמי הן זוכות למרחב חופשי של בחירה אישית- חברתית ולמעין בריחה ממצאות החברה המסורתית, ושבירת גבולות המשפחה והשיוך השבטי.

שאלת המחקר הרביעית עסקה באתגרים האקדמיים מוסדיים בחייהן של סטודנטיות ערביות בדואיות, ובפרט בשאלה מהי תרומת הקמפוס האקדמי להצלחתן של סטודנטיות ערביות בדואיות בלימודים גבוהים. מן המחקר עולה שמוסדות ההשכלה הגבוהה צריכים לתת מענה יעיל יותר לסטודנטים דוברי עברית כשפה שנייה. הסטודנטיות טענו שלפעמים לא מבינים את הבקשות שלהן – למשל שירות הקבלה או ראשי מחלקות. נוסף לכך, הן מדווחות על תחושת קיפוח ומספרות שנתקלו באפליה – מצד הסגל האקדמי במכללות להוראה, ובעיקר בקבלת שירותים אקדמיים כמו מידע על מלגות, שירותים חברתיים, היעדרות מחוגים תרבותיים של הקמפוס האקדמי ואף אי התאמת הפעילויות והתכנים התרבותיים לקבוצות מיעוט. הן חשות שמזלזלים בהן ושמחזיקים בדעות קדומות עליהן. לטענתן, הן מקבלות ציונים נמוכים בהשוואה לסטודנטים יהודים כי המרצים חושבים שהן נחותות מעמיתיהן היהודים. מעבר לכך, הן חשות שיחס המזלזל של המרצים כלפיהן משליך עליהן בהרצאות: הן מתביישות להביע את עצמן ומתקשות להשתתף בשיעורים, וסיכוייהן להשיג ציונים גבוהים נפגעים. ממצא נוסף מעלה שיש הבדלים בין קורסים שונים לדוגמה בקורסים שיש בהם רוב של סטודנטים יהודים, הסטודנטיות הערביות בדואיות חשות זרות במרחב האקדמי, ואילו במסלולים או בקורסים שיש בהם הרבה סטודנטים ערבים, הן אינן חשות זרות.

השאלה החמישית התמקדה בתרומת ההורים להצלחתן של סטודנטיות ערביות בדואיות בעולם האקדמי.

במחקר הנוכחי סטודנטיות ערביות בדואיות אמרו שבזכות רכישת השכלה עלתה קרנן והשתפר גם המעמד החברתי של משפחתן, ובפרט של הוריהן. ההשכלה היא מקור גאווה עבורן ועבור בני משפחתן, אפילו בקרב החברה המסורתית שבם הם חיים, ותמיכת ההורים תרמה רבות לקידומן. ההורים שימשו כרשת ביטחון עבורן: עזרו בתשלום שכר הלימוד, בהספקת ציוד ללימודים כמו מחשבים ניידים ועוד. ממצא ייחודי העולה ממחקר זה נוגע לסטודנטיות החיות בכפרים לא מוכרים: הן דיווחו שההורים תרמו רבות לקידומן והנגישו עבורן חיבור לאינטרנט באמצעות חברות הסלולר, חרף התנאים הלא נוחים כגון היעדר אספקת חשמל סדירה ובעיות תשתית ארוכות שנים הנובעות ממערכת היחסים המעורערת בין הכפרים הלא מוכרים למדינה. התמיכה של ההורים חיונית לשגשוגן של הסטודנטיות - מבחינת הביטחון הכלכלי שהם מספקים, והמשענת הרגשית שהם נותנים, המסייעת להתמודד עם הפחד מהאקדמיה, בעיקר לאור הצטרפותן לעולם האקדמי בגיל כה צעיר. במילים אחרות, התמיכה של ההורים

ברכישת ההשכלה היא בגדר זריקת עידוד, הן בלימודים עצמם הן במוטיבציה להשלים את התואר.

השאלה השישית התמקדה באתגרי מקצוע ההוראה בעתידן המקצועי של סטודנטיות ערביות-בדואיות.

מן המחקר עולה תמונה המוכרת מספרות מקצועית קודמת: ההוראה נתפסת כמקצוע יוקרתי במיוחד עבור נשים ערביות-בדואיות בשל מאפיינים ייחודיים, כמו הנוחות של התאמת העבודה לנשים, מקום עבודה קרוב לבית, וזמני עבודה המתאימים לחיי משפחה, קל וחומר בחברה מסורתית-פטריארכלית המייחסת חשיבות רבה לתפקידה ולנוכחותה של האישה במרחב המשפחתי והביתי. סטודנטיות ערביות-בדואיות העידו כי מקצוע ההוראה מציב בפניהן אתגר ניכר, והולם את המוטיבציה שלהן ללמוד ולהתפתח ואת שאיפתן לרכוש מקצוע חופשי; הן אוהבות את המקצוע, וכן את היוקרה הנלווית לו ואת השיפור שהוא מוליד במעמדן האישי, המקצועי והחברתי.

שאלת המחקר השביעית התייחסה לאתגרי אי-סימטריה בין סטודנטיות ערביות-בדואיות לסטודנטים יהודים בעולם האקדמי בקורסי רב-תרבותיות ובקורסים שבהם יש אינטראקציה עם סטודנטים יהודים. מן המחקר עולים רגשות מעורבים של הסטודנטיות הערביות-בדואיות כלפי הסטודנטים היהודים. מצד אחד, הן רואות ערך רב בגיוון התרבותי והחברתי של חיי הקמפוס, ובחוויות הרגשיות הכרוכות במפגש עם אחרים השונים מהן מבחינה חברתית-תרבותית. מן המחקר עולה שאתגר הכרת תרבות הרוב, של החברה היהודית, באמצעות האינטראקציה בקמפוס, הוא רב ערך עבורן וחושף אותן לתרבות שונה, כבנות מיעוטים. ניכר כי חוויותיהן מושפעות במידה רבה מהכרת הצד הישראלי-יהודי ומניסיון ההשתלבות בתרבותו, כמו גם מיצירת יחסי קרבה וחברות וממציאת קווי דמיון אישיים וקבוצתיים בינם לבין סטודנטים יהודים. סטודנטים ערביות-בדואיות דיווחו על שיתוף פעולה ועזרה הדדית שמטרה להוביל הצלחה לימודית בקמפוס. מצד שני, בקורסי הרב-תרבותיות ובקורסים שבהם יש אינטראקציה עם סטודנטים יהודים, עולים קשיים רבים מכורח המציאות במדינה. מן המחקר עולה שקבוצת הרב-תרבותיות הנהוגה במכללה נועדה לחשוף דילמות ולספק קרקע לביטוי רחשי ליבם של בני שתי הקבוצות, אולם המציאות החברתית מראה שקבוצת הרוב נהנית מעליונות במרחב זה. מהמחקר עולה שבני הקבוצה היהודית ניסו לשמור על כוחם והעדיפו לא להתעמק בפן הבין-קבוצתי אלא האישי. לעומת זאת

הקבוצה הערבית- בדואית התמקדה בעצמה, כקבוצה מיעוט ייחודית מבחינה דתית, חברתית ותרבותית. לדוגמה, הסטודנטים היהודים הגדירו עצמם במגוון דרכים – חילוני, מסורתי ועוד, ואילו הסטודנטיות הערביות- בדואיות הגדירו את עצמן על פי שיוכן החברתי- לאומי: ערבייה- בדואית או ערבייה- פלסטינית.

**דיון:** מן המחקר עולה כי רכישת ההשכלה בקרב סטודנטיות ערביות- בדואיות מהווה עבורן אתגר משמעותי מאוד ברמה האישית והחברתית.

האתגר הראשון על פי המחקר הנוכחי הוא בשנת הלימודים הראשונה מבחינת ההסתגלות במרחב האקדמי הן מבחינת יחסן עם קבוצות יהודיות השונות מהן מבחינה תרבותית והערביות בעולם האקדמי. המחקר מעלה אתגרים ייחודיים בתחילת דרכן של סטודנטיות ערביות- בדואיות והן: הבנת חומר הלימוד בהרצאות, הן מבחינה מושגית והן מבחינת תרגול החומר באופן עצמי לאחר סיום ההרצאה, סיכום חומרי ההרצאות בקורסים, השתתפות פעילה בהרצאות המתנהלות בקורסים שבהן יש נוכחות של סטודנטים יהודים וקריאת מאמרים אקדמיים בעברית ובאנגלית. אתגר שנת הלימודים הראשונה עבור סטודנטיות ערביות- בדואיות נחשב לאתגר הגדול על מנת להצליח לסיים את התואר, ועל מנת שסטודנטיות בדואיות ירכשו הצלחה, נדרשים מוסדות להשכלה גבוהה לסייע לסטודנטים להצליח. לדוגמה לתת לסטודנטיות בשנתן הראשונה קורסים בכתיבה אקדמית, קורסים ותרגול רב בכתיבה בשפה העברית, צעדים מעין אלה עשויים לתרום משמעותית להמשיך בלימודיהן ובכך להצליח בלימודים גבוהים.

האתגר השני בחייהן של סטודנטיות ערביות- בדואיות הוא השפה העברית כשפה שניה. הספרות המחקרית מצאה שסטודנטים ערבים בישראל מתקשים בעברית. הקושי מהווה מגבלה משמעותית עבורם, אי לכך הקושי של השפה העברית הוא קושי כפול; קושי בעל-פה וקושי בכתב (חלבי, 2018; Halabi, 2022- B; 2018). נוסף לכך, ספרות המחקר מראה שסטודנטיות מתקשות בסיכום החומר הלימודי בכלל, ובעיקר בכתיבה האקדמית שנכתבת בדרך כלל בשפה העברית, שפתן השניה של סטודנטיות ערביות- בדואיות (בלנקי-קרלין, 2019; Blanky-Karlin, 2021). מחקרים מראים שהעברית מהווה מגבלה משמעותית בעיניהן של סטודנטיות דוברות ערבית מבחינת ההישגים בלימודים (Sarid, Peled, & Vaknin-Nusbaum, 2021).

מן המחקר עולה שהצורך של העברית בחייהן של סטודנטיות להוראה משמעותי ביותר. הן רואות בעברית כמשאב נחוץ להשתלבותם בעיקר מבחינה אינסטרומנטליים - לשם עבודה, רכישת השכלה גבוהה ומימוש הזדמנויות תעסוקה.

רכישת השכלה גבוהה מחוללת אצל סטודנטיות ערביות- בדואיות מוטיבציה גדולה הן מבחינה אישית והן מבחינה חברתית. לפי גילת והרץ- לזרוביץ (2004) נשים פלסטיניות מוסלמיות רואות בהשכלה הגבוהה חלון הזדמנות להעצמה אישית, המתרחשת בתהליך אישי ופרטי הודות לתקופת הלימודים במוסדות להשכלה גבוהה הרחק מהבית. במחקר זה ניתן לראות שהשכלה גבוהה מסייעת לסטודנטיות ערביות- בדואיות להגיע לעצמאות מגדרית, שמשמעותה הגדרה אישית- חברתית חדשה המבוססת על רכישת השכלה כצעד ראשון במעלה לקראת קבלת מעמד אישי- מקצועי בהמשך הקריירה שלהן. נוסף לכך רכישת מקצוע ותעסוקה בעקבות הלימודים מאפשר להן רווח כפול; מצד אחד הן רוכשות מקצוע להוראה, ומצד שני שמירה על צניעותן ומנהגיהן המסורתיים כסטודנטיות המשתייכות לחברה הערבית- בדואית בעלת המאפיינים המסורתיים.

האתגר הרביעי במחקר הנוכחי הוא האתגר האישי- מקצועי, ומהווה עוגן חשוב בהתפתחות הסטודנטיות הערביות- בדואיות, התפתחות זו מזמנת סטודנטיות להוראה להשתלב ולקדם את מעמדם בחברת האם שלהן. האקדמיה מהווה עבורן פריצת דרך משמעותית להשתלבותן בשוק העבודה ובכך נסללת עוד דרך להשגת שוויון הזדמנויות במרחב הערבי- בדואי. המחקר הנוכחי מראה שרכישת השכלה גבוהה פותחת בפניהן הזדמנויות לקידום עצמי באופן שמתיישב עם המגבלות הקיימות בחברת האם שלהן. המאבקים הרבים מול הקשיים הניצבים בדרכן לקבלה ללימודים ולהצלחה בקורסים נעשים תוך תמיכה משפחתית וחברתית מבני משפחתן כמקור ראשון.

אחת ההשלכות החברתיות המשמעותיות של מחקר היא השינוי המתחולל בחברה הערבית- בדואית בכל הקשור לרכישת ההשכלה בקרב נשים. המחקר מראה שהאקדמיה היא משאב הן מבחינת מרחב חופשי למילוי תפקידים חשובים בתהליך קבלת ההחלטות של המשפחה והן מבחינת ההתפתחות האישית המקצועית שלהן. יחד עם זאת יש נורות אדומות שעולות מהמחקר ועיקרן קשורות לצינורות הפוליטיים והכלכליים בעיקר בעידן הקורונה וכל המשתמע מכך בתרבות ההשכלה האקדמאית

של שימוש בזום כמשאב בסיסי, יש להוביל מהפכה תקשורתית חדשה על מנת לחבר סטודנטים מהכפרים הלא מוכרים לאינטרנט ולמשאבים בסיסיים כמו חשמל.

האתגר הרביעי התייחס לאתגרי הקמפוס האקדמי בחייהן של סטודנטיות ערביות- בדואיות; מהי תרומת הקמפוס האקדמי להצלחתן של סטודנטיות ערביות- בדואיות בלימודים גבוהים?

מן המחקר עולה תמונה ייחודית למתן ושיפור התנהלות המוסדות להשכלה גבוהה כמו העלאת רמת השירות, יש מקום שהמכללות להוראה יעבדו על היענות לקשיים של סטודנטים להוראה, אולי יש מקום לקיים ימי עיון מנהליים למועמדים מהחברה הערבית- בדואית שבהן הסטודנטים יקבלו מידע על השירותים הנחוצים כמו שירות לסטודנטים מהמחלקות השונות, מידע על מלגות, הדרכות בספריה, ועוד. יחד עם זאת, זירת האקדמיה מאפשרת חוויות משמעותיות של מפגשים משמעותיים בין סטודנטים יהודים לסטודנטיות ערביות- בדואיות אשר מהווה דילמה משמעותית כשמצד אחד ההבדל ההשכלתי- תרבותי בין שתי הקבוצות הערבית והיהודית, ומאידך הצורך מבחינתן לצור חיבורים ואינטראקציות עם סטודנטים יהודים על מנת לצור קרבה בין שתי האוכלוסיות. על כן, על מוסדות ההשכלה הגבוהה במכללות להוראה מוטלת חובת ההוכחה בהובלת יוזמות ומפגשים בין קבוצות הרוב למיעוטים, הובלת סיורים לכפרים יהודיים ובדואים, ועוד.

האתגר החמישי דן בתרומת ההורים להצלחתן של סטודנטיות ערביות- בדואיות בהתמחות עברית כשפה שניה בעולם האקדמי?

מן המחקר עולה כי רכישת השכלה כרוכה באתגר אישי וחברתי גדול עבור סטודנטיות ערביות- בדואיות. המניע האישי- חברתי הוא מרכיב מרכזי בהתפתחותן של סטודנטיות ערביות- בדואיות להוראה, ובמוטיבציה שלהן להשתלב בחברה בכלל ובשוק התעסוקה ובכך לקדם את מעמדם בחברת האם שלהן. האקדמיה מספקת להן אפשרות לפרוץ לשוק העבודה ולהשתלב בו ומסייעת להן לסלול את דרכן להשגת שוויון הזדמנויות במרחב הערבי- בדואי בכלל, ובמערכת החינוך הערבית- בדואית בפרט. המחקר הנוכחי מעלה שרכישת השכלה גבוהה פותחת בפניהן הזדמנויות לקידום עצמי במסגרת המגבלות של חברת האם שלהן. הן זוכות לתמיכה משפחתית וחברתית במאבקים ובקשיים הניצבים בדרכן להתקבל ללימודים ולהצליח בהם.

האתגר השישי הוא האתגר של מקצוע ההוראה בעתיבחרך דן המקצועי, מקצוע ההוראה בעיניהן של סטודנטיות ערביות- בדואיות הוא ניעות חברתית, ורכישת מעמד בחברת האם שלהן על אף הקשיים הלימודיים באקדמיה, וכן כפיתוח אישי מקצועי כמקצוע מאתגר המפתח עבורן מעמד בתוך החברה שלהן ויוקרה אישית משפחתית. התמיכה ההורית בסטודנטיות אלו היוותה גאווה עבורן ובלעדי תמיכה זו אינן יכולות לרכוש השכלה ובכך תמיכת ההורים במקצוע ההוראה מהווה מקור השראה עבורן. נוסף לכך מקצוע ההוראה נחשב כמשאב חיוני ונחוץ מבחינה מגדרית בשל מאפייניו הייחודיים כמו נוחות ותפיסת המקצוע כמתאים לאישה אשר מהווים עוגן להתפתחות האישית שלהן.

האתגר השביעי דן ביחסיהן של סטודנטיות ערביות- בדואיות עם סטודנטים יהודים. סטודנטים ערבים בישראל ניצבים אתגרים אי סימטריים בעולם האקדמי החל מהשפה, היחס בתוך הקמפוס, הבדלים תרבותיים בין הקבוצה היהודית בעלת המאפיינים המודרניים לעומת החברה הערבית בעלת מאפיינים מסורתיים.

נראה גם כי הקמפוס האקדמי הוא קרקע פורה לחוויות רבות ערך ולמפגשים משמעותיים בין סטודנטים יהודים לסטודנטיות ערביות- בדואיות. כאן באה לידי ביטוי דילמה: מצד אחד מתבלט ההבדל ההשכלתי- תרבותי בין שתי הקבוצות, הערבית והיהודית, ומצד שני – הצורך של סטודנטיות ערביות- בדואיות בחיבורים ובאינטראקציות עם סטודנטים יהודים, וביצירת קרבה בין שתי האוכלוסיות, צורך שלחיים בקמפוס יש פוטנציאל למלא.

**התרומה** של מחקר הזה היא חלוציותו וראשוניותו; מחקר ראשון מסוגו אשר מקרין אור על תהליכי למידה משמעותיים במכללות להוראה, דהיינו תהליך השכלתי חדש משמעותי בקרב סטודנטיות ערביות- בדואיות במרחב האקדמאי בישראל לאחר חשיפתן למציאות תרבותית- חברתית חדשה אי לכך סטודנטיות בדואיות רואות בהשכלה כהזדמנות ראשונה במעלה לקידומן המקצועי, האישי והחברתי.

מבחינה מעשית תרומתן של הסטודנטיות הערביות- בדואיות משמעותי בעיצוב דור חדש וחלוצי אשר משלב תרבות כפולה, תרבות אקדמאית מקצועית לצד תרבות מסורתית.

אחת התרומות הגדולות במחקר הנוכחי היא השינויים והתמורות שהחברה הערבית- בדואית חווה בהקשר האקדמי. החברה הבדואית כחברה קולקטיבית מתייחסת



ללימודים באקדמיה כחלק מקידום כלכלי משמעותי להשתלבות בחיים חדשים של רכישת השכלה שבה ההורים משחקים תפקיד משמעותי, בניגוד לפריבילגיות עבר שבהן היה חשש גדול כי השכלת נשים נתפסת כמאיימת בשל החשש משינוי בעמדתה של האישה במשפחה ומפני חדירת נורמות ומושגים מודרניים לחברה.

**מילות מפתח:** החברה הערבית בישראל, מדינת ישראל והחברה הערבית, הסכסוך הישראלי-ערבי, החברה הערבית- בדואית, המסורת ותהליכי המודרניזציה בחברה הערבית- בדואית, נשים ערביות בדואיות, מכללות אקדמיות להוראה, סטודנטיות ערביות- בדואיות, הישגים בלימודים, שנת הלימודים הראשונה, הערבית והעברית בקרב סטודנטיות ערביות- בדואיות, העברית באקדמיה, הקמפוס האקדמי כמרחב זר, הקמפוס האקדמי כבריחה מהמציאות השבטית, בחירת מקצוע ההוראה, התאמת מקצוע ההוראה לנשים מסורתיות, אקדמיה ותרבות, תמיכה הורית, האתגר האישי- חברתי, המתח בין האקדמיה לעבודה המעשית, מקצוע ההוראה כמקצוע עתידי, יחסי יהודים וערבים באקדמיה, קונפליקט משפחה-קריירה, קונפליקט בית-קריירה.

## المخلص

**الخلفية:** تبحث هذه الدراسة التحديات الشخصية، والمهنية، والاجتماعية، والمؤسسية في حياة الطالبات العربيات- البدويات في الكليات الأكاديمية- كليات تأهيل المعلمين في جنوب البلاد. حيث تسعى الدراسة إلى فحص الخلفيات الشخصية للطالبات المرتبطة بمجتمعهن التقليدي؛ المجتمع الذي يواجه معضلة كبيرة ما بين الحفاظ على التقاليد والعادات الاجتماعية المحافظة وبين الاندماج الجديد في الفضاء الأكاديمي التنويري.

تفرد الدراسة في رغبتها معرفة التحديات الكبيرة في حياة الطالبات العربيات- البدويات في مؤسسات التعليم العالي في إسرائيل، واللواتي يدرسن في مسارات مختلطة مع الطلاب اليهود. بالإضافة إلى ذلك، تسعى هذه الدراسة إلى إلقاء الضوء على التحديات التعليمية للطالبات العربيات البدويات في مواضيع متنوعة، أبرزها: ما هي التحديات الأكاديمية في عالم الطالبات العربيات- البدويات بشكل عام والتحديات في صعوبة اللغة العبرية الدارجة في المساقات التعليمية والمحيط الجامعي حولها على وجه الخصوص، وهل الحصول على التعليم الأكاديمي هو انتهازٌ للتحرف من الواقع الاجتماعي المحافظ في المجتمع الأصلي؟ ما هي طبيعة العلاقات الثنائية مع الطلاب اليهود اللذين يختلفون معهن في الدين، واللغة والثقافة؟

استندت الدراسة الحالية إلى النموذج النظري للباحث تينتو (Tinto, 1993) الذي تم إنشاؤه من أجل اسدال الستار حول مفاهيم التحديات التي تواجه طلاب الأقليات في العالم الأكاديمي ويتمحور حول خمسة متغيرات: خصائص الخلفية الشخصية؛ الالتزام بثقافة الاصل؛ التكامل الأكاديمي والاجتماعي؛ الالتزام بالمؤسسة الأكاديمية وإنجاز اللقب الجامعي.

**الطالبات العربيات- البدويات في مؤسسات التعليم العالي:** الطالبات العربيات- البدويات في التعليم العادي يواجهن تحديات عديدة منها الشخصية، المهنية، الاجتماعية والثقافية. ابحاث عديدة اجريت في السنوات الاخيرة حول تحديات وعوائق التعليم العالي لدى الطالبات العربيات بشكل عام والعربيات- البدويات بشكل خاص، حيث تظهر الغالبية العظمى من الدراسات ان العالم الأكاديمي يعتبر تحدياً حقيقياً لتلك الطالبات من حيث المحيط الجامعي الذي يتبع لفريق الأغلبية اليهودية المهيمن (Amara, et al., 2016) إضافةً لتحديات عديدة من الناحية العلمية في الحرم الأكاديمي نحو الكتابة والتعبير الشفوي في اللغة العبرية ، تحديات مؤسسية داخل الحرم الجامعي، علاقات مزدوجة مع الطاقم الإداري والطاقم الأكاديمي وغيرها (Abu-Gweder, 2021).

الدراسات اكدت ان هنالك عوائق كثيرة للطالبات العربيات داخل الحرم الجامعي ادت الى نزوح عدد كبير منهن الى التعليم خارج البلاد خاصة في الدول العربية المجاورة نحو الاردن وارض السطة

الفلسطينية المحتلة وكذلك الى دول اوروبا خاصة في المواضيع العلمية الدقيقة نحو الطب، العلوم والهايترك  
(Arar & Haj-Yehia, 2013).

الأبحاث العلمية كشفت ان التعليم العالي يعتبر مرحلة معقدة في حياة الطالبات العربيات- البدويات من حيث سيرورة التعليم بشكل عام ونيل اللقب الجامعي في الجامعات الإسرائيلية بشكل خاص، حيث تتطلب منهن مرور عمليتين هامتين للغاية؛ العملية الاولى يجب عليهن بذل جهود شخصية ومهنية كبيرة جدا من اجل مواجهه التحدي الأكاديمي سواء في المساقات التي تكون غالبا في اللغة العبرية. دراسات حديثة تشير ان الطالبات العربيات في الجامعات الإسرائيلية يواجهن تحدي اللغة العبرية بواسطة تعلم ذاتي مكثف وتعلم متعاون مع اقرانهن في المؤسسة الجامعية خاصة من أبناء جلدتهن ( Gribiea et al., 2019) العملية الثانية المواجهة مع التحدي الثقافي المزدوج ما بين العادات والتقاليد في مجتمع الام والانخراط داخل الحرم الجامعي مع ثقافة اكايدمية غريبة- فردية لم يتم التعرف عليها قبل الدخول الى الجامعة.

دراسات عديدة اكدت ان دور الاهل في تشجيع الطالبات العربيات- البدويات يعتبر مصيري جدا من اجل النجاح وتحقيق اللقب الأكاديمي (Abu-Gweder, 2021, 2022).

بموازاة ذلك، نرى من خلال الأدبيات ان الطالبات العربيات- البدويات يبذلن مجهودا مضاعفاً في المجال الاجتماعي 'القبلي' الذي يرى في مجموعة النساء كأكسجين العائلة العربية- البدوية المحافظة خاصة فيما يخص احترام الاهل، الاباء والقبيلة. الامر الذي يحتم على الاباء والاخوة دعم التعليم الأكاديمي لدى الطالبات العربيات- البدويات.

الادبيات البحثية تظهر ان هنالك عوائق كبيرة تواجه الطالبات العربيات- البدويات اللواتي يقطن في القرى غير المعترف بها أبرزها البعد الجغرافي من حيث المسافات بما في ذلك السفرات العمومية التي تشكل عائقا كبيرا في وصولهن إلى الكليات في الوقت المحدد خاصة ساعات الصباح، بالإضافة إلى عدم توفير احتياجات من قبل الحكومات الإسرائيلية المتعاقبة نحو: الكهرباء، عدم وجود خدمات رفاهية والوضعية الاجتماعية- الاقتصادية للمجتمع العربي- البدوي الذي يقع تحت الفقر المدقع.

على الرغم من الوضعية المعقدة للواقع المرير في القرى غير المعترف بها في النقب فهناك دراسة فريده من نوعها وجدت ان في عهد وباء الكورونا ساهم الاهل اسهاما بالغا في توفير الانترنت والحوايب النقالة وحتى الذهاب الى شركات الهواتف النقالة من اجل توفير الانترنت للطالبات الامر الذي ساهم بشكل كبير في تخطي ازمة الكورونا بنجاح.

دراسات اخرى تدل ان تلك طالبات القرى غير المعترف بها اللواتي التحقن بالتعليم العادي يواجهن تحديات كبيرة جدا في داخل المؤسسة من حيث التحديات الشخصية حيث ان الدخول الى الجامعة على

الرغم من كل الصعوبات يشكل طريقاً اولياً ومصيرياً لتخطي تحدي التعليم الأكاديمي 'القبلي' لذا يجب عليهم ان يقنعن القبيلة والعائلة بأهمية الالتحاق بالدراسات العليا في المؤسسات الاكاديمية في البلاد وخارجها.

غالبية الطالبات العربيات- البدويات اللواتي يدرسن في كليتين في جنوب البلاد: كلية كي في بئر السبع وكلية أحفا في كريات ملاخي وقسم قليل جدا يدرسن في كلية سخنين واكاديمية القاسمي. بالإضافة الى ذلك، هنالك طلاب يذهبون الى التعليم في مؤسسات أكاديمية في النقب مثل جامعه بن غوريون في بئر السبع، الجامعة المفتوحة، كلية سبير، كلية سامي شمعون وأكاديمية اشكلون. كذلك هناك من يذهب الى اماكن اكااديمية في مركز البلاد مثل اكااديمية اونو. قسم اخر يذهب الى التعليم خارج البلاد خاصة في الاردن ومناطق السلطة الفلسطينية لأسباب كثيرة اهمها: عدم استيفاء شروط القبول، التسرع في اتخاذ القرار خاصة الطالبات تحت جيل 20 وسهولة الاندماج في مؤسسات التعليم العالي في الدول المجاورة من حيث الدين، اللغة والثقافة العربية.

**طريقة البحث:** اعتمدت الدراسة على مقابلات مع 40 طالبةً عربية- بدوية يدرسن في كليات تربوية في جنوب البلاد. عينة البحث كانت طالبات من تخصص اللغة العبرية في كليتين أكاديميتين من جنوب البلاد؛ كلية كي 20 مشاركة وكلية أحفا 20 مشاركة.

**النتائج:** تُظهر نتائج الدراسة أن الفضاء الأكاديمي له دور كبير في حياة الطالبات العربيات- البدويات في العالم الأكاديمي، حيث تظهر الدراسة ان اكتساب التعليم العالي يُساهم مساهمة كبيرة للطالبات العربيات- البدويات من حيث تطوير اللغة، التصور الذاتي والتجارب العاطفية الهامة. كذلك فان الحياة في الحرم الجامعي هي فرصة فريدة لإجراء اتصالات مع الطلاب الآخرين أبناء الجنس الاخر من أبناء جلداتهم والطلبة اليهود. علاوة على ذلك، أفادت الطالبات ان مساهمة كبيرة العالم الأكاديمي لهن من حيث الحرية الشخصية والاجتماعية في الاختيار؛ بالإضافة الى تجارب شخصية مهمة لخلق فرص جديدة من حيث كسر الحدود الأسرية والانتماء القبلي.

إضافة لذلك، اختيار مهنة التدريس في مستقبلهن المهني تعد في نظرهن كمهنة مرموقة خاصةً بما يتعلق بالمرأة العربية- البدوية بفضل ميزات فريدة مثل ملائمة المهنة لمكانتهن الاجتماعية، ومكان العمل بالقرب من المنزل، ووقت العمل المناسب جدًا للزوج والأطفال، خاصة عندما يتعلق الأمر بالمجتمع التقليدي لأهمية ضبط وقت المرأة مع أفراد أسرتها وكنوع من استمرار الحفاظ على المكانة العليا للرجل في مجتمع يعتبر نفسه مجتمع تقليدي- محافظ. كذلك تفيد الدراسة ان الطالبات العربيات البدويات يفضلن مهنة التدريس باعتبارها تحديًا كبيرًا في نظرهن نحو الطموح للاستقلالية المادية والاندماج في النسيج الاجتماعي التربوي في جهاز التربية والتعليم.

الدراسات السابقة تحدثت عن تحديات كثيرة تواجه الطالبات خلال التعليم في كليات دور المعلمين او في الجامعات الإسرائيلية، ولعل أبرز تلك التحديات هي تلك التي تتعلق بالخطوات الاولية بداية التعليم من حيث امتحانات القبول نحو امتحانات البسيخومتري، امتحانات البجروت و امتحانات داخلية داخل المؤسسة الاكاديمية نحو: امتحانات 'امير' (اللغة الانجليزية) امتحانات 'ياغيل' (اللغة العبرية).

ان مجرد الوصول إلى الحرم الجامعي هو تحدي كبير من الناحية الشخصية- المهنية مثل قدرة الانسجام في التعليم خاصة في كل ما يتعلق بالتعليم العالي الذي يشمل قدره تفكيريه عالية جدا ومدى جاهزية العقلية الذهنية من اجل تحدي العقبة الاكاديمية خاصة في السنة الأولى للتعليم العالي.

تُظهر الدراسة تحديات كبيرة اهمها التحديات اللغوية خاصة اللغة العبرية في الكتابة الاكاديمية؛ الدراسة تبين أن الطالبات يجدن صعوبة في تلخيص المواد الدراسية الوجيهة في العديد من المساقات وكذلك في الكتابة الأكاديمية وعدم فهم المقالات البحثية في اللغة العبرية وكذلك اللغة الإنجليزية، حيث يتم التعبير عن هذه الصعوبة في كتابة معظم الأعمال المقدمة باللغة العبرية.

دراسات تدل ان النساء العربيات- البدويات يأخذن ثقافته البيت الى الجامعة، بما معناه ان مجرد القبول في الجامعة هو شهادة شرف للأهل والقبيلة، بحيث انهن يستطعن دمج امرين مهمين جدا وهما الحصول على ثقافته تعليميه أكاديمية ومن جهة اخرى يحافظن على شرف العائلة.

لعل ابرز الامور التي شجعت تلك الطالبات الى الذهاب الى المؤسسة الأكاديمية هي الاهل. هناك اباحث كثيره تدل ان هناك تأثيرا كبيرا للأهل في اختيار مهنة التدريس خاصة للفتيات العربيات- البدويات بفضل اتاحة العمل في المؤسسات التربوية القريبة للبيت والقبيلة. في هذه الدراسة نرى ان دور الاهل حيويّ لهن في اكمال تعليمهن، اذ يعتبر التعليم مصدر فخر لهن ولأسرهن. بموجب الدراسة شكل الآباء شبكة أمان بعدة طرق مثل: المساعدة في التعليم، الارشاد، وتوفير معدات الدراسة الأكاديمية.

نتيجة فريدة لهذه الدراسة تتعلق بالطالبات اللواتي يعشن في قرى غير معترف بها مثل أجهزة الحاسوب المحمولة، وإتاحة الانترنت لا سيما في عهد جائحة الكورونا على الرغم من الظروف غير المواتية من حيث النواقص في الكهرباء، عدم الاعتراف بتلك القرى ونقص الموارد الاقتصادية من قبل الحكومات الإسرائيلية.

تحدي اخر يواجه الطالبات هو التحدي القبلي- الاجتماعي، بما معناه هناك ضغوطات اجتماعيه كبيره جدا على تلك الطالبات كي ينجحن في تعليمهن بشكل جيد والوصول الى العلامات المرجوة من اجل ارضاء الاهل وارضاء المجتمع المحيط بهن.

تحدي آخر يتعلق في الاندماج داخل الحرم الجامعي حيث يشعرون انهن غريبات في مؤسسات التعليم العالي ويشعرنا ان الثقافة واللغة العربية غائبة تماما في المشهد الأكاديمي بالإضافة الى الشعور بان المحيط الجامعي هو محيط غريب جدا كونهن يتبعن للمجتمع العربي الذي يتسم بالمبنى الجماعي عكس المجتمع اليهودي الذي يتسم بالطابع الفردي. مثلا لذلك تظهر الدراسة ان الطالبات العربيات- البدويات يواجهن الثقافة اليهودية التي تختلف كليا عن الثقافة العربية من حيث الدين والتربية.

**استنتاجات الدراسة:** تُظهر الدراسة أن مؤسسات التعليم العالي بحاجة إلى تقديم استجابة أكثر فاعلية للطلاب الناطقين بالعبرية كلغة ثانية. ادعت الطالبات أن في بداية مسيرتهن الأكاديمية واجهن صعوبات في خدمة الاستقبال "وحتى رؤساء الأقسام لا يفهمون طلباتهن على حد تعبيرهن". بالإضافة إلى ذلك، يجب التعامل مع الطالبات العربيات معاملة حسنة، خاصة فيما يتعلق بالخدمة الأكاديمية من أعضاء الهيئة الإدارية في كليات تأهيل المعلمين. يعتبر التحدي الأكاديمي المهني للطالبات العربيات- البدويات تحديًا كبيرًا من أجل إكمال تحقيق النجاح ونيل الشهادة الأكاديمية، فإن مؤسسات التعليم العالي مطالبة بتمكين الطلاب. وعلى سبيل المثال لا الحصر إعطاء الطالبات في السنة الأولى دورات في الكتابة الأكاديمية ودورات وممارسات مكثفة في الكتابة باللغة العبرية، تلك الدورات تساهم مساهمةً بالغةً في مواصلة دراستهن وبالتالي تحقيق النجاح في التعليم العالي.

أظهرت الدراسة أن اكتساب الطلاب العرب البدو للتعليم يمثل تحديًا كبيرًا لهم على المستوى الشخصي والاجتماعي. اذ يعتبر الدافع الشخصي والمهني ركيزة مهمة في تنمية الطالبات العربيات- البدويات، ويدعو هذا التطور الطالبات إلى التدريس لدمج وتعزيز مكانتهن في مجتمعهن الأصلي، حيث يعتبر التعليم العالي وسيلةً ذهبية لاندماجهن في سوق العمل، الامر الذي يشكل منحدرًا خارقًا في تكافؤ الفرص ومن ثم نيل التعليم العالي. تظهر الدراسة الحالية أن الحصول على تعليم عالٍ يفتح فرصًا للترويج الذاتي بطريقة تتماشى مع القيود الموجودة في مجتمع الأم. النضالات العديدة في مواجهة الصعوبات التي تقف في طريق قبولهم للدراسات والنجاح في التعليم تتم مع الدعم الأسري والاجتماعي لأفراد أسرهن كمصدر أول وهذا بحد ذاته مؤشرٌ هامٌ لهن وللأجيال القادمة نحو النهوض بالتعلم والازدهار.

التحدي المهني والاجتماعي في الحصول على التعليم العالي للطالبات العربيات البدويات هو نهوضٌ للمجتمع العربي في جنوب البلاد، اهم تلك الإنجازات تكمن في اكتساب مكانة اجتماعية مرموقة في مجتمعهن الأصلي على الرغم من الصعوبات الأكاديمية في العالم الأكاديمي، بالإضافة إلى التطور الشخصي المهني كمهنة مناسبة تطور مكانتهن داخل مجتمعهن بصفتها مهنة مناسبة للمرأة بفضل المكان الجغرافي القريب من حدود البلد والقبيلة وساعات عمل مريحة تكون غالبًا في ساعات النهار.

لعل ابرز النتائج لهذه الدراسة هي تعزيز الهوية الفلسطينية في المحيط الأكاديمي. من الدراسة نرى ان الطالبات العربيات- البدويات يرون ان القضية الفلسطينية هي قضيتهن من حيث اللغة والقضايا المشتركة،

بموازاة ذلك ترى الطالبات ان هناك امورا مصيرية يجب ان تتغير من اجل الاندماج في المجتمع الإسرائيلي لتسهيل الانخراط في سوق العمل الاسرائيلي والامور التي تخص الوضعية الاقتصادية في البلاد. تشير كذلك انهن يصرن على احترام القانون الإسرائيلي، حيث ترى الطالبات العربيات- البدويات ان عليهن عدم التمرد على المعتقدات والثقافة التي تخص الأغلبية اليهودية في البلاد على الرغم من سياسات التي تتميز بالعنصرية لدى حكومات اسرائيل المتعاقبة.

**الاجمال:** من خلال هذه الدراسة حاولنا أن نبين تحديات التعليم العالي لدى الطالبات العربيات- البدويات في كليات دور المعلمين في جنوب البلاد. تظهر الدراسة أن هناك عوائق كبيرة و فرص عديدة في الفضاء الأكاديمي في مؤسسات دور المعلمين. فمن جهة تظهر الدراسة ان الطالبات العربيات- البدويات واجهن صعوبات أكاديمية جمة سيما في الخطوات الاولى في المؤسسة الجامعية من حيث المساقات التي تكون عادة في اللغة العبرية بما في ذلك تلخيص المهمات، فهم المحاضرة الصفية، المشاركة الفعالة أثناء المحاضرة، التعبير الكتابي، التعبير الشفاهي وعرض البحث العلمي على مرأى ومسمع بقية الطلاب بما فيهم الطلبة الذين يتبعون للمجتمع اليهود المهيم.

إضافة لذلك تحديات المحيط الجامعي في كل ما يخص الأجواء والعلاقات الثنائية المزدوجة بين الطلاب العرب والطلاب اليهود ولا سيما الطلاب العرب عكس واقعي عينه الاجتماعي المحافظ الذي لا يتغير اي علاقه مع المجتمع الذكوري لأسباب تعود للقبيلة ومبني العائله العربيه المحافظة.

فمن جهة نرى من خلال هذه الدراسة. العلاقات مع الطلبة اليهود تتفاقم بسبب البعد الثقافي كمجتمع ينتمي الى مجموعة الأقليات عكس المجتمع اليهودي الذي ينتمي الى المجموعة المهيمنة والتي تشعر بالأمان والتمتع في الفضاء الأكاديمي عكس الطالبات العربيات البدويات.

تحديات التعليم العالي تقتصر كذلك على التحديات داخل المؤسسة من حيث العلاقات مع الطاقم الأكاديمي والطاقم الإداري. تظهر الدراسة ان عامل اللغة تجلى في هيمنة القوة لمجموعة الأغلبية، الامر الذي اثر تأثيرا سلبا على الاندماج في المحيط الأكاديمي. بما معناه تبين من خلال هذه الدراسة ان الطالبات- العربيات ان اللغة العبرية في المؤسسة الأكاديمية هي احد مقومات الهيمنة لمجموعة اليهود في الحرم الجامعي.

في السنوات الأخيرة نرى ان هنالك ازدياد كبيرا في عدد الطالبات العربيات- البدوية في الفضاء الأكاديمي خاصة في دور المعلمين لأهمية اكتساب مهنة التدريس كونها مهنة تلائم احتياجات الطالبات العربيات- البدويات في البلاد. من خلال الدراسة نرى ان مهنة التدريس في المدارس العربية- البدوية هي رافعة لمكانتهن الاجتماعية في مجتمع الام وكذلك رافعة اقتصادية تساهم اسهاما بالغا في تقوية الاستقلالية، اتخاذ القرار وبناء مكانة اجتماعية خاصة في البيت الابوي للفتيات وفي بيت الزوج للفتيات المتزوجات.

الفضاء الأكاديمي هو فضاء ديمقراطي ويبرز لهن مفتاح و تطور التعليم والاختذ الاستقلالية من حيث العلاقات الاجتماعية داخل المؤسسة، حيث نرى ان الثقافة الجامعية هي تحدي على المبني القبلي- الاجتماعي المحافظ في مجتمع الام. فمن خلال المناخ الأكاديمي يستطعن اقامه علاقات مع ابناء جلدتهم خارج القبائل والمجتمعات العربية- البدوية في البلاد وكذلك تطوير علاقات اخرى مع طلاب يختلفون معهن من حيث الدين، اللغة والثقافة (الطلبة اليهود).

الادبيات البحثية تشير الى ان تدخل الاهل في عمليه التعليم العالي ضرورية مصيريه جدا لإنجاز اللقب الأكاديمي الأول لدى الطالبات العربيات في جامعات البلاد وخارجها. في هذا البحث نرى ان دعم الاهل يعتبر مصيري جدا لتلك الطالبات من حيث المساعدة في التوجيه نهاية الاسبوع خاصة لتلك الفتيات اللواتي يقطن في القرى غير المعترف بها. على سبيل المثال لا الحصر، تظهر الدراسة ان الاهل ساهموا مساهمة كبيرة جدا في توفير الحواسيب الإلكترونية، الانترنت ودفع القسط التعليمي الأكاديمي وأحيانا توفير السفريات بعد الانتهاء من وباء الكورونا.

للاجمال، تفرد الدراسة ان دعم الاهل لتلك الطالبات هو مصدر فخر لهن ولولا هذا الدعم لم يتمكن من الالتحاق بالتعليم العالي. بما معناه ان دعم الاهل هو امرٌ حاسمٌ لنيل شهادة اكاديمية خاصة لتلك الطالبات التي تتبعن لمجتمع محافظ.

**الكلمات المفتاحية:** المجتمع العربي في إسرائيل ، دولة إسرائيل والمجتمع العربي ، الصراع العربي الإسرائيلي ، المجتمع العربي البدوي ، التقاليد وعمليات التحديث في المجتمع العربي البدوي ، النساء البدويات العربيات ، كليات التدريس الأكاديمية ، الطالبات العربيات البدويات ، الإنجازات الأكاديمية ، السنة الدراسية الأولى ، العربية والعبرية بين الطالبات العربيات البدويات ، العبرية في الأوساط الأكاديمية ، الحرم الأكاديمي كمساحة أجنبية ، الحرم الأكاديمي كمهرب من الواقع القبلي ، اختيار التدريس مهنة ، تكييف مهنة التدريس مع المرأة التقليدية ، الأوساط الأكاديمية والثقافية ، دعم الوالدين ، التحدي الشخصي والاجتماعي ، التوتر بين الأوساط الأكاديمية والعمل العملي ، مهنة التدريس كمهنة مستقبلية ، العلاقات اليهودية والعربية في الأوساط الأكاديمية ، الصراع بين الأسرة والمهنة ، الصراع بين المنزل والوظيفة.



