UNIVERSITY STATE OF MOLDOVA

DOCTORAL SCHOOL OF SOCIAL SCIENCES AND EDUCATION

cu titlu de manuscris

CZU 37.014(569.4)(043.3)

ALVAKILI NOHA

THE EDUCATIONAL SYSTEM AS AN INTEGRATION FACTOR OF NATIONAL MINORITIES IN ISRAELI SOCIETY. EDUCATIONAL POLICIES

SPECIALIZATION: 561.01 – THEORY, METHODOLOGY OF POLITICAL SCIENCE, INSTITUTIONS AND POLITICAL PROCESS

DOCTORAL THESIS IN POLITICAL SCIENCES

Academic Advisor ROSCA Ludmila,
Doctor habilitat in Philosophy,
Asociate profesor

Chisinau, 2023

© ALVAKILI NOHA, 2023

TABLE OF CONTANT

ANNOTATION **5**
LIST OF TABLES **8**
LIST OF FIGURES **9**
LIST OF ABBREVIATIONS **10**
INTRODUCTION **11**
1. INTEGRATIVE EDUCATION SYSTEMS, THEORIES AND MODELS **22**
1.1 Modern theoretic approaches for cultural educational integration esearch 22
1.2 Review of the factual approach in national minorities integration 35
1.3 The education system in Israel, a historical, and political perspectives 47
1.4 Modern theoretical and methodological approaches to integrated cultural and educational research 60
1.5 Conclusions of chapter 65
2. ANALYSIS OF ARAB- BEDUIN MINORITY MEMBRES INTEGRATION IN THE EDUCATION SYSTEM IN ISRAEL **69**
2.1 Changes and development of the minority population in israel, civil – cultural integration in political - national context 69
2.2 Analysis of processes in integrating bedouin society into the education system 82
2.3 Analysis of the bedouin minority society contribution to the Jewish majority society in israel in educational and political - economic aspects 93
2.4 Conclusions of chapter 2 102
3. DEVELOPING THE MINORITY SOCIETY INTEGRATION ABILITY IN THE EDUCATION SYSTEM AS SOCIETY AND NATION DEVELOPING FACTOR **106**
3.1 Applicative models for integrating minority societies in countries over the world 106
3.2 Improving policies and proposing solution for bedouin society integration in the education system in Israel 117
3.3 Implementing models in the education system as an integrative factor for bedouin society 130
3.4 Conclusions chapter 3 142
CONCLUSIONS AND RECOMMENDATIONS **146**
BIBLIOGRAPHY **156**

APPENDIX 179
APPENDIX 1. IMPLEMENTATION LETTER 1 179
APPENDIX 2. IMPLEMENTATION LETTER 2 180
APPENDIX 3. IMPLEMENTATION LETTER 3 181
APPENDIX 4. IMPLEMENTATION LETTER 4 182
RESPONSIBILITY STATEMENT 183
CURRICULUM VITAE 184

ANNOTATION

ALVAKILI Noha, „***The Educational system as an integration factor of national minorities in Israel society.*** **Educational policies", PhD thesis in political science, Chisinau, 2023**

The structure of the thesis: The thesis consists an introduction, three chapters with conclusions and recommendations. The three chapters include 6 tables, and 16 figures. In addition, a list of 251 bibliographical sources, and 4 annexes. Thesis was presented in 17 academic articles which had been circulated in Europe, Israel, and Altogether, the length of the current thesis is 148 pages.

Key words: Minorities; Bedouin Society, Israeli Society; Educational system, National Policy, Local Authorities.

Research area: political science.

The purpose of the current research is to analysis of interdisciplinary issues in the Israeli integration policy of minorities in education systems, and in an international context, as a desire to establish the processes as a factor promoting and integrating minorities into Israeli society, with an emphasis on Bedouin society.

Achieving the goal led us to highlight **the objectives:** revising the concept of social integration through education; reviewing the educational integration policies of minorities, as is the case in different countries; exposure of the methods applied in the study of educational integration as a national factor for the promotion of the minority population; analysis of educational policies in terms of expanding the educational space and environment among minorities in Israel; the interdisciplinary analysis in the economic-urban-occupational and cultural context of the effects of the educational integration of the representatives of the minority society in Israel, with an emphasis on the Bedouin society; analysis of successful models of educational integration of minorities, including their integration in state institutions; elaboration of a set of recommendations regarding the process of informed and successful integration of the Bedouin minority into educational systems to improve their integration into Israeli society as a whole.

The scientific challenge of the current research attempts to create an enveloping process coordinating governmental factors and policy outlines addressing the educational integration of minorities in Israel to contribute to an interdisciplinary government program, with an emphasis on educational and vocational training systems to promote Bedouin society's integration into Israeli society.

The scientific innovation of this study consists on developing government models, standardized in local administrations that will lead to practicable decisions, and an outline for a comprehensive organized policy. These models will find on government investment and creating physical and human infrastructures to increase minorities' integration, with an emphasis on Bedouin society, into educational systems. This integration will strengthen Bedouin society's status, which will lead to its socioeconomic integration into Israeli society.

The theoretical significance of this research is proposing innovative and up-to-date policy, based on a strategic multidimensional analysis, addressing the integration of minorities into Israeli society with a multi-year perspective. The purpose is to find fundamental and feasible components and factors that will contribute to improved integration of the Bedouin minority into educational and vocational training systems, to promote and empower society members and find the rights ways to integrate them socially, economically-employment and culturally into local society, Israeli society.

The scientific problem was resolved by analyzing all factors and barriers to minorities' integration in the education system, which delays their integration into Israeli society. Additionally, there is a proposal for a comprehensive plan to increase investment in minorities' society, with an emphasis on optimal educational integration, strategic policy lines to advance all minority populations, and increase their integration into Israeli society socioeconomically and culturally.