## Introduction

The Arab-Bedouin population in Israel numbers about 300,000 people, with 220,000 under the age of 18<sup>1</sup>. In recent decades, the Bedouin society has undergone significant changes, bringing about dilemmas stemming from the clash between modernity and tradition. While the Arab-Bedouin community rejects urbanization in order to preserve its unique cultural identity, the new values introduced by Western culture do not present appropriate socio-cultural alternatives (Aburabia-Queder & Arar, 2011). Therefore, while the Bedouins live in a traditional, tribal society, they are also exposed to Western culture, which is characterized by progress and is culturally different from the Arab-Bedouin society in the Negev. Moreover, nationally, the Bedouin population suffers from exclusion, discrimination, marginalization, and repression at all levels of life (infrastructure, education, welfare, and employment). The socio-economic status of the Arab-Bedouins in the Negev is significantly lower than the national average and their integration into Israeli society is quite limited (Abu-Saad, 2016).

The uniqueness of this study is in its mission to find out what major challenges face Arab-Bedouin female teachers-in-training who study in mixed tracks with Jewish students in academic institutions in Israel. In addition, the study seeks to shed light on various aspects of the higher-education experiences of Arab-Bedouin female students by asking the following questions: what are the students' the academic challenges? How does academic life contribute to them personally and professionally? Does it provide opportunities to connect with Arab-Bedouin male students, which is forbidden in their society? i.e., is education a challenge to the socio-cultural tradition of the Bedouin

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<sup>1</sup> Based on data from 2022, Israel Central Bureau of Statistics (CBS)

<https://www.gov.il/en/Departments/news/exmasstats>

society? What are the social and personal effects of the interaction with Jewish students in the college?

These are all important questions, but surprisingly, we have found few studies that examined the professional development of Arab-Bedouin female students. However, we have found a study that addressed their social positioning, which was found to be a complex process of forming their personal identity (Gribiea et al., 2019). Another study found that an academic degree is beneficial to Arab-Bedouin women because of the prestige of the teaching profession in their society (Abu-Gweder, 2021). Hence the need for this study, which will address the gender aspect of higher education of Arab-Bedouin women.

The present study is anchored in two main areas: Theory and research. The theoretical anchor involves a comprehensive review of existing literature that forms the basis of the study, while the research anchor pertains to the investigation of challenges faced by Arab-Bedouin female students specializing in Hebrew as a second language in teacher training institutions. The review component comprises seven chapters that correspond to the research questions. One of these chapters focuses on the challenges encountered by Arab society, the role of the state, and the implications of Israeli government policies for this community in light of the country's evolving landscape.

Additionally, this chapter will explore the changes and transformations that Arab society in Israel has undergone as a part of the broader Arab sphere that surrounds Israel, as well as within the Palestinian population. It will also delve into the challenges faced by Arabs in the context of Israeli government policies, including the melting pot policy, military government policy, and land expropriation. Furthermore, this chapter will address internal differences within Arab society in Israel, highlighting significant distinctions between various groups that comprise this community.

Chapter two of literature review will focus on Arab-Bedouin society, which is part of the Arab-Palestinian minority that remained within Israel's borders after the 1948 war. Many Bedouin Arabs were expelled or fled during and after the war, becoming refugees in neighboring Arab countries and the Palestinian territories conquered in 1967 (Abu-saad, Yonah & Kaplan, 2000). Those who remained were forcibly relocated to the "Zeig area," in the northeastern region of the Negev (Swirski & Hasson, 2006). Arab-Bedouin society is predominantly patriarchal, with the father of the family holding considerable power over the family structure and determining the framework of family life, including the lives of his children (Al-Krenawi, 2000). This family structure restricts young people in various aspects of life (Abu-Saad, 2008; 2013).

The research literature shows that Arab-Bedouin society has undergone significant political and social transformations, including the transition from a nomadic lifestyle to permanent settlements. As a result, the community experiences both physical and value-based transitions, requiring its members to be flexible in their thinking. It relinquishes certain customs and values, particularly those associated with tribal leaders. The society must also compromise its traditional attitudes towards women, including their education, work, and even marriage outside the tribe and settlement boundaries, and change its general outlook on the education of young people to allow for the acquisition of professional skills. These changes have led to a dramatic shift in social behavior patterns, resulting in new lifestyles, educational approaches, and technological developments (Abu-Gweder, 2015). This process particularly affects the young population, who are seeking ways to integrate quickly and efficiently into the modern labor market in various fields, including industry, teaching, and liberal professions.

The research literature shows that Arab-Bedouin society went through many political and social transformations, including the transition from

nomadic life to permanent settlements. The physical and value process of the transition from a nomadic life to permanent settlements requires flexible thinking and giving up values and customs, especially customs related to the leaders of the tribe. In order to adapt to these transformations, Bedouin-Arab society has to compromise its traditional attitude towards women in relation to education, work and marriage outside the boundaries of the tribe and settlement. These processes lead to a change in social behavior patterns, including new lifestyles, education and technological development (Gribiea, 2013; Abu-Gweder, 2015).

This process especially affects the young population, who are looking for ways to quickly and conveniently integrate into the modern labor market in a variety of fields, such as industry, teaching and liberal professions.

The researchers will explore the changes in the status of Arab women, with a particular focus on Arab-Bedouin women, in the third and fourth chapters of literature review. Traditionally, Arab-Bedouin women had defined roles such as taking care of children, tending to flocks, gathering wood, baking bread, preparing dairy products, and weaving. However, the transition to permanent settlements eliminated the need for some of these tasks, freeing up women for other job opportunities. Despite traditional views that a woman's modesty required her to stay at home, some women who had acquired an education and profession and were unable to find suitable jobs within the settlement insisted on working outside home. Nonetheless, the number of Arab-Bedouin women who worked remained small (Aburabia-Queder, 2013). The compromise on values and customs had enabled many young women to pursue an education, primarily in teaching and other fields, and to become agents of change within their families. Recent studies show that Arab-Bedouin women are primarily employed in the fields of education and teaching, followed by welfare and, more recently, health (Aburabia-Queder, 2017).

The fifth chapter of this study will examine the Arab education system in Israel, specifically the Arab-Bedouin education system, and compare it to the Israeli-Jewish education system. The literature indicates significant differences between the two systems, which have a widespread impact on Arab-Bedouin society, including a lack of education that hinders attempts to establish equal opportunities (Ayalon et al., 2019).

In the sixth chapter, the focus will be on higher education in Israel, with a comparison between the Arab minority in Israel and other minority groups worldwide, such as African-American students at predominantly white universities in the United States. Similarities between the two minority groups, such as low socioeconomic status, adaptation to the majority culture, and challenges in integrating into the academy, will be discussed (Allen et al., 1991).

The final chapter of the theoretical anchor will review the integration process of Arab female students into the academic world and the challenges they face, including social, cultural, institutional, and educational barriers. This chapter will address the difficulties Arab-Bedouin female students have with learning, reading, and writing in Hebrew and English, as well as the challenges they face when interacting with Jewish students who belong to the majority group in the country (Totry, 2012).

This study is grounded on Tinto's (1997) theoretical model, which serves as a conceptual framework for the central research questions. Tinto's sociological model assesses the likelihood of success for minority groups in academia based on five variables: personal background characteristics, original commitment, academic and social integration, commitment to goals and institution, and voluntary departure prior to completing studies. Tinto's model has significantly contributed to comprehending students' adjustment processes in higher education

institutions. This study focuses on the academic and social engagement of female students in Israeli higher education institutions, combined with their socio-economic background information, as a major contributor to their persistence and success in studies, using Tinto's model as the main emphasis.

The second part of the study will focus on presenting the researcher's findings, primarily from the Arab-Bedouin perspective, based on semi-structured interviews with female Arab-Bedouin students who specialize in Hebrew as a second language in teacher training institutions. One aspect of this research will examine the personal and professional challenges faced by these students, including their educational experiences and how it contributes to their overall development. Furthermore, the study will investigate the challenges associated with campus life, such as interacting with Jewish and Arab students. A central question in this study will be whether higher education provides unique opportunities for female Arab-Bedouin students to gain new experiences, and whether the academic campus serves as a space of freedom and liberation from traditional social and tribal norms.

Another area of focus will be on the difficulties that these female students encounter in their use of Hebrew in the academic realm. The study will examine their struggles with both written and oral Hebrew, as proficiency in the language carries significant weight in determining their academic success. Hebrew poses a substantial obstacle to their studies, especially in their first year, as it is challenging to summarize material, write academic papers, and present research papers.

The study's third area of focus will explore how these female students are perceived by their families, including immediate relatives such as parents and siblings, as well as the extended tribe and settlement. The research will investigate the level of support that these students receive from their

parents, including moral and financial support, and help in obtaining necessary equipment and study resources, such as computers and internet connections.

Finally, the study will consider the challenges that these female students may face in their future profession as teachers. This will involve an exploration of whether teaching is viewed as a socially comfortable arena for them, given that it is a profession that is considered suitable for women and conforms to the cultural codes of Arab-Bedouin society. Additionally, the study will examine whether teaching is a viable and prestigious profession that can improve the social and cultural status of female Arab-Bedouin teachers. Finally, the study will investigate whether the teaching profession aligns with these students' personal aspirations and whether it can improve social leadership roles in Arab-Bedouin society.

The fifth perspective will focus on the clinical model of Arab-Bedouin female students, analyzing their personal experiences in school and how they integrate into clinical work. This will include an examination of their interactions with teaching staff, tensions between theory and practice, and the role of academic leaders in their clinical experiences. Additionally, we will explore their perspectives on the teaching profession and whether their personal potential is realized in the field of education, particularly through the use of innovative pedagogy.

The sixth perspective will examine institutions for training teaching staff and whether Arab-Bedouin female students feel that these institutions contribute to their success in higher studies. We will also explore whether these institutions provide an effective and beneficial learning environment and the level of services received by the students.

Finally, the seventh and last perspective will focus on the challenges arising from the asymmetry between Arab-Bedouin female students and

Jewish students in the academy. We will examine their experiences with meeting Jews and their understanding of the Jewish side in light of complex political and social circumstances in multicultural courses and courses where interaction with Jewish students occurs.

### **The Importance of the Research**

Arab-Bedouin society has undergone significant changes in recent years, transitioning from a traditional-collective to a modern-urban society. These changes, both physical and mental, require community members to be flexible in their thinking and adapt to new patterns of behavior that reflect developments in education, training, and employment (Abu-Saad, 2013).

Furthermore, the traditional leadership of the sheikhs has been supplanted by educated young people who hold modern leadership positions. While some researchers argue that prevailing beliefs and practices still influence the discourse surrounding the changes occurring in traditional societies, others suggest that the process of acquiring education has led to fundamental changes in cognitive, psychological, social, and even economic realms (Hendin, 2011; Eisenstadt, 2017).

Over the past two decades, the transformation process within Arab-Bedouin society has marked an important milestone for new research in the field. This transition has allowed for a unique specialization in understanding the changes that are occurring within this society. By ensuring education as a fundamental right for all members of the Arab-Bedouin community, there has been a significant increase in opportunities for female students to pursue higher education and secure diverse and suitable employment opportunities.

However, given that Arab-Bedouin society places great emphasis on preserving traditional values and customs, gender openness remains a



significant challenge. Nevertheless, Arab-Bedouin students who study to become teachers in academic institutions have been able to integrate into more diverse environments and engage in various student activities. They serve as rare examples of how to deal with social and family difficulties, thereby offering solutions to the challenges that higher education poses to families and communities.

The status of higher education in the lives of Arab Bedouin female students, their adaptation to campus life and their cultural challenges differ significantly from those of their peers in the majority group (Jews). All these have significant weight for Arab Bedouin female students in institutions of higher education, especially in their interaction with Jewish students on campus and in joint courses, mainly in intercultural courses. This study also examines the personal-social and family challenges in the lives of these students and the contribution of their parents to their academic success.

The integration of Arab Bedouin female students in the academic world and later in the job market is closely related to the changes taking place in traditional Arab society in recent years and affects them. Entry into academia and the job market and integration into these arenas provide the Arab Bedouin society with a unique opportunity to connect with institutions of higher education in the country, promote expansion of freedom, develop new and meaningful relationships, and get to know a cultural and social reality that is different from their own reality in their society of origin, as part of a national minority in Israel. This encounter has the potential to strengthen the Arab-Bedouin identity by expanding social circles, especially exposure to males.

The importance of the integration of Bedouin women in the Israeli job market is well known, and the stage of acquiring education provides a platform for reporting and researching minority groups in academia.

Hence, the importance of this study, which allows Arab Bedouin women to voice their experience and contribute to a better understanding of their integration in higher education and in the job market.

# Chapter 1 – LITERATURE REVIEW

## 1.1 Arab Society and Its Unique Characteristics

### 1.1.1 Arab Society in Israel: historical background

The term "Arab Society in Israel<sup>2</sup>" refers to both the Arab citizens of Israel (including Muslims, Christians and Druze) and the Arab permanent residents of East Jerusalem. These two groups differ in their civil and political status: The vast majority of the Arab residents of East Jerusalem have the status of permanent residents<sup>3</sup>, which was granted to them after the annexation of East Jerusalem to Israel in June 1967 (Cohen, 2002).

The Arab society in Israel is a diverse and complex community made up of Palestinian Arabs who have been living in Israel since the establishment of the state in 1948. They make up approximately 21% of the Israeli population<sup>4</sup>. The Arab community in Israel is mainly

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<sup>2</sup> The term Arab society in Israel has many synonymous terms in Israel today such as: "Palestinians citizens of Israel", "Israeli Arabs", "the Arab population in Israel", "1948 Arabs".

<sup>3</sup> At the time, the residents were given the opportunity to obtain full Israeli citizenship, but only a few sought to do so for ideological reasons - Avoiding legitimizing the Israeli government. The status of a permanent resident is quite different from the status of a citizen. The main right granted by permanent residency is the right to work and live in Israel without needing special permits. Permanent residents are also entitled to social rights according to the law of the National Insurance Institute and even to health insurance. Permanent residents are entitled to vote in local authority elections but do not have the right to vote in Knesset elections. They have been participating in the Palestinian Authority elections since the Oslo Accords and their political future is controversial. They do not carry an Israeli passport but a transit certificate.

<sup>4</sup> Based on data from 2022, Israel Central Bureau of Statistics (CBS)  
<https://www.gov.il/en/Departments/news/exmasstats>

concentrated in Arab towns and villages, as well as in mixed cities and neighborhoods. The Arab society in Israel is characterized by a strong sense of identity and a distinct culture, language and history. Many Arab citizens of Israel maintain close ties with the Palestinian community in the West Bank and Gaza Strip, as well as with the broader Arab world (Ghanem & Ozacky-Lazar, 2002).

Arab citizens of Israel face a number of challenges, including discrimination in areas such as education, employment and housing, as well as economic and social marginalization. Additionally, their political rights have been limited, many of their political leaders have been arrested, and some political parties have been banned (Rekhess, 2014).

The place of the state and to this day it has passed through many intersections and barriers that are a great challenge both for it as a minority group and for the state as a Jewish state. Until the 1948 war, 1.3 million Arab residents lived in the territories of Mandatory Palestine-Israel alongside 600,000 Jewish residents. With the end of the war and after the signing of the armistice agreements ("Rhodes Agreements" 1949) and the stabilization of the armistice borders, about 156 thousand Arab citizens remained in the territory of the State of Israel and their proportion of the total population of the country was 17.9%. Due to the waves of mass immigration of Jews in the 1950s, the share of the Arab population decreased and reached only 11% in 1955. After the war, the Arab population had become a weak minority group that lost its elites and its sovereign status. In April 1949, the residents of the "Triangle" were added to this population, as part of the armistice agreement with Jordan (Smootha, 2005).

The expulsion of about 80% of the Palestinian Arab population in Israel forms their lands and villages. Thus, the Palestinian Arabs in Israel became minority group under Israeli rule. Later, the military government

applied to them. According to Ali (2013), among Israeli Arabs there was a sense of double orphanhood: Orphanhood on the part of their own people was cut off as a result of the war and occupation, and orphanhood on the part of the State of Israel saw its Arab citizens as a security risk. The displacement of the Arab residents of Israel in 1948 was not a prearranged plan by the political echelon or the military general staff, but was born out of the necessity of reality and after a short time became a fact (Ozacky-Lazar & Kabha, 2002).

One of which was how to behave towards the Arabs of Israel, as being part of the Arab world. On the other hand, it faced major challenges as a country, such as strengthening the army and security, establishing settlements and absorbing immigrants.

The displaced became refugees in the neighboring Arab countries and were still living in camps under the auspices of Egypt, the Jordanian monarchy, Syria and Lebanon. Arab countries did not close their gates to the refugees, but did not agree to settle them in their countries. The Palestinian refugees were seen as a burden and the general trend was to return the refugees to Israel, which to this very day has not happened (Kabha, 2016).

Most of the Palestinian Arab residents were uneducated villagers who stuck to their traditional culture. They were cut off from their relatives, their leaders, the service providers and the traditional life patterns they were used to. In addition to this, religious-cultural institutions collapsed, which caused disgust and loathing among Israeli Arabs towards the State of Israel (Cohen, 2002).

Another challenge faced both sides: The State of Israel was required, mainly after the armistice agreements in 1949, to decide the future status of the Israeli Arabs who remained in the country. Whereas the Arab minority has to deal with the fact that they are part of the Arab world, the

conflict between the Arab world and Israel remain unresolved and continue to pose serious security problems to the state (Al-Haj, 2005).

In many areas of the country, the Arab population was involved in daily life. There were direct contacts between the two Jewish and Arab populations in the civil and economic aspects. The interests of the Arab population economically depended almost entirely on the agricultural colonies that the Jews established by virtue of employing Arab laborers who worked for low wages. In the health sector, there was Supremacy on the Jewish side. For example, the research literature shows that there were Jewish ophthalmologists who treated the Muslim cataract patients mainly in the first years of the state (Smootha, 2002).

The research literature has described the situation of the Palestinian Arab minority that remains as a controlled and weak minority. This minority has nothing to contribute to the state, and its loyalty is questionable. Therefore, the amount of resources that the state invested in the development of the Arab communities and in the establishment of educational institutions is considerably smaller than those invested in the Jewish communities. Since the security concept was dominated at the time, the government decided to treat the Arabs remaining within its borders as a "security risk" and establish a military mechanism known as the military government or the military regime (Cohen, 2002).

Despite these challenges, the Arab community in Israel has a vibrant civil society with a growing number of Arab professionals and entrepreneurs. In recent years, there have been efforts to increase the representation and participation of Arab citizens in Israeli politics, society and economy. An example of this experience was the partnership an Arab political party—the Islamist United Arab List or Ra'am—entered into Israel's government for the first time in 2021.

Although the Arab society in Israel has faced numerous political and social challenges since the State of Israel has been established, the relations between Arabs and Jews in the State of Israel are complicated and many times tensed. The Israeli-Palestinian conflict and the status of the Arab minority in Israel continue to be significant issues in Israeli politics and society (Lavie et al., 2022).

It can be said that the Arab minority has a low socioeconomic status, most of it belongs to the working class and the lower class, so there is a considerable gap between it and the Jewish majority located as a whole in the middle class. Being below the middle class is an inferior starting point in the allocation of resources and the competition for them in Israeli society (Smoocha, 2005).

However, the problems of Arab society do not depend solely on the policy of discrimination and neglect against them throughout the years of the state's existence. The socioeconomic changes in rural society, which underwent a process of proletarianization without industrialization, also sharpen the internal rifts: Economic, sectarian, and religious. The Arab population is at the bottom of the socioeconomic pyramid, with poverty almost twice as high as the Jewish population. Achievements in education, which is one of the most significant tools for social mobility, are still far from the Israeli average (Al-Hajj, 2002).

## **1.1.2 Unique characteristics of Arab society in Israel**

### **1.1.2.1 High fertility of Israeli Arabs compared to Jews**

A natural growth refers to the increase in population size due to births and fertility rates<sup>5</sup>. In the case of the Arab society in Israel, the natural growth rate has traditionally been high, with a higher fertility rate than the

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<sup>5</sup> Fertility or natural reproduction according to the Central Bureau of Statistics is the difference between births and deaths.

Jewish population in Israel. This is due to a variety of factors, such as cultural and religious beliefs that place a high value on having large families, as well as lower rates of contraception use (Weinreb et al., 2018).

According to Central Bureau of Statistics estimates, On 2022, Israel's population is estimated at 9,656,000 residents<sup>6</sup>. 7,106,000 are Jews (73.6% of the total population), 2,037,000 - Arabs (21.1%) and 513,000 Others (5.3%)<sup>7</sup>. During 2021, Israel's population increased by 1.7%. 83% of the increase was due to natural growth and 17% was from the international migration balance<sup>8</sup>.

Arab society remains youthful due to the relatively high fertility rates in the past. Currently, the population under 18 years of age constitutes 38.6% of the Arab society, while in Jewish society, it is 32%. There are also variations within Arab society based on religious affiliation and geographic location. For instance, the percentage of children under 18 among Muslims is 40.4%, whereas among Christians and Druze, it is 26% and 30.9% respectively.

In terms of geographic distribution, the Bedouins in the Negev exhibit the highest proportion of children, with 51.8% of the population under 18 years of age (refer to number Table 1). This table also provides information on the proportion of individuals aged 0-71 years in the

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<sup>6</sup> The population estimates for the end of 2022 are preliminary and exclude the population of foreign workers residing in Israel, which was estimated to be 204,000 at the close of 2021. Additionally, individuals who entered Israel without a residential visa through unrecognized border crossings are not included in the population estimate.

<sup>7</sup> Others include Additional groups consist of Christians who are not of Arab descent, as well as individuals who are not categorized by their religious affiliation in the population registry.

<sup>8</sup> During the year, approximately 184,000 infants were born (73.8% born to Jewish mothers, 23.4% to Arab mothers and 2.8% to mothers of Others). Approximately 25,000 new immigrants arrived in Israel during 2021 as well as approximately 9,000 other migrants (returning citizens and persons who immigrated under the Entry Law).



population, natural increase, and annual growth rate based on population group, religion, and geographic region.

**Table number 1: Proportion of 0-71 year olds in the population, natural increase and annual growth rate by population group, religion and geographic region<sup>9</sup>**

<b>Measure</b>		Rate of 0-71 year olds (%)	Natural increase per 1,000	Annual growth rate (%)
<b>Arabs</b>	<b>in total</b>	38.6	20.3	2.2
	the north	33.8	14.5	1.4
	the triangle	36.4	16.6	1.8
	the Negev	51.8	30.8	3.8
	Muslims	40.4	21.7	2.3
	Christians	26.0	8.8	1.0
	Druze	30.9	12.8	1.3
<b>Jews</b>		32.0	14.0	1.6

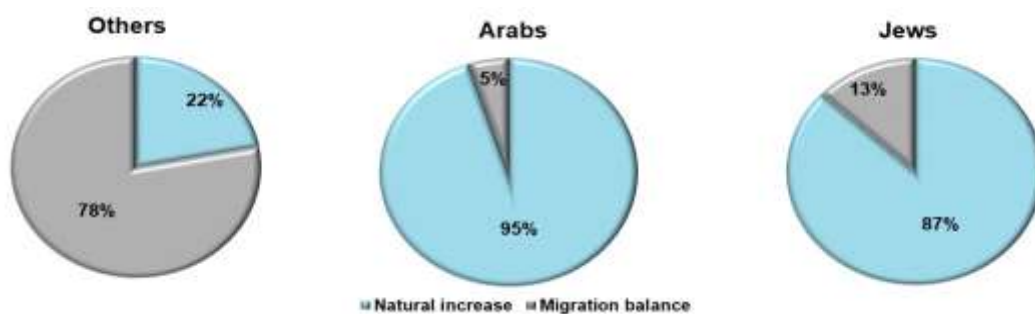
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<sup>9</sup> The data is based on the data of the Central Bureau of Statistics for 2019.

In the past two decades, there has been a downward trend in the annual growth rate of the Arab population, from 3.8% to 2.1%. Nonetheless, the growth rate of this population is the highest in Israel.

By comparison, in 2022 87% of the population Jewish increase was due to natural growth, among Arabs it was 95% and among Others 22% was due to natural growth and the main increase was a result of immigration.

**chart number 1 - Sources of Growth, by Population Group, 2022**



During 2022, approximately 160,000 persons were added to the Israeli population, an increase of 1.7%. Most of the increase (83%) of the Israeli population was due to natural growth<sup>3</sup> and the rest (17%) to the international migration balance.<sup>4</sup> During the year, 184,000 infants, 25,000 immigrants (as opposed to 20,000 last year) and approximately 9,000 other migrants were added to the population. The population was reduced by approximately 51,000 persons who died and approximately 7,500 Israelis who were staying abroad for more than a year<sup>10</sup>.

in recent years, the fertility rate among Arab women in Israel has been decreasing and approaching the rate of Jewish women. This is likely due to a combination of factors such as increased education, employment opportunities for Arab women, urbanization or modernization and greater access to birth control methods. The natural growth rate of the Arab

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<sup>10</sup> It should be noted that data and statistics can differ depending on the source, and it's crucial to examine specific subgroups within Arab society to identify particular variations. For instance, population growth can differ across various religious groups or regions, leading to variations in the effects on a particular aspect of life.

society in Israel has an impact on various aspects of life, such as the housing market, education, healthcare system, the workforce, and the economy as a whole (Paltiel et al., 2012).

It's worth mentioning that the data and statistics may vary from one source to another, and it's also important to look at the specific subgroups within the Arab society to see what specific variations there are. For example, population growth can vary between different religious groups or regions<sup>11</sup>. Therefore, the impact on specific aspect of life may also vary.

In conclusion, the number of Israeli Arabs currently constitutes about a fifth of the population in the country. For example, in 1948, 156,000 Arab citizens lived in Israel, representing 17.9% of all Israeli citizens. The immigration of Jews in the first two decades of the establishment of the state lowered the percentage of Arab citizens in the country (for example in 1961 there were 252,000 and the percentage of Arabs in Israel was 11.3%). However, it rose in the early 2000s, when in 2007 it stood at 16.5%, at the beginning of 2021, the number of Israeli Arabs reached almost two million residents (1,956,000), which constitute 21% of the citizens of Israel (see table number 2).

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<sup>11</sup> The highest fertility within the Arab society in Israel due to a relatively large birth rate due to the marriage of young people at a young age, polygamy and more.

**Table number 2: The Arab population in Israel in selected years (in numbers and percentages)<sup>12</sup>**

<b>Year this</b>	<b>The proportion of Arabs in the country's population</b>	<b>Number of the Arab population</b>
1948	156,000	17.9%
1949	160,000	13.6%
1955	198,500	11.1%
1961	252,500	11.3%
1967	392,700	14.1%
2001	957,108	15.4%
2004	1,060,103	16.1%
2005	1,090,012	16.3%
2007	1,146,081	16.5%
2011	7,836,000	20.6%
2015	1,730,000	20.7%
2018	1,900,000	21%
2021	1,956,000	21%
2022	2,037,000	21.1%

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<sup>12</sup> The data is processed mainly on the data of the Central Bureau of Statistics over the years, the place of the state up to the latest data.

### **1.1.2.2 Different geographical distribution**

Israeli Arabs, also known as Palestinian citizens of Israel, are primarily concentrated in three regions of Israel: the Galilee in the north, the "Triangle "area in the center, and the Negev desert in the south. In these regions, they make up a significant portion of the population and often live in separate towns and villages.

In Israel, there are separate villages and towns for Jewish and Arab populations, meaning that each group has its own distinct communities. These separate villages and towns are often based on the ethnic or national identity of the residents. For example, many Arab citizens of Israel live in separate villages and towns within the Galilee, Negev and Triangle regions. These towns and villages are often associated with a higher level of cultural preservation and autonomy for the Arab population. Some of the separate towns and villages are also recognized as Bedouin towns and are inhabited by Bedouins (Abu-saad, 1999).

Mixed settlements in Israel refer to towns or cities where both Jewish and Arab populations live. There are several mixed settlements in Israel, including cities like Haifa, Jerusalem, and Jaffa, as well as smaller towns and villages. These settlements are relatively diverse and multicultural, and often have a mix of Jewish and Arab residents living and working together. However, in some mixed settlements, there can be tension between the different communities, and segregation can still exist in certain neighborhoods or areas (Ghanem & Ozacky-Lazar, 2002).

### **1.1.2.3 Arab settlement in Israel**

About half of the arab population lives in the northern region of Israel (34.7% in the Northern District and 13.5% in the Haifa District). Another 22.0% live in the Jerusalem District, and the rest live in the Southern and

Central Districts (17.7% and 10.9%, respectively); 1.2% live in the Tel Aviv District<sup>13</sup>.

About 44% of arabs live in the ten localities with the highest number of Moslem residents. The highest number of arab residents (362,000) lives in the city of Jerusalem, comprising 21.2% of all arabs in Israel and 37.5% of the city's residents.

The second largest locality in terms of the number of Moslem residents is Rahat, with 75,800 Moslem residents (99.7% of all residents in the city). Other cities with a large Moslem concentration are Umm Al-Fahm and Nazareth (57,600 and 56,600 residents, respectively).

**Table number 3: The Ten Localities with the Largest Number of Moslem Residents, 2021, Thousands<sup>14</sup>**

Locality	Number of Moslem residents (in the thousands)
Jerusalem	361.9
Rahat	75.8
Umm Al-Fahm	57.6
Nazareth	56.6
Tayibe	45.3
Tamra	35.3

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<sup>13</sup> Based on data from 2022, Israel Central Bureau of Statistics (CBS)  
<https://www.gov.il/en/Departments/news/exmasstats>

<sup>14</sup> Source: Yearbook of the Arab Society in Israel, 2021.

Locality	Number of Moslem residents (in the thousands)
Sakhnin	31.0
Baqa Al-Gharbiyye	30.9
Tira	27.3
Shefar'am	26.4

#### 1.1.2.4 The new political challenge

The trend within the Arab public seems to be the sense of apathy and of “no change”, Many claim that the experience with the outgoing Bennett-Lapid government was no better than with the Netanyahu governments. Nonetheless, there is concern with the results, particularly the gains of the Religious Zionist Party (The extreme duo party Itamar Ben Gvir and Bezalel Smotrich).

At the political level it can be said that the Arab public in Israel is divided, confused, and frustrated by the dismantling of the Joint List. The major gains are scored by the Religious Zionists. Still, there are those in Arab society who see the internal split as an opportunity to enrich the political discourse in the Arab sector, particularly among the leading parties (Rudnitzky, 2016):

Ra'am, a party with a religious and nationalist identity, which accepts the Jewish identity of the State of Israel and seeks to achieve full civil and economic equality for its Arab citizens. Hadash, a nationalist-civilian party, which promotes the idea of “a state for all its citizens,” demands collective nationalist rights for the Arabs, and highlights their status as an

indigenous minority. Balad, a clearly nationalist party that also supports the idea of “a state for all its citizens” and demands expression for this idea in the state’s institutions and laws. Ta’al, a more pragmatic social-nationalist party promoting the idea of “a state for all its citizens” as well and calls for making Israel into a binational state, Jewish and Arab.

The increased strength of Ra'am (from four to five mandates) and its emergence as the leading Arab party prove that a large segment of the Arab population supports its pragmatic approach and participation in the coalition. Most of the votes for Ra'am comes from the Bedouin population, while the party is unable to significantly expand its support in the center and north of the country. The support for Hadash-Ta'al also symbolizes a pragmatic approach, while retaining the national identity. However, Hadash is weakened, and without Ta'al it will not pass the electoral threshold. Balad, with its extremist nationalist approach, fails to pass the threshold, but manages to increase the number of its supporters. This important trend reflects a rise in the numbers of those who are uneasy with active political integration (Lavie et al., 2022).

The formation of a right wing government, in which the extreme right will have considerable levers of political pressure, may have a negative effect on the incoming government’s approach to the Arab minority. This may be the case not just at the level of alienating rhetoric, which is likely to darken the public climate between Jews and Arabs, but perhaps also at practical levels. Thus, it will impact the full implementation of the five-year plans to enhance the socio-economic situation of Arab citizens. Particularly important is the plan to reduce violence and crime in Arab society, which is vital for Arabs and Jews alike. Interference with these plans will clearly jeopardize the national Israeli interest (Elran et al., 2021).



Under such circumstance there is concern that relations between Jews and Arabs will deteriorate, especially when volatile situations of friction arise in Jerusalem and the holy sites. Thus, it can spill over into the mixed towns and the Negev. This will be likely in the event of increased violence with the Palestinians, particularly religious clashes in East Jerusalem. Mutual violence can erupt and reinforce extremist elements in both camps. These will require a tough and effective law-enforcement response, for which the Israel Police is insufficiently prepared (Lavie et al., 2022).

### **1.2.2.5 Large social and economic disparities**

The economic gap between Jewish and Arab society deepened in the 1950s due to discriminatory policies towards the Arab public in the areas of land, infrastructure development, planning and economic development. The military government, which imposed restrictions on movement and other restrictions on the Arab public, was cancelled only in 1966. The discriminatory and exclusionary policy has not changed over time, as shown by the State Comptroller's report from 2002 and the Report of Or committee from 2003 (The Or committee, 2003; State Comptroller and Ombudsman, 2002).

The exclusion and deprivation are particularly evident in the allocation of state land, the opposition to changing jurisdictional boundaries, the unrecognized villages, and the lack of development of physical and social infrastructure. Inequality is revealed in the low allocation of resources in the field of education and in the cultivation of a traditional system that is unable to cope with the challenges of the present and the future (The Or committee, 2003).

The percentage of participation in the labour force in 2021, was 27.0% among women. Notably, the percentage of participation among Moslem

women was substantially lower than among Jewish women (64.9%), Christian women (49.2%), and Druze women (35.8%).<sup>15</sup>

Approximately 70% of the employed Moslems worked in **5 main industries**: about 17% worked in Construction; about 16% worked in Wholesale and retail trade, repair of motor vehicles, motorcycles, and goods for domestic, personal and household use; about 14% worked in Education; about 13% worked in Human health and social work activities; and about 10% worked in Manufacturing.

About 26% of employed **Moslem men** worked in the Construction industry; about 17% worked in Wholesale and retail trade, repair of motor vehicles, motorcycles and goods for domestic, personal and household use; and 13% worked in Manufacturing.

About 33% of employed **Moslem women** worked in Education; about 25% worked in Human health and social work activities; about 14% worked in Wholesale and retail trade, repair of motor vehicles, motorcycles and goods for domestic, personal and household use; and about 3% worked in Manufacturing<sup>16</sup>.

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<sup>15</sup> Source: Yearbook of the Arab Society in Israel, 2021.

<sup>16</sup> Based on data from 2022, Israel Central Bureau of Statistics (CBS)  
<https://www.gov.il/en/Departments/news/exmasstats>

Persons Registered at Social Services Departments<sup>17</sup> and Persons with Defined Need of Intervention Registered at the Ministry of Welfare and Social Affairs<sup>18</sup>.

In recent years, many countries have made significant progress toward gender equality in education (see for example, OECD, 2012). Unfortunately, gender equality in the labor market is much less advanced. Women continue to earn less than men, are less likely to hold managerial positions, and are more likely to end their lives in poverty (OECD, 2012). These discrepancies in the evolution of equality are especially glaring among minorities.

In Israel, for example, there has been a huge leap forward in the level of education attained by Israeli Arab women, but their rate of participation in the labor market is still relatively low compared to that of Israeli Arab males and Israeli Jewish females and males (Arar & Aburabia-Queder, 2011, Cinamon, 2009).

#### **1.2.2.6 The rising crime in Arab society**

The number of Arab deaths has reached an unprecedented level in recent years. Every year the number of people murdered in Arab society in Israel reaches large numbers.

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<sup>17</sup> Person registered at social services department: A family or individual who has applied or been referred to the social services departments of the Ministry of Welfare and Social Affairs and a treatment file has been opened for them.

<sup>18</sup> Need for intervention: The reason why the individual/family applied or was referred to the social-services departments. The social worker treating the family records the household's need for intervention from a list of 29 needs, for each treatment file, as well as the individual needs of family members from a set list of 48 needs (including "normal"). The need for intervention of family members listed in the file who have no need for intervention is recorded as "normal".

For comparison, in 2021, 97 men and 13 women were murdered compared to 2014, when 43 men and 8 women were murdered, that is, the number of victims of violence in Arab society doubled in less than a decade (see chart number 2).

**Chart number 2: The number of murdered in the Arab population by gender 2014-2021<sup>19</sup>**



The breakdown of The Abraham Initiatives' monitor of crime and violence fatalities in Arab society indicates that since the 2022, most (69, 59.4%) victims were 30 years old and under. Seven victims were under the age of 16, the youngest victim being Faris Heib from Nazareth,

<sup>19</sup> For an extended reading on the extent of crime in Arab society, see the detailed report of the Abraham Foundation at the end of 2022

<https://abrahaminitiatives.org/116-fatalities-of-crime-and-violence-in-arab-society-in-2022>

two years of age. In most cases (101, 87%), the victim was killed by gunfire. Out of 116 fatalities, 13 were women.

According to the follow-up data of the Abraham Initiatives Association, during the year 2021 murder cases in Arab society in circumstances related to violence and crime were particularly high in three quarters (38 cases of murder) in the mixed cities (26 cases of murder) and in the north of the country (34 cases of murder) compared to the Negev where the cases of murder and crime were very low (10) (see table number 4):

**Table number 4: Segmentation by residential area of the victim<sup>20</sup>**

Segmentation according to the victim's residential area:	the number of dead	The percentage of fatalities
North	34	26.9%
triangular	38	30.1%
South	10	7.9%
Mixed cities (Acre, Lod, Haifa, Ramla, Tel Aviv-Jaffa, Nof HaGalil, Ma'alot-Tarshiha)	26	20.6%
Jerusalem District	18	12%

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<sup>20</sup> Source: Yearbook of the Arab Society in Israel, year 2021, Israel Democracy Institute.

The division into cities shows that in the mixed cities (Ramla, Lod, Haifa and Tel Aviv-Jaffa) and in East Jerusalem are the cities where there are more murders and crimes than the general average (see table number 5).

**Table number 5: The most dangerous cities in 2021<sup>21</sup>**

<b>Place of residence</b>	<b>Number of murders</b>
East Jerusalem	18
Umm al-Fahm	9
Ramla	7
Haifa	6
Nazareth	6
Lod	5
Calansoa	5
Tel Aviv- Jaffa	5

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<sup>21</sup> see the detailed report of the Abraham Foundation at the end of 2022  
<https://abrahaminitiatives.org/116-fatalities-of-crime-and-violence-in-arab-society-in-2022>

## **1.2 The State of Israel and Arab society: challenges and opportunities**

### **1.2.1 The Melting Pot Policy towards Israeli Arabs**

The melting pot policy is a term used to describe the Israeli government's approach towards integrating its Arab citizens into Israeli society. The policy aims to assimilate Arab citizens into the dominant Jewish culture and society in Israel, and promote their integration and participation in all aspects of national life.

One of the main goals of the melting pot policy is to promote the use of the Hebrew language and encourage Arab citizens to adopt a more "Israeli" identity, while downplaying their Palestinian identity. This policy has been implemented through a variety of means, such as encouraging Arab citizens to adopt Hebrew names and encouraging the use of Hebrew in Arab schools (Calderon, 2000).

This policy has also been applied in the field of education, where there has been a focus on teaching Jewish history and culture, with less emphasis on Arab or Palestinian history, culture and languages. This led to a lack of representation of the Arab citizens and their culture and history in the education system.

Furthermore, in terms of economic and social inclusion, the melting pot policy has been criticized for failing to address structural discrimination and ongoing disparities between Jewish and Arab citizens. This has led to high rates of poverty, unemployment, and inadequate housing among Arab citizens, which remains a major concern (Kabalo, 2022).

Overall, there have been calls to re-evaluate the melting pot policy and move towards a more inclusive approach that recognizes and respects the cultural and national identity of Arab citizens (Calderon, 2000).

The melting pot policy has been seen as a failure by many critics and members of the Arab minority in Israel, as it fails to integrate the Arab citizens and address the structural inequalities they face. The Arab citizens, who were not included in the melting-pot project from the outset, also insisted on voicing their claims and organized around particular local, cultural and social identities, thus challenging the government's attempt to unify them under a sectorial umbrella in disregard of their plurality of cultures and identities (Kabalo, 2022).

### **1.2.2 The Policy of Multiculturalism towards Israeli Arabs**

The policy of multiculturalism is a more recent approach that has been proposed in Israel as a way to address the issues faced by Arab citizens and the challenges of integration in the society. The policy of multiculturalism aims to recognize and respect the cultural, linguistic and national diversity of the Arab citizens. However, the melting pot policy aims to assimilate them into the dominant Jewish culture and society (Lustick, 1989).

Multiculturalism as a policy towards Israeli Arabs will include recognizing their national identity as Palestinian and their cultural and linguistic rights. This will include recognizing the Arab citizens' right to learn, speak and use their mother language in the public sphere. It will also include efforts to promote more equitable distribution of state resources and services, and more inclusive representation in public institutions, such as the police, the army and the bureaucracy. This will be achieved by implementing affirmative action policies, which include quotas and preferences for Arab citizens in certain fields.

Additionally, multiculturalism will call for recognition of the history and culture of the Arab citizens and their integration into the education curriculum. It will also call for the recognition of the cultural and national heritage sites, landmarks, and monuments. According to Al-Haj (2005),



although the new textbooks endeavor to innovate regarding the Israel-Arab conflict in the sense of presenting a more open and complex perspective than the previous curriculum does. But the new textbooks, like the old ones, present a typical Zionist narrative that aims to safeguard national-Zionist values and crystallize the collective memory of Jewish students on an ethno-national basis. This narrative is presented exclusively, leaving no room for dealing with the legitimacy of the Palestinian narrative. In this sense, even the new curriculum fails to make a transition towards a multicultural education that may help promote a civil culture. The adoption of a multicultural policy will also mean recognizing and addressing the ongoing issues of discrimination and inequality that face the Arab citizens. This will include addressing the ongoing issues of land confiscation, housing, and economic development.

In Israel, the multiculturalism approach towards the Arab citizens is still a topic of debate and ongoing discussion, and it's not yet fully implemented. However, there are some steps taken in the recent years, mainly in institutions of higher education, to move towards a more inclusive approach that recognizes and respects the cultural and national identity of Arab citizens. However, these steps are not enough to solve the structural discrimination and inequality they face (Halabi, 2022 B).

### **1.2.3 Israeli Arabs between Palestinian Identity and Israeli Citizenship**

The question of Palestinian identity among Israeli Arabs is a complex and multifaceted issue that has been a source of debate and discussion for many years. Israeli Arabs, also known as Palestinian citizens of Israel, are Arabs who hold Israeli citizenship and make up around 20% of the total population of Israel.

Many Israeli Arabs are identified as Palestinian due to their shared cultural, historical, and religious heritage with the Palestinian people in the West Bank, Gaza Strip, and other Palestinian diaspora communities. They also have strong ties to the Palestinian cause and have often felt discriminated against and marginalized by the Jewish majority in Israel (Gribiea, 2013). On the other hand, many Israeli Arabs also are identified as Israeli and have been living in the country for generations. They have developed a unique identity that combines elements of Palestinian culture and tradition with Israeli identity. They are influenced by the fact that they are citizens of Israel, and that Hebrew is an official language in the country (Amara & Schnell, 2004; Zeedan, 2019).

In recent years, there has been a growing sense of national identity among the Arab citizens of Israel, separate from the Palestinian identity, which is also a source of tension. This sense of identity is based on the reality of life in Israel, as well as on a recognition of the differences and similarities between the Arab citizens of Israel and the Palestinians in the West Bank and Gaza Strip. Developments in the national consciousness of Arabs in Israel are addressed in three consecutive periods, each representing a phase in the evolution of the Arabs in Israel as a national minority, which is characterized by unique political and ideological developments. Following the establishment of Israel, Arab national consciousness was relatively subdued, given the imposition of a military government regime in Arab-populated areas and the physical isolation of Israel's Arabs from the Arab world. The second period, from 1967 to 1993, symbolized the national awakening of the Arabs in Israel in a process known as Palestinization, which was strongly influenced by their renewed contact with the Palestinians in the occupied territories and by the rise of the Palestinian national movement. During the third period, from 1993 to the present, the national dilemma of the Arabs in Israel was further accentuated by the 1993 Oslo Accords, leading to recurrent

attempts by Arabs in Israel to reformulate and propose alternative models to the 1948 paradigm of minority-majority (Rekhess, 2007; Rekhess, 2014).

#### **1.2.4 The nationality law and its consequences for Israeli Arabs**

The nationality law of Israel, also known as the Nation-State Law, was passed in 2018 and it has had a significant impact on Israeli Arabs and their status in Israeli society.

The law states that Israel is the nation-state of the Jewish people, and it establishes Hebrew as the official language of the state, while downgrading Arabic from its previous status as an official language. Additionally, the law emphasizes the state's commitment to promoting Jewish settlement, and it does not include any provisions for equality or minority rights.

Concerns about inequality mounted after Israel passed the nation-state law in 2018. Among other provisions, the law removed Arabic as an official language but gave it a “special status,” declared Israel the nation-state of the Jewish people, and said the Jewish people have a unique “right to exercise national self-determination in the State of Israel.” According to Jamal and Kensicki (2020), The passage of the Nation-State Law represented a formal and substantial reordering of the Israeli political sphere and the long-held contention that it prioritized democratic citizenship. Redefining the Israeli state in exclusively ethnic terms, the new law places its Palestinian citizenry in a precarious position, neither fully stateless, nor fully citizen, and in a state which dangerously approaches ‘inhuman’.

The effect of this law on Israeli Arabs is that it has reinforced the notion that Israel is a Jewish state rather than a democratic state. Many Israeli Arabs view the law as discriminatory and an attempt to marginalize them

as second-class citizens. This has led to concerns that the law will institutionalize discrimination against Israeli Arabs and erode their rights as citizens.

The law has also reinforced the feeling among Israeli Arabs that their national and cultural identity is not respected in the society. Additionally, it has been criticized for undermining the status of the Arabic language, which is spoken by a large number of Israeli Arabs. For example, the law created consequences for processes that reveal a challenge to the position of the language and its constant weakness in the public landscape, in the education system, in the public service and in other places. The practice of the law damaged the status of the Arabic language, and even established it as inferior. Researchers point out that the nationality law is an indication of dangerous processes whose impact on Israeli society is broad and deep and goes beyond the purely linguistic sphere. In view of this, strengthening the position and place of the Arabic language in Israel is not only a moral imperative with legal validity, but an essential move for the advancement of Israeli society in general, and the field of Jewish-Arab relations in particular. This move may have a positive effect on a variety of civil, social and regional issues, including promoting equality in Israel, preventing discrimination of the Palestinian Arab minority, promoting a positive attitude towards Arab culture, and even creating a positive opening for changing Israel's attitude towards the region and improving Israel's place in the region (Mendel et al., 2016)

The law also had an impact on the settlement policy in Israel, as it emphasizes the state's commitment to promoting Jewish settlement, which led to a series of legal steps to displace Arabs from their land in order to make room for Jewish settlers.

Overall, the effect of the nationality law on Israeli Arabs is widely seen as negative, and it has been a source of tension and controversy, with many

viewing it as an attack on the rights and status of Israeli Arabs in the society, and undermining the principles of a democratic and inclusive society.

### **1.3 Arab-Bedouin society in the Negev**

#### **1.3.1 historical background**

The Bedouins are an ethnic group of Arab Muslim nomads. The name Bedouin comes from the Arabic word Badia, meaning desert. Most of the Bedouin population of Israel is concentrated in the Negev area of southern Israel.

These Bedouins came to the Negev from the Hejaz area of Arabia in three main nomadic waves: the first wave was at the time of the rise of Islam in the seventh century A.D.; the second, in the ninth century; and the third, in the sixteenth and seventeenth centuries (Aburabia-Queder, 2008) . The traditional Bedouin way of life differs from that of the non-Bedouin Arabs in Israel. Bedouin society is a tribal, nomadic one; the Bedouin are desert dwellers engaged in farming and shepherding.

prior to 1858, the Negev Bedouin consisted of nomadic tribes which traversed the region of the

Negev and the Sinai Peninsula. In 1858, the Ottoman Empire, which then ruled the region, established a policy of sedentarization to enforce their political control and control of land.

Sedentarization continued under the British Mandate from 1920 so that by the time of the establishment of the state of Israel in 1948, the Bedouin could have been considered to be seminomadic, meaning increasing numbers had settled and were farming or working for the authorities.

Both the Ottomans and the British tried to restrict migration to administrative boundaries (Kedar et al., 2018).

in an attempt to regulate the Bedouin localities, seven townships were built by the state during the 1970s and 1980s: Tal Sheva (Tal al-Saba', established in 1968), Rahat (1972), Segev Shalom (Shqeib al-Salam, 1979), Kseife (1982), A`rara BaNegev (A'rara al-Naqab, 1982), Lakiya (1985) and Hura (1989).

a result of Government Resolution 881 of 29 September 2003<sup>22</sup>, known as the "Abu Basma Plan", which stated the need to establish seven new Bedouin settlements in the Negev. The council was established by the Interior Ministry on 28 January 2004.

At the time, the regional council had a population of approximately 30,000 Bedouins and a total land area of 34,000 dunams, making it the most populous regional council in the Southern District but the smallest in jurisdiction.

### **1.3.2 changes in Arab-Bedouin society in Israel**

The Arab-Bedouin society in the negev is part of the Palestinian Arab minority that remained in Israel following the 1948 war. During and after the war, many Bedouin Arabs were deported or fled, becoming refugees in neighboring Arab states and the Palestinian territories occupied in 1967 (Abu-Saad et al., 2000; Nechushtai, 2009). The remaining Arab Bedouins were forcibly grouped in reservations in the northeastern part of the Negev (Swirski & Hasson, 2006). The Arab-Bedouin society is considered a patriarchal one: the authority of the family is concentrated in the hands of the father, who determines how family life will be conducted, especially with regard to the children (Al-Krenawi, 2000). Since the family structure is controlled by the father, young adults are limited in various life aspects (Abu-Saad, 1999). Many researchers see

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<sup>22</sup> Government resolutions passed in recent years regarding the Arab population of Israel Archived 2012-02-07 at the Wayback Machine Abraham Fund Initiative

the Arab-Bedouin society in the Negev as a society collectivist-hierarchical and patriarchal society<sup>23</sup> (Abu-Saad, 2013; Aburabia-Queder, 2011; Abu-Gweder, 2021; Al-Krenawi, 2000).

In the late 1960 and early 1970, a section of Arab-Bedouin land in the south of the country was recognized and planned by the authorities. In the last two decades, regional councils have been set up to provide the recognized areas of the old towns and also to provide new services (Abu-Saad, 2013; Aburabia-Queder, 2011).

In collectivist society, norms and practices favor the interests of the social group over the needs and goals of its individuals; this is in contrast to an individualistic society, which favors the individual's needs and goals. The social structure of the Bedouin society is based on hierarchical structures, tribalism, loyalty to one's social group (family, tribe), adherence to strict codes of honor, and obedience to a parental-male authority (Al-Said, 2015).

The Arab-Bedouin society has been in transition both physically (moving from unrecognized villages to permanent localities) and in terms of its norms. These transitions require community members to be mentally flexible, so they are able to switch between the various values and customs and to adapt to new patterns of behavior and lifestyle that are oriented towards progress, education, and technological development (Abu-Kaf et al., 2019). This process particularly affects the younger population, who is looking for ways to integrate quickly and comfortably into the modern job market in a variety of areas, such as industry, education, and liberal professions.

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<sup>23</sup> Arab-Bedouin society is essentially a patriarchal society where the power of the family resides in the hands of the father. Thus the patriarchal structure of the family limits the freedom of young people in various spheres of life.

The cultural context of the urbanization and modernization in the Arab-Bedouin society is a critical factor that determines the extent to which modern innovations will be adopted or rejected. Researchers disagree as to their impact on the social structure of societies in transition. Some maintain that the beliefs and customs of a society in transition determine the social changes in it (Abu Ajaj & Simion, 2020). Others believe that the process of modernization taking place in the Arab-Bedouin society has led to significant changes in the cognitive, psychological, and social spheres (Eisenstadt, 2002). In recent years, the Arab-Bedouin society has undergone rapid changes in core areas, especially in women employment and learning a profession, including liberal professions. Some argue that the changes this society has experienced in recent years may cause internal crises.

The first generation of Arab-Bedouins is suspicious of the process of modernization, while the younger generation (ages 22-35) have been altering the relationships in their intra-group, as they live in a traditional society but are adopting new ways of integrating into modern communities, unlike their parents, who grew up into a nomadic lifestyle and animal husbandry. The result is that the older generation faces moral dilemmas (Allasad-Alhuzail, 2022). Younger Bedouins, on the other hand, believe that modernization can satisfy many of their needs as they shape their identity and facilitate their integration into modern Western society (Gribiea et al., 2019).



**Table number 6: General Description of core services in battle for Three Generations of Bedouins**

	Grandparents	Parents	Adolescents
Residence	Rural nomads living in tents	Rural seminomadic living in shacks	Rural settlements center living in houses
education and education	Informal education	Elementary schooling	Mixed-gender high school
Men	Herd sheep, camels	Paid wage labor Boys	Boys: Chores outside home
Women	weave, cook, child care	cook, child care, some nurses/teachers	Girls: Chores inside home
public transportation to cities	No access to the cities	to the cities partially	public transportation to cities
Communication technology	None	Satellite TV	TV, Internet mobile devices
Electricity in Unrecognized Villages	Shared electrical generators (limited/ day),	little Individual solar energy+ Shared electrical generators	little Individual solar energy (24 hr/day)

### 1.3.3 Arab-Bedouin community in Israel today

Arab-Bedouin in Israel number 300,000 people and comprise 27% of the population of the Negev (southern Israel). This society is characterized by a young population (about 60% are under age 19) and high levels of poverty (Central Bureau of Statistics 2021<sup>24</sup>). Over the past few decades, this society has experienced a rapid and major transition. In the past decade alone, Bedouin society has undergone intensive change, including increased exposure to higher education and employment and more interaction with Israeli Western society (Abu-Kaf et al., 2019). Despite these changes, this society is still considered quite traditional and is characterized by customs and values that emphasize the collective over the individual. In addition, social relationships and the social group remain central components of Bedouin Arab culture (Ben-Asher, 2020).

Recently, the Bedouin-Arab community in the Naqab is undergoing rapid changes followed the transition from the unrecognized villages to the permanent areas. These changes were the beginning of the Arab-Bedouin society changed from a uncivilized society to a challenging civil society (Eisenstadt, 2017; Ben-asher, 2020). For example, the Arab-Bedouins have left cattle breeding and land cultivation in favor of work in free and modern areas (Gribiea et al., 2019). The most significant changes are the introduction of technological innovations that have led to exposure to information through modern media. These transformations forced society to show flexibility in thoughts, manoeuvring between their habits and traditions, adapting new lifestyles, progress, learning and technological development (Abu-Gweder, 2016). As a result, the Bedouin

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<sup>24</sup> Central Bureau of Statistics (2021) Statistical abstract of Israel, 2021. Retrieved (Israel).

<https://www.cbs.gov.il/en/mediarelease/Pages/2020/Israe-Independence-Day-2020.aspx>

experienced dilemmas between personal freedom and adherence to traditions (Eisenstadt, 2017).

As a result of these developments, the sheikhs lost control of other groups in society. Young educated people who clung to modern patterns, entrepreneurship, and working out of the tribe. Thus, the Bedouin community is no longer fully uncivilized due to the changes in the buildings and the new social inheritance imposed by the state (Abu-Asbah, 2006). Uncivilized conservative approaches have become a news item, abandoned by the modernization of everyday life (Abu-Asbah, 2007; Meir et al., 2012). At the beginning of the new millennium years, the Da'zah used methods of "blind urbanization" by the authorities in the life of the Arab society. These methods brought about significant changes that led to crises in the system of values and cultural and educational curriculum (Abu-Asbah, 2006).

Despite the fact that the state brings the development and urbanization to Arab Bedouin society in the Naqab, the reality shows that they are listed under the socio-economic ladder and suffer from a high rate of unemployment and poverty. As a result, The integration of Bedouins into Israeli society is very limited, their socio-economic status is much lower than the average in the market, and their employment and education are inferior to those of the Jewish sector (Abu-Bader & Gottlieb, 2009; Swirski, 2008).

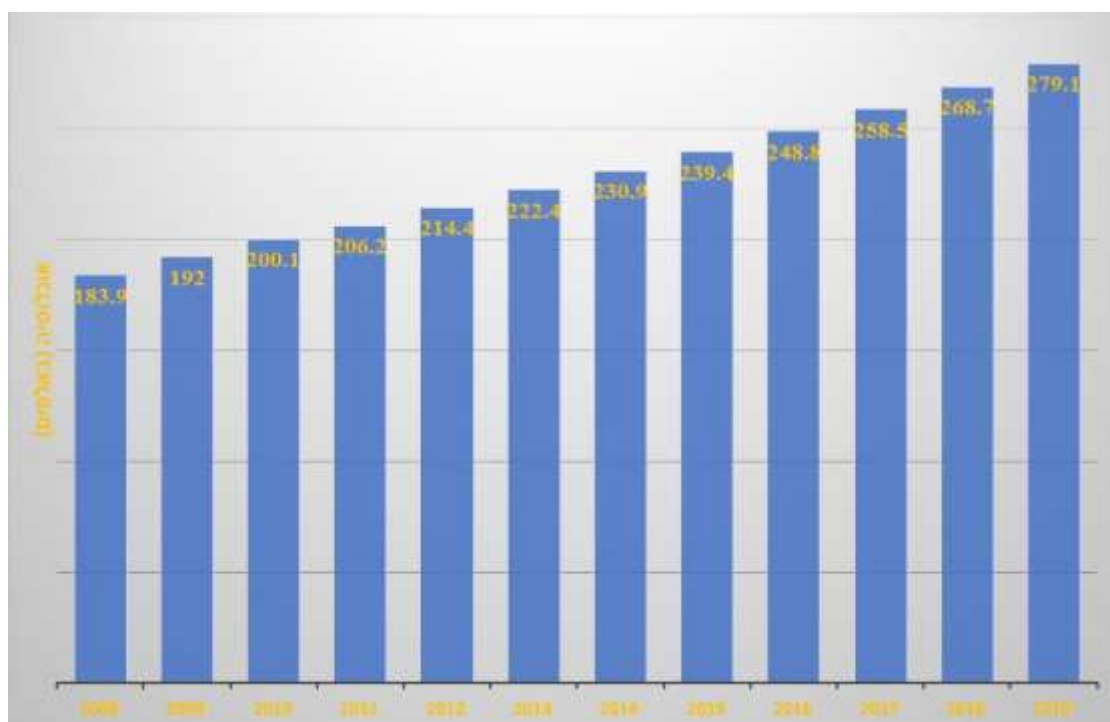
### **1.3.4 Unique Characteristics in Arab-Bedouin Society**

#### **1.3.4.1 Difficulty gauging data**

The Central Bureau of Statistics gathers data based on the number of Muslim residents in the Bish Governorate, which includes those residing in Beer Sheva. However, the population register only accounts for registered residents according to family affiliation, and thus cannot be

cross-referenced with the settlement file of the CBS. This creates difficulties in obtaining precise and current figures, leading to estimates and alternative measurement methods. Consequently, this issue persists throughout the statistical yearbook. Despite this challenge, the annual growth rate of the Muslim population is estimated at approximately 3%, indicating a high natural reproduction rate. (see Chart number number 3).

**Chart number 3: The population of Muslims living in the Beer Sheva area in the years 2008-2019**

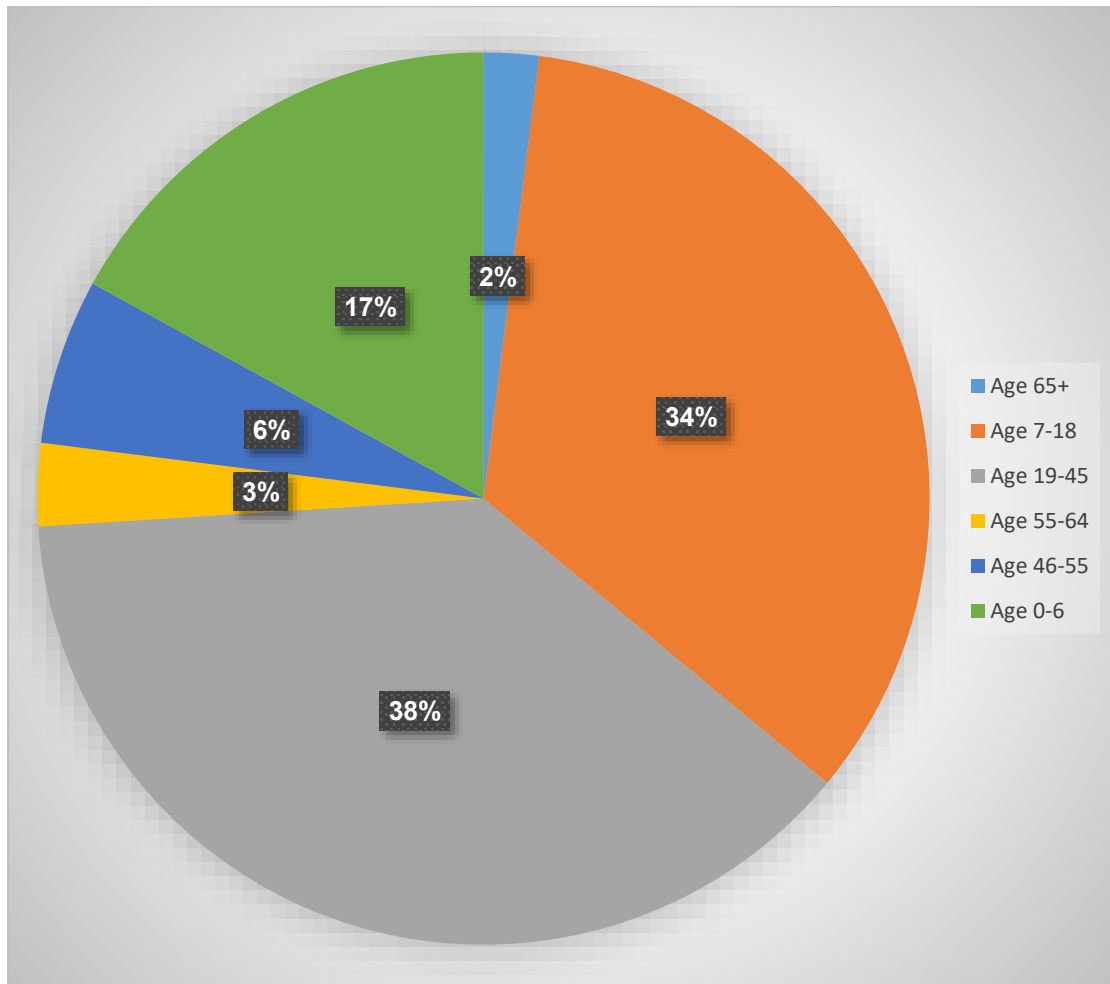


#### 1.3.4.2 The young population in Israel

One notable feature with significant implications for the populace is the youthfulness of the population. Around 51% of the total population in the State of Israel are aged 0-18, which is the highest percentage of young people among all population segments. However, this percentage has been decreasing in recent years, with the figure being 53.2% in April 2019 and 51.2% in January 2021. The young age of the population has an impact on other indicators such as the dependency ratio. In the Negev, the Bedouin settlements have a high dependency ratio, averaging at

1,468 in 2017, compared to the national average of 921. Only in the ultra-Orthodox cities of Modi'in Illit, Beitar Illit, and Elad the index is higher than that of the Bedouin settlements (see chart number 4)

**chart number 4: Distribution of age groups in Arab-Bedouin society<sup>25</sup>**



Compared to other population groups such as Arabs in Israel or Jews in the same geographical area, the Bedouins in the Negev have a markedly different age distribution (see table number 7).

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<sup>25</sup> Based on data from 2022, Israel Central Bureau of Statistics (CBS)  
<https://www.gov.il/en/Departments/news/exmasstats>

**Table number 7: Distribution of Bedouins in the Negev by age groups compared to other population groups**

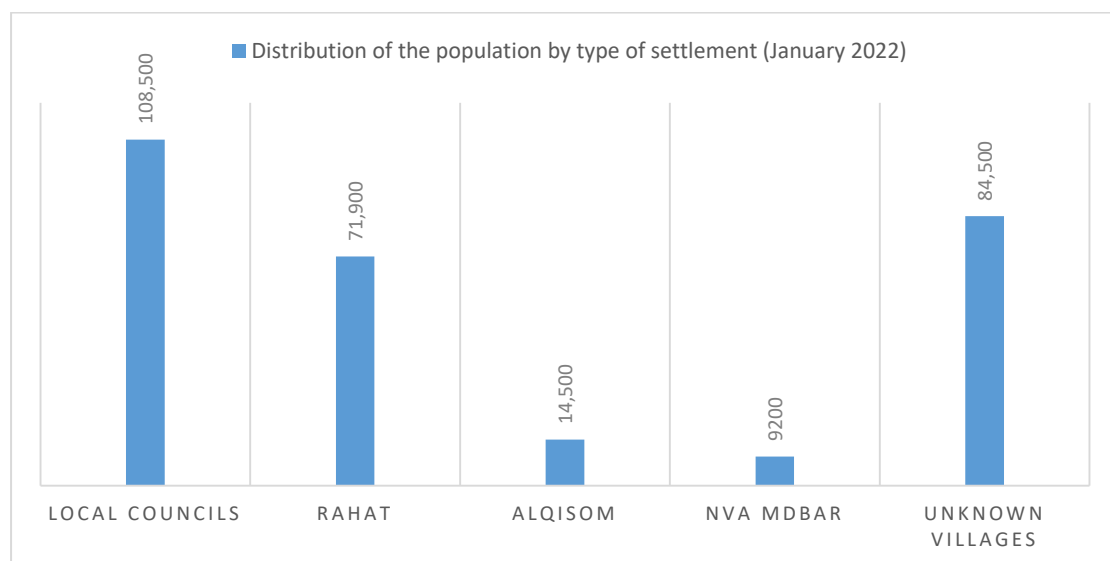
	0-17 years old	18-64 years old	64 years old and older
Bedouins in the Southern Province	52%	52%	%2
the entire population	33%	55%	12 %
Jews in the Southern District	31%	56%	13 %
All the Arabs	38%	57%	5%

The Arab-Bedouin population in the Negev resides in three distinct types of settlements with varying legal and administrative statuses, resulting in differences in living conditions and access to civil life. These categories are local authorities such as Rahat and six local councils including Hora, Kaseifa, Lakiya, Arara in the Negev, Segev-Shalom, and Tel Sheva. Additionally, eleven settlements fall under two regional councils, namely Al-Qsum and Neve Midbar, all of which have a settlement symbol.

The remaining inhabitants are categorized as the diaspora, comprising those who reside outside settlements (GML as per CBS definitions),

residing in clusters or unfamiliar villages, which are alternative names for the same phenomenon. They lack a settlement symbol, which results in a lack of available data on their demographics, education, and employment. As of January 2021, the Population and Immigration Authority reported a total of 71,939 residents in Berhat, 108,928 residents in the six towns combined, 23,402 residents registered under the two regional councils, and 83,928 residents in unrecognized villages. Notably, there was an increase of over 8% in the population registered under the two regional councils, a 5% increase in the local councils, and a 4.7% increase in the population of Rahat between 2019 and 2021. The "tribes" category experienced a 3.1% increase. The distribution of LMS is distinct, with an inclusive definition of GML tribes (residing outside of settlements) residents (see chart number 5)

**chart number 5: population by type of settlement (January 2022)**



### 1.3.4.3 Digging Poverty

The southern Bedouin cities in Israel are situated at the lower end of the socio-economic scale, exhibiting high rates of unemployment and low levels of education compared to other sectors of Israeli society. The

employment service (2020) reports that the percentage of unemployed Arab-Bedouins is among the highest in Israel. Between December 2018 and December 2019, unemployment rates in each of the Bedouin localities and regional councils slightly increased, with a significant rise in unemployment rates between December 2019 and April 2020. This can be attributed to the outbreak of the Corona epidemic in March 2020, which impacted unemployment rates across Israeli society. It should be noted that April 2020 figures also included individuals who took unpaid leave due to the coronavirus pandemic (See Table number 8).

**Table number 8: The unemployment situation in the Bedouin settlements<sup>26</sup>**

	December 2018	December 2019	April 2020
al-Kasom Regional Council	22%	24.6 %	52.6%
Ksefa	18%	19%	36.6 %
Arara in the Negev	18.23%	18.5%	30 %
LaKia	11%	11.36%	25.36%
Tel-Sheva	11%	11.4%	29%

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<sup>26</sup> See the Israel Employment Service reports for the year (2020)  
<https://www.taasuka.gov.il/he/infoandpublications/reasearchandreviews/pages/annualreport2020>



Segev Shalom	9.61%	10.25%	20.73%
Hora	9.55%	9.66%	25.58%
RAHAT	8.9%	9.45%	21.67%
Neve Midbar Regional Council	7%	7%	20.75%

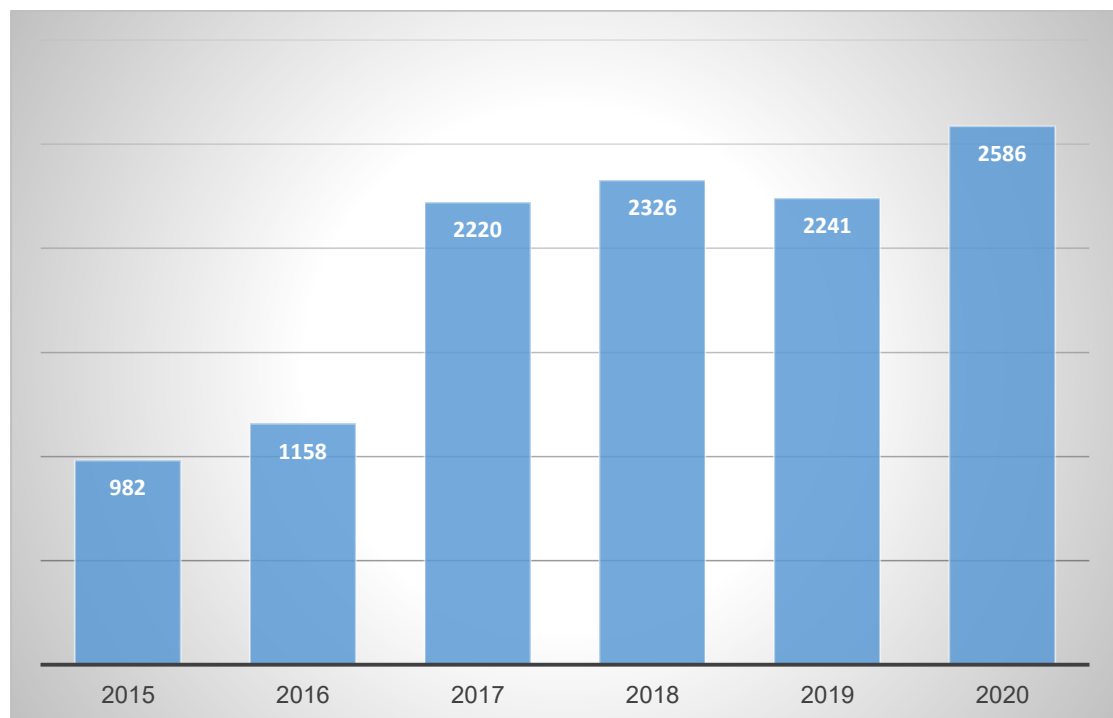
In conclusion, the Arab-Bedouin population in Israel remains the poorest due to various factors, such as the failures in the actions of the authorities and the existing norms in Bedouin society. The Bedouin settlements face challenges, such as lack of available land for construction, resulting in overcrowding and a dense population. Although the prices of lots and development in Bedouin settlements are subsidized by the state, young people still face financial obstacles when purchasing lots and building homes. Living conditions outside established settlements are even more challenging, with limited access to essential infrastructure, such as water, sewage, electricity systems, and minimal services provided by the authorities.

#### **1.3.4.4 The Destruction of the Houses in the Unknown Villages**

Based on literature review, evidence suggests that the demolition of houses in the Negev has the potential to generate strong feelings of disgust and hatred towards the state among the Bedouin population. This can have negative consequences for their personal and social well-being, and may contribute to radicalization among Bedouin Arabs. During the second Netanyahu government (2009-2012), there was a significant

increase in house demolitions, as reported by the Forum for Coexistence (2012). In comparison, the number of demolitions in the Arab-Bedouin sector of the Negev in 2011 was twice that of the West Bank (Yeftachal et al., 2012). Various organizations have reported a significant increase in house demolitions during the Netanyahu government era. For instance, according to the Negev Coexistence Forum, even during the COVID-19 pandemic in 2020, 2,586 buildings were destroyed in Bedouin settlements in the Negev, representing a 13% increase from 2019. In the past six years alone, 11,513 buildings had been demolished in Bedouin settlements in the Negev, with a significant increase in demolitions reported each year (See Chart number 6).

**Chart number 6: Distribution of building demolitions in the Negev between 2015-2020**



To summarize, the policy of demolishing buildings and houses is a coercive approach that does not foster trust between the Arab-Bedouin citizens and the state, particularly when the state fails to provide alternative solutions for those living in unrecognized villages. Numerous

organizations recommend that Israel comply with international human rights mechanisms that call for an end to building demolitions and implementation of confidence-building measures with the community. This will enable finding a solution that respects the Bedouin way of life and their aspirations, while aligning with state planning logic. It is imperative to promote a fair distribution of resources between the various communities in the Negev and reduce the significant gaps between the Arab and Jewish populations living in the region.

Depriving basic services, non-recognition, and the use of power mechanisms will only sustain the historical divides between the communities and prevent Bedouin settlements from developing in all aspects of life. A solution is required that involves public participation and recognizes their aspirations, desires, and way of life. Such approach will lead to the reorganization of space in Negev, respecting and enabling an equitable life for all Negev residents, irrespective of their ethnicity or religion (Forum for Coexistence, 2020).

#### **1.3.4.5 The Effect of Transition and Modernization Processes on Arab-Bedouin Women**

The shift from a nomadic lifestyle to permanent settlements brought significant changes to the socio-economic status of Arab-Bedouin society, particularly for women. The type of settlement affected women's treatment and their status in the family and society. In the encampments, women had more freedom to move around and were actively involved in household duties, weaving, milking, and grazing. Movement and roles were determined by age and family status, with older women and children free to move around while young, unmarried or married women were expected to stay in the camp under male family members' protection. However, in the spontaneous settlements, women's status was influenced by modernization and increased standards of living, which eroded traditional sources of livelihood. Consequently, women had to

focus on new sources of income and childcare, limiting their mobility. Women's contribution to the family was significant, but their public presence was minimal, with men hardly mentioning their wives' names.

In permanent settlements, women's mobility was further reduced to the home and yard, regardless of age or family status. Studies indicate that the higher the level of modernization, the more limited women's movement becomes. Although women in permanent settlements could venture out to public places such as markets, universities, and health funds, they were always expected to return home after these activities.

The intercultural encounter that has been occurring in the Negev region over the past few decades has resulted in significant changes within Arab society, and this has had both direct and indirect impacts on the status of women in this society (Abu-Saad, 2003). Several factors have influenced the status of women, including the modernization process, the economic recession of the 1960s that pushed many Arab women into the workforce and exposed them to modern culture, changes in the legal status of women, and the compulsory education law that resulted in a substantial increase in the number of Arab girls attending school, from just 18% to 95%. These and other factors have had significant effects that have bolstered the status of Bedouin women by elevating their intellectual abilities, allowing them to navigate within wider society, increasing their personal independence and decreasing their dependence on the family, and equipping them with the tools to advocate for their rights and improve their status within the family and Arab society at large.

With the shift towards urban life, new opportunities arose for young girls to attend school in mixed-gender classes with boys. Gradually, they began to leave their settlement areas to pursue higher education in colleges of education. In the 1970s and 1980s, some of them even started studying at universities (Abu-Rabia-Queder, 2012). In recent

decades, there has been a general increase in the Bedouin population's pursuit of higher education to obtain professional careers that offer employment opportunities. In the last three decades, there had been a significant rise in Bedouin integration into higher education in southern Israel, initially in the fields of teaching, education, and social welfare, and later in many other fields, such as medicine, nursing, cleaning, and goods (Abu-Gweder, 2017; Saiegh-Haddad & Jayusy, 2016; Abu-Gweder, 2022).

#### **1.3.4.7 The status of Arab-Bedouin women in the Negev**

In the traditional Arab-Bedouin society, a woman has specific roles, such as caring for children, herding animals, gathering wood, baking bread, preparing dairy products, and weaving. The move into permanent settlements eliminated the need for some of these chores and the women turned to other jobs. According to the Arab-Bedouin tradition, a woman's modesty requires her to stay at home and not work outside the village.

Allasad-Alhuzail, (2019) Claims that women in Bedouin society are divided into three generations. With regard to education and employment, it is clear that the women of the first generation are both uneducated and unemployed outside the home. In the second generation the women have no more than a few years' education, and most are unemployed outside the home. In the third generation there is a clear dichotomy between those who have 8 years' schooling and are unemployed and those who completed high school and work outside the home. Most of the women have many children, and there are no significant changes between the generations in this respect.

The new lifestyle brings with it fundamental changes: modernization, open technology, exposure to information, communication, and improved life quality. This process presents the Bedouins with dilemmas relating to personal freedom against a commitment to tradition (Abu-Asbah, 2008).

The Sheikhs have been losing their exclusive leadership to the educated young people, who have taken over modern leadership. The Bedouin society is no longer a traditional one, as old customs have been abandoned and modernization has permeated everyday life (Abu-Saad, 2016).

Researchers disagree as to the impact of modernization on societies in transition. According to some, the beliefs and customs of a certain society determine the public discourse around technology and how to use it (Eisenstadt, 2002). Others, however, believe that education has led to significant changes in the cognitive, psychological, and social domains (Hendin et al., 2016).

Researchers point out that the significant challenge of the introduction of technology is damage to the social norms of the Arab-Bedouin society. At all, and especially the open communication between the two sexes, because tradition does not allow for dialogue between the sexes for social and tribal (Eisenstadt, 2002).

One of the unique implications of living in modern society on Bedouin women is the very fact that they live in separate geographical and cultural spaces. This separation may contribute to maintaining a unique lifestyle, but it also has the potential to undermine the existing cultural order in the immediate geographical environment. Exposing women, especially educated ones, to different cultural spaces exposes them to new influences, a new way of life and new forms of thinking. Exposure that can affect their self-definition and their relationships with their own culture of origin. The coping methods of the Bedouin woman are influenced not only by patriarchal limitations, but by her awareness of these limitations and her readiness to confront them (Aburabia-Queder & Weiner-Levy, 2013).

Studies show that one of the values of modernization is values promoting gender equality, selected gender roles, independence and autonomy. However, the most significant change in women was in the parents' generation, while the most significant change in men was in the adolescent generation, the mothers' generation has a intermediary position and is influenced by social norms that tend to have a gender hierarchy. Adolescents are the group most affected by the new socio-demographic factors. In other words, according to the adolescent continuum, adolescents will be the most influential and changing generation, followed by parents and finally grandparents (Abu-aleon, 2019; Aburabia-Queder, 2011).

In recent years, there have been many initiatives and organizations that have been established to empower and support Arab- Bedouin women in Israel, such as NGOs, grassroots movements, and community-based organizations that aim to empower and educate Arab- Bedouin women and support them in their fight against discrimination and inequality.

It's worth noting that the Arab- Bedouin community in Israel is diverse and there can be variations in cultural practices and social expectations, which affect the lived experience of women. Additionally, the situation of Arab- Bedouin women in Israel is closely linked to the broader political and social context in the country and in the region.

## **1.4 The challenges of Arabic and Hebrew among Arab female students in Israel**

### **1.4.1 The status of the Arabic language in Israel between the expression of Arab identity and political sensibilities in Israel**

The state of education in Arabic is greatly influenced by the socio-political situation in Israel and the linguistic policy practiced in the country. An examination of the curricula intended for Arab schools shows that the attitude towards Arabic is not an attitude as a national mother tongue, but as a language to be learned like any "foreign" language. Historically, the curricula of the Ministry of Education in Israel, which were written until 1980, contained vague teaching objectives and did not include any clear definitions that would guide teachers. Goals in the eyes of many are detached from cultural and social contexts. Arabic is learned as a means of communication, not as a means of expressing identity. There are no good quality and culturally-adapted textbooks available, and the teachers do not receive any guidance.

In the late 1980s there was some recovery in the curriculum. In order to change the program launched in 1989, the stated goals were formulated in detail and professionally. Emphasis was placed on the importance of Arabic as a language that shaped the learner's personality and on ways and methods for acquiring language skills (Amara & Mar'i, 2006).

The language of instruction in Arab schools is Arabic, but this is not the case in higher education institutions. Apart from three teacher training seminars in which one of the languages of instruction is Arabic, it can be said that the vast majority of Palestinian students in Israeli universities study Hebrew. Old research has shown that teaching Hebrew in academic institutions in Israel significantly impairs Arabic as a language among Arab students and later among them as teachers. Amara has found that most Arab teachers lack the basic skills needed to teach



Arabic, and therefore use many Hebrew expressions and terms. For example, some Arab teachers teach exact sciences in Hebrew instead of Arabic (Amara & Mar'i, 2006).

Although Arabic language is found in almost all Palestinian institutions in Israel, institutions dealing with Jewish-Arab relations use both Arabic and Hebrew. At the national level, Hebrew is the most dominant language. Thus, an examination of the institutional factors reveals that the level of vitality of the Arabic language in Israel is moderate. According to a report by Amara, Donitza-Schmidt and Mar'i (2016), the difficulties that pile up on the path of the Arabic language are many such as: Its teaching, its use in public space and its status in Israel. These difficulties are related to various aspects: the political aspect of the Arab-Israeli conflict; The regional aspect in which Israel is surrounded by countries where the dominant language is Arabic; The cultural aspect through which Arabic is the language of regional people, Israel's neighbors and the Jews from Arab countries; The civic aspect by which Arabic is the mother tongue of about one-fifth of the country's citizens; And the social aspect in which Arabic is an important language of communication both in Israel and abroad. Therefore, the Arabic language is an essential language in Israel. A unique study examined the attitudes of lecturers, students, Jews and Arabs towards the Arabic language regarding its place and status in Israeli society in general and in the academic space in particular. The study shows a gloomy picture of the status of the Arabic language in Israel: In most groups there is agreement that academia must contribute to improving the status of the Arabic language in Israeli society, but most participants are skeptical about its practical ability to contribute to real change. In addition, in departments related to Arabic language such as Arabic literature, the Middle East has a relatively marginal status of Arabic as a second foreign language (after English), and not as an official language. There is insufficient reference to the linguistic aspect. Modern

prose, contemporary Arabic poetry and more are still more limited (Amara, 2022).

In the academic space, Arabic is usually taught in Hebrew, a move that reinforces the sense of "foreignness" of Arabic, and stems from the influence of the Orientalist tradition in the field or even from the military or intelligence view built into the lecturers. Moreover, the teaching of Arabic at universities is completely different from the teaching of other languages. For example, in the Arabic language departments they teach mainly in Hebrew, while in the English departments the teaching is in English. Another aspect that emerged in the study is the accessibility of information in Arabic on the websites of the universities examined. It is found that despite the requirement of the Higher Education Council in Israel to provide information in Arabic for the most part, the situation is still far from satisfactory. In this context, it should be noted that the websites of all universities are translated into English in a highly professional manner, while translations into Arabic are very poor or absent (Amara et al., 2016). The research of Shohamy and Ghazaleh-Mahajneh shows that the use of language is done according to the groups since the majority language characterizes Hebrew. Thus, Arabic is not perceived as an official language, but as a minority language. For example, it is found that the use of language is dynamic and essential in the political and social space in Israel, with the exclusion characterizing Arabic mainly in the academic world (Shohamy & Ghazaleh-Mahajneh, 2012).

#### **1.4.2 Hebrew in the Arab society in Israel**

Hebrew is the leading and most common language in Israel. It is the language of most state institutions and is used extensively by many public and private bodies. Hebrew is the language of instruction in institutions of higher education (in universities and many colleges) and controls the

employment and labor market. Most of the major written and electronic media (such as radio, television, and the Internet) are in Hebrew, which is also the language prevalent in everyday life on the Israeli street. Mastery of Hebrew is therefore a necessary condition for integration into Israeli society. It is therefore important that all citizens have a good command of Hebrew and acquire linguistic skills such as literacy, listening comprehension, and the ability to speak and communicate in Hebrew. For the Arabic-speaking society, Hebrew has the status of a second language.

Since Hebrew is the language of the majority and the establishment in Israel, its importance in the eyes of the Arab citizen is great. Israeli Arabs accept the fact that mastering Hebrew is an existential need for integrating into academic institutions, workplaces, and social and state life. Studies that examined the attitudes of Arab students toward Hebrew indicate a positive attitude toward the language. It was found that the attitudes towards Hebrew are more positive than towards Hebrew speakers. Arab students respect Hebrew and seek to learn it until they reach a high level of linguistic proficiency (Marom, 2014; Marai, 2013; Blanky-Karlin, 2020). A study conducted among Arabs in East Jerusalem yielded similar results both in terms of the positive attitudes towards acquisition of Hebrew and the willingness to use it for communication (Ilaiyan, 2012).

Other studies have shown that students' positive attitudes toward Hebrew stem mostly from instrumental considerations (Haskel-Shaham et al., 2018). However, and despite years of learning Hebrew at schools, Arab learners encounter many difficulties when using the language, particularly its written form (Fokra, 2020). In fact, the Hebrew performance of twelfth graders in the Arab sector in Israel fall short of that of minorities in Europe (Song, 2012).

In any case, Hebrew occupies an important place in the linguistic repertoire of Israeli Arabs: in reading books, listening to the radio, watching television, communicating with friends, and interacting with Jewish people in many life areas (Blanky-Karlin, 2020).

For the Arab society, familiarity with Hebrew is vital for integration into Israeli society, as it allows mutual understanding and the creation of dialogue with the majority group. Numerous studies support the importance of Hebrew as a critical language for the Arab society (Fokra, 2020; Hendin, et al., 2016) Manor, (2016) believes that Hebrew is considered a platform for social and economic advancement and a key to integration into Israeli society in all areas.

Hebrew is used for educational, pragmatic, cultural, and social needs (Amara, 2002; Marai, 2013). In capitalist terms, it is perceived as "linguistic capital", which may give Arabs access to wider circles of activity and benefits (Marom, 2014). According to Shohamy (2019), Hebrew is considered the second most important language among most Arabs in the country. It is considered more important than English and, in some cases, more so than Arabic. Brosh (2015) notes that Hebrew has become part of the existence of the Arabs in Israel. It enjoys a prominent place in their daily life, and almost everyone speaks it to some degree. Hebrew has become an integral part of the life of the Arab citizen and its use is an important tool at various levels of his life (Amara et al., 2016).

The level of Hebrew among Israeli Arabs is not uniform, varying from one community to another. Studies show that the distribution of knowledge of Hebrew varies across regions, generations, and genders. Young people are more fluent in Hebrew than older people; men more so than women; and residents of the Negev and the Triangle are more fluent in Hebrew than those of the Galilee. In addition, Arabs living in mixed cities speak Hebrew better than those living in non-mixed cities or towns, as do Druze,

who have good Hebrew skills due to compulsory military service and intense contacts with Jews (Amara & Mar'i, 2006; Amara, 2017).

In the study of language, a central place is given to textual, communicative and socio-cultural aspects. This development is consistent with interesting developments in the language itself. The media has been a powerful factor in the use of language and it has influenced the connection between spoken language and written language. Changes also occurred in the study of language acquisition in general and second language acquisition in particular, and these led to new insights into the teaching path. The new insights add principle, and it is the preoccupation with a very wide variety of texts in written language. Speech control is also emphasized at a reasonable communication level, as it is known to advance mastery of other skills and advance acquisition of second language.

The overarching goal of teaching Hebrew as a second language is to ensure that at the end of the process children whose Hebrew is not their mother tongue can use it orally and in writing in a wide variety of languages in different social contexts as children of the same age who speak Hebrew as a mother tongue. In the acquisition of a second language, the approach is first and foremost functional-contextual, emphasizing the understanding and production of texts in the language in various significant contexts alongside a formal study of the structure of the language. Meta-linguistic knowledge is perceived as helpful and has a different emphasis at different ages. The best way to acquire a language for the learner is in meaningful contexts (Bar-On & Ravid, 2011).

In practice, Israeli Arabs go to schools where the main language of instruction is Arabic, and Hebrew is taught there as a second language. Hebrew is everywhere and for every age group, regardless of gender,

has an informal relationship in one way or another with Hebrew speakers (Ben-Rafael, 1994). Previous and recent studies show that Israeli Arabs are interested in knowing Hebrew for instrumental reasons: For work, the acquisition of higher education and the realization of employment opportunities. There are vital motives for Arab citizens in Israel that enable them to function effectively in all areas of life (Manor, 2016; Amara & Mar'i, 2006).

### **1.4.3 The Influence of Arabic on Written Hebrew**

One of the problems facing the average Arab citizen in his Hebrew writing is, as mentioned, the degree of mother tongue involvement. The phenomenon is common among Arab school students at all stages of learning the Hebrew language. However, the stronger the speaker's command of Hebrew, the less the influence of the mother tongue. The linguistic baggage carried by Arab students when they come to learn Hebrew in third grade is spoken Arabic and literary Arabic. One of them is only known to the Arab citizen from the age of 5-6, when he attends school. The mother tongue may affect the written Hebrew language of the Arab citizens. Most spelling disorders among Arabs are an outgrowth of pronunciation. This phenomenon is reminiscent of mixed Hebrew in the Middle Ages. Some of the examples below can be found among new immigrants and even among native Hebrew speakers. For example, in the field of syntax we may hear expressions according to Arabic almost everywhere. So, there is a syntactic difference between the two languages. For example, the speaker would prefer the Arabic preposition over its Hebrew counterpart: "suggests on" instead of "suggests to." Sometimes we find use according to the grammatical matching laws in Arabic: "to make a regular daily plan" according to Arabic, instead of ... "to make a regular daily plan, the use of the masculine is because of the grammatical gender of the word plan in the native language of Arabic speakers (Abu-Bakr, 2016).

It can be seen from the professional literature that there are difficulties in the field of semantics. Therefore, the Arab influence is evident on two levels: First, in translating a query. Basel (2007) demonstrates common writing disorders in the style of the Arabic-speaking characteristics of Israel. He illustrates this with these examples: The phrase "the educator educates the student to get a good person out of it" is influenced by Arabic in the accepted place in Hebrew: "The teacher educates the student so that a good person comes out." Second, in questioning meaning: "His brother killed him and said to him "Why not sign" instead of" Why don't you sign?" In summary, the findings of the studies show that there are many difficulties among students in writing Hebrew language as a second language in the field of morphology, semantics and the effects of their mother tongue.

### **1.5 characteristics of the educational system in Bedouin society**

The Israeli education system has never been characterized by uniformity and equality. Instead, differentiation based on national, religious, sectarian, and class background is the most prominent feature. This differentiation is not the result of a multicultural worldview, but of political and economic arrangements that were established during the state's formation, some through agreement and others through force.

Since this differentiation is based on power relations, it mostly involves social inequality, as noted by Sheps (2019) and Swirski (2008). The existing differentiation reflects the complexity of Israeli society, where Arabs are separated from Jews, religious from ultra-Orthodox, and the latter two from secularists and traditionalists. This separation reflects political conflicts, religious differences, language barriers, and deliberate exclusion of certain groups by others (Ayalon et al., 2019).

Despite the differentiation and inequality, both the Arab and Jewish education systems are managed by the Ministry of Education and are

under its supervision. The Arab state education system has autonomy, and its students study in their language, Arabic. The Ministry of Education is responsible for the preparation and enforcement of the curriculum, the system of hours, teaching methods, regulations and procedures, and uniform administrative structure in all schools. The state is responsible for teachers' salaries, their training and the curriculum, while the local authorities are responsible for the buildings, equipment, and maintenance. The Israeli education system claims to maintain equal rights and opportunities for all groups in society, but discrimination in the allocation of resources still exists, favoring the Jewish education system over the Arab education system. This discrimination creates a large gap between the two systems, which explains the poor achievements of the Arab education system (Abu-asbah, 2005).

The Bedouin educational system faces many challenges and suffers from a lack of resources. Its problems include problems with academic achievement (Arar & Abu-asbah, 2013), clan- and tribe-based schools (Abu-Saad, 2010; Kaplan et al., 2022), and a high level of violence in the schools. In terms of culture, the schools reflect the society and its characteristics and the relationships with teachers are similar to the relationships with authority figures within the family (Abu-asbah, 2006; Elbadour et al., 2021). The style of teaching in the schools is mostly traditional and frontal (Arar & Massry-Herzallah, 2016; Iliyan & Zedan, 2011). Emotional discourse does not stand out in teacher–student conversations and teachers exercise emotional restraint in their dealings with colleagues and students (Oplatka & El-Kuran, 2020). Principals' behavior is also influenced by cultural considerations (Arar & Massry-Herzallah, 2016). Different studies have found that principals of Bedouin Arab schools adopt a centralized and aggressive leadership style (Arar & Oplatka, 2016) and a high degree of distance power (Da'as, 2017).



This model conflicts with modern understandings of pedagogical leadership and can be harmful for teachers' emotional welfare and hinder the creation of an optimal climate in the school. An additional characteristic of the Bedouin school system is that most of the teachers in schools are female, which is not congruent with the organizational culture of the schools, which is based on masculine values (Abu-gweder, 2021; Arar & Oplatka, 2016).

## **1.6 Barriers in the lives of Bedouin Arab female students before entering the academy**

### **1.6.1 The influence of tribal culture on the education system in Bedouin society**

The professional literature indicates great complexity in the lives of Arab-Bedouin female students before entering the academy. Bedouin-Arab society in southern Israel is collectivist-hierarchical and patriarchal in essence (Al-seed, 2015). A centralized educational climate prevails in many Arab schools throughout the country (Watad-Khoury, 2013).

in a collectivist society, norms and practices favor the interests of the social group over the needs and goals of its individuals; this is in contrast to an individualistic society, which favors the individual's needs and goals. The social structure of the Bedouin society is based on hierarchical structures, tribalism, loyalty to one's social group (family, tribe), adherence to strict codes of honor, and obedience to a parental-male authority (Noah, 2009).

Despite accelerated modernization in the Bedouin society, it still holds on to traditional-patriarchal customs. Therefore, despite the rise in education and employment among Bedouin women, their status is still inferior to that of men, who have traditionally held all authority (Al-Said, 2015).

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Bedouin schools reflect the norms of the society; relationships between teachers mimic those between members of the nuclear and extended family (Abu-Asbah, 2006). The traditional and frontal teaching methods in these schools reflect the traditional-patriarchal character of the Arab society (Iliyan, 2013). In the same vein, the organizational culture in many Arab schools is strict and their educational climate is centralized and authoritative (Arar & Masry-Herzallah, 2016; Watad-Khoury, 2013). In addition, the principals' leadership style is influenced by cultural considerations and tends to be authoritative and centralized (Arar & Oplatka, 2016; Arar & Masry-Herzallah, 2016). The demographic compound of the school community—students, teachers, and principals—is determined by their tribal affiliation, which affects the relationships and management style in the schools (Arar & Masry-Herzallah, 2016)

### **1.6.2 Internal and external challenges as a two-sided currency**

Despite the traditional reality in Bedouin society, there are still motives that help women enter the field of teaching. Below are the main ones:

1. External motives: External motives drive the career choice of many Bedouin teachers, particularly female ones. These include limited vocational options and family pressures to take up a job that does not interfere with the woman's domestic duties (Hadad Haj-Yahya et al., 2021). However, the school climate, organizational culture, and management style give rise to feelings of alienation, frustration, stress, and decreased motivation (Arar & Masry-Herzallah, 2016; Elbadour et al., 2021).

2. Internal motivations at school: Despite the changes that the Bedouin education system is undergoing, many studies report on report low levels of motivation among their students, lack of cooperation or involvement of parents, discipline problems, and limited support from senior teachers and administration (Kaplan, 2021; Abu- Gweder, 2016).

The conditions in the schools make it difficult to effectively integrate into higher studies in general and especially among young female students in the higher education system, this reality emphasizes the importance of cultivating young and proactive leadership in the Bedouin schools. At the same time, this also indicates the enormous challenge of Arab-Bedouin female students who can contribute greatly to changing the education system in Bedouin society.

### **1.6.3 Tension between tradition and modernity in school culture**

there is a tension between the traditional educational values of the Bedouin society in Israel and the Western values that the Ministry of Education is trying to instill through educational reforms. Controlled leadership is the norm in these collectivist cultures, thus educational reforms require a change of leadership style (Kaur & Noman, 2020).

Cultivating excellence and leadership among Bedouin women is a delicate matter. As in other patriarchal, collectivist societies, women in the Bedouin community are positioned at the bottom of the social hierarchy (Al-Said, 2015). In this traditional society, women are expected to remain within the domestic space and away from the public sphere. In Western eyes, Bedouin women are a doubly marginalized group: they belong to a minority ethnic group in the Israeli society and live in a patriarchal community that prioritizes men (Ran & Ben-Yehoshua, 2020). The Bedouin community still considers education for women as a new

idea, and some families disallow their daughters to study (Aburabia-Queder, 2008).

#### **1.6.4 Social barriers to acquiring an education**

Although the Bedouin society has been undergoing a noticeable transition (Yahel , 2021; Yahel & Abu-Ajaj, 2021), the Bedouin education system still struggles with poor academic performance and high rates of student dropout (Weisblay & Weininger, 2020). Among girls, the dropout rates in the Bedouin community are much higher than in other sectors. The reasons for that are mostly cultural, such as when certain families object to girls' education or are reluctant to send their daughters to distant schools. Other reasons include poverty, basic sustenance struggles, and a lack of vocational future (Weisblay & Weininger, 2020).

Within this reality, and despite cultural obstacles interfering with personal development and realization of autonomy, the Bedouin society is undergoing revolutionary shifts in the positioning of girls. The academic performance of Bedouin girls is higher than that of boys across all disciplines and all ages (Hadad Haj-Yahya et al., 2021). In addition, higher rates of Bedouin girls compared to boys obtain a matriculation diploma, although these rates are still lower than those of girls in other sectors. In addition, the number of Bedouin women in higher education and in the job market is on the rise (Hadad Haj-Yahya et al., 2021).

The academic success of Bedouin women can be traced to the importance of education for Arab-Bedouin women (Abu-Asbah, 2006). According to Abu- Gweder, education presents the Arab woman with an opportunity to break though cultural barriers and improve her status, both in her own eyes and those of her community (Abu- Gweder, 2022).

The Bedouin towns of southern Israel are at the bottom of the socio-economic ladder, with high unemployment rates and low levels of

education, compared to other Israeli sectors (Oplatka & El-Kuran, 2020). Despite accelerated modernization in the Bedouin society, it still holds on to traditional-patriarchal customs. Therefore, despite the rise in education and employment among Bedouin women, their status is still inferior to that of men, who have traditionally held all authority (Abu-Saad, 2013).

## **1.7 Higher Education in Arab-Bedouin Society in Israel**

### **1.7.2 Arab-Bedouin Female Students in Higher Education Institutions**

The process of going to school for the Bedouin women was gradual and full of obstacles at every stage. Studying outside the village was seen as contrary to tradition, as threatening the nature of the patriarchal society and as blurring the identity of women. Both men and women feared harming women's honor (Ben-Asher, 2020; Abu-Rabia, 2006). The

beginning of Bedouin women's education in Israel was in the sixties. At first, Bedouin girls studied in Al-Qutab.

At the beginning of the seventies of the last century and with the transition to life in the towns, possibilities opened up for the Bedouin girls to study in schools, including in mixed classes. Over time, they also began to leave the settlements to study at educational colleges. In the seventies and eighties of the 20th century, some of them even studied at the university (Aburabia-Queder, 2017).

In the last three decades, there had been an increase in the rate of students studying in institutions of higher education from among the Bedouin population. This increase had been in particular in the integration of Bedouins from the south of the country in institutions of higher education - first in the fields of teaching, education and welfare, and then also in the field of health (Kaplan et al., 2022; Aburabia-Queder, 2017).

Extensive research literature (Kaplan et al., 2022; Ben-Asher, 2020; Ali and Da`as, 2019) pointed to significant factors that influenced the change in the status of women in Arab-Bedouin society in Israel in general, and in particular among educated women, and they are:

A- The modernization process;

B - The recession in the 1960s which encouraged Arab women to work outside home, where they were exposed to modern culture;

C- changes in the legal status of women in the country;

D- The introduction of a compulsory schooling law (in 1948, only 18% of Arab girls studied in primary education, while today about 95% of them study in primary education).

### **1.6.2 Arab students in academic institutions**

The admission policy of Arab students in higher education institutions in Israel has been historically discriminatory and separatist. The first teachers' seminar for Arabs was established in Haifa in 1958, but it could not accommodate all the registrants. Later, two more Arab colleges were established: Al-Qasmi and Sakhnin. Until the 1970s, the Ministry of Education did not allow colleges that trained teachers for Jewish schools (Jewish colleges) to admit Arab students. However, over the years and under increasing pressure, that policy changed, and each college developed its own model for Arab registrants. In some of these colleges, separate courses were opened for Arabs alongside the mixed courses. Thus, it is only when Arab students started attending Jewish colleges that these institutions had to deal with the multicultural composition of their student population.

Data published by the Central Bureau of Statistics (2020-2021) teaches us about the socio-economic background of Arab students. The data show that in 2015, the rate of students from high socio-economic background (i.e., from towns classified in socio-economic clusters 8-10) was 25.2% in the bachelor's degree (24.6% among new students), 31.8% in the master's degree, and 38.5% in PhD studies. The rate of students from low socio-economic background (i.e., from towns classified in clusters 1-3) was 26.3% in the first degree (27.8% among new students), 22.1% in the second degree, and 15.6% in the third degree.

In the general population (Jews and Arabs), women's chances of obtaining a bachelor's degree are 1.5 times higher than those of men. This rate is higher in the Arab population (2.2 times), and higher still among the Bedouins, where it was found that women's chances of studying for a bachelor's degree is 3.3 times higher compared to men (Abu-Ajaj, 2017; Abu- Gweder, 2023).

Unlike the Jewish majority group, Arab students making their first steps in the academy find it difficult to adjust to student life (Smith et al., 2007). The reason might be a sense of both physical and mental pressure. According to Hertz-Lazarowitz and colleagues (2008), 92% of the Arab students at the University of Haifa reported incidents that left a sense of injustice, discrimination, or racist attitudes on campus. A discriminatory attitude and failure to recognize the needs of Arab students are a source of conflict in the university and lead to the development of negative feelings towards the institution.

A feeling of racist-based rejection is a common experience among Arab students. According to Halabi (2017), all Arab students reported encountering some form of racism on campus from both administrative staff and Jewish students. These findings are consistent with the research conclusions of Eshel and colleagues (2007), according to which, Arab students reported a sense of discrimination that harmed their mental well-being. The same study, however, found that both Arab and Jewish students perceived the academic campus as a place with coexistence.

Greenberg and Bar-Ilan, (2014) identified two factors that hinder the integration of Arab students in Israeli academic institutions. The first is the fact that the courses' content is not suited to Israel's Arab society but rather intended for the Western-oriented Jewish population. Since the education the Arab learners acquire does not take into account their needs and their cultural background, it does not prepare them for integrating into Israeli society, or even into the Arab one. The second factor relates to the nationality of the Arab students, who are associated with the enemy, rather than being perceived as an ethnic group.

Several studies have examined the assimilation of Arab students in Israeli colleges. Totry (2012), maintained that Arab students encounter both



social and academic difficulties. Studies by Lev-Ari and Mula (2017) displayed similar findings, although it was shown that adjustment is better in master's programs. Halabi (2017, 2018) compared the attitudes of Arab students at the Hebrew University to those of Arab students in teaching colleges. He found great personal and social differences between the two groups. For example, the Arab students in teaching colleges had better emotional and social experiences compared to their counterparts at the Hebrew University. In the aspects of identity and politics, no significant differences were found between the two groups (Halabi, 2018). Mustafa (2007) explained that the experiences and feelings of Arab students in Israel's academic institutions are affected by the Zionist atmosphere in these institutions. According to that study, the academy in Israel plays an active role in maintaining the Zionist narrative of Israel's Jewish society, which accounts for the Arab students' difficulty in adjusting into these institutions. On top of that, the campus is an unprotected space, seen as a place of discrimination and racism. However, it is also a good space for students to organize politically and shape their Palestinian identity. The main platform for such activity is the Arab Students' Association, which has branches in all Israeli universities, even though these organizations are not recognized by the institutions themselves. Their activity prepares student leaders for joining Arab political parties, and it should be noted that in recent years, the campus has been a comfortable place for social activity and political involvement of female students as well.

### **1.7.3 importance The Higher Education in Arab-Bedouin Society in Israel**

Higher education is an important issue in Arab society, as it is seen as a key factor in promoting economic and social development. However, access to higher education among Arab citizens of Israel, Palestinian citizens of Israel is affected by a number of challenges.

The first and most significant challenge according to the extensive research literature is language. Many Arab students may not have proficiency in Hebrew and English, which are the main mediums of instruction at universities in Israel. This can make it difficult for them to succeed academically, as they may have difficulty in understanding lectures and reading course materials (Saiegh-Haddad & Jayusy, 2016; Amara & Mari, 2002; Abu- Gweder, 2022).

Another difficulty is the financial difficulties. The research literature indicates that the great poverty in the past made it difficult for Arab students to enter the academic world. Many Arab families face economic challenges, and may not be able to afford the high costs of higher education. Additionally, students from disadvantaged backgrounds may face additional barriers, such as lack of academic preparedness or lack of information about educational opportunities (Amara & Mari, 2002; Abu-Bader & Gottlieb, 2013).

In the Israeli education system, there are large gaps in the percentage of Bagrut qualifications between different sectors. This situation directly affects the admission of students in institutions of higher education.

The research literature on Arab education in the State of Israel attests to the existence of gaps in inputs and outputs between the Arab education system and the Jewish education system (Arar & Hajj Yahya, 2007). It also points to the low position of the Arab education system on the social and national agenda, including a negative impact on the provision of budgets, poor infrastructure development and a different perception of the narrative on which it is based.

From a perusal of the research literature, it can be seen that there are obstacles that prevent Arab students from entering academic universities. It is even more difficult for them during their degree studies, such as: Arab students in Israel discrimination in the education system,

lower per-capita funding for education and fewer opportunities for higher education than Jewish students, particularly in terms of admission to prestigious universities (Abu-asbah, 2006; Amara, 2005). According to Amer (2022), The huge gaps in Bagrut qualification rates in the Arab Israeli sector illustrate the huge gaps in Israeli society. Matriculation eligibility is the gateway to academia, and from there the gateway to quality employment. Those who do not pass the matriculation rate will not be able to reach academia, because the education system in which they studied did not train them to do so, and as a result they will find it very difficult to succeed afterwards in life. The skills that the education system imparts to its graduates are those that will determine their chances to study in institutions of higher education. Education is the basis for equal opportunities to which every child in Israel is entitled. Unfortunately, the data show that the Israeli education system is unable to provide equal opportunities to its weaker graduates.

Political and security issues: In the Palestinian territories, the Israeli occupation and its restrictions affect the ability of students to travel freely. In recent years there has been a change in the acquisition of education by Arab students in Israel. Studies show that there is a large influx of academics in many fields in Israel and outside of Israel, particularly in fields such as science, technology, medicine, engineering, and mathematics (STEM). The magnifying thing for career advancement and the magnifying thing of Arab society develop these key areas (Mustafa & Arar, 2009). There are also many efforts underway to increase access to higher education for Arab students, such as scholarships, financial aid programs, and programs that improve academic preparedness and support for Arab students once they are enrolled in higher education.

#### **1.7.4 The challenges of Arab-Bedouin female students in their society**

Arab-Bedouin female students between the ages of 18-25 experience changes in all human aspects: physical, social, mental, and emotional. The accepted social approach sees young adulthood as an important stage towards an independent adult life, in which the adolescent builds her personality, frees herself from her parents' dependence, establishes new relationships with her friends, and even marries at a relatively young age. Socially, their development lasts throughout their lives, as their personality is shaped by their environment. Women develop their personality through the interaction with their environment and friends. A psychological school known as the "personal approach" sees the physical changes of the adolescent as the main cause of mental problems and difficulties during this period, although this is not the only explanation for mental issues in adolescence (Erikson, 1994).

Personal identity is shaped in many areas, including the professional, social, political, and sexual ones. As long as the adolescent is in a searching phase, he or she perceives the world as unstable, unpredictable, and perhaps not particularly appealing. Moreover, the adolescent believes that the world and society need urgent improvement and aspire to replace the existing "system" ("You and I will change the world"), but despite their harsh criticism, they cannot really change their environment fundamentally. This requires developing a self-identity, a willingness to compromise. The choice they have between different options is limited and they make their decisions accordingly. These are new processes for them (Al-Said, 2015).

Young people in the Arab-Bedouin community differ from their surroundings, which is shifting from a traditional society to a society in transition (Abu-Saad, 1999). Thanks to these changes, youth are liberated from traditional values and are almost unrestricted by the social norms that used to govern many life aspects (Abu-Gweder, 2022). One of the most significant changes that young people have undergone in

recent years is integrating into Western society. Young adults today create social networks for themselves as they develop social ties with members of the opposite sex as an escape from the social reality in their parent society. Bedouins shift from a traditional society to a modern society through the social networks on the Internet (Gribiea, 2013). Despite all these major changes, Arab-Bedouin women are still expected to maintain a traditional distance from men (Aburabia-Queder, 2011).

#### **1.7.5 The challenges of choosing a teaching profession among Arab-Bedouin female students**

Choosing an academic track is a complex process. Most female Arab students in Israel choose teaching as their preferred profession, requiring them to meet serious challenges and prove themselves. They are faced with two substantial hurdles, as evidenced in the research literature. The first is the constant demand to challenge themselves and use their abilities, qualities, and preferences in the pedagogical activity (Gilat and Hertz-Lazarowitz, 2009). The second challenge, according to the research literature, is that the developmental motive in the students' process of personal development lasts over time (Agbaria, 2013).

The motivations among female students in the Arab-Bedouin society for choosing teaching as a profession have been extensively researched. Three types of motives have been identified: motives for choosing teaching as a profession, as well as developmental and environmental motives (Beker & Levenberg, 2003). The research of Iliyan and Zedan (2010), indicates that the intellectual motive is the strongest internal motive for choosing teaching. In addition, teaching is perceived by women in the Arab-Bedouin sector as a preferred profession that allows social and financial mobility, as well as creativity and social and personal expression, compared to women's roles in their traditional society. Other studies maintain that Arab-Bedouin women's choice in teaching has

personal motives such as personal inspiration and seeking professional pleasure and satisfaction. The study of Abu-Gweder and Abu-Jaber (2023) reinforces the personal motive, rating the professional challenge, motivation, and love of the profession as the "strongest motives" in choosing teaching.

In older studies we find important personal motives among the Arab-Bedouin women who choose teaching. A study conducted more than two decades ago identified personal motivations such as convenience, perceiving teaching as appropriate for women, and parents' influence, as well as emotional motives such as love for students, caring about them, and wishing to give them confidence and positive feelings (Becker & Levenberg, 2003).

In the studies conducted in Israel, the researchers rated four important motives for choosing teaching. First and foremost, we find the personal motives: convenience, perceiving teaching as appropriate for women, and parents' influence were rated first. Second came the emotional motives: love for students, caring about them, and wishing to give them confidence and positive feelings. A third motive is perceiving teaching as a challenging profession that develops thinking, organization, and order, and allows the socio-cultural world of the child to be understood. The fourth motive related to early experiences of success in school and the memory of a teacher who provided a corrective experience of previous failure and frustration and brought about a change in the student's attitude towards the teaching profession (Iliyan, 2008).

From the research literature we learn that teaching students also face socio-economic challenges. A unique study conducted among female students in the Arab education system found that female students chose teaching in order to gain better status and social mobility in their

traditional society and provide economic security to their family of origin (Abu- ajaj, 2020).

The environmental challenges are closely related to the socio-economic background of the family and influence Arab women's professional choice. Iliyan, (2013) noted that the opportunities a family provides to a child help to form his or her professional identity. These opportunities are affected by the family's socio-economic situation, thus professional identity is influenced by the financial status, the educational positions, and the achievements of the children.

According to the research literature concerning minority groups in Israel, particularly the Arab-Bedouin minority, the family has a major influence on the individual's decision-making, since it is considered the primary socialization agent for the individual. The family has marked impact on a person's development, for example in the opportunities it allows him. Students' professional paths are affected by both the social change that took place in the Arab society, and their own personal and professional change (Abu Aleon, et 2019). According to Berkowitz (2022), family income correlates with the professional aspirations of the children: adolescents from low-income families lower their academic and professional aspirations even when they have high skills.

Al-Assad-Al-Huzil (2018) argues that the rise in the level of education of Arab- Bedouins and the changing lifestyles of the family allow women more freedom to play important roles in the family's decision-making process. Other studies have shown that the father was still the most significant figure in various life aspects such as choosing a profession, marriage, and other crucial decisions in the children's lives; the parents' request or recommendation" factor and the relative's recommendation or persuasion" factor are the two major factors affecting the choice to become a teachers (Al-Haj, 2003). Similar findings can also be seen in

the studies of Iliyan and colleagues (2007), showing that among teachers-in-training in the Arab sector, the decision to become teachers followed the wishes of the family members.



## **1.8 The importance of Hebrew in the academic world**

### **1.8.1 Teaching Hebrew as a second language in the Arab-Bedouin education system**

The teaching of Hebrew as a second language in Arab-Bedouin schools began immediately after the establishment of the State of Israel. In the first years of the State, the Ministry of Education published a temporary curriculum for the teaching of Hebrew in elementary schools. It included two parts: didactic topics and determining teaching goals. The first teachers to teach Hebrew were Ashkenazi Jews, but they left soon after due to maladaptation. Later, new Jewish immigrants from Arab countries took their place, but their own level of Hebrew command was poor and so was their level of instruction (Amara, 2022; Amara et al., 2016).

The Hebrew curriculum has undergone many changes since the early days of Israel. Between 1948 and 1957, three curricula were published. All three involved introduction to Jewish culture, strengthening Israeli citizenship, and written and oral expression. These goals, according to Amara and Marai (2006), are suitable for teaching Hebrew as a mother tongue, but not as a second language.

A new curriculum was published in 1978, encompassing three stages: in the elementary school, students were required to reach a thorough familiarity with Hebrew; in the middle school, they were required to expand their linguistic knowledge to improve written and oral expression; and in the upper grades they were expected to deepen their knowledge of Hebrew and study the language, the literature, and the Bible (Ministry of Education and Culture, Curriculum, 1978). In 1993 a new curriculum in high school literature was published, which became compulsory in all high schools two years later (Amara, 2002; Henkin-Roitfarb, 2011).

In 2007, an experimental edition was published, becoming mandatory in 2010. This curriculum offers a broad, in-depth distribution of Hebrew learning from third grade through twelfth grade. The study units include reading comprehension, written and oral expression. Three extension units include literature and language (Ministry of Education, Curriculum, 2011). A more recent change in the high school curriculum now emphasizes oral and written expression. The Hebrew program in the Arab and Bedouin communities has many limitations. One of the most prominent ones is writing, and specifically argumentative writing, which is not introduced in elementary nor in middle schools. That is, the student's first encounter with the argumentative genre is only in high school, but in the new program there is an explicit reference to this genre in both middle school and high school.

### **1.8.2 The challenges of writing in Hebrew among Bedouin students**

Hebrew is the main and most common language in Israel. This state is run by most state institutions, and many public and private bodies make regular use of it. This is the language taught in higher education institutions, universities and many colleges in the labor market. Most of the major written and electronic media such as radio, television and the Internet are in Hebrew since it is the language prevalent in everyday life on the street. Therefore, Mastery of the Hebrew language is a necessary condition for integration in daily life into Israeli society. Of course, it is important that all citizens of the country have a good command of Hebrew, acquire literate skills and speak or communicate in Hebrew. For Arabic-speaking society, the Hebrew language is in the status of a second language.

Hebrew is the language of the majority. Its establishment in Israel and its importance in the eyes of the Arab citizen are great. Israeli Arabs accept the fact that it is important to master Hebrew language as an existential

need for integration in academic institutions, workplaces, and social life in the country (Abu- Bakr, 2016). Studies that have examined the attitudes of Arab students toward Hebrew indicate a positive attitude toward Hebrew language. It is found that the attitude towards Hebrew is more positive than towards Hebrew speakers. Students respect Hebrew, and seek to learn it until they reach a high level of linguistic proficiency (Marai, 2013). A study conducted among the Arabs of East Jerusalem also yielded similar results both in terms of the positive attitudes regarding the acquisition of Hebrew and the willingness to communicate through language (Ilaiyan, 2012).

Other studies have shown that the attitude of Arab students toward Hebrew language is a positive one that stems mainly from instrumental considerations (Tamir et al., 2016). Despite the many years through which Hebrew is taught, Arab learners encounter many difficulties in learning the language in general and the written one in particular (Abu-Bakr, 2016; Ram, 2015).

In general, in learning a second language or learning Hebrew as a second language there is considerable reliance on the mother tongue. So, an intermediate language is created that is characterized by copying semantic fields and syntactic structures from the source language to the target language (Shatil, 2008). Other characteristics of the intermediate language are over-inclusion and linguistic simplification, which are expressed in the choice of one basic form for its various possible manifestations. Simplification occurs in all branches of language: Morphology, syntax, and vocabulary (Olshtein & Hashakel-Shaham, 2012).

The syntax is basic and has short and uncomplicated expressions. Vocabulary consists mainly of nouns and few verbs. Adjectives, prepositions and linking words increase over time. In addition, the phenomenon of balances can be noticed that is second language

learners tend to over-verbalize, which often stems from the need to ensure understanding by repeating the message. The difficulty is particularly great in writing, which requires a great deal of cognitive effort. Writing requires full mastery of linguistic skills, socio-cultural skills that influence linguistic choices, as well as the ability to discourse and strategic ability to compensate for language deficiencies (Olshtain & Haskel-Shaham, 2012). Moreover, writing in a second language is in fact a transition from writing according to conventions in one culture to another. The Arabic discourse is built from a combination of parallel lines loosely connected to each other, while the Hebrew discourse is linear with clear connections. The Hebrew discourse has visible coherence, while the Arabic discourse has implied coherence (Margolin, 2012).

In addition to all this, Arab learners' writing in Hebrew are also required to skip two additional obstacles that hinder the process of acquiring writing in Hebrew: The first hurdle - Arab students in the Israeli education system are required to learn three languages (Hebrew and English alongside their mother tongue). The second hurdle is the diglossia in Arabic - the existence of two separate linguistic systems, one for speech and the other for writing - that makes the process of language acquisition more complex (Brosh, 2015; Saiegh-Haddad & Jayusy, 2016).

In summary, Hebrew language is the dominant language and is constantly rising in the academic world and in social life. Students are forced to read materials in Hebrew language, as well as submit papers, presentations, projects and seminar papers and thus Hebrew language is dominant. In addition, studies at institutions of higher education in the country are conducted in Hebrew. For most Arab-Bedouin students, this is the first encounter in their lives with an entire system in Hebrew. Many of them begin their studies with only basic knowledge of Hebrew, which makes it very difficult for them to integrate into studies and meet the academic requirements (Hendin et al., 2016).

### **1.8.3 Hebrew as a second language among Arab-Bedouin female students**

Knowing Hebrew is a mark of collective identity and a significant source of positive self-image among teachers-in-training. It also contributes to perpetuating the self-identity of majority groups over minority groups in the country. Even though the declared language policy in Israel regards both Arabic and Hebrew as official languages, in practice this declared policy is not implemented in higher education, except for departments for Arabic teaching within education colleges, such as the Department of Arabic at Beit Berl, Achva, Kay, and David Yellin Colleges.

Perpetuating the gaps between the languages is self-evident in many ways. For example, the Ministry of Education expands the educational linguistic definition of Hebrew by requiring Arabs to study Jewish history, heritage, and culture, yet Jewish students do not study Palestinian culture. In other words, learning Hebrew in the Arab education system reflects the values of the State. Amara (2005), argues that the political consideration behind choosing Hebrew instruction among Israeli Arabs does not benefit them, failing to provide an appropriate response to their need to use Hebrew in daily life.

One of the consequences of the current linguistic reality in academic institutions is a collective flight of Arab students from Israel to acquire education in other countries, such as Jordan, where the linguistic-cultural space is closer to them. Arar and Haj-Yehia, (2013) argue that studying in Jordan is a source of relief for Arab students because of the similar Arabic language, Arab tradition and culture, and Islamic religion. Other studies have shown that in addition to the use of Arabic, which is a significant advantage to Arab-Israeli students, studying in Jordan increases the students' sense of confidence and facilitates their integration into the academic life and preservation of their lifestyle,

language, and personal identity (Arar & Mustafa, 2011). Reinforcement of this finding can be found among students in universities in Israel where the main difficulty, beside the language, is the Western mentality and its difference from the Arab mentality (Halabi, 2022 A).

As mentioned, the language of instruction in universities in Israel is Hebrew, while in Arab schools the language of instruction is Arabic. From the professional literature we learn that this discrepancy has important consequences in terms of Arab students' integration into academic life, academic difficulties, non-admission to institutions, and grade average compared to their Jewish counterparts (Abu-Rabiah, 2020; Amara & Marai, 2002). In addition, due to the effects of globalization, the academic reality requires reading and writing in English, which further diminishes the status of the Arabic language because of its non-use in the academic world.

Arab-Bedouin female students in Israel face challenges related to Hebrew as a second language. They are required to quickly adapt to a double challenge – taking courses mostly taught in Hebrew and summarizing the material and reading professional literature in Hebrew and English. Moreover, studies show that even students who speak Hebrew and major in Hebrew instruction find themselves facing challenges in dealing with the language, as the entire education system is conducted in Hebrew (Abu-Gweder, 2021).

Other studies indicate that language can be challenging not only linguistically but also as a source of power and confidence to its speakers. As such, Hebrew expresses asymmetry and deepens the gap between Jewish and Arab students in higher education institutions (Halabi, 2022 B). While Arabic is an official language in Israel, similarly to Hebrew, in practice Hebrew is the main language while Arabic is marginal. For example, Hebrew serves as an important instrument for the formation of

Jewish identity in Israel; it is a cultural symbol that associates the student with a socio-cultural and even ethnic space and thus expresses identity, culture, and heritage that usually benefit the Jews compared to the Arabs, whose language is absent in the local sphere (Halabi, 2016).

New studies in Israel have found that Arab students in education colleges who major in teaching Hebrew perceived Hebrew as a prestigious language compared to their mother tongue. They see mastery of Hebrew as a ticket to entering the workforce, which may greatly benefit them personally and professionally. Students believed that mastering the four skills – reading, writing, listening, and speaking – was essential in their daily lives outside academia and even more significant for future success in the employment market, and particularly in the teaching profession (Manor, 2016; Abu-Gweder, 2021).

This is reinforced in studies showing that in their first years of academic studies, Arab students invest significant amount of time in acquiring Hebrew, and after establishing better language skills they feel more comfortable speaking and writing Hebrew (Saiegh-Haddad & Jayusy, 2016; Amara & Mari, 2002).

In summary, Hebrew is the dominant language in Israel's academic world and social life. Students have to read, submit papers, prepare presentations, and write projects in Hebrew. This is in addition to the language of instruction being Hebrew. For most Arab-Bedouin students, this is the first time in their lives that they are dealing with a system that is conducted entirely in Hebrew (Hendin et al., 2016).

## **1.9 Jews and Arabs in academia**

### **1.9.1 Multiculturalism and multicultural education in Israel**

Multiculturalism is a concept with several facets. Its demographic facet refers to the multitude of subcultures in a society; its structural facet emphasizes the power relations in a society; and the ideological aspect calls for dialogue between different ethnic groups on the basis of equality and mutual respect. Another aspect of the concept concerns an attitude towards the "others" that is based on recognizing and respecting the differences between "us" and "others", as opposed to negating "others" or treating them paternalistically (Mautner et al., 1998).

The concept of multicultural education developed mostly in Western immigration countries based on the ideology of multiculturalism and in response to demands for social equality for minorities. Multicultural education has three components: the concept itself, the change in educational thinking, and the process. Its goal is that every student, regardless of gender, social status, ethnicity, race, or cultural background, will have an equal chance to learn and succeed in school. Multicultural education policy seeks to create a change in the education system so that members of different groups have an equal chance to thrive in schools (Banks & McGee Banks, 2001). Moreover, multicultural education contributes to improving relationships between communities. Reingold (2005), showed that multicultural education encouraged students to discuss different cultures and increased their tolerance towards various ethnic groups. Multicultural education may also strengthen feelings of equality, and above all, allow members of minority groups to lead a change in their communities towards equal civil rights (Lev-Ari & Mula, 2017).

In Israel, there is almost no pluralistic experience that acknowledges the differences between cultural groups and promotes their equality, despite



common elements shared by the various groups, such as speaking Hebrew and being Israeli citizens. Furthermore, it was found that the interrelationships between the groups are often based on avoiding mutual openness (Pery, 2007). Thus, Jewish students learn about the history of Islam in a very general way and are not introduced to the historic ties of the Palestinians to the land, nor are they educated to accept the Arabs as partners in the State (Peled & Shafir, 2005; Ali & Da'as, 2019).

One of the barriers preventing education for multiculturalism is the residential segregation in Israel. According to Smooha (2005), communities in Israel are separated ethnically and geographically, and on top of that, are served by two separate education systems: one for Arabs and one for Jews. It is only in higher education that a social and intellectual encounter between Jews and Arabs becomes possible (Halabi, 2018). Today, in addition to academic institutions, everyday interactions between Jews and Arabs take place in workplaces, sites of recreation and leisure, hospitals and clinics, public transportation, government offices, and more.

In the absence of education for multiculturalism, ethnic groups develop negative feelings towards each other (Bar-Tal, 2007; Rouhana & Bar-Tal, 1998), constructing their national and social identity based on the negation of the other group's point of view (Sagy et al., 2002). As a result, groups show low levels of empathy towards other groups, often demonstrating resentment towards their cultural narrative. For example, the events of 1948 are seen as a defining moment by Israel's Jewish citizens, while Israeli Arabs perceive the same events as a national disaster (Sagy et al., 2002).

The meaning assigned to "the other" is largely related to the mutual relations between different groups in society, between those who are "us" (ingroup) and those who are "others" (outgroup). "Our" group is the one

to which we feel loyalty, preference, and appreciation, while the "other" group is considered external and competitive with our group and elicits hostility. A system of interrelationships between the ingroup and the outgroup is based on the principle that the ingroup has successful characteristics that the "others" lack. Tensions between different groups may stiffen the boundaries that separate the "others" and strengthen the social identity of its members, thus explaining the power relations between the groups. According to Eschel et al, (2005), in populations with distinct majority and minority, minority groups develop strategies of cultural adaptation. However, this process is not primarily determined by them, but rather by the majority group. In other words, the characteristics of the discriminating group (the majority) determine the boundaries of the category, and those who do not fit in are excluded and labeled "others". This labeling often takes on the meaning of inferiority (Antabi-Yamini, 2012).

Politically and historically, the establishment of the State of Israel and the waves of immigration that followed were underlain by a Zionist ideology that sought to create a Jewish nation-state. To achieve this goal, the Jewish immigrants needed to be merged into a society with a common national denominator, thus blurring their distinct origin and culture (the melting pot policy). This process was enhanced by the exclusion of Israeli Arabs, assigning non-Jews the status of a separate and inferior group. Around the establishment of Israel, the civil war preceding the invasion of Arab states in May 1948, and the transformation of the country's Arabs from majority to minority following the 1948 war, forced the Arab citizens of the new State into a position of enemies. According to Antavi -Yamini, despite the time that has passed since its early days, Israel's Arabs are still seen as inferior and as the "ultimate others" (Antabi-Yamini, 2012).

Therefore, in the absence of education for multiculturalism, each group tends to attribute to itself positive qualities such as being moral, fair, and

peace-seeking, while perceiving the other side in a negative light (Ma'oz, 2010; Rouhana & Bar-Tal, 1998).

According to the Realistic Conflict theory (Sherif et al., 1961), the root of every conflict lies in a competition for resources, causing each group to develop a psychological-social infrastructure that will allow it to control the desired resource. In the Arab-Jewish conflict, the source of the conflict can be easily identified as a competition for a limited resource – the land. Since 1948, the control of this resource has been unbalanced, with the Jews as the dominant group that controls this resource and determines its scope and use. In contrast, the weaker Arab group is largely subject to the mercy of the Jewish majority group.

Peace and reconciliation activities between ethnic groups that are in constant conflict have a limited ability to change beliefs, values, and attitudes (Salomon, 2011; Bar-Tal & Rosen, 2009). However, theorists have proposed certain conditions that may give rise to improved relationships between ethnic groups in conflict. These include interactions, common goals, cooperation, and especially intimate contact between the groups (Allport, 1954).

The nature of the conflict between the Arabs and Jews in Israel resembles that seen in the United States between the light-skinned (white) population and the dark-skinned (black) population. According to Helms (1990), white Americans are not aware of the minority group, and it is only when the two groups meet that the white majority understands the identity of the minority. Many researchers believe that a social and psychological process can lead to reconciliation and tolerance. According to this thinking, psychological change is the key to developing empathy and understanding towards the needs of others as human beings who have the right to exist. Such a process may change the collective memory

and give rise to moderate attitudes and positive, peaceful feelings towards past adversaries (Bar-Tal & Rosen, 2009).

### **1.9.2 Multiculturalism in higher education**

Since institutions of higher education are open to all, their campuses become an arena for interactions between individuals from diverse backgrounds. Often, these are the first interactions between young men and women from different ethnic populations (Rothman et al., 2003). Academic schooling thus offers new experiences and exposes students to unfamiliar people and ideas, which affect their behavior, values, and perceptions, especially among undergraduates.

The multicultural setting of academic learning has a variety of effects on individuals, as they experience the different climates in higher education versus that of their communities of origin (Whitla et al., 2003). In fact, the literature on the topic shows that minority students may be subject to both positive and negative effects, as universities around the world become international, admitting students of diverse religious, cultural, or racial backgrounds.

Research has shown that positive attitudes towards multiculturalism strengthen as a result of campus interactions; that is, students begin to perceive the culture of the other group as equal and legitimate. However, despite improved attitudes in the second year of college compared to the first year, most students, especially among the majority group, still do not hold positive attitudes towards multiculturalism.

For the most part, Arab-Bedouin students do not meet Jewish students outside the campus, but when such interaction happens, the Arab-Bedouin students participate in it, because they see higher education as an opportunity for social mobility and personal development. Research has indicated that Arab-Bedouin students appreciate the academic

climate and the opportunity to get to know Jewish students. According to the Arab-Bedouin students, their interactions with their Jewish counterparts in colleges are positive (Halabi, 2017). Lev-Ari and Laron (2014) found that in-service teachers in the Israeli education system who are studying for a master's degree in teaching colleges experience the multicultural encounter to a great extent. According to these authors, the shared educational experience causes students from both groups to minimize prejudices, remove negative stereotypes, and create closeness and friendships while finding personal and group similarities. However, the joint learning is not enough to create a change in the educational process, and therefore the students believed that the multicultural interaction on campus did not break the ethnic boundaries. A possible explanation for the generally positive attitudes toward multiculturalism education among Arab students is that multicultural policies benefit minorities and reduce their sense of discrimination (Lev-Ari & Laron, 2014).

Lev-Ari and Mola (2017), found that multicultural encounters in Israel are infrequent and mostly stem from necessity. Even on academic campuses, such interactions are too few, despite numerous opportunities to create them. It was found that the more students are exposed to interactions with other students outside the campus, the more they understand the practical aspects of multicultural education. Arab students who interacted with Jewish neighbors or co-workers were more open to multicultural experiences than Arab students who did not have such interactions. In a study conducted at the University of Haifa, it was found that both Jewish and Arab students believed that the atmosphere at the university was positive. Even though the Arab students, especially the Muslim ones, expressed more negative attitudes when asked about the university as a place that enabled academic empowerment, democratic experience, interrelationships between different groups, and living in a

multicultural space, they were still interested in integration with the majority group (Hertz-Lazarowitz et al., 2008).

### **1.10 The challenges of the academic campus among Arab-Bedouin female students in higher education institutions**

Female Arab-Bedouin students face personal, professional, social, and cultural challenges. According to Abu-Ajaj (2017), young Arab-Bedouin women are motivated to acquire academic education for personal and professional interests, but also because they aspire to lead a social change in their society and encourage more women to follow in their footsteps. That study also found that Arab-Bedouin women in academia are subject to two forces. The first requires them to apply personal and professional effort to face the academic challenge, as they experience personal growth and self-learning, tackle reading and writing assignments, collaborate with their study peers, and develop relationships with academic and administrative staff. The second force requires them to invest personal-social effort to maintain the honor of the family, especially that of their parents, who support them (Abu-Gweder, 2022).

The literature indicates four challenges that Arab-Bedouin female students face. First is the academic challenge. This challenge begins in the preparation for the psychometric test, which is in itself a huge barrier for these young women. The difficulties involved in this admission test influence the professional choices of the female Bedouin applicants, directing them towards study tracks with lower admission requirements. In other words, many female students give up the field of study that is close to their heart. Furthermore, the early encounter with the university is a difficult adjustment experience. In the first year, the students must close academic gaps deriving from their deficient elementary and high school education (for example, underdeveloped skills of critical thinking,

research, and scientific writing), and they also have to adapt to an academic environment where they must speak, read, and write in Hebrew and often in English as well (Abu-Saad , 2013; Abu-Saad et al., 2007; Abu-Gweder, 2022; Levy-Weiner & Aburabia-Queder, 2007).

The second challenge is to achieve academic success. Arab-Bedouin female students are subject to great social pressure to succeed. Their family and tribe expect high academic achievements, among other reasons because the family invests significant resources in their studies (Abu- Ajaj, 2020; Kaplan, 2018; Arar, 2007).

The Bedouin students also struggle to adjust to the campus, which feels like a foreign environment where the surrounding Jewish student population is culturally different. The Jewish students often do not understand the culture and language of the Arab-Bedouin students, at times even expressing themselves in a racist manner. The academic institution itself often ignores the Arab culture, for example by not using Arabic signage or excluding Arab holidays and anniversaries from the academic calendar. For many Bedouin women, the campus life offers the first interaction with men and women from a different culture, one that embraces individualism, and they find themselves between these two cultures: the Bedouin one and the Israeli-Jewish one. In the Bedouin culture, women and men from the same tribe rarely interact, while no contact at all occurs between men and women from different tribes. The academic setting, however, is mixed in many respects: gender, culture, religion, and nationality, imposing an unfamiliar reality on the Arab-Bedouin students (Aburabia-Queder & Weiner-Levy, 2013). Notably, Arab-Bedouin female students succeed in combining two contradicting cultures: on the one hand, they enjoy the personal and professional growth that academic education offers; on the other hand, they continue to faithfully represent their social and traditional values on the campus

(e.g., by maintaining a modest dress code and adhering to the family honor) (Abu-Ajaj, 2017; Arar & Masry-Herzalah, 2014).

The fourth challenge is the physical one, mostly affecting students from unrecognized villages. These students are served by poor public transportation, making their commute to the campus arduous. Furthermore, electricity and internet infrastructures in their homes are fragile, limiting their ability to study outside the campus. This difficulty intensifies in times of crisis, such as during security unrest or the Covid pandemic (Abu-Gweder, 2021).

In addition to these challenges, certain other barriers stand in the way of Arab-Bedouin female students seeking higher education. For instance, nursing training has a minimum age requirement of 20 years. This means that young Bedouin women (who are not required to perform military or other national service) cannot start this track immediately after high school. This restriction causes many of them to give up nursing and take up education and teaching instead.

Bedouin women in academic institutions represent a group that has overcome numerous obstacles. These women have redefined and reshaped traditional female roles while removing limitations and barriers. Even today, women who seek higher education have to overcome the gaps created in the educational environment in which they grew up, in order to successfully meet the admission requirements of the university or college. Once they manage to begin their academic path despite the barriers and lack of resources, they must work hard to adjust to the academic and social environment and create friendships and professional relationships with their fellow students, Jews and Arabs.

Arab-Bedouin women adjust successfully to their new academic environment because they use the resources available to them to gain power: they employ the traditional social structures to manage their



struggle and promote change. Adopting conformist behavior is a means of convincing their tribal society to let them continue their academic studies (Altori, 2017). In addition, it was found that Arab-Bedouin women in the academy adhere to the value of honor by following the traditional codes of clothing and behavior, thus making sure that public spaces are accessible to them (Aburabia-Queder, & Weiner-Levi, 2010). However, this adjustment strategy leads to value ambiguity. According to Altori (2017), educated Arab-Bedouin women face this ambiguity to a greater extent because they must reconstruct the Bedouin female identity so that it combines traditional and modern elements.

Access to higher education has created economic, social, and political mobility among the young generation of Bedouins in the Negev (Abu-Saad, 2013; Shatz-Oppenheimer, 2012). Higher education has influenced the tribal organizational structure such that today, the Bedouin society tends to give priority to individualism, personal achievement, and social pluralism (Abo-Ras, 2010). As mentioned above, desire for social mobility has increased the number of Arab students, particularly females from the Bedouin community. Most of these young women enroll in teacher training programs in colleges and universities throughout the country (Aburabia-Queder, 2011).

## **1.11 The practical work in the lives of Arab-Bedouin female students**

### **1.11.1 The Clinical Training Model in Teaching Colleges**

The clinical training program at the school aims to facilitate students' integration into the school environment, raise their awareness, and equip them with strategies to tailor their teaching to the needs of the students. Studies conducted in Israel have found that clinical experience is crucial for Arab-Bedouin female students training to become teachers and has a significant impact on their professional development (Iliyan & Zedan, 2010; Admiraal et al., 2017). This experience allows future teachers to grow and prepares them to enter the teaching profession as change agents (Abu-Gweder & Abu-Jaber, 2023; Iliyan & Zedan, 2011; Abu-Ajaj & Abu-Saad, 2020).

The research literature is divided on how to enhance the learning experience in clinical training for female teaching students, including the scope and intensity of teaching in schools, provision of academic tools, and exposure to new teaching methods in the first year of study. For instance, the "realistic approach" model advocates for increased teaching lessons, skill development, and feedback from experienced teachers during the first year of teaching (Korthagen, 2001). Other approaches suggest that practical teaching experience should be gradual, with students studying core courses in the first year to establish theoretical knowledge in the academic institution and engaging in clinical work in subsequent years (Choy et al., 2014).

### **1.11.2 A Classroom Academy Community Model in Israel**

The professional literature shows that the experience of practical teaching at school is of the utmost importance for teaching students. It promotes their professional and personal development by exposing them to the school's culture and its everyday life in the most realistic way. That stage of the training has been examined from various angles with the goal

of improving programs and processes (Cohen et al., 2013). Studies have indicated that the clinical experience of the teaching students is one of the most significant anchors in their academic studies. Examining the students' expectations during their training is a means of improving the quality of the training (Abdullah, 2006). Furthermore, studies show that students' satisfaction with the program increases when their expectations are realized (Sag, 2014).

One of the program's goals, as formulated in Zelbrstrom (2015), is to facilitate the induction of new teachers into their future profession, One of the main goals of the present study addressed by traditional programs. In fact, One of the main goals of the present study is to understand the challenges facing teachers from the Arab-Bedouin society who participate in the Class Academy Community model.

The Class Academy program aims to enhance the education and professionalism of both female students and teachers by creating a learning community. This community consists of a group of female students who are gaining teaching experience at an educational institution, along with their instructional teachers and an academic leader representing the institution. In this model, the students become members of a "learning community" team, which includes their instructional teachers and the academic leader. The team collaborates to develop effective learning strategies, while emphasizing teamwork, dialogue, sharing, professional consultation, and exposure to diverse perspectives from the teacher educators, academic leader, and student teachers (Zelbrstrom, 2015).

According to the model, each student is paired with an instrumental teacher who provides weekly, continuous support and guidance throughout the school year. The instrumental teacher is responsible for creating an appropriate learning environment, providing professional

guidance, observing lessons, offering feedback, and even co-teaching with the student teacher.

The goal of the Class Academy community is to establish a meaningful learning community within schools, to emphasize the interaction between teachers and students and to provide effective instruction and teaching skills. The program is designed to enable teacher trainers to understand the needs of their students and equip them with the necessary tools and skills for their clinical experience. One of the program's objectives, as outlined by its creators (Zelbrstrom, 2015), is to facilitate the professional development of teacher trainees more effectively than traditional programs. Additionally, the program seeks to strengthen the relationship between academic institutions and schools by creating a triangular collaboration between teachers, academic leaders, and trainees. Through this collaboration, the program aims to promote new models of community learning and peer collaboration within schools, empowering academic leaders and teachers. According to Abu-Ajaj and Abu-Saad (2020), the program encourages trainees to adopt theoretical principles and apply experiential learning through interaction with teaching teachers, resulting in diverse teaching methods and frequent delivery of lessons to enhance practical learning in classrooms.

The Class Academy program strives to improve the training of female students and to elevate the professionalism of teacher trainers. An essential component of the program is the learning community, which encourages collaboration among students, teaching teachers, and academic leaders. The community fosters teamwork, joint thinking, dialogue, professional consultation, and exposure to diverse perspectives. Throughout the school year, each student is paired with an instrumental teacher who provides continuous guidance and support, including observation of lessons, feedback, and collaborative teaching. The program emphasizes the importance of cultivating a meaningful

learning community within the school, which strengthens the interaction between teacher trainers and teaching students, and enhances their instruction, tools, and teaching skills. Ultimately, the program aims to equip teacher trainers with a deep understanding of the needs of teaching students and provide them with the necessary tools and skills to succeed in their clinical experience (Assadi & Murad, 2017).

Trainees practice and develop new skills while providing them with professional resources and study tools to enhance their teaching abilities. Another significant contribution to the training of female teaching students in Arab-Bedouin schools is the recess hours, where they interact with their teaching teachers. Research in Israel has shown that such experiences during clinical training significantly improve teaching skills and build trust between instructors and students, leading to better feedback and improved teaching quality (Abu-Ajaj & Abu-Saad, 2020). Female teaching students have reported improvement in lesson planning, teaching, adapting educational activities to students' levels, providing feedback, instructional skills, and effective communication with students. As a result of the feedback, they receive during the recess hours (Makdousi, 2018; Assadi & Murad, 2017). Recent studies have demonstrated that creating an academic-classroom community exposes teaching students to diverse activities in schools, activating metacognitive processes at all stages of training and experience (Makdousi, 2018; Shani et al., 2015; Zach & Strommer, 2018).

Furthermore, the teaching teachers play a crucial role in the 'Class Academy Community' model by integrating students into the school environment. They provide a significant place in the educational activities and offer continuous guidance throughout the school year to help students engage with the school's life and culture (Zilberstein, 2015).

Moreover, the program emphasizes the importance of significant clinical experience by creating opportunities for in-depth discussions of the challenges and problems that teaching students encounter during the process. Recent studies suggest that creating an academic-classroom community fosters these discussions and offers professional solutions to the difficulties faced by teaching students while enhancing a sense of belonging and partnership in the school. Female students benefit from exposure to real-world scenarios, deep thinking, and diverse perspectives, while teacher educators develop vital skills and tools for their roles (Shani et al., 2015; Zilberstrom, 2015).

According to Abu-Gweder and Abu-Jaber (2023), academic institutions providing training greatly contribute to preparing female students for clinical work. The program equips teachers with effective tools for teaching, and strengthens their relationship with the school. Instrumental teachers have reported that the multitude of classroom experiences greatly improves the quality of teaching and fosters openness and diversity in teaching pairs (Assadi & Murad, 2017).

Numerous studies support the need for clinical experience to demonstrate that students can become teachers in the official education system in Israel. Clinical experience helps them acquire teaching skills, tools, methods, and functions for effective classroom management (Abu-Abu-Gweder & Abu-Jaber 2021). Studies also show that the Academia community model for clinical experience helps students combine their professional knowledge with their personal values and tendencies to function better in the classroom (Assadi & Murad, 2017).

In conclusion, the Academia community aims to improve the ability of teaching teachers, teaching students, and academic leaders to identify and address challenges and problems related to teaching and learning. The program helps them formulate teaching topics and educational

issues encountered during the clinical experience, such as lesson plans, class management, disciplinary problems, and supporting struggling students. It also encourages the design of new teaching environments and the improvement of teaching within the school walls, creating a continuous partnership between the academic institution and the school.

### **1.12 The academic institutions in the Negev**

Many graduates of Arab-Bedouin schools in the Negev enroll in teacher training institutions (Abu-Saad et al., 2016). In the southern region there are two colleges where young Arab-Bedouin men and women can study: Kay Academic College of Education in Be'er Sheva and Achava Academic College in Kiryat Malachi. These institutions are chosen for their favorable admission conditions, relative proximity to Arab-Bedouin villages, and the guaranteed job placement options at the end of their academic training (Abu-Saad, 2016).

In addition, some Bedouins enroll in other institutions in the Negev: Ben-Gurion University, the Open University (Beit Tabiz campus), Sapir College, Shamoon College of Engineering, Ashkelon Academic College, and the Technological College. Upon completing the first degree, many of them retrain for teaching and become teachers in secondary schools (El-Meccawi & Degen, 2016).

In the academic year 2001-2002, there were 98 female Arab-Bedouin undergraduates at teacher training colleges and Ben-Gurion University, while in the academic year 2009-2008, that number grew to 732 (Al-Nohud, 2010).

The five-year plan of the Israeli government from 2017 accelerated the enrollment of Bedouin students in higher education institutions. Indeed, there has been a significant increase in the number of male and female students applying for academic studies in Israel. For example, according

to the Central Bureau of Statistics, the number of Bedouin students increased in the 2018-2019 school year to 3,147 (2,338 of whom were women). This growth is primarily due to the great improvement in matriculation eligibility rates Among Arab-Bedouin girls. However, alongside these encouraging data, the rate of academics in the Bedouin population in the Negev is still low: only 4.1% in the 20-29 age group. For comparison, the rate of academics in the general Arab society is 8.4%, while the national average is 13.8%<sup>27</sup>.

### **1.12 Tinto's Sociological Theory**

Tinto's sociological theory discusses the phenomenon of solidarity in higher education settings, which is reflected in the social and academic integration of the students. Tinto researched students from middle-class, light-skinned families, who devote all their time to studies. He also researched students from minority groups and from families of low social status, students who combine work and studies, and who have a lower chance of integrating academically and socially in higher education institutions from the start. According to him, a lack of academic integration stems from a mismatch between the students' abilities and their interests and the requirements of the curricula. Lack of social integration stems from the nature of the students' relationships with their fellow students. According to Tinto, a low degree of integration academically or socially or both increases the chance of not completing the degree, due to a decrease in the students' commitment to their studies. Researchers who developed Tinto's research and adapted it to other social groups emphasized the importance of social influences outside the campus (for example, in the workplace) in addition to those inside it (Fishl & Sagy, 2009).

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<sup>27</sup> Based on data from 2022, Israel Central Bureau of Statistics (CBS)

<https://www.gov.il/en/Departments/news/exmasstats>



Using Tinto's model, it is possible to try and explain the success of students in institutions of higher education in relation to processes and social, cultural and academic influences, as well as in relation to personal and environmental factors that influence the development of students in institutions of higher education. Below we will describe the main components of the model:

### **Dropping out of Studies**

Tinto pointed out that students belonging to minority groups have a tendency to drop out of studies mainly for academic reasons. as per Tinto (1997), In Israel, out of ten students who start their studies, only five-seven will finish them (Fishl & Sagy, 2009).

### **Social Integration and Academic Integration**

According to Tinto, persistence in studies is affected by the interaction between the background variables (gender, age, origin and parents' education) and between academic skills and previous grades in high school. This interaction affects the commitment of the students to achieve the goal of the studies.

### **An Academic Degree**

The degree of commitment to the goal affects the integration of the students academically and socially, i.e. the effect is evident in their achievements, in their sense of intellectual development as a personal commitment and in their interactions with the faculty of the institution and with their fellow students. Moreover, the academic integration and the social integration affect the students in terms of their commitment to the institution. They are decisive factors in the students' decision whether to drop out of studies or to persist.

### **Personal and Family Background**

The financial background and social status of the students greatly influence the ability of the students to persevere in their studies and their success. According to Tinto, students who come from families where the parents have a low education are more likely to fail academically. This is an important variable, which is not directly related to persistence, but is related to other variables that explain persistence, such as commitment to studies and motivation to study.

According to Tinto, the family climate is one of the factors that can be used to explain persistence in studies, since the families' expectations and their values directly support the students and shape their worldview, their expectations of themselves and their aspirations. Tinto found that persistent students will mostly be from families where the parents are interested in their children's studies and set expectations in the field. It is also found that these parents tend to be more open and supportive, and their children consult with them and share their problems with them. In contrast, the students who drop out reported more conflicts with their parents. When it comes to older people, such as students of higher education, the influence of the family atmosphere refers to the educational process of the learners, to the shaping of their worldview and their intentions to acquire an education, and not necessarily to a direct influence during the higher studies themselves.

### **Commitment to Studies**

There are three types of commitment: Commitment to personal goals, which refer to the desire degree of the students to complete their studies and receive a degree or certificate, commitment to the career and profession that the students intend to acquire through their studies, and commitment to the particular educational institution where the students study. In addition to that, in Tinto's model has four types of commitment or motivation for higher studies classified according to the motives of

applying for studies: instrumental orientation, intellectual orientation, community orientation and social-class orientation.

### **1.12.1 Tinto's Model in Israel**

The application of Tinto's model in the present study is not simple, due to the different results obtained regarding the ability of the model to justify success in studies. Confirming the model or refuting it may contribute to understanding the uniqueness of the minority group in question and provide a better understanding of the model and its suitability for minorities in general and minorities in Israel in particular.

Studies in Israel have compared many groups according to Tinto's model for predicting academic success in Israel. In a study by Sagi, (2000) It was found that there were three significant differences between native Israeli students and immigrant students from the former Soviet Union. The first difference was a sizeable difference in dropout rates between the native and the immigrant groups: The dropout rate for immigrant students was more than twice that of their native counterparts. Second, the explanatory power of the model was twice as high for the immigrant students as it was for the native students. Although academic experience in the university had a very meaningful impact on persistence in both groups, in the immigrant group it explained a much higher percentage of the variance. Third, the immigrant students' lower sense-of coherence scores may reflect their experiences of transition and adjustment to a new, unknown society. Moreover, in the separate analyses of the two groups, the sense-of-coherence variable had a significant effect and increased the explained variance only among immigrant students.

Another study examined the application of the model in Israel regarding the success of Ashkenazi Israeli students (immigrants from Western countries) to Sephardic students (immigrants from Eastern countries). The results for both groups suggest that current variables, reflecting what

happens to a student after arrival at the academic institution, have greater impact on persistence than do either the student's background characteristics or his or her initial personal commitments. These results are in accordance with some Israeli attrition studies. These studies that were old from the seventies reported no correlation between dropout and demographic characteristics such as age, gender, and parents' education regarding the ethnicity factor (Ashkenazi vs. Sephardi ethnic origin) (Levin et al., 1979).

It is worth noting that studies from recent years show that the gaps between Ashkenazim and Sephardim indicate a gradual narrowing of the gap in higher education rates between Sephardi and Ashkenazi populations (Blass, 2020). This trend reflects gradual changes in Israeli society.

One of the explanations for this reality is that the Israeli campus differs from its American and European counterparts: There has been almost no development of a student culture. The explanation for this contrast may be connected to the different life-cycle stages for Israeli youth. Most Israeli students begin studying after long military service. Some of them are already married, and most of them work for a living during the academic period. The student role does not play a central part in the Israeli student's life as it does in his or her Western counterpart's life. As a result, role perception is more academically than socially oriented (Shapira & Etzioni-Halevi, 1973).

Arab- Bedouin women in Israel face a unique set of challenges, as they are members of both a minority ethnic group and a minority religious group in a Jewish-majority society. They also face many of the same challenges as other women in Israel, such as discrimination in the workplace and a lack of representation in politics and other leadership roles (Herzog,1998; Herzog,1999; Allasds- Alhuzail, 2020; Abuabia-

Queder, 2012) Allasad-Alhuzail, (2019) claims that women in Bedouin society are divided into three generations. With regard to education and employment, it is clear that the women of the first generation are both uneducated and unemployed outside the home. In the second generation, the women have no more than a few years' education, and most are unemployed outside the home. In the third generation, there is a clear dichotomy between those who have 8 years' schooling and are unemployed and those who completed high school and work outside the home. Most of the women have many children, and there are no significant changes between the generations in this respect

One of the main issues that Arab- Bedouin women in Israel face is discrimination, both within their own communities and in the broader society. Particularly, they face pressure to conform to traditional gender roles and to prioritize the needs of their families over their own education and career goals. In addition, Arab- Bedouin women in Israel often face barriers in terms of access to education, healthcare, and employment opportunities, which can limit their ability to improve their economic status and achieve financial independence (Aburabia-Queder, 2012; Abu-Gweder, 2023).

However, despite these challenges, there are also many Arab- Bedouin women in Israel who are working to improve their communities and society. Mainly, in the field of education they work to create a better life for themselves and for future generations (Abu-Ajaj, 2017; Ben-asher, 2020).

In the present study, using Tinto's model, we try to examine the personal and the academic adaptation of Arab-Bedouin female students, and to examine whether the adaptation of the female students to their study environment allows them to express themselves and succeed in their studies to a greater extent. In this work, we will use Tinto's model to

describe and explain the interactional effect of the female students' background and their social and academic integration in the institution on their academic success.

### **1.12.2 The Interactional Approach and its Effects on Arab-Bedouin Female Students**

The Arab-Bedouin society is a collective society that regards academic studies as part of economic advancement and not as a value in itself. Women's education is often seen as a threat, among other things due to the fear of changing the status of women in the family and due to the fear of modern norms infiltrating traditional society. Sometimes the academic studies form the first meeting of the Arab-Bedouin female students with modern Israeli society. In this context, questions arise regarding the extent of their academic and social integration in the higher education system.

The gradual expansion of education and professional training in the Arab-Bedouin society and the many resources invested in this society require in-depth research on the degree of success for the Bedouin young men and women and the social effects that their success has. Therefore, the purpose of this study is to check the achievements of Arab-Bedouin female students in studies and find out the institutional variables and the personal variables that influence their degree of success (examining their average grade at the end of the first year of school).

The questions of the present research are based on Tinto's (1997) model, which is based on an interactional approach to understand the adaptation of students to the environment of the academic institution. To this end, various personal variables are examined in the study: The level of achievement before entering the institution, age, marital status, a sense of personal and family coherence, Social support and institutional variables, as well as the interaction between the various personal

variables are examined. The dynamics of the interactions and their effects on the academic achievements of the young Arab-Bedouin women can be examined at different levels: personal, group and cultural.

Based on Tinto's descriptive model, the relationship between students' suitability to the college environment and their integration into it (both academically and socially) are explored. This includes an examination of the student's personal background (such as socio-economic status, personal skills, academic performance in high school, and commitment to the institution) and how it relates to students' integration into the college environment, as well as how their multicultural encounters during their period of study and how their attitudes towards the home-career conflict play a role. The interaction between students' personal commitment and the institutional commitment is a crucial factor that affects both their intellectual development and their interaction with colleagues and staff. The level of integration in both academic and social spheres is a significant factor that directly impacts female students' persistence in their studies or their decision to drop out of the program.

## **Chapter 2 - RESEARCH DESIGN AND STUDY METHODOLOGY**

The methodology section will first present the research questions, then describe how they were examined. It will include reviewing the empirical database, describing the research tool, presenting the profile of the participants and the research field, and explaining how the data were analyzed. The section will conclude by listing additional sources of information and addressing the ethical aspect of the research.

### **2.1 Research questions**

The study addressed a broad central question, which was broken down into seven sub-questions. These are presented below. The study was based on 40 semi-structural interviews with Arab-Bedouin female students majoring in Hebrew as a second language in teachers' training colleges.

The central research question was the following: What are the challenges facing Arab-Bedouin female students enrolled in a Hebrew as a second language track in education colleges? The interviews were conducted in the academic year 2020-2021.

#### **2.1.1 Sub-questions.**

**Research question 1: What are the academic challenges faced by the students in their first academic year?**

Studies in Israel have shown that for Arab students, the first academic year poses great challenges due to several significant barriers. These include the rough transition from high school to higher education, difficulty in submitting academic papers, and a struggle to understand the course material and academic literature. For Arabs in Israel, English is considered a third language (Maharabana, 2016; Halabi, 2018; Totry, 2012; Tamir, et al., 2016). Hence, the second research question will focus



on the difficulties of the Arab-Bedouin female students in the first academic year. Among other topics, we will examine how they experience the challenges of understanding and participating in lectures and submitting final papers in the various courses.

In addition, In the present study, we will address the barriers in both written and spoken Hebrew as they are viewed by the study population. among the rest, we will examine the challenges these students face when dealing with the content of lectures, submitting written assignments, or presenting orally during a lesson.

**Research question 2: What are the linguistic challenges of written and spoken Hebrew faced by Arab-Bedouin female students?**

Recent research literature has found that the use of Hebrew in academia poses a significant limitation for Arab students in Israel. The obstacle is both in oral and written communication (Halabi, 2018). In addition, the literature has shown that students find it difficult to summarize the course material, especially when it is written in academic Hebrew, their second language (Blanky-Karlin, 2020). Studies show that Arabic-speaking students view Hebrew as a serious limitation in the path to academic achievements (Benziman, 2013). According to Manor (2016), Arabic-speaking female students believe that Jewish students achieve better academic results because the language used in higher education in Israel is Hebrew, their mother tongue. Writing and presenting academic papers is considered another obstacle for Arab female students. This difficulty is manifested at the most basic academic level, for example when presenting in Hebrew (Tamir, et al., 2016).

In the present study, we will address the barriers in both written and spoken Hebrew as they are viewed by the study population. In addition, we will examine the challenges these students face when dealing with

the content of lectures, submitting written assignments, or presenting orally during a lesson.

**Research question 3: What is the contribution of academia to the students' personal and social development?**

An examination of the extensive literature on the topic, particularly in Israel, shows that academia has a unique contribution to students from minority groups. It offers them academic freedom and provides a window of opportunity for meaningful personal experiences and unique personal and professional growth (Wated, 2010; Alturi, 2017; Abu-Ajaj, 2017). Therefore, the first research question focuses on the personal and social challenges facing the students in the study. We will examine how the experience of higher education contributes to the students' economic, personal, and professional independence and how it affects their integration into the teaching profession.

**Research question 4: What are the academic-institutional challenges for Arab-Bedouin female students and how does the campus contribute to their success in higher education?**

The campus life offers Bedouin students a unique opportunity to connect with Jewish as well as Arab people that they do not interact with in their daily lives. We looked at the Bedouin female students' perspective on life on campus. They felt that academia was a source of democracy that strengthened their personality and presented an extraordinary opportunity to grow on a personal and professional level. They also believed that academia contributed to their personal and social freedom and provided new opportunities in terms of breaking away from family boundaries and tribal affiliation (Feldman, 2020; Abu-Ajaj, 2017; Gribiea et al., 2019).

On the other hand, there are studies showing that Arab female students in Israel believe that academia plays an active role in maintaining the Zionist narrative of the Jewish society. They thus find it difficult to integrate into academic institutions (Mustafa, 2015).

In the present study, we will examine the social impact of the campus and how it affected participants as women from a traditional society. In addition, we will examine the challenges they faced in the campus, particularly in their relationship with other students, both Jewish and Arab. We will further investigate the students' satisfaction with the attitude of the academic staff and the services provided by the administrative staff in their colleges.

**Research question 5: How do the students' parents contribute to their daughters' academic success?**

Extensive research literature has unequivocally reinforced the unique contribution of parents in traditional societies to their daughters' education (Allasad-Alhuzail, 2014). Studies show that in the Arab society in Israel, parental support is especially critical for the students' initial steps. This includes financial support, tuition assistance, and social support within the patriarchal tribe and clan, where women's education is viewed as a threat to traditional values. In the same vein, the current study will examine whether the parents constitute a safety net for the students.

A unique angle in this study will discuss the challenges of female students living in unrecognized villages, especially in light of unfavorable conditions such as irregular supply of electricity and generations-long lack of recognition and investments by the State (Abu-Badr, 2008; Abu Saad, 2013). Hence, this study is unique in proposing that for students from unrecognized villages, parental support is more critical due to their

additional hurdles, including shortage of electricity, low socio-economic status, and lacking public transportation.

**Research question 6: How do the students see their future teaching career?**

Studies in Israel have indicated the reasons that Arab women choose a career in teaching. According to these studies, teaching is considered a prestigious profession for Arab women and is perceived as appropriate for women because of its convenient working hours and proximity to home. For traditional women, it is important that working hours are adjusted to the schedule of family members, thus maintaining the superiority of the men, both the father and the husband, as is customary in the patriarchal Arab-Bedouin society (Agbaria, 2013; Iliyan, 2013). Therefore, it can be assumed that from the perspective of the Arab-Bedouin female students, a teaching career may serve a dual need: on the one hand, it meets motivational-personal needs of acquiring a free and prestigious profession; on the other hand, it conforms to the restrictions on women in their traditional society. In addition, we will explore the contribution of the guiding teacher that accompanies the students in their practical classroom work as well as that of the pedagogic guide from the college.

According to the literature that the study is based on, an additional reason that Arabs often choose a career in teaching is because they see their own teachers as role models (Iliyan, 2013). In the present study, we will examine the contribution of the teacher as a professional guide within the classroom. We will also explore the role of the college's pedagogical instructor.

**Research question 7: How do Arab-Bedouin female students experience the asymmetry between them and the Jewish students in mixed courses?**

Arab-Bedouin students in Israel struggle with social impediments in several arenas: linguistic difficulties, cultural gaps, social constraints, and the clash between their traditional culture and the modern urban culture of the Jewish students. A study by Halabi (2017) found that it is difficult for Arab students to integrate into the campus socially and academically, similarly to the experience of black students in “white” universities in the United States. In the present study, we will examine how Arab-Bedouin female students experience the asymmetry in the campus life. Among other things, we will explore their views about closing educational gaps compared to Jewish female students.

In addition, the study will explore the Arab-Bedouin students' experience of interacting with their Jewish counterparts in the campus. As part of the Arab minority, do they struggle to understand the culture of the majority Jewish society? How do they perceive the attitude of Jewish students towards them in mixed courses? In addition, we will examine the degree of effort and personal investment they put into having a closer relationship with their Jewish peers.

## **2.2 Methodological aspects**

The present study is a qualitative study that follows the constructive interpretive paradigm. Qualitative researchers seek to understand the studied phenomena as they are understood by those who take part in them. The goal of qualitative research is to stay as close as possible to the unique construction of participants' world (Maykut & Morehouse, 1994). Qualitative research focuses on the human experience of the individual in his or her natural environment and seeks to learn about a phenomenon from the individual's world, through the meanings and interpretations that he or she gives it (Patton, 2002).

Qualitative research describes in detail and holistically the richness of phenomena, their dynamics, and their subjective interpretations. This

view argues that the research is influenced by the values and the context in which it takes place and therefore emphasizes the relationship between the researcher and the researched – the knowing and the known – viewing it as an inseparable interaction (Creswell, 2008).

Since only few studies have given voice to the difficulties of Arab-Bedouin female students, this study was conducted according to the constructive qualitative-interpretive paradigm to reveal their subjective experiences and examine how they cope with their studies.

A qualitative research approach was employed to allow deeper understanding of the processes under investigation and to illuminate the built-in tension between the students' social reality and their academic life, hoping to highlight the personal voice of the Arab-Bedouin female students. According to Flick, the qualitative approach allows for triangulation to validate the findings; It allows for an open conversation that reveals the world knowledge of the interviewees and contains a realistic interpretation of the interviewees while exposing their thoughts, feelings, expectations, and attitudes, and representing their critical thinking in all areas of perception (Flick, 2017).

The data was collected from semi-structured interviews based on the Interview Guide and included two parts: socio-demographic data and content related to the seven research questions (see Appendix No. 1 - the Interview Guide). According to Shakedi (2003), the term interview covers a wide range of practices. At one end of the spectrum is the structural interview, which contains standard questions that are usually closed. It is used for research surveys and aims to ensure uniformity of the interview topics.

Researchers see the qualitative-interpretive approach as an approach that sees social reality as constructed—even imagined, flexible, and possessing multiple meanings. It views individuals as interpretive beings

who ascribe meaning to themselves and their world, and it aims to reveal the meaning that people ascribe to themselves and to phenomena (Denzin, et al., 2005; Lieblich et al., 1998).

At the other end of the spectrum is the open interview, which aims to allow and encourage interviewees to expose their stories and reflect on their meaning. This type of interview is designed to provide a comprehensive picture of events or activities that cannot be directly observed, such as emotions and attitudes. Covering several general topics, the open interview resembles a conversation, unlike a structured and formal interview.

In the present study, the semi-structured interview served as a framework for dialogue about the meanings of behaviors, emotions, and worldviews, aiming to provide a comprehensive and in-depth picture of the challenges of Arab-Bedouin female students in the academic world.

### **2.3 Study participants**

The study was conducted at academic institutions in southern Israel where Arab-Bedouin students are enrolled. Studies show that the number of women in these institutions has increased significantly in recent years. According to Abu Ganem (2016), among the Arab-Bedouin population, the number of female students is twice the number of male students. Most come from the seven recognized Bedouin towns, and there are increasing numbers of Arab-Bedouin students from unrecognized villages. Arab-Bedouin female students are usually admitted directly to the college, but some are accepted on the basis of preparatory courses, most of which operate under the academic institutions. Most Bedouin students enroll in one of several main preparatory courses: "Nitzanei Midbar", "Nitzanei Refuah", "Specialized Course" or "Gate to the Academy".

Participants were recruited by approaching students in the teaching tracks with the help of faculty members in the education departments. At the initial stage, the recruitment of these respondents was done through inquiries to institutions and lecturers, and later the researcher recruited more participants through a method called 'snowball', in which each interviewee leads to other interviewees (Chase 2005).

To track attitudes of young Arab-Bedouin women who take up academic studies, we used a sample of second- and third- year Arab-Bedouin female students in a Hebrew as a second language track. We interviewed half of the students from a list of eighty interns (N = 40).

## **2.4 Research tool**

The study was conducted through narrative interviews as described extensively in the literature (Gergen et al., 2015). The analysis of the interviews was based on complete, detailed, and accurate narratives and was done by extracting key themes (Lieblich et al., 1998).

The use of a semi-structured interview allows for an open conversation. It reveals the world knowledge of the interviewees, offers interpretations to their life realities, and exposes meanings such as thoughts, feelings, expectations, and attitudes.

The research tool included several steps. First, we conducted forty open interviews using a narrative approach. The students were addressed as follows: "I am conducting research on Arab-Bedouin female students in education colleges majoring in Hebrew as a second language. Can you tell me about yourself?"

Second, the content of the interviews was categorically analyzed, and from the categories that emerged, statements were formulated describing various aspects of the decision to go to college.



Third, the questionnaire – in its initial version, with 50 items in Hebrew – was read by two faculty members, translated into Arabic, and then reviewed by Arabic and Hebrew language experts to ensure the clarity of the questions. The final version of the questionnaire (the interview questions) included 45 items. In addition, the interview questionnaire was administered as a pilot to two students from the study population, to verify its clarity and see how the respondents handled it.

Finally, the questionnaire was administered to a sample of 40 Arab-Bedouin female students of Hebrew as a second language in two education colleges in the south of the country (Kay College and Achva College).

## **2.5 Data Analysis**

The interviews were analyzed using qualitative content analysis. The content analysis examined the statements of the interviewees, which reflected their thoughts, feelings, beliefs, opinions, attitudes, and knowledge. This type of analysis focuses mainly on what the respondents say (Shkedi, 2003).

Content analysis is a research technique for the systematic production of valid, repeatable inferences from messages (interviewees' words) presented in a particular context. This definition includes indications of systematicity, internal validity, and affinity to the framework under study. These may ensure a reasonable level of objectivity required in qualitative research, and indicate the generalizability of content analysis as a research technique for the systematic description of any content (Ben-Yehoshua, 2001).

## **2.6 The data analysis process**

The process of content analysis is based on a search for salient, important, interesting, and repetitive components in the collected data.

This is defined as categories for theme analysis, and the themes were selected according to the research question and objectives (Jovchelovitch & Bauer, 2000). The challenge in the present study is to understand the significance of the challenges facing Arab-Bedouin students who are being academically trained to teach. Data were then coded by grouping pieces of content into meaningful categories, and citations were selected in each category to reflect the experience and perception of the Arab-Bedouin female students.

The grouping together of key research themes was conducted in accordance with the research literature and also considered the interrelationship between the themes in order to construct a theory for understanding the challenges facing Arab-Bedouin female students (Ben-Yehoshua, 2001).

The interviews were conducted in both Hebrew and Arabic so that the students can choose their preferred language. In order to fully understand the issue, the transcript was written using a pencil and paper with reference to the tapes where necessary.

The participants in the study reflected on their academic learning experience as women from a traditional society. They voiced their feelings towards their society, for example respectful attitudes towards their parents, alongside academic struggles, as reflected in the findings of this study.

In line with the principles of qualitative research, we read the transcripts of the interviews several times and fully engaged in them to achieve a comprehensive picture and validate the findings. We analyzed the data according to the stages of qualitative research. Based on the initial exploration of the interviews' content, we started by identifying initial categories and defining them, for example by finding repetitions.

In the second stage, we engaged in in-depth reading of the texts based on the data collected from the interviews through repeated readings, thus identifying several initial categories. Based on these initial categories, the responses were re-analyzed to revise the analysis or find more categories. Wishing to understand reality from the students' point of view, we focused on statements that reflected their experiences. Doing so we identified issues that are unique for our study population, such as the meaning of education for women from a traditional society, or the struggle to study at an academic institution despite its image as foreign and centered around individuality and modernity, in contrast to the collectivist, conservative, and patriarchal Arab-Bedouin community.

In the third stage we codified the data by grouping items into the core categories. In each core category, citations were selected that reflected the experiences and perceptions of the interviewees. The goal was to construct a theory for understanding the challenges facing Arab-Bedouin female students in education colleges.

The analysis yielded seven core categories: personal and professional challenges in the academic world; challenges in the first academic year; the choice of a specific pedagogic discipline and its importance to the students' professional future; academic, moral, and financial hurdles; attitudes towards the administrative and academic college staff; and attitudes towards Jewish students, particularly in mixed courses.

in this study, every mention related to the The relationship to the educational experience for Arab-Bedouin female students in higher education institutions, including the different roles of theirs, was selected. Identification of the themes followed the model of Gilligan (2015), which involves looking for repetitions, metaphors and analogies, transitions, similarities and differences, linguistic connectors, and missing data. The researcher conducted the analysis separately for each generation, and

noted the similarities and differences between the generations, as expressed in the life stories.

## **2.7 My role as a researcher**

Shakedi (2003) argues that researchers in the qualitative approach cannot understand human action by taking the position of an external observer, who can only see the physical expressions of those actions. Instead, the researchers must strive to understand what the "actors" mean by their actions from their own perspectives (Sciarra, 1999).

Qualitative researchers observe from the inside, assimilating themselves into the social context and the minds of the subjects. I, the researcher, am a Bedouin, and as a member of this unique community I am aware of its cultural codes and unique characteristics. Therefore, qualitative research allows me to tell the story and present the unique experiences of Arab-Bedouin female students in the academic world from their point of view, and to expose myself as an external observer to this population. I have always been interested in researching the population in which I grew up, especially in light of its suffering as a minority within the Arab minority in the State of Israel, which endures economic, social, and geographical marginalization and exclusion.

Despite my familiarity with the topic of the research, I can discover new layers and learn fascinating stories about it, thanks to the chosen method. Through qualitative research, a semi-structured interview turned participants' experiences into an initial source of knowledge through which we unveiled new findings that were otherwise unknown, contributing to the scant theoretical and empirical knowledge that exists.

My role as a researcher and my gender identity were significant in conducting the research interviews. In the initial stage, before the interviews, this was an issue of concern; since the traditional Arab-

Bedouin society is characterized by gender segregation, I was afraid that the students would be embarrassed to answer the interview questions or feel threatened or intruded. However, my experience as a high school teacher and having come myself from the same community helped me to open channels of dialogue with the interviewees.

Furthermore, the transparency of the research and the location of the interviews encouraged the students to participate in the study. The interviews took place at the colleges, where the students felt at ease and were comfortable to express themselves, greatly contributing to their willingness to participate.

In other words, The researcher is a Bedouin men living in a recognized Bedouin village. he collected and analyzed the data himself. His acquaintance with Bedouin traditions and customs and her fluency in Arabic afforded His access to the research population, trust, a shared language, and greater understanding of the cultural codes. His professional and personal experience were important resources in the data analysis and enabled a deeper understanding of the culture.

## **2.8 The course of the research**

To hear the overt and covert voices of the students participating in the study we incorporated Carol Gilligan's method of analysis (Gilligan, 2015). As part of the analysis, we conducted repeated readings of the data. The first reading focused on the content that emerged from the stories – that is, on what participants said. The second reading focused on the positioning of participants as it emerged from their stories. That is, this reading focused on how the students positioned themselves in relation to other women from their community and to the dual context in which they live: the traditional Arab-Bedouin society on the one hand and the challenges of academia on the other.

The interviews were conducted in line with the principles of the qualitative, interpretive-constructive approach. Within the fields of sociology and education, this approach has been increasingly recognized in the last two decades, as it provides useful tools to deal with the questions that concern these disciplines (Shkedi, 2004).

The interviews lasted between 45-60 minutes. Comments and reflections were recorded after each interview. The interviews focused on the rationale of the positive and negative effects of the academia on the world of Arab-Bedouin women training to be Hebrew teachers. The interviews followed a set of pre-prepared questions (see Appendix No. 1 to the Interview Guide). The questions were formulated after much thought and drew on previous research exploring the academic challenges facing minority groups globally and in Israel (Halabi, 2017; Lev Ari, 2014). We also added follow-up questions in response to participants' answers. For example: "You say that your parents support you unconditionally, providing both financial support in your studies and social support against the tribe and the parts of society that oppose women education. Can you give detailed examples?"

In constructing the questions, we integrated questions of different types as presented by Shkedi (2003). Here are the main types of questions used:

A. Theoretical questions – these were the basic questions of the interview. Example: How do you think your academic status as Arab-Bedouin students trained for teaching might be improved?

B. Meaning questions – clarification questions. Example: In your opinion, what are your main challenges as Arab-Bedouin education students?

C. Comparative questions – refinement, description, or explanation. Example: Does your family help you to advance your goals or is it the college that provides more help?

D. Completion questions – points raised by the interviewees. Example: As you said, you are struggling financially. Who helps you the most in accessing equipment and the Internet, as you live in an unrecognized village?

G. Conflicting questions – confrontation with the interviewee's words. Example: All the points you have raised describe difficulties and challenges, but there are those who claim that the burden of proof is on you. What do you say to that?

## **2.9 Sources of information**

The data collection for the current study was based on literary anchors (presented in previous sections), as well as on documents from relevant institutions such as tables and charts from the Higher Education Council, reports from the Knesset Education Committee, and other governmental documents, mostly from the Ministry of Education, Culture, and Sports. We also relied on publications from the free online and print press that addressed higher education of Arab-Bedouin women in Israel.

This study used a qualitative paradigm in keeping with the phenomenological tradition, which is best suited for describing in detail and holistically that which is concealed in phenomena, processes, and subjective interpretations that cannot be viewed directly. This method can reveal and generate hypotheses regarding the relations between the meanings of inter-subjective phenomena, within boundaries of the topic set in advance by the researcher (Lieblich et al., 1998).

## **2.10 Ethics**

Ethical aspects are of special importance in qualitative research because it is conducted face-to-face (Pattoon, 2002). As per the agreement between the researcher and the respondents, they received a detailed explanation about the study and were represented in it anonymously. In addition, they signed an informed consent document (see Appendix Form 3 - Consent to participate in the study), in which we clarified that the interviews will be recorded and transcribed for the purpose of the study with a commitment to keep participants' identity confidential. The respondents were given explanations about the topic of the research, its stages, and their rights. Among other things, they were told they could withdraw from the interviews at any given time.

All participants gave informed consent to participating in the study and agreed to the publishing of its findings. The study received the approval of the Ethics Committee of a recognized academic institution.

Adhering to these ethical principles and being transparent, including clarifying participants' gain from the study and the promise of anonymity, had an important impact and resulted in the completion of the interviews without any participant withdrawing.



## Chapter 3 - FINDINGS

### 3.1 Challenges in the first school year

The present study describes the challenges of Arab-Bedouin female students in the first academic year as critical challenges. They include transitioning from high school to academia at a relatively young age, and struggling with academic reading, lectures, assignments, and submissions.

The research literature has shown that Arab students struggle in their initial steps in the Israeli academia. Most of their difficulties relate to transitioning from high school to university and integrating into the campus, in contrast to Jewish students from the majority group, whose integration into the campus is much easier.

"A culture of Jewish students is different from us, they know how to integrate very smoothly" (Nwal).

The study points to difficulties on several fronts: understanding articles in Hebrew, the students' second language, and sometimes in English, their third language, as well as difficulties in academic writing in the first year of the degree program.

"Regarding the articles, at first they were like magic, unintelligible and uncomfortable for me both in reading them and especially in deciphering them" (Hend).

"Regarding the tasks, at the beginning there was great difficulty, a difficulty in writing short two-page assignments at the beginning of the first year" (Fathih).

The research literature shows that Arab-Bedouin female students are challenged by the efforts to summarize the material throughout their college years. This study partially reinforces this finding. The participants

reported difficulty in understanding the study material in lectures and in submitting written assignments at the end of the first academic year.

"Difficulty at the academic level in the first semester: we were not used to the intensity of a full lecture while understanding theoretical concepts and their contexts" (Dlal).

Learning the course material is a serious personal-academic challenge for the students. It is described as a double effort of personal investment.

"I always review the lectures, the chapter headings, and practice with the other students in the course" (Majda).

Interactions with the administrative staff pose an additional difficulty in the first year. The interviewees pointed out that the administrative staff provided little assistance, especially with planning the course schedule. There were also hurdles related to requests from the Student Union, scholarship assistance, and more.

"In the first year there was a great deal of difficulty in accessing the secretariat of the college, for example in the requests of the schedule, scholarships, and general help that every student is supposed to receive from the Student Union" (Islam).

A complex picture emerges from this study regarding the attitude of the administrative staff towards the Arab-Bedouin students, in terms of classes, answering requests, assistance with scholarships, places of worship and more.

At the same time, the students in our study reported that over time, these issues improved due to two factors. The first was personal: their desire to succeed and the efforts they put into it. The second was a social factor, when the students found an effective way to deal with the difficulties of

the first school year: the Arabic-speaking students on campus, particularly those from the same academic track, helped each other.

"I helped students from my community, and they helped me. There are courses that we study together and we help each other with any study material" (Asel).

Another challenge that emerges from the study is the encounter with Jewish students, who are different in religion, culture, and language. The nature of this encounter is anchored in the political, social, and geographic reality, which is reflected in the fact that Arabs and Jews in southern Israel live in separate towns. Young Arab-Bedouins usually have no social interaction with Jewish people. In the current study, interviewees reported complication in the initial contact with Jewish students.

"The truth is that I had a hard time connecting with Jewish students both on campus and in the various courses" (Hamda).

Challenges with the different cultural-social groups characterize minorities worldwide and in Israel as well. Since the cultural and social codes differ between the two groups, they only cooperate when necessary. In our study, the Arab-Bedouin students thought that a connection was impossible, except for cases of common interests like sharing assignments and academic help.

"There were no ties between us, only if there was work or a collaborative task" (Samia).

"We would communicate with each other for a task, where it is created and where it ends" (Linda).

### **3.2 Personal-professional challenges**

Personal-social struggles pose significant challenges for Arab-Bedouin female students training to become Hebrew teachers. These challenges, however, are a springboard for personal growth. According to the study, the personal-social challenges are perceived by the students as an important resource for personal development, which will enable them to build independence and attain a liberal profession. This, in turn, will allow them to enter the job market and improve their status in their community. Here are the main personal-social challenges as they emerge from the present study.

#### **3.2.1 Personal Growth Resource**

The personal-social motivation behind the decision of the Arab-Bedouin female students to take on a career in education, especially in the current era, is particularly important. Teaching allows them socio-economic mobility, and the students seek to run their home, both when living with their parents as single women and as married women and mothers. In addition, the daytime working hours and the vacation schedule of a teacher fit into a woman's parenting and domestic duties, adding to the appeal of the profession and pushing more young women to enroll in education colleges.

"There is convenience in terms of times, flexibility in vacations and especially the teaching profession that is suitable for women in terms of vacations, as well as a workplace close to home" (Samera).

"A social profession for me because it is very common in our society" (Arej).

"As a married woman this profession is very convenient, my return home is exactly when my children return from school, so choosing a teaching profession attracted me to study at the academy" (Mriam).

The interviews indicate that acquiring higher education is a guarantee that these young women will enjoy an adequate social status and personal and family prestige. The convenience of a teaching career for a woman is a source of inspiration for them as it can ensure improved social and economic status. Moreover, their insistence on economic independence, even at the cost of working outside their town or village, indicates that they are determined to join the labor force and acquire a liberal profession.

"A profession suitable for a woman, improves my personal status in my society" (Amal).

"Even if the work is outside the village, I would be happy to go to work and make a living" (Aseel).

According to the current study, the students believe that their personal development will largely be shaped based on their personal and professional choices, with a teaching career believed to assure a higher personal-professional status. Therefore, they see teaching as their social path for introducing changes and for improving teaching processes both within and outside the school in terms of proper social status in their society.

"Acquiring a profession means obtaining personal-professional status in the society, and from there it opens, a change can be made in this profession both within the school walls and outside the school walls" (Soha)

The study indicates significant changes in various intersections in the students' lives. First, higher education provided an opportunity to gain meaningful experiences. In their new reality as educated women with an academic degree, the women felt personal growth and self-fulfillment.

"The academic degree for me is personal growth and meeting the personal goals I have set for myself" (Saria).

Second, the research literature indicates that women's modesty is an important value for Arab-Bedouin women, as the Bedouin tradition considers it the heart of family honor. The current study paints a new picture that challenges the traditional social norm, in which parents view the daughter's well-being in terms of decision-making in certain areas. For example, the modesty requirement does not allow women to object to their parents, including regarding their marriage. However, Bedouin women who have become professional teachers see that it is up to them to make personal decisions when choosing a life partner, including spouses from other families, which were previously forbidden. In the present study, most of the interviewees thought that acquiring an academic degree is a mission statement, which expands their choice in personal matters. This includes considering marriage outside the family and diversifying the choice of a spouse, i.e., the freedom to marry an educated man outside their family.

"An academic degree and employment is a golden opportunity to decide with whom I want a partnership in my personal life" (Smera).

"Many young people aspire to marry academics because of today's economic hardships" (Nwal).

In conclusion, becoming a teacher has unique advantages, as the profession is suitable for women in traditional societies due to convenient working conditions and proximity to the family. In addition, a career in education requires a serious personal investment to build their professional profile, making it a basic personal and social milestone.

### **3.2.2 Personal-financial independence**

In the last two decades, the Arab-Bedouin society has undergone accelerated urbanization and modernization, leading to social and economic progress for some members in this community. Therefore, young Bedouins are encouraged to learn a profession so that they can join the job market and challenge themselves through academic excellence. This relatively new path to mobility allows them to enroll in an academic institution and then find a job even at the cost of traveling away from their homes.

"I volunteer and receive many assistance scholarships as a result of my volunteering outside the town. There is public transportation almost everywhere and it encourages my parents to allow me to go out and work" (Layla).

Personal mobility is crucial for the Arab-Bedouin female students in our study. They believe that academia has exposed them to new social circles, and also helped them grow and overcome characteristic difficulties such as shyness, anxiety, or avoidance behavior in social and cultural circles in their society.

"Compared to high school, I am now not ashamed to attend discussions" (Dlal).

"I was afraid to talk to boys in high school, but at the moment I am not afraid, there are students who help me sometimes" (Shorok).

It seems that the integration challenges of education allow the students to study, develop, and even gain a proper social status. Thus, the academic success strengthens their personal identity as Arab-Bedouin women as well as their sense of independence and autonomy.

In addition, a teaching career has an appeal in terms of stability and financial security. The participants in our study see teaching as a secure future employment and thus a platform for establishing a proper economic status.

"Personal independence is a kind of power stemming from the very acquisition of the profession" (Nora).

"Economic power because it is employment that provides future economic independence" (Gada).

In conclusion, higher education is an important platform for personal breakthrough for the young Arab-Bedouin women. Their very departure from home for the purpose of acquiring higher education and professional knowledge gives them considerable power as it helps them develop their personality and independence. The students' statements indicate their great desire to prove their academic skills to themselves and their society, thus reinforcing the family's decision to send them off to college, resulting in personal and social independence.

### **3.3 The Hebrew language for Arab-Bedouin female students: A breach of academic equality and professional prestige**

The present study examined the written and oral language challenges in the lives of Arab-Bedouin female students in academic institutions majoring in teaching Hebrew as a second language. Below we present the main findings of this study.

The research literature reveals that Arab students have difficulty in their initial steps in Israeli academia, especially in transitioning from high school and integrating into the campus. This contrasts with Jewish students from the majority group, who integrate much more smoothly into the academic life. The current study indicates that previous high school experience and non-exposure to the Jewish society constitute a



significant limitation when it comes the Arab students' initial steps in academia.

"Knowledge is basic compared to academia" (Sara).

"We studied in Arabic schools, certainly if I had been exposed to a discourse with Jews I would have arrived at school mature" (Sonds).

An additional obstacle is the need to use English, the third language for Arab-Bedouin female students.

"Great difficulty in the English language is added to Hebrew" (Azeza).

### **3.3.1 Hebrew as a tool that interferes with equality in academia**

From the research literature we learn that the biggest challenges faced by Arab-Bedouin students are reading articles in Hebrew, academic writing in general, and academic writing in Hebrew, which adds another dimension of difficulty. This study indicates that Arab-Bedouin female students found it hard to produce fluent academic writing, which they experienced as one of the major difficulties throughout the degree. Arab-Bedouin female students thought that there was a difficulty in the theoretical anchor in the academic papers, especially when it came to articles.

"It is difficult to write academically and add sources in each paragraph" (Nhla).

Their comparison to Jewish students was self-evident. The interviewees believed that the fact that Hebrew is their Jewish counterparts' mother tongue provided a significant push for good grades on papers as well as for active participation in class, allowing them to understand the course material and providing higher self-esteem.

"Reading articles is a difficulty in itself, Jewish students get better grades due to the advantage of the language" (Fatma).

"The language is critical, for example good Jewish students, they have self-image and self-confidence, many participate and understand too quickly" (Asel).

The present study exposes the academic challenges as significant in the lives of Arab-Bedouin students in terms of the learning itself. It shows that in addition to the great obstacle of using Hebrew as a second language and English as a third language, there are difficulties related to academic writing, which are mostly apparent during the first academic year. Over time, students reported an improvement thanks to help from their peers, personal investment, and ambition to succeed.

"About the articles, at first they were like magic, incomprehensible and uncomfortable to deal with."

Most of the interviewees said that much of the learning in the teaching colleges was done entirely in Hebrew, including the lectures and most of the assignments. This fact presented a significant academic challenge, especially for first-year students. In the current study, the female students reported many difficulties stemming from using Hebrew as a second language, even among those who reported that their level of Hebrew was high. Therefore, speakers of Hebrew as a second language find themselves facing a significant challenge when they have to adapt to an academic system that is conducted mainly in Hebrew.

"The difficulty of the language is a significant limitation not only in terms of the summaries of the lectures and assignments themselves but also in terms of the scores" (Soha).

The findings in the study indicate that for Arab-Bedouin female students, the challenge of academic learning in general and especially in a non-

native language constitutes a significant obstacle to achieving excellence. Learning Hebrew touches the academic lives of students training to be teachers and their level of Hebrew is considered a critical mass for their success in higher education. It is evident that there are meaningful consequences in terms of the students' participation in classes or shyness to express their opinions, and their non-participation in turn impairs their ability to achieve good grades in exams and affects their overall academic performance.

### **3.3.2 Double difficulty in writing and speaking**

The challenges of Hebrew as a second language for the research population extends to significant difficulties in the academic world. The difficulty of Hebrew is twofold: oral and written. In addition, the study shows that the students struggle with summarizing the study material and producing academic writing.

"Obviously the difficulty is twofold, on the one hand to summarize materials and difficult academic writing, and another difficulty of participation" (Saria).

"Double difficulty, writing in good Hebrew and presenting an article or oral research" (Noha).

Another element that emerges from the study is the challenge of taking the initial steps in the academic institution, when students need to deal with scheduling courses, communicating with administrative staff, and other bureaucracies. For example, in planning the course schedule, communicating with the student union, etc. "In the first year, there was great difficulty in accessing the language, sometimes there is great difficulty in understanding the requests of the secretariat" (mervat).

### **3.3.3 Acquisition of Hebrew as prestigious**

Despite the linguistic challenge, many interviewees testified that there was some improvement in their language skills due to their perseverance in writing Hebrew, despite the supposedly high price in terms of the average course grade in the first year.

"On the other hand, there are advantages to learning Hebrew, without a doubt the level of Hebrew has risen" (Bdiah).

"There was difficulty, but the personal desire to have success was a source of inspiration in order to succeed in my studies and thus bring great success, especially in the second and third years" (Islam).

Acquiring Hebrew as a second language was important for the interviewees. They believed that the main source of academic success was meeting the challenge of Hebrew as a second language, which resulted from meaningful learning when dealing with study material, lectures, and exercises that are usually done in Hebrew. Therefore, learning Hebrew as a second language was an important process for the Bedouin students.

"This is an important issue that also helps in our lives, develops the thinking of human beings, and is the basis that brings about progress in all kinds of different professions" (Nuzha).

### **3.3.4 The importance of Hebrew outside the academic world**

Within the Hebrew teaching tracks in education colleges, Hebrew is considered more prestigious than Arabic. The students thought that mastery of Hebrew was a ticket to both their future teaching career and the Israeli employment market.

In addition, Hebrew poses a challenge not only in the academia but in everyday life; however, the circumstances of the Bedouin students' life do not allow them to practice the language in natural situations and

improve their skills. The Arab-Bedouin students believed that the official language in the country should be more present in their lives, since studying Hebrew is a daily necessity and Hebrew is the first official language in the country, a street language and thus necessary in their daily lives.

"Yes, a significant language for me because the first language in the country is Hebrew and everywhere in Israel Hebrew is spoken, we must learn the language" (Hikma)

Mastery of the four skills of the language – reading, writing, listening, and speaking – is essential in the students' daily lives outside academia and even more significant for future professional success, especially in the teaching profession.

"Reading, writing, listening, and speaking are important for success both in the college and especially in the world of employment" (Reem).

Knowledge of Hebrew is essential for creating a dialogue between equals as well as for educating people for living together in the academia. Knowing Hebrew contributes to communication with ethnic groups that differ in their religion, culture, and language. Therefore, the interviewed students believed that acquiring Hebrew provided them with a significant personal and emotional experience.

"Prolonged experience between the two groups – the Arab group and the Jewish group – is good and experiential. We always wanted to speak fluently, participate, and present the best side of ourselves and our society" (Abrar)

A dialogue of equals is a key to the acquisition of values, attitudes, and perceptions, thereby allowing the assimilation of universal human values in the lives of Arab-Bedouin female students in the academia.

### **3.4 Academic and institutional challenges**

#### **3.4.1 Discriminatory treatment of the Arab-Bedouin students**

The research literature shows that an academic campus has an active role in creating an extensive learning experience both through welfare services and by providing adequate learning spaces for various groups. The present study shows that the challenge of the Arab-Bedouin students in the college was intensified by the attitude of the administrative and academic staff.

The attitude of the administrative staff towards Arab-Bedouin students has gained research momentum recently, and is described as disparaging attitude that does not benefit the students. The picture that emerges from the research literature is similar to the experiences of participants in the present study. It is mostly a negative experience, particularly regarding treatment by the administration, and especially in their first steps. Students report, for example, a disparaging attitude by the academic secretariat, difficulty in obtaining answers to requests, failure to respond appropriately to their rights, and sometimes even manifestations of racism.

"At first I had administrative difficulties. I did not understand the clerks. I think it was because of the Hebrew language" (Wadha).

"I saw a lot of racism in the college, there is always a difference between the Arabs and the Jews, for example the college secretaries prefer to help the Jews and look down on the Arabs" (Miriam).

The picture that emerges from the professional literature about the discriminatory attitude of faculty members towards Arab students also emerges in the present study. Our interviewees described an unsettling picture of discriminatory treatment, sometimes even contempt, by Jewish lecturers. According to the students, this attitude has academic

consequences such as non-participation or absence from lectures, sometimes even from courses. According to the students, the attitude of the lecturers has implications on their performance in exams and academic papers, ultimately affecting their grades.

"There are implications for the grades because of the attitude. Sometimes I feel that there are lecturers who intend to give us low grades because they think that we are less good than the Jewish students" (Hatam).

"The help of some of the lecturers is very significant. Some lecturers underestimate the non-response to our requests and some do respond" (Marwa).

"The only appropriate response for me was receiving help from a particular lecturer; he was actually an Arab lecturer" (Hemda).

In conclusion, the present study paints a complex picture of the attitude of the academic staff towards Arab-Bedouin students. An interesting conclusion by the students in the present study is that some of the Jewish lecturers discriminate against them, unlike the Arab lecturers.

### **3.4.2 Exclusion of Arab culture from the campus**

The research literature has indicated that the exclusion of Arab culture from the academic campus is an extension of political discrimination in the country. In the current study, the students claimed that there were significant differences between Jewish and Arab students on the campus, and that Jewish culture is favored. For example, the college does not represent Arab holidays.

"Sometimes they give more importance to Jewish holidays" (Sabra).

In addition, they reported the disregard of the administrative staff in responding to their requests, not receiving assistance from learning centers, and the lack of adequate places of worship.

"In terms of religion, we have no special place for prayer despite our insistence on asking for one" (Sara).

### **3.4.3 Moderation in relationships within internship studies**

The picture that emerges from the present study is a balanced picture. On the one hand, some see the situation as perpetuating discrimination, as previous research has shown. On the other hand, the Arab-Bedouin students see that there is a sense of belonging, especially in academic tracks dominated by Arab-Bedouin students in the various courses as well as in courses from the Hebrew language track. The voice of some of the Arab-Bedouin students was a balanced voice. For example, some students felt that even if they encountered discrimination or contempt, it should not be a reason for their failure. Moreover, this study presents an unfamiliar picture in the research literature: a lack of discrimination and segregation in internship courses, where the students claimed that they never felt discriminated against. The internship of teaching Hebrew as a second language is separated from the Hebrew internship courses of native Hebrew speakers.

"At Kay College, the feeling is different from the other institutions because there is a majority of Arab-Bedouin students" (Gada).

"I have a lot of friends. I feel at home" (Nariman).

### **4.4.3 A source for democracy and escape from the traditional social reality**

The study participants indicated that they value the social interactions that they have in the college, both with other Arab-Bedouin students and with Jewish ones. Campus life is a tremendous opportunity for them to experience freedom, and they saw it as a new free space and a source of democracy.



"There is a lot of freedom and expression of opinion. The feelings are wonderful; we can talk about everything" (Sabha).

The academic institution is open to meaningful interactions and emotional experiences. Participants in the study see the campus as a source of personal strength and a window of opportunity for personal and social growth. The campus allows them freedom of choice and provides meaningful personal experiences, creating new opportunities that are unfamiliar in their society, thus crossing family boundaries.

"In contrast to reality, the academy provides fascinating personal experiences. We feel that the academy does not prevent academic and personal ties with male students even though it is not acceptable in the Arab-Bedouin society" (Salha).

Our findings show that many female students appreciate the cultural diversity that they find on the campus. Higher education offers them a window to the culture of the Jewish majority, an experience of coexistence, and shared learning.

"Meeting the Jews has long been a unique opportunity for getting to know Jewish culture in terms of holidays and traditions" (Rmah).

### **3.5 Internal Family Challenges**

#### **3.5.1 Success as a tribute to supportive parents**

The interviews brought up serious challenges faced by the students before their admission to the college in terms of the nuclear and extended family. This study describes a substantial dilemma prior to their academic learning. On the one hand, the nuclear family supports them both morally and financially, while on the other hand, the surrounding tribe casts doubt, especially when the student is first in her family.

"My family would encourage me because my father is educated and he is very interested in academia and my mother would support me. But the rest of the family – referring to our relatives and neighbors – objected, especially since I am the first daughter in our family to go to academic studies" (Sara).

Arab-Bedouin female students do not ignore tribal and social customs relating to women's modesty, family traditions, or respect for family and tribe. These actually increase their motivation to succeed and develop so that others do not question their decision. They thus continue to respect their parents and siblings, in order to increase their status in their society.

"I had a bit of a hard time at first because of the people who oppose the matter of studies and the craziest fear there was that these people would influence my parents, so I was committed to making a double effort" (Miriam).

"To prove to everyone that I can succeed and maintain my respect and my family's respect, especially since we are a traditional family and therefore success is first for the family and then for me" (Nora).

Moreover, the Arab-Bedouin students see higher education as both a personal and parental mission. Many students share their college experiences and difficulties with their parents and siblings. This allows them to study with confidence, contributing significantly to their success as teachers.

"First of all, I maintained the values and norms of the society in which I live despite the development that took place in the learning environment" (Sojud)

"In addition, I promised to talk to my father about what was happening to me so that he would always know what is going on" (Rim).

The experience of academia as reflected in the eyes of the interviewees meets important needs: on the one hand, they gain critical parental support for studying; on the other hand, they enjoy the academic space, which provides them with a source of freedom and escape from the social reality in their communities.

### **3.5.2 A profession suitable for tradition**

The study shows that the college provides the students with a unique opportunity to escape from the social-traditional reality in their society – a reality where the social order is decided by men. Men are also the breadwinners, which strengthens their traditional control of the household. Today women may rewrite a new reality of partnership in the household, as they facilitate the promotion of education within the home in new liberal professions such as nursing, medicine, and teaching.

"Being an educated woman is important and even necessary, and the academic degree is financial security for the future" (Hiba).

"Teaching is a good profession and there is no conflict with traditional values, mainly because the workplace is close to home, and even when it is outside the town, the work in this profession is done during the day" (Rana).

The social challenge is important for the Arab-Bedouin education students. Choosing teaching as their profession empowers them in their own society and helps them deal with its social-educational values.

"I see the importance of learning this important profession because the investment will be appreciated both by the principal and the parents. Many parents will respect the hardworking and diligent teacher!" (Samira).

In conclusion, the students' sense of independence and self-realization is prominent in the present study due to unconditional parental support, which gives them academic backing to successfully complete their higher education.

### **3.5.3 Dual social culture**

The entry of Arab-Bedouin female students into academia points to the potential for creating a new academic culture in the Bedouin society, alongside the traditional social culture.

"You can both study and respect the values. In fact, women's modesty and respect for parents and society are very basic, so if you are modest, you can definitely acquire education and a new social status, be a modest woman and an educated woman" (Nora).

"Education is a significant personal experience. Every day you learn something new, difficult but very important" (Salwa).

In fact, the very entrance to an academic institution improves the students' image in their own eyes and in the eyes of their community. In this study, the students reported the importance of higher education in their society and their increased confidence and sense of competence as a result of their college experience.

Personal example is important for the Arab-Bedouin students, not only for them but for their sisters and friends.

"I want to be a role model, because I am the eldest in the house and it is important for me that my seven sisters at home see success" (Shams).

Another aspect that arises from the present study is the connections with other Arab-Bedouin female students. The interviewees claimed that their peers were very important to them.

"When I need help I turn to friends, sit in the library and study" (Maram).  
"Peer learning in academia is important. I always study and thanks to my friends I am more enlightened" (Abir).

In conclusion, the social-family aspect is a meaningful anchor for Arab-Bedouin students starting college. The support of their environment, both at home and in the college, is significant. In addition, their personal adjustment is highly meaningful for their success in academia.

### **3.6 Career in teaching as a future challenge**

#### **3.6.1 Being a teacher as a personal status**

The research literature has focused on the students' future challenges at the end of their academic studies. In the present study, we focus on the contribution of the academic studies to the women's future professional status as teachers, and to their social status in their traditional society.

The research literature shows that in the Arab society, a career in education is acceptable and meets the social expectations. Teaching is perceived as a suitable profession for women, and particularly to mothers, because it is convenient and performed close to home and during the day. This study indicates that the Arab-Bedouin students see the unique advantages of the profession:

"Proximity to home. Most of the girls in our family work close to home" (Majda).

"In my village, which is an unrecognized village, the profession became in demand especially after they started developing schools and therefore the chance of getting a job in the school increases" (Sara).

"My parents agreed that I would study teaching, just because the work option is close to home and is done during the day" (Nora).

In addition, the students noted that the working hours of a teacher will allow them to be available for their children and spouses, while they still acknowledged the complexity of teaching.

"From my personal experience at school, I am aware that it is difficult to work with children, but there is no shadow of a doubt that this is a profession that fits me both because of my husband and my children" (Miriam).

In addition, the students in the Hebrew as a second language track see teaching as a profession that combines learning and is accepted in the traditional culture of the Arab-Bedouin society.

"The support I received from the family after choosing the teaching profession was self-evident; from before I started studying, there wasn't one moment when the support wasn't total" (Islam).

The transition of the Bedouin society from a traditional lifestyle into modern-urban life has made education for women a basic commodity. In the past, the woman was a partner in running the household; however, modernization has abolished her main functions, such as herding and cleaning, thus liberating Bedouin women from many chores. In the present study, interviewees indicated that acquiring an education is important to them.

"Every day a Bedouin woman knows that her only chance to work is through education, which is also suitable to our families, unlike other professions such as cleaning and working in commercial places, which are not acceptable in our society" (Rana).

According to our interviewees, the ideal teacher should focus on her professional ability as a central hallmark. The students pointed to a

teaching career as a challenge that creates an important anchor for their success, and mentioned that the academia provided extensive developmental learning. A direct result of this development will be reflected in receiving a central role in the Arab-Bedouin education system. The interviews indicate that diverse teaching methods help to develop meaningful learning among the students, who supported the diversity in teaching methods to improve teaching in schools.

"A teacher must have different and varied teaching methods that help the child and push his development. This is a very important personal-professional challenge" (Randa).

Changing perceptions is a complex process in traditional societies. The participants of the current study emphasized that there is room to explain and encourage students to change their perceptions. One of the students realized that this process was an important future challenge for them.

"My goal is to change students' perceptions, especially in teaching Hebrew as a second language, which is considered difficult for students. I want to change the perception through encouragement, diversity in teaching methods" (Majda).

The interviews testify that working hard and being patient are necessary ingredients for success. One must first overcome challenges and achieve success as a lever to leading developmental processes, imparting knowledge, and dealing with discipline problems. Interviewees noted that they had a sense of focus especially on their first day of practical work at school.

"Being 'experienced' was also difficult in terms of discipline issues; the kids would try to humiliate me because I am a new teacher in their eyes" (Nora).

"They wanted to test my character from all sides. On the first day I was very nervous and shaking from excitement, constantly thinking, will the students accept me, will they understand the material, will there be a good relationship with the school staff?" (Samria).

The study also reveals that the students were motivated to introduce new approaches for meaningful learning within the schools. For example, the interviewees believed that the use of new communication technologies and ICT applications, especially with pupils from unrecognized villages, and since distant learning has become widespread – would add a new dimension to the learning. Therefore, the students from the unrecognized villages saw in the new communication technologies an important aid to their teaching in school. According to this new approach, while the teacher is a facilitator and has a unique contribution to pupils, the environmental and technological factors are essential.

"In today's new reality and especially in the era of the Corona crisis, the situation in unrecognized villages in terms of infrastructure and internet, the use of new communication technologies is essential. Therefore, the education system must be strengthened with significant ICT tools, adopt alternative teaching methods, and more" (Amera).

One of the issues that came up in almost all the interviews was the students' social-emotional learning, which was manifested in personal investment, understanding the pupils' point of view, and using innovative teaching approaches.

"I want to be an ambitious and respected teacher by fulfilling my role best, being loved by my students, and I also want to invest in them" (Saria).

"In my opinion, a meaningful teacher needs to bring new approaches in order to bring about proven academic success" (Hitam).



An important conclusion for the students in the current study was the substantial contribution of the practical experience to their development as current students and future teachers.

### **3.6.2 Contribution of the mentor teacher**

Research has indicated that in-service schoolteachers set an example for teaching students. According to our interviewees, the mentor-teachers motivate them to invest in their teaching and have an important role in their desire to succeed. There were additional sources of motivation, such as identifying with educational figures from their past who serve as role models.

"In primary school I was taught by a wonderful teacher. Her teaching was very special, and it made me love the profession and aspire to do it in the future. Today the mentor-teacher reminds me of past teachers who are still cherished in my memory" (Asmaa).

Another prominent theme concerned the difference between academic-theoretical learning and actual teaching during the practical work in schools. The findings point to two significant processes. The first concerns the role of academic knowledge in helping the students prepare the study material and interact with the pupils.

"The professional knowledge I acquired at the academic institution made it a lot easier for me to plan lessons and also helped me a lot in teach material easily and efficiently and without special difficulties in front of the pupils" (Sabha).

The second process concerned the practical work of teaching Hebrew in the Arab-Bedouin schools. The study participants appreciated the requirement to perform practical work because of the opportunity to experience teaching first-hand and learn from their mistakes. They also

mentioned the important contribution of the mentor-teacher to teaching the material creatively.

"For example, I teach eighth grade the gender of Hebrew numbers even though I never studied it in college – it may be relatively easy, but with the help of the accompanying teacher I was able to explain the material" (Nuzha).

"With some of the material, I tried to teach based on self-learning" (Nihad).

The students seem to believe that their teaching should be based in the field and has the potential to improve with continuous self-learning.

### **3.6.3 Contribution of the pedagogical guide**

Another issue that emerged from the interviews was the contribution of the pedagogical instructors. The students appreciated their contribution, especially with regard to the linguistic aspects of teaching Hebrew. The interviewees mentioned important topics covered by the pedagogical instructors that were relevant to their professional development, such as Hebrew syntax, diversity in teaching methods, identifying teaching difficulties, pupils' learning disabilities, encouraging participation, and creating new learning environments.

"I am beginning to develop a new way of thinking about my practical work following the feedback from the pedagogical guide" (Saria).

"In the tutorial I learned how to diversify my teaching methods and how to use different strategies to teach the material and the main goal of the lesson" (Abir)

The pedagogical guide's assistance is important for dealing with the challenges of the practical work. Our interviewees reported receiving effective training in teaching Hebrew as a second language and adopting

new strategies for handling classrooms, which will serve them in their professional future.

"In the tutorial I learned about pupils' learning difficulties that I may encounter in my future as a teacher. Naturally, the practical experience taught me how to deal with these difficulties. In short, in the practical work I was exposed to a variety of new teaching methods and strategies that will contribute much to me in the future" (Fatma).

In conclusion, the participants of the current study perceive in-service teachers as an important resource for their aspirations to develop as teachers and as a lever for their presence in the school. They were positively affected by the training program of both the mentor-teacher and the pedagogical instructor, seeing them as the most essential tools for their personal development as future teachers in the Arab-Bedouin education system.

### **3.7 The challenges of the asymmetric power relations between the different cultures**

The asymmetric power relations between the Jewish and Arab groups emerged from a series of studies conducted in Israel. Many of them found that the encounters between the two groups is characterized by complex and highly charged dynamics, especially when national issues are concerned, such as the Israeli-Palestinian conflict and especially the occupation, the contrasting narratives of the Israeli and Palestinian sides, and racism toward the Arab minority in Israel.

The present study shows that the asymmetrical relationship between the two groups, with the Jews perceived as the dominant majority and the Arabs as an oppressed minority, is brought to the surface in multicultural course. The rift between the groups is manifested in many forms, one of them being discriminatory treatment of the Arab-Bedouin students.

"Obviously there is an attitude of discrimination. We wanted to talk about the situation. The Jewish group talked a lot about the Arabs and Arab society, the conflict, and we talked about the difficulties that we have in reality" (Sabha).

As the study shows, the Jewish students did not feel the need to express their point of view because it is obvious and widely expressed in the media. The Arab students, however, felt a strong need to communicate their view on the State and its institutions, which receives almost no public coverage.

The study indicates that the choice of topics and their discussion was dominated by the Jewish students. The defining characteristic of a dominant majority group is that it dictates the agenda and controls what happens. The classroom discussions were usually started by one of the Jewish participants, demonstrating a typical dynamic between a dominant and a marginal group.

"The truth is that the Jewish students are the initiators and raise issues because they belong to the majority group. I think the very fact that they are fluent in Hebrew helps them dictate the order in the discussion" (Islam).

In classroom discussions, the Jewish students sought a connection and an interpersonal experience, while the Arab-Bedouin students were interested in discussing the inter-group conflict, a topic they feel strongly about as members of Israel's Arab society. They thus emphasized the alienation and discrimination that their society suffers from in the State of Israel because of unequal distribution of budgets, discrimination in the labor market, etc.

"There was a unique opportunity to describe to the Jewish society our suffering not only as a minority but as an Arab group" (Nwal).

"The occupation is the most politically serious thing, and even more so that we are treated as a fifth column because we identify with our Palestinian brethren" (Rana).

The asymmetry between the groups was evident in the multicultural courses, when discussions, which took place in Hebrew, were led and dominated by the Jewish students, who felt more confident and had the advantage of speaking Hebrew natively.

"It is clear that the Jewish group dominates for two reasons: the command of Hebrew and the confidence of the students as belonging to the majority group" (Miriam).

Discussions in mixed courses brought up political, social, and cultural issues. A clear difference could be seen in how members of each group defined their identity. For the Arab-Bedouin students, the national motif stood out sharply throughout the sessions. While the Jewish students identified themselves in various terms in addition to their national identity—such as student, family member, religious-Zionist, secular, etc.—the Arab students only identified in national terms, such as: Palestinian, Arab, Bedouin.

"We were divided into small groups, and each student told a little about themselves and later defined their identity. The Jewish identities were many, like student, family member, religious-Zionist, secular. And we used Arab, Bedouin, Palestinian identities" (Majda).

Getting to know the other culture was a meaningful experience. According to the interviewees, the Jewish students sought to learn about the Arab society on a personal level, ignoring past hostility and the Jewish-Arab conflict, whereas the Arab students focused on their pain as Arabs in Israel.

"At the beginning of the meeting, each participant was asked to state why he came to the meetings and what his views were after the meetings. There were many voices in the Jewish group that spoke of the need to know the Arabs on a personal level, beyond the political conflict" (Nihad).

"It is crucial that we talk about the Arabs in Israel and why we feel less than the Jews" (Badeah).

The encounters in multicultural courses were highly meaningful for the students in our study, providing an opportunity to explain their needs to the Israeli side. The study shows that the Arab-Bedouin students found it important to explain themselves on issues such as the problems they face as minority or their economic hurdles, especially in the unrecognized villages, which suffer from scant resources.

"It is important that you know our lives. Personally, I live in an unrecognized village and the State to this day demolishes houses on the grounds that they are illegal, and does not even address our needs in terms of basic services like water and electricity" (Samira).

Students proposed ways to improve the relationship between them and Jewish students. One of them discussed the idea of visits by Jewish students to Bedouin towns, especially to unrecognized villages.

"If there are visits to the unrecognized villages, many Jews will understand the growing distress in those villages, not only with regard to education but in the disgraceful lack of resources, budgets, electricity, and even water" (Dlal).

According to the interviewees, their participation in these meetings amounted to responding to claims or questions directed at them from by Jewish students. They saw themselves as "supporting actresses" who determined when to participate. After a few meetings, there were even claims against the Jewish students that their many questions felt like an

inquiry, illustrating how much the power between the two groups is imbalanced.

"This pattern of inquiry and setting the agenda of the discussions in multicultural courses was maintained throughout the discussions and there was not even an attempt by our group to change the asymmetrical relations" (Njwa).

Being open to compromise your position can occur when both groups discuss conflict resolution as well as compromise options. However, while the Jewish group discussed the various solutions in an internal debate among its members, the Arab-Bedouin group believed that there was no room for compromise and that the Jewish society should recognize that the State of Israel was solely responsible for the occupation, so for the Arab group, the solution of the Israeli-Palestinian conflict should be based on the 1967 borders.

"From a political point of view, an Israeli withdrawal from the Palestinian territories is the only compromise proposal that can please us. From a civil point of view, equality must be given in everything, regardless of military or national service" (Fathiah).

"The only solution that would be acceptable to us was to reverse the power balance and return Palestine to the 1967 borders" (Miriam).

The findings indicate big disparities between the two groups. The Arab group exhibits a uniform front, with its members feeling alienation, discrimination, and unequal opportunities. In addition, they believe that the State must act to improve the conditions of the Arab society, both civically (improving the economic and social status of Israeli Arabs) and politically (territorial compromise based on the 1967 borders).

## **Chapter 4 - Discussion**

The current study discusses the challenges of Arab-Bedouin female students training to teach Hebrew as a second language. Seven challenges were examined. The first challenge concerns the students' personal-social struggles in the college and the way that the academia encourages them to build and maintain important personal and social connections both within the college and in the Arab-Bedouin society.

The second challenge relates to the transition into the academic world, particularly in the first year. The third challenge is dealing with Hebrew, the students' second language. Hebrew is the language of the academic institution and plays a central role in their personal-professional future, while also being important for citizenship in the country.

The fourth challenge is posed by the interactions with the academic staff and the administrative staff.

The fifth challenge relates to parental support given to the Arab-Bedouin female students and its emotional, social, and financial contribution to their academic success.

The sixth challenge concerns their future teaching career. We look at how the students see themselves as teachers both personally and professionally and evaluate the nature of the profession against the traditional Arab-Bedouin society. Among other things, we examine how the practical experience helped the students develop an educational-professional personality.

The seventh and final challenge addresses the students' interaction with Jewish students in mixed courses.

Numerous studies have examined the effects of education on the world of young people, some focusing on minorities (Handin, 2011; Wated,



2010). However, the challenges of acquiring education among Arab-Bedouin female students have not yet received significant research attention. Hence, this study addresses the issue by examining the key challenges of Arab-Bedouin female students training to become teachers of Hebrew as a second language.

The present study was based on Tinto's (1997) model, which draws on a conceptual schema with five key variables: personal background characteristics; personal commitment; academic and social integration; commitment to study at the academic institution; and voluntary departure before graduation. According to Tinto, absence of one of the above characteristics significantly increases the chance of not completing the academic degree.

Studies conducted in Israel have shown that Tinto's model provides valuable explanations for the success of students in higher education in the context of social, cultural, and academic influences, as well as in the context of personal and environmental factors that affect student development (Sagy, 2000).

A study conducted according to this model has found that more Israeli women than men complete an academic degree. The gap increases after entering school due to the higher tendency of men to drop out or extend their studies (Alon & Gelbgiser, 2011). The theoretical explanations for the advantage of women over men in completing an academic degree include differences in previous achievements, gender segregation in certain study disciplines, and an educational tradition within the ethnic group (Feniger et al., 2015). The attempt to answer the questions of the present study within Tinto's model has several challenges: adapting to learning processes in the academia, social influences, personal factors, family influence, and institutional factors (1997).

The present study introduces a key research question: what are the challenges of Arab-Bedouin female students in a Hebrew track? From the main research question we developed seven sub-questions in order to obtain a more complete picture of the students' experiences.

**The first research question question addressed the academic challenges facing Arab-Bedouin female students training to be Hebrew teachers in the first school year.** The research literature describes the challenges facing Arab-Bedouin female students, especially in their initial steps, as they transition from high school and adjust to academia. According to the literature, the students struggle with writing academic papers, following the course material, and understanding the research literature usually written in Hebrew (their second language) or English (their third language) (Maharabana, 2016; Halabi, 2018; Tamir, et al., 2016). This study validates these findings, pointing to students' difficulties in understanding the lectures, actively participating in them, and submitting final papers in the various courses, especially in the first year.

Most of the interviewees reported that the lectures were in Hebrew and so were the assignments. They indicated a pronounced difficulty in adapting to an academic system that is conducted mostly in Hebrew.

Almost all the research literature addressed the difficulties of female students in the first school year, when they must break down barriers and adjust to the academic campus (Wated, 2010; Ali & Da'as, 2019). Maharabana (2016), ranks four main difficulties faced by Arab students: (1) Understanding lectures, both in theory and in practice; (2) summarizing lectures; (3) participating in lectures attended by Jewish students; and (4) Reading academic articles in Hebrew and English.

The current study indicates that the Arab-Bedouin female students struggle with the twofold challenge of Hebrew and English as academic

languages. The lectures are conducted in a language other than their mother tongue, requiring them to read and summarize academic articles in Hebrew and English. This complexity is described in the research literature as a serious challenge even among students who describe themselves as proficient in Hebrew, as they find themselves forced to adapt to an academic system conducted mainly in Hebrew (Manor et al., 2019).

Previous research holds that the integration of Arab students in the first year on campus is complex and fraught with many difficulties, unlike that of Jewish students from the majority group, who integrate much more smoothly (Halabi, 2018). The present study reveals discrepancies between students in colleges with an Arab majority, or those in Arabic-speaking tracks, and students in colleges with a Jewish majority. The students in the Hebrew track enjoy a more effective beginning thanks to the assistance of other Arab students on campus and also due to their participation in Hebrew courses.

The research literature identifies the high school education in Arab-Bedouin communities as the source of hardships for Arab students in higher education. Specifically, Arab-Bedouin high schools do not expose their pupils to academic content, nor do they teach critical thinking, research skills, or scientific writing. Furthermore, according to previous research, poor language skills are a major obstacle for most Arab-Bedouin students (Abu-Saad et al., 2007). The findings of this study lend considerable support to these findings, as its participants believe that they received inadequate academic preparation.

An immediate conclusion from this and previous research is that in-depth academic preparation is needed in high schools. This can be achieved, for example, through college visits, exposure to academic culture, and

seminars. Such steps can facilitate the students' entry into higher education and ease their transition.

Importantly, despite the limitations and the lack of academic background, the Arab-Bedouin students demonstrated motivation to study. According to the study, they seek to develop as learners and aspire to perform well academically.

There are big differences between the Arab-Bedouin students and their Jewish counterparts. For the former, it is the first time they leave their home and community and must function independently in a new environment, which is linguistically and culturally foreign to them (Halabi, 2018; Al-Assad-Al-Huzil, 2018). Many of them are still under the social supervision of their families. In comparison, Jewish students usually start college at an older age, after performing military or national service and sometimes after traveling abroad. Jewish women at that age have greater experience working and managing themselves in society, and the cultural environment of the college is more familiar to them. New research maintains that Arab female students in Israel often need in-campus training as well as personal support throughout their college years in order to succeed in the new environment (Levi & Kahn-Stravcinki, 2018).

A possible conclusion that emerges is that academic institutions should learn about the perspective of Arab-Bedouin students, especially in the first year, and offer appropriate support. The assistance they need is mostly in writing assignments and composing course summaries.

To conclude, the current study indicates that Arab-Bedouin female students in a Hebrew track perceived their success at the end of the first year as meaningful. Their transition into college was fundamental and continued through the completion of the academic degree. These findings reinforce those of other studies, which have argued that as

students progress in their academic studies, they improve their performance and take important steps towards graduation.

**The second question was: What is the contribution of the academy to the students' personal and professional development?**

Acquiring higher education creates great motivation among Arab-Bedouin female students, both personally and socially. According to Gilat and Hertz-Lazarowitz (2009), Palestinian Muslim women see higher education as a window of opportunity for personal empowerment, enabled by the period of study in academic institutions away from home. The current study shows that higher education helps Arab-Bedouin students to achieve gender independence, which translates into a new personal-social positioning, as higher education constitutes the first step towards an improved personal-professional status. At the same time, the new profession allows the women to maintain their modesty and adhere to their society's traditional customs.

Higher education institutions have created a "space for self-realization," which offers Arab-Bedouin students an opportunity for self-inquiry, a search for meaning, and a initiating meaningful personal change.

Research has indicated that teaching students feel empowered by their academic studies for three principal reasons: the studies expose them to an enlightened social world of acquiring a profession; they allow self-realization of their abilities; and they offer self-realization of needs (Wated, 2010). The present study reveals a contradictory process. On the one hand, the Arab-Bedouin students experience self-realization by the opportunity to learn a liberal and meaningful profession. On the other hand, self-realization is Western value that undermines the traditions of the students' culture.

The research literature has pointed out that the very entry of Arab-Bedouin women into the academic world provides a source of democratic emancipation and a kind of escape from their traditional social reality (Al-Assad-Al-Huzil, 2018). The present study paints a similar picture, in which the academia offers Arab-Bedouin students a breach of family-tribal affiliations.

The research literature describes the urbanization and change that have characterized the Bedouin Arab society in recent years as a challenge to its unique traditions of family relationships and tribal affiliation (Aburabia-Queder, 2011). In that vein, higher education for women introduces a new social reality: a different culture of openness and enlightenment that prioritizes over the established social customs in the traditional Arab-Bedouin society.

The present study shows that higher education for Arab-Bedouin women is the beginning of change in their community's social agenda. The study points to revolutionary implications in both the social and economic aspects, as traditional practices of absolute domestic male domination are challenged. The old reality, where the man was the breadwinner and the parents dictated the patriarchal social order (the role of the traditional man), has almost ceased among educated women, in favor of full household partnership. This is a modern Western reality that has permeated Arab society in recent years, and the nuclear family now resembles a modern household of full partnership between men and women (Allassad-Alhuzail, 2020).

The personal mobility of Arab-Bedouin female students inspires other Arab-Bedouin women, because they see that the students have a special opportunity to do well academically, and as a consequence are likely to serve in a socially prestigious profession as teachers.

According to Allasad-Alhuzail (2014), navigating between the commitment to the family (husband and children) and traditional domestic roles and the commitment to academic studies is another challenge facing Arab-Bedouin female students.

The research literature has shown that girls' status is socially low compared to that of boys. Girls in traditional societies use different strategies to deal with the social patriarchal reality, such as passivity, obedience, and restraint (Aburabia-Queder, 2008). The current study, however, indicates that in today's Bedouin society, this pattern has lost its power, as many Arab-Bedouin women enjoy improved status as a result of their academic participation.

Walking the thin line between preserving traditions, such as accepting parental control, and acquiring education has an important role in their academic success. In other words, the pattern of adaptation of Arab-Bedouin female students is now well-based. The exposure of girls to the new reality in their immediate family as well as in larger circles – combining higher education with family honor codes – quietly dictates a new reality in which young Arab-Bedouin women begin to do more for themselves and less for the sake of society. They allow themselves to have personal power.

New studies have found that academic achievements lead to a significant social positioning for Arab-Bedouin students (Gribiea et al., 2019). This study shows that academic success also leads to improved social status of the students in their community.

A unique study that examined the improved status of Bedouin women has found that thanks to higher education, they have become strong and valued by their family, tribe, and social circles. Education has improved their social status within the home and among the men, which reflects in their ability to express themselves and convey their feelings in a clearer

voice (Aburabia-Queder, 2017). In the present study, participants reported that higher education offered them personal, economic, and social independence. For example, they dared to choose a spouse, live a modern lifestyle, and manage their household.

The research literature shows that over the years, the academic world has opened up to Arab women thanks to their parents, and some women have become outstanding teachers and pedagogical leaders in the Arab-Bedouin education system (Ben Asher, 2020). The interviewees in the current study believe that their professional future is to develop and that they can lead changes in the Arab-Bedouin education system.

**The third research question: The current study sought to examine the challenges of using spoken and written Hebrew by Arab-Bedouin students in education colleges majoring in teaching Hebrew as a second language, as well as to track the personal and professional contribution of Hebrew to them.**

Many studies have pointed to the challenges of learning Hebrew as a second language in the lives of Arab students in higher education institutions in Israel (Manor, 2016; Wated, 2010). However, the situation among Arab-Bedouin female students majoring in teaching Hebrew as a second language in education colleges has not received significant attention. This study sheds light on the numerous challenges facing Arab-Bedouin female students when using Hebrew in the academia, hence the pioneering nature and originality of the research.

The research literature shows that one of the most significant academic challenges facing Arabic-speaking students in Israel is the use of the Hebrew and English languages (Halabi, 2016). The current study reinforces this finding, showing that indeed, minority groups in teachers' colleges struggle with the language issue, which is a significant obstacle for Arab-Bedouin female students in their academic studies, especially in the first year. From the current study we learn that students see Hebrew



as a considerable limitation in their academic learning. In the eyes of Arab-Bedouin female students, Hebrew is a barrier that distinguishes most Jewish students from their Arab peers. In addition, the students referred to the language barrier as a major hindrance to their academic performance, relating to both Hebrew and English, their second and third languages, respectively (Halabi, 2022 B).

The research literature describes the challenge of writing and performing other academic duties in academic institutions as a complex task for Bedouin students for several reasons. A central reason is that high school education in Bedouin schools lacks necessary components such as critical thinking, research skills, and scientific writing. These shortcomings create an obstacle for most students (Abu-Gweder, 2021; Mizel, 2021). The findings of this study greatly strengthen the professional literature. According to the current study, Arab-Bedouin female students believed that their high school preparation was severely deficient. They reported that they did not have any academic preparation. Hebrew is crucial in the academic world of female education students because of the crucial role of academic education as a resource of integration and success. In this study, Arab-Bedouin female students reported that the encounter with Hebrew prior to academia took place in isolated cases, such as when they had to summarize material in Hebrew for matriculation exams. Therefore, one of the conclusions from the current study is that the challenge of Hebrew as a second language should be addressed from an early age. The exposure of Arab-Bedouin students to the language should begin early, in primary school, and include involvement in Israeli society in general, and especially increased daily contact with Hebrew speakers. In addition, in-depth preparation should be given to students to help their admission into higher education; for example through campus tours, exposure to academic culture, seminars and more.

One of the conclusions from this study is that upon entering higher education, Arab-Bedouin female students are required to quickly adapt to a twofold challenge: listening to Hebrew lectures and summarizing material in Hebrew, and reading academic articles in Hebrew and English (Shohamy, 2019). The current study indicates that Arab-Bedouin students face significant challenges in terms of language, both the language of instruction and the language of reading, requiring them to quickly adapt to the dual challenge of lectures given in Hebrew and reading academic articles in Hebrew and English. This complexity is described in the research literature as a serious task even for students who define themselves as well versed in the Hebrew language, as they find themselves handling the primary challenge: adapting to an academic system conducted mainly in Hebrew (Manor et al., 2019).

According to Halabi (2016), language is not only a means of communication between human beings. It also expresses identity, culture, and heritage. Using a language is a form of power, since a person uses language to get other people to fulfill his desires. In this study, there were indications that language provided the students with mobility, especially in attending lectures, summarizing learning materials, and presenting articles and research orally. In other words, knowledge of Hebrew resulted in a sense of academic prestige, in terms of integration and improved academic performance, and personal prestige in the students' own communities, as the official language in the State.

The research literature shows that language learning in Arab schools is reduced to acquiring language skills and understanding language for utilitarian purposes (Sarid et al., 2021). This is necessary in the academic world, where knowing Hebrew is a key for participation in lectures and developing thinking. Mastery of Hebrew is prestigious as it is an official

language in academic institutions and may connect students to new social circles different from their religious, cultural, and tribal affiliations. Moreover, people who speak the same language are attracted to each other because of the sense of confidence it gives them. Language is also a cultural marker, associating its speaker with a social and ethnic group. Language serves as an axis in relationships between groups in society. In multicultural communities, unequal value is given to different languages.

**The fourth research question: what are the academic-institutional challenges of the Arab-Bedouin female students? What is the contribution of the academic campus to their success?**

The social adjustment of Arab-Bedouin female students into the campus is one of the most important challenges facing higher education institutions in Israel, where there has been a large rate of immigrants in recent years. This is especially true in teacher-training colleges (Ali & Da'as, 2019).

The research literature has shown that the discriminatory treatment of minority students in Israel stems not only from their different cultural backgrounds, but also from a perception that associates them with the enemy. Studies have shown that the racist attitudes intensify when tensions around the Israeli-Palestinian conflict rise (Totry, 2012; Mustafa, 2007; Eshel et al., 2007). In studies that examined the attitudes and feelings of Arab students in Israel, students indicated a sense of being absent from the campus, despite their physical presence there, as the main aspect that shapes their experience as students, and they painfully talk about it at length (Halabi, 2018; Mustafa, 2007).

From the present study, a completely different picture emerges. On the one hand, similarly to the situation reported in previous research, our respondents sense an attitude of contempt, for example by the Students

Union, and are consequently discouraged from participating in campus activities. On the other hand, an unreported picture emerging from the professional literature is that in study programs with a majority of Arab students, the feelings towards the institution, and towards the Jewish students, are positive.

Various findings can be seen from previous research regarding the aspirations of education students to join organizations with political characteristics. Mustafa believes that such organizations, particularly the Arab Students' Association, which operates in all universities in Israel, provide a platform for student leaders to join political Arab parties in the future. In recent years, the campus has also been an effective arena for students' social activity and political involvement, making it a springboard for positions of power in the political arena for Israeli Arabs (Mustafa, 2007).

This study shows that academic colleges do not constitute an arena for political organization or building an Arab identity for the Arab-Bedouin female students, unlike universities, where there is a political organization to strengthen the pan-political minority of Arab students.

In the current study, participants reported a sense of alienation, contempt from Jewish students and even from some of the lecturers, leading to worry, frustration, and abuse. This finding supports those of Hertz-Lazarowitz and colleagues (2008), who found that 92% of Arab students reported incidents that created a sense of injustice and discrimination, as well as incidents of racism directed at them on campus.

As a consequence of the negative attitudes towards the Arab-Bedouin students, their needs are ignored, causing conflicts in the college and negative feelings towards it. Similar findings were obtained in the research by Eshel and colleagues (2007), namely that Arab students at the University of Haifa reported a sense of discrimination that harmed

their mental well-being. In the current study, the students claimed that the academic institution had made their initial college experience difficult and imbued with a sense of discrimination and disrespect.

A conclusion to be drawn from this finding is that the college must take steps to change its conduct. For example, hiring Arabic-speaking administrative staff would be helpful to the students, especially at the beginning.

The discriminatory attitude of the academic institution – including the administrative and academic staffs – has substantial consequences, affecting the students' grade point average. According to our interviewees, the lecturers' evaluation of their academic papers influenced their course grades. In addition, in this study many students claimed that they did not receive satisfactory answers to the inquiries submitted to the academic staff. This claim reinforces findings of studies conducted among Arab students in the Triangle and Galilee regions, in which students believed that there was injustice in grade allocation and in the communication with the lecturers (Hertz-Lazarowitz et al., 2008).

Faculty members have an important role in helping the students succeed, both personally and academically. In the present study, the interviewees noted the effect of the lecturers' attitude on their class participation, as they were embarrassed to express their opinions in the classroom. This in turn impaired their academic performance and ability to achieve good exam scores (Halabi, 2017).

The students believed that the support of the lecturers was important, even claiming discrimination and disrespectful treatment in response to their difficulties. The students also reported considerable help from Arab faculty members. This finding supports studies conducted in Israel, in which Arab students believed that there were differences in the attitude

towards them from Arab compared to Jewish faculty members (Halabi, 2018).

Our study participants also reported discriminatory attitudes from the administrative staff. They reported a sense of race-based rejection, discrimination, and contempt. This finding connects to numerous studies in Israel in which Arab students reported a feeling of rejection as a primary experience and manifestations of racism by the secretariat, dormitory offices, and Jewish students (Hertz-Lazarowitz, 2009; Halabi, 2017). These findings point to a problem in the functioning of the academic institution. Teaching colleges are a unique door for the induction of teaching students. The research literature shows that education colleges have an extensive, longstanding tradition in the Arab-Bedouin education system of training teachers, providing professional development for teachers, and involving students in informal activities in schools (Abu-Ajaj, 2017).

Another issue that emerges from this study is the discrepancy between Jewish and Arab students in their learning and academic achievements during the college years. According to a study by Wated (2010), differences were found between Jewish and Arab students in academic performance throughout the degree years, with Jewish students achieving a higher grade point average than their Arab peers. However, female Arab students performed better than male Arab students. This finding correlates with the results of the current study, showing that during the degree studies there was an improvement in the academic achievements of the Arab-Bedouin female students that participated in our study. For example, their grades in the second and third years were higher than in the first year. In addition, they reported cross-gender differences in performance, claiming that their scores were higher than those of the male Arab-Bedouin students in the same track.

A much-needed change may result from encouraging collaborative work of Jewish and Arab students and raising their awareness to structural inequality and existing power relations. Other necessary steps include constant and systematic institutional action to present diversity as a value and create a safe space for tolerant dialogue in the campus. Because of the status of the academia, promoting intergroup relationships between Jewish and Arab students in academic settings may have a positive effect on dynamics beyond academia, perhaps building a foundation for an equal, tolerant, and respectful relationship between Jewish and Arab citizens in Israel. The responsibility to drive such moves rests with the management of universities and colleges. If they do so, the academic institutions will become part of an egalitarian society for all Israeli citizens, Jews and Arabs alike.

Various research reports in recent years have recommended a series of steps that higher education institutions should take. One of them is to encourage the institution's administration to bring the groups closer through advocacy, using the variety of tools at their disposal to communicate that diversity and integration on campus are desirable (Maayan, 2013). The findings of the study greatly reinforce this approach, especially regarding the message of a shared identity of Jews and Arabs – that of belonging together to the same academic institution. A sense of belonging to the same institution can serve as a basis for rapprochement between the groups, and therefore should be emphasized.

There are also conclusions to be drawn from the gap between colleges with an Arab majority and those with a Jewish majority. The study shows that the Arab-Bedouin students in the Hebrew track feel that higher rates of Arab students and a greater presence of Arabic in speech and signage across campus strengthen their sense of belonging to the cultural space, consequently reducing the experience of discrimination.

Recent studies have suggested a series of steps to deepen the relationship between the two groups. Maayan (2013) argues that the academic institution must develop an institutional toolbox for working in small mixed groups of Jews and Arabs. That is, academic assignments should be developed for joint study and research teams across the different study programs and degrees, and faculty members should be trained to work with mixed groups.

**The fifth research question was: The present study discusses the challenges faced by Arab-Bedouin female students in the academia.**

The literature describes the personal-social positioning of Arab-Bedouin female students as an ongoing process, which begins with the choice of profession and continues while studying in academic institutions (Agbaria, 2021). The findings of the study show that the academic space shapes an important development in the lives of Arab-Bedouin female students, in accordance with the main research questions that underlie this research.

The research literature refers to the entry of Arab-Bedouin female students into academia as part of the modernization processes that the Arab-Bedouin society has been undergoing in the last two decades (Aburabia-Queder, 2017). In fact, the very entrance to an academic institution increases the value of the students in their own eyes and in the eyes of their community. In this study, teaching students reported the importance of acquiring an education in their society and its resulting boost to self-confidence and sense of competence.

Personal motivations are a substantial motivational source, which stems from other sources such as parental support. The support of parents forms a safety net for the students and is one of two key factors in their academic success, together with personal investment. In fact, this aspect not only facilitates the students' learning but serves as an incentive for



their personal success as a learning process that continues throughout the college years and ends upon completing the degree (Ali, 2010). Acquiring education is a social victory for the students as well as for their parents and families, who have given them social and economic backing. This study connects to other studies that have pointed to these aspects as relating to the expression of students' motivation for studying: the students invest a great deal in the courses and are motivated to continue their education and use it to promote their community as well as for their own personal-professional growth (Pelg, 2013).

The social-family aspect is an important anchor for Arab-Bedouin female students starting college. For example, this study shows that integrating into the academic culture has an important practical contribution, as higher education provides the students with a unique opportunity to connect with other students that they would otherwise not encounter (Burrell, 2012).

The study reveals that despite the difficulties, Arab-Bedouin students strengthen and cope thanks to the support of their parents and the help of their classmates, while also strengthening their position in their traditional society. Higher education among Arab-Bedouin female students substantially improves their status in their families and their households. Acquiring academic education and becoming teachers allow them to break through within their patriarchal society and undermine its strong tribal mechanisms that provide men with centralized power over women. Halabi (2017) describes their status as that of “survival”, learning thanks to the support of their parents, both through daily discourse and in weekend gatherings, as well as support from the social network of classmates or other students across campus. An online social network is also an important anchor in creating the emotional support that is so lacking for minority students, thus academia plays a crucial role in effective student integration.

Arab-Bedouin female students' success in higher education is a personal and family mission. Aburabia-Queder (2008), believes that when Arab-Bedouin women from the Negev leave their villages to acquire higher education and professional knowledge, they gain substantial power, in terms of developing their personality and independence. In accordance with the liberal humanist discourse, she argues that "the perception of education as a tool for the liberation and development of an autonomous and independent personality should not be completely ruled out" (2000: p. 98). The considerable achievements of the Arab-Bedouin students in this study indicate their great desire to prove their academic skills to themselves and their community, thus confirming the family's decision to send them off to college, and consequently to achieve personal and social independence.

In another study, Aburabia-Queder (2011), claims that thanks to the acquisition of higher education, Arab-Bedouin women have become strong, special, and valued by their family, tribe, and community. Education has improved their social status within the home and among the men, which is reflected in their ability to express themselves and their feelings in a stronger and clearer voice. According to the current study, teaching students learn that acquiring education and economic independence are a source for making personal-family decisions, including breaking down social and cultural barriers.

The literature indicates that over the years, the academic world has opened up for Arab women, who have acquired higher education and even become pioneers in education and pedagogical leadership in the Arab-Bedouin education system (Ben Asher, 2020). In this study, the Arab-Bedouin students confirmed the role of parents and family as a source of inspiration. Without their financial and moral support, it is doubtful whether the students would have completed their education.

One of the main findings of the present study is that parents provide important support for the young Arab-Bedouin women through mutual discourse as well as through personal, moral, and financial assistance. The students find their parents' moral and financial support to be crucial. According to the literature, academic success is achieved through rare cooperation on the part of parents and family (Iliyan, 2008). The findings of our study constitute the first signs of change in the Arab-Bedouin society in terms of unconditional support for higher education. This process marks changes of development and progress, as reported in recent research (Abu-Gweder, 2021).

One of the conclusions of the study is that parental support is essential for alleviating fears of academic challenges and thus increases the chances of success, especially in the first year. Previous studies have shown that the immaturity and inexperience of Arab female students due to their young age is a major difficulty in their integration.

**The sixth research question addressed participants' challenges in their future teaching career.**

The current study indicates that participants were highly motivated to promote their society. They were clearly aware of the problems in the Arab-Bedouin education system and sought to improve the situation. They perceived teaching as a profession in which they can have an impact on their society.

For our interviewees, higher education can respond to two main aspirations. The first is obtaining an academic degree as a first step towards launching a career in teaching, considered a suitable profession for Arab-Bedouin women as it allows them to work close to home. This finding connects to studies conducted in Israel in recent years, showing that teaching is suitable for women in traditional societies because it combines convenience, suitability for a woman, proximity to home, and

financial independence. The second aspiration that a teaching career allows is to remain faithful to the traditional values of the Arab-Bedouin society (Agbaria, 2013; Allasad-Alhuzail, 2014; 2018).

Research has shown that there is a gap between the theoretical training of teachers and the practical schoolwork, and some of the models learned in the college are not easily implemented. Agbarea (2013), maintains that the Arab education system in Israel suffers from problems such as conformity and avoids the use of new teaching strategies. It also relies on traditional and authoritative approaches, in which authority is at the hands of the organization, represented by the principals, coordinators, and full-time teachers. This study paints a different picture, in which interviewees show a strong desire to have an impact on the education system and have a first-hand experience of using innovative pedagogy.

In addition, the interviewees see their collaborations with students as meaningful learning. Moreover, they feel responsible towards their teaching and seek to use diverse teaching methods, collaborate with their mentor-teachers, and explore new ways for meaningful communication with the parents as part of their work as future teachers.

The implementation of practical learning by the teachers-in-training and their use of pedagogical innovation and collaborations with students and parents connects to recent studies, which indicate that the relationship between parents and teaching staff has undergone changes, as parents are now able to access learning content through the school website and other communication technologies.

The present study is innovative in considering the personal and social characteristics of the Arab-Bedouin students and their competence in the school reality. The study participants reported that their training in teaching Hebrew in the Arab-Bedouin education system is a product of several processes: first the training, then practical experience with

teaching staff in the school, and then meaningful personal learning, aided by the Hebrew language tutors at the school and the guidance of the pedagogical instructor. In addition, the students were highly motivated to become teachers and use that professional position to improve their society.

Moreover, research literature has held that the teaching process in the Arab education system in Israel is based on traditional teaching methods (Iliyan, 2013). This study shows that Arab-Bedouin female students see that they have a burden of proof in terms of adopting new teaching methods. Therefore, they acquire new tools during their academic studies and implement them in their practical experience, using this advanced knowledge as a lever for integration into the education system in the Arab-Bedouin society and enhancing their potential to succeed in their future career.

At the same time, interviewees reported being concerned about not being able to find a teaching position. This worry is supported by recent studies indicating that employment opportunities in the Bedouin and Arab education systems cannot meet the demand, due to the large number of graduates of teachers' colleges. For example, according to the Central Bureau of Statistics, the employment rate of primary working age (25-54) in the Bedouin population is relatively low; in 2015 it was 62% among men and 24% among women, compared to 83% and 80% respectively among the Jewish population in southern Israel. The average monthly wage is also low. For example, the average salary of Arab-Bedouin women in 2014 was 38% lower than that of women in the country in general (Eyal et al., 2018).

In summary, the present study describes the self-realization of the study population – Arab-Bedouin female students training to become Hebrew teachers – as the unique force of influence that is reflected in the

acquisition of education in their own way. According to the study, the students express a double voice: a female voice that is silent in all matters related to their modesty, self-esteem, and keeping distant on emotional issues; and an outspoken voice of making demands and introducing changes in their lives, especially in academic needs related to going to school, gaining the initial financial resources, and following a vision of future vocational independence.

Integrating a teaching position into the lives of Arab-Bedouin students is a great challenge. The study indicates that the society is undergoing substantial changes in employment possibilities for women. This finding reinforces studies conducted in the Arab-Bedouin society in recent years, suggesting that some ancient customs – such as women staying at home and limiting their role to childbearing, raising children and housekeeping – that have almost disappeared in the last decade (Allasad-Alhuzail, 2018; Abu Saad, 2013).

**The seventh research question addressed the challenges of the asymmetry between the Arab-Bedouin students and the Jewish students in mixed courses.**

The research literature shows that Arab students in Israel face asymmetrical challenges compared to the modern Jewish students, stemming from differences in language, attitude within the campus, and culture. According to Halabi (2016) study, Arab students find it difficult to integrate into the campus socially and academically, as do black students in the United States who study in "white" universities (Ogbu, 2003).

The study shows that the dialogue between Arab-Bedouin and Jewish students leads to important discourse, especially on issues related to the Arab-Jewish conflict or to internal Jewish rifts such as the tension between secular, traditional, and national-religious Jews, or the ethnic divide between Ashkenazi and Mizrahi Jews. In addition, the study

revealed tensions between the Jewish and Arab groups regarding past and present relationships between the communities, minority versus majority relations in the Negev, the controversy around land, and more.

The literature points to the unique characteristics of the narratives of the two groups. Bar-Tal (2007) argues that social beliefs make up the social-psychological infrastructure of an uncontrollable conflict such as the Jewish-Palestinian one. Social beliefs are common cognitions of group members that address issues of concern and contribute to the group's sense of uniqueness. Over time, these beliefs become an integral part of the conflict. One of the components of such beliefs is collective memory. Each group creates a narrative that describes the history of the conflict in a clear and meaningful way. The purpose of the historical narrative is not to tell the objective history but to give a functional account of the past to the group in the conflict. Although the narrative is based on historical facts, it is biased in a way that will serve the group in the present. Because of the power imbalance between the two sides of the Palestinian-Israeli conflict, historical characteristics will be reflected, such as land ownership or past tensions such as the Balfour Declaration for Jews in 1917, the 1948 war, the deportation of refugees, the 1967 war, and more.

In the present study, the discourse reveals opposing views between the Jewish and Arab groups. One of the most salient disagreements concerned the point in time that should be looked at. The Arab-Bedouin group began their historical story in 1948 with the eviction of refugees from their homes. This is the time marked by them as the beginning of the violent conflict. The focus on that point in time puts the injustice suffered by the refugees at the center of the discussion. According to this view, the conflict started because of contrasting perceptions of the same event, seen as a national disaster (Nakba Day) by the Arabs but as the height of national joy (Independence Day) by the Jews.

The present study indicates that the Arab minority in Israel believes that its narrative was determined only historically and especially in 1948, when the establishment of the State of Israel was announced. In the eyes of Arab-Bedouin female students, this declaration was crucial in determining the narrative; a minority group that emphasizes the injustice that made it a minority. This finding connects to Turner and Brown (1981), argument that the minority group is predicted to perceive the state of the conflict as illegitimate and make the status quo part of its narrative.

Another issue that gained momentum in the present study is the Jewish group's disregard of the Israeli occupation, especially in 1967, as the heart of the problem. While the Arab-Bedouin students believed that the Palestinians in Gaza and the West Bank are the source of the problem between Arabs and Jews in Israel, the Jewish students tried to evade this core issue.

Previous research literature holds that the majority Jewish population has the greatest resources in any academic discourse in Israel, all the more so when discussing issues relating to the Israeli-Palestinian conflict. Therefore, the Jewish group can develop textbooks and research in a more orderly manner that will fit its narrative, something that has emerged in the current study. The Arab-Bedouin students see that the power imbalance has benefited the Jews as a majority group in a variety of issues, both in their social and academic reality, such as when determining educational content, ignoring the Arabic language, and not treating Arabs in Israel properly and equally. In the same vein, studies conducted in Israel have shown that it is the ruling Jewish group that determines what will be taught in the education systems of both groups. Therefore, the Jewish education system instills the Jewish historical narrative and ignores the Arab narrative (al-Haj, 2002).



Katz and Kahanov (1990) show that the ruling majority is interested in preserving the nationwide situation in Israel, whereby it dictates the order prevailing in the State of Israel. In the present study, the Jewish students tried to preserve the status quo and therefore preferred not to discuss politics, escaping to a discourse of personal experience and emotions. In contrast, the Arab-Bedouin students thought that even if Arabs deal with civic issues and live with Jews, they cannot ignore the alienation and discrimination they feel in Israel's political and economic reality.

An extension of this analysis can be found in Turner and Brown's article, which predicts the social and psychological responses of minorities and majorities in asymmetrical interactions and the degree of their legitimacy. Members of the majority group will evaluate the status quo as stable and seek to preserve it. In contrast, members of the minority group will evaluate the situation as illegitimate. The Bedouins believe that changes can be made in the academic reality by taking trust-building measures such as participation in the activities of the Student Union and reciprocal visits so that Jews can see up close the sad reality in the Bedouin towns and villages, while the Arab-Bedouin students will visit Kibbutzim and Jewish towns.

Previous research holds that members of majority groups are represented by a wide range of State and other organizations, through which they enforce their rule and act against the minority's aspirations to change the discriminatory status quo. For example, the popular media is in the hands of the majority and expresses its position clearly and consistently. Thus, the Jewish group may not feel the need to explain its position, which enjoys the advocacy of numerous ambassadors and institutions and therefore the individual does not engage in these efforts. The Arabs, however, are absent from these institutions and therefore unable to publicly express their collective position (Iliyan, 2008). This was demonstrated in the present study in a number of ways, such as when

the Arab students explained their position on every issue, placing the responsibility on the State in matters related to the differences between Jews and Arabs in Israel.

The characteristics of the Arabs as a minority were prominent in the present study. Throughout the discourse in multicultural courses, the Arab-Bedouin students insisted on presenting all Arabs as united and arguing that there is no significant difference between the various factions in political parties. This finding is reinforced by research indicating that typically, Arab students in Israel avoid emphasizing internal divisions in their society in order to paint a unified front vis-à-vis the Jewish group, in all aspects – religious, political, cultural, social, and economic (Al-Haj, 2003).

A similar phenomenon is reported in Simon & Brown (Simon & Brown, 1987). They argue that while normally, the individual perceives the inner group as more heterogeneous and the outer group as more homogeneous, in minority groups, the inner group is perceived as more homogeneous. The current study suggests that as Arab-Bedouin students see that there are differences between the two groups, they tend to give much weight to their collective identity. In contrast, the majority group is institutionally organized and feels national belongingness, thus allows itself to have a wide range of opinions and social pluralism. This finding supports other studies conducted in Israel, in which the minority faithfully maintained the unity of opinion (Halabi, 2018).

Another issue that emerges from the study is the dialogue between Arabs and Jews on bi-nationalism. Each group advocates its own ideas; however, the discourse is imbalanced, as the Jewish students enjoy the cultural and linguistic dominance of a majority

Reinforcing the moderate forces in the two groups can open up new channels. The study shows that both the Jewish and Arab sides will be

open to hearing and absorbing new information about civic issues and examining new ways of integrating minority groups into academia. This study shows that the attitude of Israeli Arabs towards the Jewish majority is one of the major challenges in the civic aspect in the eyes of Arab-Bedouin female students. This relationship is expressed as the civic duty of a minority group that seeks to receive its full rights.

A conclusion that emerges from the study is that the interactions in the mixed courses reflect the reality in Israel. Both populations are in constant conflict. The Jewish group mostly enjoys a normal lifestyle with almost no obstructions and feels confidence and belongingness, while the Arabs are in a state of constant fear and invariably feel the burden of proof imposed on them.

Findings concerning the relationships between the Arab-Bedouin female students and their Jewish peers in mixed courses or routine interactions in the campus contributed to an understanding of the feelings and experiences of the Arab-Bedouin students. It seems that a policy that benefits Arab students does not infringe on the basic rights of Jewish students, but rather enriches the learning experience and the social fabric of the campus. The college's administration should change their policy where a certain group receives benefits at the expense of another group and offer a diverse and heterogeneous policy as an integral value embedded within the institution's identity. Such policies may encourage joint research, a new learning experience, and a pluralistic atmosphere.

In conclusion, the picture that emerges from the current study is that the interactions between Bedouin and Jewish students serve as a microcosm of the social reality in the State of Israel. The voices heard in the group represent the voices heard in society as a whole. The participants are part of a collective entity and cannot disengage from it. Accordingly, it is to be expected that the asymmetrical relations and the psychological-

social constructions revealed in this research will continue to be a way of life in the general social reality in Israel.

## **Chapter 5 – CONCLUSIONS**

### **5.1 recommendations of the study**

This qualitative study explores the personal, professional, social, and institutional challenges faced by Arab-Bedouin female students who are pursuing teaching careers in higher education institutions in Israel. The study focuses on their traditional background and the struggle to balance the preservation of social customs with integration into academic culture. One of the study's objectives is to determine whether the academic world allows for the development of crucial, personal and social relationships in their parent society and the Arab-Bedouin community.

What sets this study apart is its investigation into the educational challenges faced by Arab-Bedouin female students in various subjects, with a particular emphasis on their experiences in the academic environment. It also aims to examine how higher education impacts their personal and professional lives, and whether it poses a challenge to socio-cultural traditions in their community. Furthermore, the study explores the effects of interacting with Jewish students in both social and personal contexts.

The study's findings highlight a significant transformation in the lives of Arab-Bedouin female students within the academic space; numerous significant obstacles faced by Arab-Bedouin female studying in higher educational institutions in Israel's Negev region. To overcome these barriers and prevent their recurrence, we propose taking action in several key areas, including the following:

#### **5.1 Investing in School Studies**

5.1.1 A comprehensive strategic plan should be developed by the Arab-Bedouin education system to cater for the educational needs of female students from an early age through their entire academic journey. The

program should equip them with a scientific and personal toolkit along with advanced thinking skills. Furthermore, the schools should be directed to provide tools for strategic vision, enabling them to prepare students for higher education rather than solely focusing on preparing for the matriculation exams.

The development of a comprehensive strategic plan is imperative for the academic and personal growth of female students in the Arab-Bedouin educational system. The plan should encompass a well-rounded education that emphasizes scientific and personal development, as well as advanced thinking skills.

To accomplish this objective, schools must prioritize the creation of programs that equip students with the necessary tools for success. This could involve offering courses in creative writing, along with initiatives that emphasize critical thinking, creativity, and problem-solving abilities. In addition, it is crucial to provide female students with a strategic vision that goes beyond mere preparation for matriculation exams. Schools should prepare them for higher education and future careers by imparting the skills they need to excel in their chosen fields. Furthermore, schools should provide personal development programs that focus on building confidence, communication skills, and leadership qualities. Such programs will enable female students to navigate the challenges they encounter in their personal and professional lives and emerge as successful leaders in their communities.

In conclusion, creating a comprehensive strategic plan for female students in the Arab-Bedouin educational system is essential for their academic and personal achievement. By furnishing them with the tools necessary for academic and personal excellence, we can assist these students in realizing their full potential and creating a positive impact in their communities.

6.1.2 Investment in the educational system of Bedouin towns located in the Negev region is imperative to narrow the educational gap and enhance the economic and social conditions of their inhabitants. The provision of high-quality education can profoundly influence the future of these communities. It is the joint responsibility of both the state and the local government to ensure that students have access to the necessary resources and opportunities for success. Besides, supplying material resources, it is equally important to invest in the professional growth of teachers and to establish adequate staff and support systems in schools to enable effective education. This involves providing continuous training and support to teachers to enhance their skills and invest in the creation of culturally sensitive educational programs and curricula that cater for the distinctive requirements of the Bedouin communities.

Moreover, it is crucial to acknowledge and tackle the fundamental socio-economic factors that contribute to the educational gap in these communities. This may entail addressing challenges such as poverty, unemployment, and inadequate access to healthcare and other essential services. By addressing these issues holistically, it may be possible to establish a more conducive learning environment and enhance the overall well-being of residents. To sum up, investing in education in Bedouin towns located in the Negev region is vital for reducing the educational gap, improving the economic and social conditions, and advancing greater equity and opportunities for all. Achieving this goal requires a comprehensive and well-coordinated effort from both the state and local government, as well as active involvement and partnership with the community.

5.1.3 Offering scholarships to Bedouin students, particularly females, is a crucial measure for advancing education and overcoming the economic obstacles that may impede their pursuit of higher education. The Bedouin society confronts several challenges and hindrances that can hinder their

educational opportunities, as well as financial restrictions that are a major hurdle.

Through the provision of scholarships, the Ministry of Education can assist in lessening the financial load on Bedouin students and empowering them to concentrate on their academic pursuits. This can result in a favorable effect on their academic performance and improve their prospects of attaining their educational objectives.

Providing scholarships to female Bedouin students not only offers financial benefits but also serves as a means of advancing gender equality in education. Due to cultural barriers and additional challenges, women in the Bedouin community often experience limited access to education. The Ministry of Education can play a crucial role in overcoming these obstacles and empowering Bedouin women to pursue higher education and assume leadership roles within their communities by offering scholarships specifically designed for them. Allocating scholarships to Bedouin students, particularly female students, can significantly contribute to promoting education and addressing the financial hindrances that might impede them from obtaining higher education. This step is vital in promoting equality and social justice, as well as building a promising future for the Bedouin community.

5. 1.4 Strengthening information and support centers for Bedouin female students in their settlements in the city before they enter higher studies can be a critical step towards promoting education and addressing the challenges that Bedouin students face. These centers can provide a range of services and support, including information about higher educational options, guidance on applying to universities and colleges, and counseling services that help students overcome the social and cultural barriers they may face.



By establishing information and support centers in Bedouin settlements, the Ministry of Education can help ensure that female students have access to the resources and support they need to pursue higher education successfully. These centers can also serve as safe spaces for students to discuss their academic and personal goals, share their experiences and concerns and connect with other students from similar backgrounds.

By reinforcing information and support centers within Bedouin female student settlements in urban areas, significant progress can be made towards advancing education, tackling the obstacles that Bedouin students encounter, and equipping Bedouin women with the tools to effect change within their communities. These centers can promote a culture of academic excellence and encourage young women to play an active role in shaping their future.

Enhancing the information and support centers located in urban Bedouin female student settlements can play a crucial role in promoting education, addressing challenges faced by Bedouin students, and empowering Bedouin women to become agents of change in their communities.

## **5.2 A Proposal for a Transition Year Prior to Entering Higher Education**

In Israel, it is common for young people to take a gap year before beginning their academic studies. During this transition year, they engage in preparatory activities such as volunteering, educational programs, or other pursuits. The main purpose of the transition year is to help young people smoothly adjust from military life to civilian life and prepare them for the upcoming academic or professional journey.

To facilitate the integration of Arab-Bedouin female students into the academic world, it is crucial to provide them with the necessary

preparation. One potential solution is to introduce a transition year program, similar to the national-civil service model, before they enter higher education. This program would help these students acclimate to the new academic environment and ensure a smoother transition<sup>28</sup>. In Israel, young Arabs now have the option to participate in the Voluntary National Service track, which aims to integrate young Arab-Bedouin women into Israeli society. The track provides a diverse range of programs and courses, enabling young individuals to volunteer in various fields and enhance their professional and academic skills while making a positive impact on their community. Research has shown that participating in the Voluntary National Service track not only contributes to society, but also helps young men and women prepare for academic institutions and integrate into Israeli society more smoothly (Hilou & Haim, 2014; Haddad-Haj Yahya et al., 2021).

Despite initially being associated with the Ministry of Defense, the national-civil service was able to overcome its negative perception within Arab society and has now become a voluntary service primarily carried out within the Arab community. This service benefits both the community and the participants, promoting integration and advancing the rights of Arab citizens in Israeli society (Hilou & Haim, 2014). For young people, particularly Arab-Bedouin women, the service is an important mechanism during the transition year after high school, allowing them to integrate into Israeli society and advance their personal and professional lives. It is not just seen as a means to gain entry to higher education, but also as a tool for promoting the status and rights of Arab citizens in the State of Israel.

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<sup>28</sup> This program serves as a substitute for military service and is supported by state funding. It offers a range of "transition year" options aimed at various groups. Originally designed for religious Jewish boys and girls as an alternative to military service, it now enables young men and women who were exempted from or never called up for regular service to engage in volunteer work, enhance their professional skills, and prepare for future employment. Additionally, the program provides "service year" and "pre-military training" courses for those interested, encompassing community service and diverse educational, moral, and academic activities tailored to different populations and settings.

Consistent findings in the research literature indicate that Arab-Bedouin female students in Israel encounter difficulties when they transition from high school to higher education institutions, both in the public and academic spheres (Abu-Ajaj, 2017; Abu-Gweder, 2023; Halabi, 2017; Abu-Saad, 2020; Ben-Asher, 2020). Economic, social, and cultural constraints make it challenging for these students to adapt to campus life. They may find it difficult to assimilate into a new and unfamiliar culture, especially within the demanding academic environment, and experience academic and social difficulties. Additionally, Arab-Bedouin female students have significant familial and community responsibilities, such as taking care of their homes and families, particularly for married women (Abu-Saad, 2020; Ben-Asher, 2020). This study highlights the necessity for increased support for Arab-Bedouin female students to facilitate their optimal adjustment to campus life.

Ensuring a successful transition for Arab-Bedouin female students at academic institutions is crucial for their optimal acclimatization. The academic institution can provide various resources and training opportunities, such as time management, personal and professional skills development, emotional and psychological support, and promotion of equality and social justice within the institution's culture. To address the challenge of feeling like an outsider, promoting equality and social justice can help reduce discrimination and feelings of isolation.

While the Voluntary National Service track offers a unique opportunity for young Arab men and women to contribute to society and develop professionally and academically, it is not mandatory, there are other options available for public or voluntary service. It is important to respect and appreciate the Arab-Bedouin society and provide options that cater for individual preferences.

Compared to their Jewish counterparts, Arab-Bedouin female students face greater obstacles in achieving educational, personal and professional development opportunities. They often face economic, cultural restrictions and racism, and they lack professional preparation and appropriate studies, leading to inequality between communities. Supporting and helping Arab-Bedouin female students is necessary to promote more equal opportunities in society.

Military service holds great significance for Jewish female students in Israel, particularly as the country moves towards a more technologically advanced and digitally-focused society. Serving in the military provides young men and women with advanced training in areas such as critical thinking, advanced technologies, and cyber skills, all of which are crucial in the modern Israeli economy. Additionally, military service prepares individuals for group work, managing tasks and resources, and finding creative solutions to problems, all of which are important skills in developing industries in Israel and around the world. This can help servants succeed in their careers and gain a strong foothold in the labor market.

Similarly, national civil service is important for the social and economic development of Arab-Bedouin female students. Studies have shown that it allows young men and women to connect with new communities, gain social volunteering experience, and influence their own communities. National civil service also provides a tool for the economic success of its servants, including career guidance and financial assistance for Arab-Bedouin female students. This service can serve as an "entrance ticket" to the Israeli economy (Haddad-Haj Yahya et al., 2021; Hilou & Haim, 2014).

The current study highlights the challenges faced by young Arab-Bedouin women in academic campus life. To help overcome these challenges, the

transition year model can provide a structured mechanism that includes public service volunteer tracks and participation in pre-academic preparatory courses, in order to strengthen their abilities and skills before entering the academy.

Jewish students have a unique advantage in their integration process through the "big trip after graduating from high school." This has become a popular trend among young Israelis, extending for several months with trips taken domestically or abroad, and providing opportunities for personal growth, social skills development, and exposure to new experiences. Unfortunately, many young Bedouin women face social and financial limitations that make traveling abroad difficult. However, implementing a mandatory transition year track among Arab-Bedouin female students can offer a unique opportunity. This track will focus on volunteering, education, and preparatory courses to help with the transition from traditional-tribal life to civilian life, smooth acclimation, and adjustment towards academic or employment opportunities. Studies suggest that this transition year can provide tools for successful professional development, including leadership and teamwork skills, through preparatory courses and public service volunteering. Additionally, the transition year can prepare female students for diverse academic activities such as presentations, assignments, and problem-solving tasks.

### **5.3 Optimal Acclimatization in the First Year of Study**

The initial year of study for Arab-Bedouin female students is a crucial period that can shape their academic and professional trajectories. Overcoming the challenges during this phase is key to realizing their aspirations. The transition to the academy and the initial year of study are particularly formidable, setting the tone for the rest of their degree. As per the study, Arab-Bedouin female students deemed the first year of study

as a significant transitional period, primarily due to academic tasks in various courses, such as writing academic papers and participating in course discussions.

The academic literature indicates that minority students in Israel's academic institutions face difficulties and racial discrimination during their academic journey. Arab-Bedouin female students, in particular, encounter additional obstacles due to cultural differences, language barriers, and limited access to academic resources. Discrimination can manifest in various forms, such as verbal abuse, physical harassment, and social exclusion (Watad, 2010; Daas, 2017; Arar, 2020). Therefore, it is crucial to consider the unique needs and challenges of minority students. It is also vital to strive towards promoting inclusion and equal opportunities within the academic campus. Several studies conducted over the last two decades offer solutions to address these difficulties, including providing counseling and support to students, creating spaces and social activities tailored to the needs of minority groups, and raising awareness about their experiences and needs (Dennis et al., 2005; Greer & Brown, 2011).

The study highlights the challenges that Arab-Bedouin female students face in acquiring academic literacy, particularly in their academic writing, leading to multiple writing and drafting errors that impact their scholarly output. To address this, the female students require prior preparation, such as courses in academic writing, and familiarity with the academic space, which can be new and unfamiliar to them. The study also reveals that as the female students progress through their studies at the academy, they tend to improve their achievements, moving closer to graduation. Therefore, succeeding in the first year of study is crucial for their overall academic success and completion of their degree. This finding indicates a need for academic institutions to bring about significant change in integrating Arab-Bedouin female students optimally on the

academic campus. For Arab-Bedouin female students who wish to successfully complete their degree studies, it is essential to strengthen their learning and language skills during the initial phase and continuously monitor their progress, providing personalized study reinforcement throughout the degree.

Additionally, we propose specific measures that the academic institution should take to support the success of Arab-Bedouin female students in their first year of study. One effective strategy is to offer preparatory courses, known as "shell courses," that enhance learning, language, computer, and soft skills, in addition to academic courses accompanied by intensive study reinforcement. Another recommendation is to provide small classes with personalized study reinforcement, while in the second and third years of study, these students can complete other courses with regular full-time students. To ensure continued academic success, Arab-Bedouin female students should receive ongoing guidance and support from faculty and staff, including the establishment of a dedicated team consisting of an intake coordinator, social worker, and academic advisor who can provide personal assistance throughout their degree program. Such actions can significantly contribute to their academic progress and success.

To promote the integration of young Bedouin women from the Negev into Israeli society, it is important to address the residential separation between the Jewish and Bedouin communities prior to enrollment in academic institutions. One way to achieve this is by developing summer programs that allow students to become familiar with Israeli society and academia before the start of the academic year.

Furthermore, providing personalized study reinforcement for each student can be a valuable way to offer optimal assistance and focus on the areas where students need the most help. To achieve this, new

academic models can be integrated, such as the academic mentoring model, where outstanding second and third-year students can help new students. To ensure the success of this model, an organized work plan should be established, starting with getting to know the students and coordinating mentoring sessions.

To support students in preparing for exams and submitting academic papers, it is recommended to increase tutoring and offer ongoing study reinforcements and study marathons. These efforts can significantly contribute to the success and integration of Bedouin women in higher education.

According to research literature, Arab students in Israel have adopted effective strategies to cope with the difficulties faced during their first year of school. One of these strategies is to enhance personal abilities through independent learning within the campus. This involves repetition of study material both conceptually and in terms of practical application after the lecture (Halabi, 2018; Totry, 2012).

The emphasis on individuality in academic institutions, which stresses self-learning and self-efficacy, characterizes the learning process of Arab-Bedouin female students in teacher training institutions (Totry, 2012; Ali & Da'as, 2019). The current study highlights that one of the most significant strategies employed by Arab-Bedouin female students is to strengthen their personal abilities. They stress the importance of self-learning in dealing with complex academic challenges and try to overcome individual challenges by highlighting their academic ability or through academic excellence, which in turn develops their self-confidence and self-image.

In summary, it is crucial for the institution to provide support for Arab-Bedouin female students during their first year of study, specifically in improving their Hebrew proficiency and academic writing skills. The



current research has identified deficiencies in the academic literacy and competence of these students, which can be addressed through targeted resources and support. This can involve language training, academic writing workshops, mentoring programs, and access to digital resources and technology. Furthermore, it is important to promote inclusivity and diversity in academic settings to ensure the academic success of all students, irrespective of their backgrounds.

### **5.3 The Hebrew Language as a Lever for Academia**

The challenges posed by written and oral Hebrew language in the lives of Arab-Bedouin female students who are training to become teachers are a significant issue in the academic world. According to a recent study, these students face considerable difficulties in learning Hebrew as a second language. For instance, they perceive the language as a source of inequality, with Jewish students having an advantage in academic achievement due to their proficiency in Hebrew, which is their mother tongue (Abu-Gweder, 2022; Manor et al., 2019).

To overcome this language barrier, it is necessary to invest in Hebrew education at all levels of formal education, starting from preschool up to high school. Arab students should be given opportunities to develop their intellectual skills in Hebrew as part of their mandatory studies in high school, especially during matriculation. For example, it is recommended that Arab students prepare for their matriculation exams in a manner similar to higher education institutions, such as by writing research papers, developing rhetorical skills, presenting research findings, and enhancing their self-learning abilities.

Higher educational institutions must take action to address the challenges that Arab-Bedouin female students face in learning Hebrew at the academic level. One way to do this is by offering "basic Hebrew courses" (including Hebrew writing and academic writing) to first-year

students, along with plenty of guided practice in speaking and writing in Hebrew, such as giving presentations to a group. Implementing such measures can greatly increase the likelihood of students continuing their studies and succeeding in higher education.

To improve the Hebrew learning experience for non-native speakers, higher education institutions should adopt adapted learning methods. Research suggests that teaching in small, separate classes of up to 20 female students can be highly effective in reducing the academic gaps between Jewish and Arab-Bedouin students (Levi, Kahan-Strawczynski, 2018). In such small groups, students are encouraged to be active learners, experiment with new learning and language skills, ask questions, and fill in knowledge gaps. This approach can also help establish better relationships between students and both academic and administrative staff.

Understanding research articles in Hebrew, particularly those written in English, poses a challenge at the academic level. This difficulty is reflected in the majority of papers submitted in Hebrew. Another challenge is the need for female students to support each other in comprehending course material across different subjects. To aid in this, institutions should provide designated reception hours for English and Hebrew language practitioners to assist female students in understanding the materials, especially articles where difficulties arise. It is important to note that previous research has highlighted the educational needs of Arab-Bedouin female students, with many relying on paid private lessons and reporting a need for additional educational assistance (Hendin, 2011).

The present study revealed several challenges faced by female students due to inadequate knowledge of Hebrew language. Since higher education and the labor market in Israel are conducted in Hebrew, it can

serve as a barrier for Bedouin Arab female students in integrating into the academic and employment worlds if they lack proficiency in speaking, writing, and reading skills in Hebrew. The research also indicates that a good command of Hebrew is essential for success in academic studies and employment.

Oral communication is a crucial skill that involves using spoken words to convey ideas, thoughts, and emotions. This skill is essential in various aspects of life, including education, work, and social interactions.

The research emphasizes the significance of early preparation in oral Hebrew literacy for students, including cultivating a research-oriented mindset, enhancing speaking abilities, presenting research, and effectively utilizing technology to facilitate meaningful learning. Furthermore, there is a need to establish a mechanism that fosters relationships between Arab-Bedouin female students and their Jewish counterparts at school, creating communication channels that will benefit the former in improving their level of oral Hebrew, and strengthening their sense of belonging to the academic institution.

However, research literature indicates that the Arab-Bedouin community in Israel faces numerous challenges, such as socioeconomic disparities, limited access to education and employment opportunities, as well as cultural and linguistic barriers. These factors may impact the ability of Arab-Bedouin female students to express themselves orally, especially during lectures and research presentations. Studies show that Arab-Bedouin female students face significant obstacles that prevent them from fully and openly expressing themselves through speech. These obstacles may include cultural and social norms, as well as limited proficiency in the Hebrew language, which can impede their speaking behavior (Manor, 2016; Watad, 2010).

To address these challenges, there is a need to enhance Hebrew language proficiency before entering higher education. The official educational system (schools) should incorporate new educational content that emphasizes spoken Hebrew, promotes fluent conversation in classrooms, and encourages interaction with Hebrew speakers. This would provide students with the necessary skills to succeed in higher education and integrate into the Israeli labor market.

Research suggests that utilizing dialogue as a means of improving Hebrew language skills can be highly effective. This method enhances conversation and speaking skills, boosts self-confidence, encourages active participation in class, as well as improves fluency, accuracy, vocabulary, reading, and listening comprehension (Simmons & Sefa Dei, 2012). Adopting dialogue teaching methods in Hebrew as a second language allows instructors to tailor their approach to each student's needs, correcting errors in real-time and assessing progress during each lesson. By implementing dialogue methods within the school, Arab-Bedouin female students can achieve adequate expression abilities, improve their spoken Hebrew, and encourage confidence in their language skills.

In conclusion, incorporating dialogue-based learning, specifically through small group and individual classes, can greatly enhance the fluency of Arab-Bedouin female students in academic settings. Institutions should consider increasing designated hours for such students and provide personal accompaniment in their initial stages to strengthen their discourse performance.

To summarize, it is crucial to use Hebrew in academic and administrative interactions with Arab-Bedouin female students. Studies have consistently demonstrated that they face difficulties in the academic environment and often feel disrespected due to limited Hebrew language

proficiency (Abu-Gweder, 2021; Halabi, 2018; Fokra, 2020). Improving their Hebrew language skills can facilitate effective communication with Hebrew-speaking peers, enable them to receive support from academic and administrative staff, and foster a sense of belonging within the academic community. This approach presents significant potential for enhancing cooperation between staff and students, facilitating meaningful discussions, improving academic performance, and achieving greater academic success. Acquisition of Hebrew language skills can help Arab-Bedouin female students excel academically, achieve higher grades, and boost their confidence in their academic abilities during their undergraduate studies.

#### **5.4 Adaptation to a Modern Space that is not Recognized in the Traditional Arab-Bedouin Culture**

The present study indicates that Bedouin Arab female students view the academic campus as a foreign and unfamiliar environment. This is due to various factors such as the use of Hebrew language, different dress codes, a more liberal society than what they are used to at home, and the high academic and professional expectations. This sense of foreignness can create significant challenges for the Bedouin Arab female students to adjust to the academic setting. To address this issue, it is suggested that Bedouin female students be exposed to various campuses during their high school studies and be made aware of the academic world through study days in Bedouin settlements in the Negev region, especially in high schools. Additionally, new programs should be developed to encourage high school students with academic potential, such as study days that expose them to various academic fields, provide opportunities to visit universities, and meet with professionals in different fields. These programs can broaden their horizons and offer exposure to academic opportunities that they may not have had access to otherwise.

Current research highlights numerous challenges faced by Arab-Bedouin female students in academic settings, such as difficulties adapting to campus life, experiencing contemptuous attitudes from Jewish students across the campus, grappling with the Hebrew language, feeling foreign in the academic space, and encountering new cultures, especially when interacting with Jewish students of different religious, social, and cultural backgrounds (Halabi, 2017; Abu-Gweder, 2020; Halabi, 2022 A; Manor, 2016).

To alleviate the tension and sense of foreignness that Arab-Bedouin female students experience on campus, academic institutions should take the lead in implementing new reforms to enhance the conduct of higher education. This can include improving the quality of services provided, with teaching colleges addressing the difficulties faced by students. Additionally, administrative seminars can be organized for candidates from Arab-Bedouin society, providing them with necessary information about various departmental services, scholarships, library tutorials, and more.

The research provides a current assessment of the situation, which can be used to draw conclusions on how higher education institutions can improve their practices. For instance, there is a need to enhance student services and identify and address the specific difficulties experienced by Arab-Bedouin female students in their studies. It may also be worthwhile to organize administrative seminars for candidates from Arab-Bedouin society to provide them with important information on student services, scholarships, library training, and more.

The academic arena provides a platform for meaningful encounters between Jewish and Arab-Bedouin students. These encounters can serve as opportunities for the two groups to learn from each other and create connections. However, it is important to recognize and address

the cultural and educational differences between the two groups. Higher educational institutions have a responsibility to take the lead in promoting initiatives and meetings between the majority and minority groups, such as tours to Jewish settlements and Bedouin villages. Such initiatives can help turn the experience of being a foreign student on campus into a meaningful and enriching experience for Arab-Bedouin students.

To address the barriers, difficulties, and challenges faced by Bedouin female students in higher education, it is crucial to familiarize them with Jewish culture, including various aspects of Jewish society such as secular, religious-national, traditional, and ultra-Orthodox. This can greatly facilitate their integration into the academic environment, and provide opportunities for shared themes and experiences between Jewish and Bedouin students. Additionally, integrating projects that promote understanding of Arab-Bedouin culture into the curriculum of Jewish education can foster multicultural learning, reduce prejudices, and promote equal opportunities and cooperation between Jewish and Arab students.

The findings of a recent study reveal a complex picture of the relations between the Jewish majority group and the Arab minority group. The process of interaction in multicultural courses raise important core issues such as occupation, Jewish and Arab narratives, relationship between Jewish majority and Arab minority, civil issues, and more. Factional differences between Jewish and Arab-Bedouin students emerge in all of these issues. Therefore, it is necessary for the academic establishment to seek ways to bridge these differences and promote greater understanding and cooperation between the two groups.

One successful program that could serve as a model is the "Gate to the Academy" program currently operating in higher educational institutions in the Negev. An evaluation study of the pilot program at Sapir College

showed that over three years, 400 Bedouin students who passed the preparatory year continued on to the first year of study at the academic institution. These types of programs should be continued to give opportunities to Arab-Bedouin female students who do not meet admission requirements, and increase the percentage of educated people in Arab-Bedouin society, particularly among women (Levi, Kahan-Strawczynski, 2018).

Additionally, the current research highlights the importance of family and social support in the academic success of Arab-Bedouin female students. Despite facing numerous obstacles in the admission and coursework process, higher education offers opportunities for personal and social advancement. To further support these students, academic institutions should provide institutional incentives, such as employing workers from the Arab-Bedouin population as role models and increasing the sense of belonging for Bedouin students.

The study also reveals that young women must adjust to leave their home and Bedouin settlement for the first time, navigating a new environment that is linguistically and culturally unfamiliar. While Jewish female students typically have more diverse experiences prior to starting their studies, Arab-Bedouin female students may benefit from personalized support throughout their academic journey. This could include social assistance and advice from Arabic-speaking academic staff of the Bedouin society, who can help them navigate both the social challenges within the institution and the external challenges of the Bedouin society's attitude towards their studies.

According to the present study, Arab-Bedouin female students perceive their identity as being closely tied to their religion, language, and culture. They do not feel fully integrated into Western Israeli society. To improve their attitudes towards Israeli society, it is necessary to strengthen



communication between Bedouin Arab female students and Jewish students in multicultural courses and other courses where there is interaction with Jewish students.

In addition, personal counseling and support are essential for Arab-Bedouin female students throughout their academic journey, especially for those who do not have family members that attend college, and for young students who are experiencing their first independent adulthood. Regular monitoring of the students' academic and personal situations can help identify and address any difficulties or needs early on, ensuring that all students receive necessary support and assistance. This proactive approach will prevent students from falling through the cracks because they are unaware of the support available or are reluctant to seek help.

Despite the desire of Arab-Bedouin students to form partnerships with Jewish students, they face a dilemma due to educational-cultural differences between the two groups. However, establishing contact and cooperation with Jewish students is necessary for achieving closeness between the populations. To deal with loneliness and the feeling of alienation on campus, Arab-Bedouin female students created a unique social network that helps them connect with each other. Other ways to promote a more connected and cultural understanding include study days within the Arab settlements in the Negev and familiarization visits by Jewish students to Arab academic institutions.

To address educational and social difficulties faced by minority groups on academic campuses, students from underprivileged groups develop the strategy of the 'ethnic social network' as a unique learning mechanism for minority members (Garratt & Forrester, 2012). This study shows that Arab-Bedouin female students have created a social network that functions as a learning community, in which they share preparation for

exams, summary of lectures, peer learning, preparation of assignments and summary papers for academic courses.

In conclusion, the academic campus offers opportunities for significant encounters between Jewish and Arab-Bedouin students, but educational-cultural differences pose a challenge. However, there is potential to create a life on campus where female students from all groups can participate in experiences and connect with each other.

### **5. 5 The Academic Campus as a Gateway to New Realities**

In recent years, traditional Bedouin society has embraced modern lifestyles, leading to a growing number of young Arab Bedouin women actively participating in civil society. Recognizing the importance of education and training for achieving social mobility and change, these women are seizing the opportunities presented by internal changes within Arab-Bedouin society. Numerous studies have shown that shifts such as the declining influence of traditional leadership, modernization, establishment of schools, societal development, and parental support have enabled women to pursue education and enhance their status (Abu-Saad, 2020; Abu-Gweder, 2023; Kaplan et al., 2022; Kaplan, 2021).

For many female Arab-Bedouin students, the academic campus represents a unique opportunity to interact with students from diverse backgrounds and to escape their traditional social reality. These students view the academy as a source of democracy, personal empowerment, and professional growth. The present study indicates that female students benefit significantly from the freedom and independence offered by academic institutions, and often experience personal growth as they break free from family and tribal affiliations.

Indeed, entering the academic world can be a source of liberation and empowerment for Arab-Bedouin women. Through their experiences in

the academic space, they gain tools for independent thinking, exposure to science and technology, and a deeper understanding of Western culture. Moreover, the academy may enable these women to become agents of change within their own communities, serving as role models for younger generations and contributing to social and economic progress. By pursuing independent professions and breaking down traditional barriers, Arab-Bedouin women can emerge as leaders in their own right, both personally and within their communities.

The research suggests that ,for women from minority groups, understanding the academic culture is crucial for achieving optimal integration and adopting new democratic values, especially as they become candidates for education and the workforce. Programs like "Gate to the Academy" and "Window to the Academy" have been developed to provide Arab-Bedouin women with access to academic education and development in fields like science, technology, and education. The acquisition of education by Arab-Bedouin women is an essential component of their development and can improve their social and economic status, as well as promote their integration into Israeli society. Continuing their studies and investing in the academic field provides them with significant breakthroughs in the labor market, paving the way for equal opportunities in Israeli society and the Arab-Bedouin region. The academy offers a knowledge-based platform for female students to advance their social and economic status independently, promoting equal opportunities and social equality in Israeli society and the Arab-Bedouin area. However, the academic arena presents a significant challenge in terms of interaction between Jewish and Arab-Bedouin students. The institutions of higher education must take responsibility for creating opportunities for dialogue and understanding between the different groups, such as tours to Jewish and Bedouin villages and guided

meetings, to facilitate a connection and interaction between the two groups.

## **5.6 The Golden Road: The Importance of Parental Support and Education for Arab-Bedouin Women**

Acquiring a higher education poses a professional and social challenge for Arab-Bedouin female students, as it involves striving for social mobility and gaining status within their community. Despite the challenges they face in the academic world, obtaining an academic education provides them with an opportunity for personal and professional development, which is reflected in their acquisition of challenging professions that strengthen their status of their families in society. The support of parents is crucial in this process, as it serves as a source of pride and inspiration for these students. The teaching profession, in particular, is highly valued in Arab-Bedouin society as it is seen as a suitable and necessary resource for women's personal development within the framework of their traditional society.

Parental support is crucial for Arab-Bedouin female students pursuing an education, particularly in the teaching profession. This profession is perceived as suitable for women, providing comfort and serving as a platform for personal development. Studies have noted that the entry of Arab-Bedouin women into academia and the workplace in Israel serves as a means to fight against the patriarchy within their society.

The research reveals that parents who oppose patriarchy view education as a vital step towards economic independence, equality in Israeli society, and an improved status within Bedouin society. Financial investments by parents towards their daughters' education are significant, with some even supporting studies abroad, particularly in the fields of medicine, nursing, law, and education.

Parental support plays a critical role in inspiring Arab-Bedouin female students to pursue studies, especially in neighboring countries like Jordan and the Palestinian Authority. The connection between the education system and parents needs to be strengthened from a young age to foster this trend. Studies indicate that students' perception and involvement in school life improve when there is a strong bond between the school and parents. This relationship can enhance the students' motivation, performance, and goal-setting towards achieving academic success.

Therefore, parental support is essential to the development and success of Arab-Bedouin female students in the educational system. Strengthening this support can pave the way for economic and social progress and equality in Israeli society.

Developing a strong relationship between Arab-Bedouin girls and their parents at a young age presents a significant opportunity for these students. When parents create an environment of openness and respect, it can lead to the development of an optimal relationship model. This partnership between the family and the education system not only benefits the students themselves but also enhances the effectiveness of the educational framework.

Investing in the education of Arab-Bedouin female students is crucial for their personal and professional development, and parents play a critical role in this process. In fact, parents are a significant anchor throughout the entire educational journey. Family and social support are often cited as the primary source of motivation and success for these students.

However, while the study highlights the positive social changes occurring in Arab and Bedouin society regarding women's education, it also underscores the need for action in certain areas. For example, digital tools must be utilized to promote equal access to education. Financial aid

and prevention of social inequality are necessary for full participation of women in academic environments. Government, academia, and the general public must work together to address these challenges and support women's education.

Despite these challenges, Arab-Bedouin female students are making significant contributions to society by integrating academic and traditional cultures and strengthening the academic status of Bedouin society. Parents are instrumental in supporting economic advancement and integration into modern norms and concepts.

In conclusion, the study emphasizes the crucial role of parents in promoting women's education in contemporary Arab-Bedouin society. While attitudes towards women's education have changed positively in recent years, there is still work to be done in addressing various challenges. However, with the support of government, academia, and the general public, Arab-Bedouin female students can continue to make significant contributions to society and affect lasting social and academic change.

### **5.7 Choosing the Teaching Profession as Personal and Social Leadership in Bedouin Society**

According to multiple studies, Arab-Bedouin female students in the Arab-Bedouin society tend to prioritize a career in teaching over other professions (Iliyan, 2012; Abu-Ajaj, 2017; Abu-Gweder, 2016; Kaplan, 2021). This preference is often due to various unique reasons, such as limited educational options, desire for higher education, and avoiding early marriage (Iliyan, 2008; Abu-Ajaj, 2017; Alasad-Alhuzil, 2020).

Sometimes, this career choice is made out of necessity, such as when students face barriers like psychometric tests or lack of knowledge about appropriate subjects in school curricula. Additionally, social and

psychological professions may not be encouraged due to perceived risks or limited exposure to new subjects in school.

Further research indicates that uncertainty about job availability in preferred fields leads Arab-Bedouin female students to choose teaching as a safe and stable option. This profession is considered feminine and aligns with their private expectations while fulfilling cultural-gender expectations (Aburabia-Quider, 2011).

In recent years, the Ministry of Education has implemented various reforms aimed at reducing the disparities between Hebrew and Arab students. These reforms are intended to improve the socio-economic situation of Arab society and boost Israel's economy (Haddad-Haj Yahya et al., 2021). As such, the entrance of Arab-Bedouin women into the workforce can significantly enhance their economic and social status within Israeli society and their communities.

The integration of Bedouin youth into Israeli society is hindered by various difficulties arising from their rural lifestyle. They face prejudice towards their traditions and encounter a lack of tolerance towards their way of life in Bedouin society. To facilitate their integration, both the state and Bedouin leaders should invest in developing pathways that enable young Bedouin women to assimilate more easily into mainstream society. Such integration can greatly enhance the image of Bedouin society and promote its positive presence in Israeli civil space.

The existing research literature highlights the significant educational and training gaps between the Arab and Jewish communities in Israel. In response, the government has implemented various programs aimed at reducing these disparities, as outlined in government decision 922.

While important, the current policy is inadequate in addressing the challenges at hand. Thus, a new policy is necessary with a focus on

eliminating the primary barriers that hinder the Arab population's equal access to education, both at the primary and higher levels. These barriers include equitable allocation of education funds, enhancing the physical and digital infrastructure of Arab-Bedouin schools, improving the quality of teachers and expanding their professional development opportunities, particularly at young ages, and increasing the availability of pre-academic preparatory courses for Arab students.

While the retirement of teachers and sweets from the Arab-Bedouin education system in the Negev may create job opportunities for Arab-Bedouin students interested in teaching, it is essential to note that this factor alone cannot guarantee equal employment opportunities in the education sector. Policies and initiatives must be put in place to foster diversity and inclusivity in the workplace, including measures to combat discrimination and bias in hiring, and to integrate Arab-Bedouin female students into the educational system.

However, the present study also indicates that while academic degrees and specializations in Hebrew as a second language are important from a socio-economic standpoint, they do not necessarily guarantee employment opportunities for Arab-Bedouin women. Therefore, the Ministry of Education must explore innovative ways to provide employment opportunities for these women in Arab educational institutions in Israel. This is particularly important as the contribution of young Bedouin women to the Israeli economy is now significant, and their employment also has a positive educational and social impact. Institutions that provide education and training should therefore consider ways to integrate more women from minority groups into their curricula.

The available literature indicates a low rate of employment for Arab-Bedouin female students upon completion of their professional training at academic institutions. In recent years, female graduates in the teaching



field have been facing a lack of employment opportunities in the Israeli labor market (Eyal et al., 2018). There is a need to reconsider their integration in the field of education. To better integrate Arab-Bedouin female students in the Arab-Bedouin educational system, it would be beneficial to improve teaching standards by reducing the number of students per class, thus raising the overall standards.

In conclusion, The educational system in the Negev region encounters various challenges, including insufficient budgets, limited parental participation in educational activities, and the influence of tribes on school management and teacher placement. Research suggests that the Ministry of Education has not made significant efforts to address these issues, highlighting the urgent need for change in the Bedouin society's educational system.

### **5.8 It Consists of Three: Bedouin Arab Female Students, the Educational System and the Tribe**

The Arab-Bedouin educational system is a part of both the Israeli and Arab educational systems, but its students have achieved lower results than other Israeli students due to longstanding discrimination and underfunding of the Bedouin educational schools. Significant financial resources should be invested to reduce the disparities between the Arab-Bedouin and Jewish educational systems.

The educational system in Bedouin society faces numerous challenges, including tribalism and unequal distribution of resources compared to Jewish and even Arab society (Abu-asbah, 2006). This study examines the challenges and opportunities of choosing a teaching profession in Arab-Bedouin society. Education is viewed as a critical lever for social change, and the teaching profession is an essential component of the journey towards economic and social empowerment of Arab society. For Arab-Bedouin women, teaching is a prestigious profession that provides

financial independence and allows them to make significant contributions to society. Additionally, the teaching profession allows them to balance work and family more efficiently, making it a valuable opportunity for professional development and active participation in building the Arab-Bedouin society.

For Bedouin Arab female students, choosing a career in teaching is a means of attaining a new social status, which is reflected in female educational leadership. However, they face significant challenges in this field (Abu-Saad, 2020; Abu-Ajaj, 2017). The primary challenge of educational leadership has a broad impact on education at all levels, from kindergarten to high school. It reflects a responsible leadership that focuses on the common good rather than specific groups or political goals.

The current study reinforces the idea that education is the key to female leadership in Arab society in Israel. Specifically, the teaching profession is the only avenue for Arab women to lead change and advance their community. This is supported by research literature. Arab women in Israel have access to different educational environments. As they progress in teaching and education, they gain more tools to become leaders and influence their community.

However, Arab-Bedouin women still face numerous challenges and obstacles in the field of teaching. These include budgetary limitations, limited access to significant positions, and difficulty fitting into the school's management team due to tribal restrictions in their parent company. Despite these challenges, Arab women continue to work as teachers, professional managers, and friends. They face various challenges such as balancing career and home, struggling to achieve leadership positions, and making sacrifices to succeed.

Despite these challenges, Arab women are determined to produce a consciousness anchored on justice and build a new organizational reality based on their professional and personal skills. This is exemplified by their commitment to teaching and leadership roles.

To assist Arab-Bedouin female students in navigating the challenges of the Arab-Bedouin education system, it may be beneficial to explore wider solutions. For instance, promoting traditionally male-dominated professions could create job opportunities for women in teaching and management positions in schools. The present research emphasizes the crucial role of the teaching profession in cultivating female leadership to transform the educational system. Therefore, female students should receive the necessary tools to develop leadership skills and take responsibility for their actions. This approach could empower them to better cope with the obstacles and challenges they may face.

Historically, the educational system was influenced by tribal standards, with teaching and management positions allocated according to tribal needs rather than professional standards (Abu- Gweder, 2016; Zeadnah, 2017). This resulted in teachers being forced to work outside their place of residence if they lacked tribal-political power. Recently, the Ministry of Education has led professional committees for the placement of teaching staff in the Southern District. We recommend further improving these committees by establishing professional criteria such as degree average, admission interviews, and recommendations from academics regarding the qualifications of candidates for teaching positions.

The current study suggests that challenges in integrating the Bedouin community into Israeli society, particularly in terms of access to education, stem from both internal factors related to the rural lifestyle and tribalism. There are also external issues such as prejudice, lack of tolerance, and reluctance to interact with Bedouin society. To address

these issues, it is crucial to consider both government-led measures and internal changes within the Bedouin population.

Education is a key area for promoting integration. Equal investment in education can provide students with important advantages, reduce obstacles, and enable them to contribute to society and the workforce. Smart investments in human capital, especially in young children, can help produce independent and talented individuals who are equipped to succeed in their personal and professional lives.

To develop the Bedouin society, a common denominator must be created that balances unique tribal characteristics with social and economic support from families. The state should take a leadership role in creating this common ground by investing in a valuable and responsible educational system that is tailored to the needs of the local community. It is crucial that investments are made wisely, and they are not influenced by foreign political groups.

Overall, a constant evaluation of government and societal actions is necessary to support the integration process of the Bedouin community into civil society in Israel. Investing in education is an important first step towards achieving this goal.

### **5.9 The Tension between Academia and Clinical Experience**

At the school, the clinical training program aims to assist students in effectively comprehending teaching materials while equipping them with techniques and strategies to adapt their teaching methods to meet their students' needs. Studies conducted in Israel highlights the significance of clinical experience for Arab-Bedouin female students in their professional development. These studies reveal that such experience empowers female students to grow as educators and effectively enter the education

sector as agents of change (Iliyan & Zedan, 2011; Iliyan, 2013; Iliyan, 2012; Abu-Ajaj & Abu-Saad, 2020).

The current study indicates that clinical experience is a crucial aspect of the program, as it plays a significant role in shaping the professional future of these teaching candidates as agents of change. Furthermore, the study highlights the challenge of transitioning to a two-day school experience, as this requires a longer stay at the school and adjustment to school life. Therefore, it is recommended to increase the practical experience to two days in the second year to strengthen the quality of teaching for female students.

The school setting presents various challenges and opportunities for applied professional development. One of the challenges identified in the current study is the tension between academic coursework and practical experience in the school environment. While the quality of teaching improved during the female students' practical experience, there was a disconnect between the theoretical material studied at the academic institution and the realities of school culture. For instance, the study found that the clinical experience of female students in teaching differed from the theoretical material studied at the academic institution, particularly in their interaction with supervising teachers.

For instance, they provide entrepreneurship education and encourage creative thinking to help students acquire important skills, abilities, and tools for academic success, while also offering learning materials and personal support. Deepening cooperation between academic institutions and schools holds great potential for improving the level of female students and developing new professional skills. Collaboration can enhance their self-confidence, facilitate integration into the educational system, enable them to work more effectively with students, and provide them with tools to overcome dilemmas and difficulties they may

encounter during clinical experience. Moreover, such collaboration can help shape their image as future teachers.

To address this issue, it is recommended that teaching colleges adjust their core courses and integrate practical models that can be applied in clinical experience. Moreover, the Arab-Bedouin female students reported that recess hours with their teaching teachers significantly contributed to their learning experience. Positive personal interactions with teachers enhanced trust between the students and the instructor, which, in turn, facilitated professional development through feedback. According to teaching students, feedback received during recess hours improved their lesson planning and delivery, and helped them tailor their teaching activities to the students' level of understanding.

In the educational context, a change strategy is crucial, as it serves as a personal example for those in the educational environment. The present study showcases how the pedagogical activities of female students who participate in it challenge social norms and empower their students. These activities enable them to lead innovative professional discussions and develop unique action strategies. These students form a professional learning community that focuses on changing the reality of Bedouin students, as evidenced by previous research (Abu-Ras, 2010; Kaplan, 2021).

The study also reveals that the teachers and school staff are welcoming to Arab-Bedouin female students. To ensure a smooth integration, it is recommended to establish preliminary preparation before admitting female students to schools at the beginning of the year. The teachers should present them as co-students in the educational process rather than secondary teachers in the school system. Another important issue highlighted by the study is discipline in the education system. Effective ways must be developed for female students to deal with discipline

problems both in their professional training in the academic institution and in experimental schools, as they face obstacles in this regard.

The clinical experience of Arab-Bedouin students provides them with valuable exposure to the broader educational system, and equips them with crucial teaching tools and methods that are essential for their professional development. Multiple studies confirm the significance of clinical experience in preparing students for their future career while also promoting social development in the Arab-Bedouin educational system in Israel (Abu-Ajaj & Abu-Saad, 2020; Iliyan & Zedan, 2011).

The study's findings demonstrate how female students tackle existing differences and disparities while striving for personal and professional growth in the education sector. Their aim is to transform the education system into a place that promotes equality and accessibility for all, imbuing their reality with educational significance.

## **5. 10 Israeli Identity and Palestinian Identity among Arab-Bedouin Society**

After the end of the military government in the Negev in 1966, the Israeli identity was developed in Arab Bedouin society. This development was due to the strong desire of the Bedouins to be freed from military rule and to build a civil society without aspirations for political integration. The leaders of Bedouin Arab society preferred to join Jewish parties, mainly the Labor Party, until the 1980s. However, in the last three decades there have been political upheavals among the Bedouins in the Negev, the integration of the Jewish parties into party politics has faded in favor of joining Arab parties, especially the United Arab Party which is the political arm of the Islamic movement.

For example, there are challenges of the asymmetry between Arab-Bedouin female students and Jewish students in the academic world in

multicultural courses and in courses where there is interaction with students from the Jewish group. The research shows mixed emotions in the relations of Arab-Bedouin female students with the Jewish students. On the one hand, there are emotional experiences with others who are different from them from a socio-cultural point of view in their lives. There is room for strengthening multicultural values within the campus. These experiences challenge the cultural diversity of campus life. The research shows that the challenge of getting to know the majority culture of the Jewish society is significant in terms of the interaction on campus, a different culture as well as the tradition of minorities under the majority. Therefore, it can be seen that the experiences of Arab-Bedouin female students are greatly influenced in terms of integration and getting to know the Israeli side, as well as creating closeness, friendships and finding personal and group similarities. Following this, students report that help is mobilized from both sides in order to lead academic success on campus.

Understanding the culture of each side can be important for several reasons when interacting on campus or in any other setting. First, it can help foster a sense of understanding and respect between people from different cultural backgrounds. By learning about traditions, values, and customs, individuals can develop a better appreciation for the beliefs towards the other parties despite the differences in religion, culture and language

Second, being aware of each side of society can help individuals avoid unintentionally offending or disrespecting their peers. individuals who are not aware of these cultural norms may inadvertently cause offense or discomfort.

Understanding the history and cultural context of each community can help create a more inclusive and supportive environment for all



individuals on campus. For example, knowing the culture of the Jewish majority can help Arab-Bedouin students enter smoothly into academic studies. It can also help individuals build stronger and more respectful relationships with their Jewish peers, while also promoting a more inclusive and culturally aware campus community.

In recent years, the Bedouin Arab society has been dealing with two fronts: On the Israeli front, the Arab-Bedouin society is dealing with exclusion, with living in abject poverty and with great economic and social difficulties. These difficulties arouse in Bedouin Arab society negative perceptions towards the state and its institutions. On the internal front, the Arab-Bedouin society is dealing with the weakening of the traditional-tribal structure, for example the decline of the status of sheikhs and the change in the status of women. This situation arouses among female students a feeling of double social closure, both on the part of the state and on the part of their traditional society (Yahel & Abu-Ajaj, 2021). Therefore, the academic space has great potential for leading democratic processes within Israeli society and improving the democratic culture in Arab-Bedouin society.

Following this political change, Bedouin Arab society adopt an Arab Palestinian identity. In addition to that, over the years, the Bedouin Arab society becomes closer to the Arabs from Gaza and the West Bank, and as a result, Palestinian culture and narrative permeate the Bedouin Arab society. In this context it should be noted that the technological development that makes it possible to consume Arab culture through satellite broadcasts also affect the Bedouin Arab identity (Jamal, 2016; Gribiea et al., 2017).

In the present study, Bedouin Arab female students perceive the Arab space as a space similar to them in religion, language and culture and state that they do not feel part of Israeli culture. Therefore, the

communication between the Bedouin Arab female students and the Jewish students must be strengthened in multicultural courses and in courses where there is interaction with students from the Jewish group in order to improve the attitude of the Bedouin Arab female students towards Israeli society.

## **5.2 Research contribution**

The main contribution of the study is its scope and originality in investigating the challenges of Arab-Bedouin female students who major in teaching Hebrew as a second language in Israeli institutions for teachers' training.

This research contributes to both theory and practice. On the theoretical level, the study joins numerous studies currently conducted in Israel, as it intends to provide a broader picture of the challenges of using Hebrew as a second language among Bedouin students and its impact on them personally and academically.

Another contribution of the present study is that it indicates the importance of education for Arab-Bedouin students as a link to their traditional cultural environment. In other words, the study adds depth to the literature on changes taking place in the Arab-Bedouin society, where academic studies can be combined with preserving the social values.

One of the findings of this study is the important contribution of parents and families to women in acquiring education, choosing a profession, and marriage outside the tribal and town boundaries. This provides a unique opportunity for the State to create new paths for integrating Arab-Bedouin youth in various fields.

The exposure of Arab-Bedouin women to education confronts them with basic problems related to their personal, professional, and national identity. Their success translates into new self-perception as successful women who seek independence, academic and professional accomplishments, mobility, and social recognition.

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the research may indicate the potential for creating a new academic culture that will be shaped in accordance with the students' traditional social culture. This window of opportunity for Arab-Bedouin students is in itself a source of freedom.

A significant practical contribution implied by this study is that there is a breakthrough in the education of Arab-Bedouin female students. Every student can find her ideal path to break through against a patriarchal system while preserving the narrative identity that emerges from the components of her identity as Bedouin, Muslim, female, educated, and skilled. The rules of the game are changing and today women can acquire an education while their parents commit to helping them financially and especially socio-traditionally.

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the study points to the importance of Hebrew for students in all tracks, as it may open a window of new Hebrew exposure. In other words, the study teaches us that there can be creative alternatives to learning Hebrew. The involvement of Bedouin students with Jewish society should be enhanced, and they can be given opportunities to develop a new Hebrew culture in schools, for example through projects with Jewish schools, reading newspapers, watching radio programs, and more. These practical steps may lead to two quick results: better Hebrew learning and closer relationships between the two polarized groups.

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Additionally, this study explores the changes in attitudes of Arab-Bedouin female students towards multicultural encounters on the college campus. The assumption is that these changes will lead to more positive attitudes towards academic studies and career opportunities, as well as greater openness and positive attitudes towards social and cultural aspects, thereby increasing their desire to integrate socially on campus. Furthermore, Arab-Bedouin female students who feel more supported by their community are better able to cope with the pressures and challenges of academic studies and multicultural encounters. The results of this study can contribute to the findings of other studies that have examined the degree of academic and social integration of minority groups, such as new immigrants from the former Soviet Union, young Ethiopian immigrants, and Israeli Arab students.

### **5.3. Limitations of the study and further research Limitations of the study and further research**

This study was conducted in education colleges, excluding fields of study taught in other colleges such as math, science, special education, and informal education. Further research that examines the experiences of students in other fields may yield different findings.

This study provides academic institutions with a comprehensive understanding of the major challenges that Arab-Bedouin students face in the academic and educational spaces. It adds depth to the research literature on the relationship between academia and practice. The findings suggest that discussions should be held about the Arab-Bedouin students' relationships with their teaching teachers, school culture, and interaction with academic leaders. Before entering their clinical experience, issues highlighted in this study should be addressed, such as adjusting conditions, coordinating expectations and seminar days, early exposure to the school, and getting to know the staff and school culture.

Furthermore, the study indicates that joint courses on multiculturalism may lead to disputes between Arab-Bedouin and Jewish students. Thus, creating a learning environment that focuses on mutual respect and intercultural understanding is essential for the two groups to bridge cultural gaps and coexist harmoniously. This can enable Arab-Bedouin female students to integrate into Israeli society in the future.

It is important to note that this study only focused on certain social science subjects taught in teacher training colleges, excluding areas such as mathematics, science, special education, informal education, and others. Future research can investigate the impact of academic learning in these areas.

Previous studies have shown that women may face challenges in their social and marital structure as a result of pursuing an education. This is due to the commitment required for career development, both during and after their studies, and the need to balance work and family life. In Arab-Bedouin society, a unique study finds that some educated women choose to marry at a later age as a second wife in order to continue their education and pursue a professional career while fulfilling family obligations (Nababra, 2020). This suggests that delayed marriage may have significant consequences for older Arab women, especially educated Bedouin women, such as societal attitudes, pressure from parents, and a preference for marrying older men who may already have polygamous families, and warrants further research.

The present study highlights the professional and personal potential of Arab-Bedouin female students studying Hebrew as a second language. Making e-learning accessible to them can contribute to their professional development and promote effective teaching practices in the future. Further research can explore new and meaningful courses for them and implement them using advanced communication technologies.

The study's practical model indicates that female teaching students can effectively integrate into school culture and implement new teaching methodologies. Future research can expand on this by developing new teaching models to enhance the learning processes for new teachers. For instance, a comprehensive research framework is required to investigate the professional development of new Bedouin Arab teachers and their absorption into the Arab-Bedouin education system, including their integration into the teaching field, educational framework, and school culture. It is also crucial to examine their collaborations with relevant stakeholders to optimize their absorption. This process is significant in creating a supportive organizational culture to facilitate the integration and persistence of beginning teachers in the teaching profession. Such



research can provide valuable insights into the personal and professional experiences of Arab-Bedouin teachers, improve their teaching and contribute to the design of a supportive organizational culture.

The current study highlights that Arab-Bedouin female students encounter discriminatory attitudes from Jewish lecturers, while experiencing a relaxed attitude from Arab lecturers. This raises important questions that require further investigation. A comprehensive study should be conducted to examine whether the cultural and religious differences of female students result in prejudices against lecturers due to their ethnic origin. The study finds that Arab-Bedouin female students encounter discrimination from various sources within the academic institution, including academic and administrative staff, as well as their peers. Conversely, the positive relationship between Arab lecturers and female students facilitates their assimilation into the academic culture and develops a sense of trust. This complex reality necessitates future research that focuses on addressing the negative attitudes towards Arab-Bedouin female students from Jewish lecturers. Therefore, two studies are recommended - one to investigate ways to help Arab-Bedouin female students and build meaningful relationships of trust with Jewish lecturers, and the other to examine in-depth the impact of discrimination on the progress and assimilation of female students into the academic culture. Ultimately, the question of whether the cultural and religious differences of female students contribute to their prejudices against lecturers due to their ethnic origin requires in-depth exploration.

## **5.4 Reliability and ethics**

I conducted this research as recommended in a study on ethics in clinical trials, making decisions throughout the study by adopting an approach that benefits the study participants. The rationale was to address the tension presented in the study between choosing actions for the benefit of research participants and choosing actions for the benefit of the research (Creswell, 2008).

In addition, I have adopted the principles outlined in another article dealing with research ethics, according to which researchers must meet ethical requirements of professional and institutional standards in order to conduct research with participants (Pattoon, 2002). These principles of ethical research were known to all participants. I also made sure to share information relevant to their decision whether to participate in the study. I was open with the interviewees regarding the goal of the study, my involvement in it, and how the interviews might be used. Moreover, at the beginning of the interviews I mentioned that a participant may stop the interview at any point and does not have to answer all the questions. Another principle I adopted in my research is to maintain the confidentiality of the participants and to keep their privacy. In my work I made sure to keep the interviewees' details confidential and not reveal their identity.

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## **APPENDICES**

### **Appendix 1: Interview Guide**

**Ice breaking questions - questions that are not necessarily related to the research topic but drive the conversation.**

1. Interviewer: How are you?
2. Interviewer: What academic year are you currently in?
3. Interviewer: What are your hobbies and interests?
4. Interviewer: What is your area of specialization?
5. Interviewer: Tell me about yourself and your experience at the academy.
6. Interviewer: What challenges have you faced in your academic journey?

### **Topic: Challenges in the academic learning experience**

1. Interviewer: Can you describe your admissions process and the difficulties you faced during it?
2. Interviewer: How did you manage to finance your studies? Did you receive a scholarship?
3. Interviewer: Did you face any challenges from your family or tribe during the admission process?
4. Interviewer: As a woman interested in higher studies, how did you cope with family expectations?
5. Interviewer: How did you overcome any challenges you faced during your academic journey?

### **Interviewer: Challenges in Choosing Academic Studies**

1. Was your choice of academic studies influenced by your family?
2. Who do you typically consult with when deciding on a profession to pursue?
3. How important is your relationship with female Arab students at the college?
4. Have you ever considered studying a different field? Were you convinced by your parents to choose a different field?
5. Do you view education as a means of social mobility?
6. Does studying at college prepare you to make contributions to your society in the future?
7. Do you view obtaining an academic degree as a form of financial security for your future?

### **Interviewer: Initial Challenges in Adapting to the Academic Environment**

1. Can you describe your initial experience at the academy, particularly in terms of the language and cultural barriers you faced?
2. How would you describe your experience in the classroom?
3. Did you offer assistance to others who were struggling with the initial challenges of the academy?

### **Interviewer: Challenges Faced During the First Year of the Academy**

1. How did you find the difference between the distance from lecturers in the academy compared to the close relationships with teachers that you had in your practical experience at the experimental school?
2. What struggles did you encounter during your studies, such as reading articles, completing assignments, and so on?
3. In your opinion, how important is it to achieve good grades?

### **Interviewer: Challenges in Choosing Academic Studies**

1. Was your choice of academic studies influenced by your family?
2. Who do you typically consult with when deciding on a profession to pursue?
3. How important is your relationship with female Arab students at the college?
4. Have you ever considered studying a different field? Were you convinced by your parents to choose a different field?
5. Do you view education as a means of social mobility?
6. Does studying at college prepare you to make contributions to your society in the future?
7. Do you view obtaining an academic degree as a form of financial security for your future?

### **Interviewer: Initial Challenges in Adapting to the Academic Environment**

1. Can you describe your initial experience at the academy, particularly in terms of the language and cultural barriers you faced?
2. How would you describe your experience in the classroom?
3. Did you offer assistance to others who were struggling with the initial challenges of the academy?

### **Interviewer: Challenges Faced During the First Year of the Academy**

1. How did you find the difference between the distance from lecturers in the academy compared to the close relationships with teachers that you had in your practical experience at the experimental school?
2. What struggles did you encounter during your studies, such as reading articles, completing assignments, and so on?
3. In your opinion, how important is it to achieve good grades?

Thank you very much for your cooperation

Aref Abu-Gweder

## Appendix 2: Background characteristics of the interviewees

	Name of Participant (alias)	Age	Gender	Year of Education	Marital Status
1	Samera	female	20	Second academic year	Single
2	Nhla	female	20	Third academic year	Single
3	Nora	female	21	academic year	Single
4	Salha	female	21	Third academic year	Single
5	Shmes	female	22	academic year	Single
6	Wadha	female	19	Second academic year	Married
7	Nariman	female	20	Second academic year	Single
8	Ramah	female	22	Third academic year	Married
9	Saria	female	24	Third academic year	Single
10	Sabha	female	25	Second academic year	Single

11	Majda	female	20	Second academic year	Married
12	Gada	female	19	Second academic year	Married
13	Renad	female	21	Second academic year	Married
14	Randa	female	25	Second academic year	Single
15	Sabren	female	23	Third academic year	Single
16	Fatma	female	19	Third academic year	Married
17	Zohra	female	20	Second academic year	Single
18	Samia	female	21	Second academic year	Single
19	Dalal	female	21	Third academic year	Single
20	Shorok	female	22	Third academic year	Single
21	Badea	female	24	Second academic year	Single

22	Layla	female	23	Second academic year	Single
23	Hamda	female	24	Third academic year	Single
24	Arej	female	22	Third academic year	Single
25	Asmaa	female	20	Third academic year	Single
26	Najwa	female	20	Third academic year	Single
27	Hadeel	female	21	Second academic year	Single
28	Khitam	female	20	Second academic year	Single
29	Mriam	female	19	Third academic year	Single
30	Asil	female	22	Third academic year	Single
31	Abrar	female	23	Third academic year	Single
32	Nozha	female	24	Second academic year	Single
33	Aleah	female	21	Third academic year	Single
34	Hakama	female	23	Third academic year	Married
35	Rana	female	24	Third academic year	Married

36	Fthea	female	21	Second academic year	Single
37	Nwal	female	21	Second academic year	Single
38	Amal	female	21	Third academic year	Single
39	Islam	female	22	Third academic year	Single
40	Sara	female	20	Third academic year	Married



### Appendix 3: Consent to participate in the study

Dear participant,

---

As part of our research on the challenges faced by Arab-Bedouin female students training to teach, we would like to request your consent to participate in our study for data collection purposes. We aim to explore the difficulties that arise from language barriers, cultural differences, and the acquisition of education as a means to unlock new experiences.

Before you decide to participate, we would like to inform you of the following:

- The research procedure will be thoroughly explained to you, and the interview will be recorded from start to finish. The recording will be used solely for research purposes, and the interview will last between 45-60 minutes. Our discussion will solely focus on the research topic mentioned above, and you are free to withdraw from the interview at any point.
- We assure you that no identifying personal or tribal information will be recorded as part of this research.
- We also guarantee that the research findings will be published in a manner that ensures participants' anonymity.

Please sign below to indicate your consent to participate in the study.

Name of the student

Signature

Date

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Thank you,

Aref Abu-Gweder,

Research Editor

**Resume in English:** The Arab society in Israel, the State of Israel and the Arab society, the Israeli-Arab conflict, the Arab-Bedouin society, the tradition and the modernization processes in the Arab-Bedouin society, Arab Bedouin women, academic teaching colleges, Arab-Bedouin female students, academic achievements, the first year of study, Arabic and Hebrew among Arab-Bedouin female students, Hebrew in academia, the academic campus as a foreign space, the academic campus as an escape from tribal reality, choosing the teaching profession, adapting the teaching profession to traditional women, academia and culture, parental support, the personal-social challenge, the tension between academia and practical work, profession Teaching as a future profession, Jewish and Arab relations in academia, family-career conflict, home-career conflict.

**Resume in French:** Mots-clés : La société arabe en Israël, l'État d'Israël et la société arabe, le conflit israélo-arabe, la société arabo-bédouine, la tradition et les processus de modernisation dans la société arabo-bédouine, les femmes arabes bédouines, les écoles d'enseignement universitaire, Étudiantes arabo-bédouines, réussites scolaires, première année d'études, arabe et hébreu chez les étudiantes arabo-bédouines, hébreu dans le milieu universitaire, le campus universitaire comme espace étranger, le campus universitaire comme échappatoire à la réalité tribale, le choix de l'enseignement profession, adaptation de la profession enseignante aux femmes traditionnelles, milieu universitaire et culture, soutien parental, défi personnel-social, tension entre milieu universitaire et travail pratique, profession Enseigner comme future profession, relations juives et arabes dans le milieu universitaire, conflit famille-carrière, conflit maison-carrière.