The implementation of the scientific results is expressed in a series of conclusions and recommendation that will be passed on to local authorities and decision makers in the Ministry of Education, with an emphasis on the desire for immediate and long-term implementation. It should be noted that some of the recommendations have been implemented in a number of Bedouin society institutions and settlements, and some are even described in thesis chapters, and implementation letters in the Appendices.

ADNOTARE

Noha ALVAKILI, „Sistemul educațional - factor de integrare a minorităților naționale în societatea israeliană. Politici educaționale", teza de doctor în științe politice, Chișinău, 2023

Structura tezei: Lucrarea cuprinde: introducere, trei capitole, concluzii și recomandări, bibliografia și 4 anexe. Cele trei capitole includ 6 tabele și 16 figuri. Volumul tezei este de - 148 pagini, bibliografia selectivă cuprinde: 251 surse. Tezele principale au fost expuse în 17 articole științifice publicate în reviste recenzate din Republica Moldova, Israel, în volumele conferințelor științifice internaționale.

Cuvinte cheie: minorități, societatea beduină, societatea israeliană, sistem educațional, politică națională, autorități locale.

Domeniile de cercetare – științe politice.

Scopul cercetării: analiza problemelor integrării minorităților beduine în sistemul de învățământ din Israel, inclusiv în contextul internaționalizării învățământului universitar și al abordărilor politicii educaționale de către factorul de decizie.

Obiectivele investigației: revizuirea conceptului integrării sociale prin educație; revizuirea politicilor de integrare educațională a minorităților, așa cum este cazul în diferite țări; abordarea istoriografică a sistemului educațional israelian în contextul tratării minorităților; expunerea metodelor aplicate în studiul integrării educaționale ca factor național de promovare a populației minoritare; analiza politicilor educaționale sub aspectul extinderii spațiului și mediului educațional în rândul minorităților din Israel; analiza interdisciplinară în context economic-urban-ocupațional și cultural al efectelor integrării educaționale a reprezentanților societăților minoritare din Israel, cu accent pe societatea beduină; analiza modelelor de succes de integrare educațională a minorităților, inclusiv integrarea acestora în instituțiile de stat; elaborarea unui set de recomandări privind procesul de integrare informală și de succes a minorității beduine în sistemul de învățământ pentru a îmbunătăți integrarea acestora în societatea israeliană.

Problema științifică: Coordonarea activității factorilor guvernamentali, actualizarea permanentă a politicilor educaționale care vizează integrarea minorităților beduine în sistemul educational din Israel și în societatea israeliană. Asimilarea semnificației procesului de integrare a minorităților care în viitor va conduce la dezvoltarea durabilă a economiei izraeliene, la schimbarea imaginii statului pe arena internațională.

Noutatea științifică: este justificată de analiza modelelor de guvernare, standardizate în administrațiile locale, care adoptă decizii practicabile, și propun o politică cuprinzătoare organizată. Acestea se referă la investițiile guvernamentale și la crearea de infrastructuri fizice și umane pentru a crește integrarea minorităților beduine în sistemul educational din Israel. Procesul va consolida statutul societății beduine și va contribui la integrarea socio-economică a acesteia în societatea israeliană.

Semnificația teoretică a lucrării este justificată de propunerea unei politici inovatoare și de actualitate, bazată pe o analiză strategică multidimensională, abordând integrarea minorităților în societatea israeliană dintr-o perspectivă multianuală. Scopul politicii educaționale este de a defini factori fundamentali care să contribuie la o mai bună integrare a minorității beduine în sistemul educațional și de formare profesională din Israel.

АННОТАЦИЯ

Ноха АЛВАКИЛИ, Система образования как фактор интеграции национальных меньшинств в израильское общество. Политика образования», диссертация на соискание ученой степени кандидата политических наук, Кишинэу, 2023 г.

Структура диссертации: Работа состоит из введения, трех глав, выводы и рекомендации. Три главы включают 6 таблиц и 16 рисунков. Объём работы - 148 стр., а список литературы составлен из 251 источников. Основные тезисы диссертации изложены в 17 статьях, опубликованных в научных журналах в Молдове, Израиле и в сборниках научных статьей международных конференций.

Ключевые слова: меньшинство, общество бедуинов, израильское общество, система образования, национальная политика, местное самоуправление.

Области исследования: политические науки.

Цель научного исследования: анализ политики образования Израиля в отношении процессов интеграции меньшинств в систему образования и в последствии в израильском обществе. Основное внимание в исследовании уделяется бедуинскому обществу. Автор исходит из многогранности междисциплинарного анализа вопросов интеграции меньшинств в систему образования.

Задачи исследования: редакция концепции социальной интеграции посредством воспитания; актуализация политики интеграции национальных меньшинств так как это происходит в разных странах; исторический подход к образовательной системе Израеля по отношению к меньшинствам; изложение применённых методов в рассмотрении политики образовательной интеграции как фактор национальной поддержки народов меньшинств; анализ образовательной политики с учётом расширения пространства и воспитательной среды среди меньшинств Израеля; междисциплинарный анализ эффектов интеграции в образовательной системе представителей меньшинств, особенно бедуинского населения; анализ успешных моделей интеграции меньшинств в образователей системе, в государственных учереждениях; создание рекомендаций относительно интеграции бедуинских меньшинств в образовательной системе и в государственных учереждениях, в целях улучшения их интеграции в израильское общество.

Научная проблема исследования: координация правительственных факторов и политики в области образования, направленную на интеграцию меньшинств в Израиле, чтобы улучшить междисциплинарную государственную программу образования и обучения, чтобы способствовать устойчивому развитию израильского общества и изменить образ страны на международной арене.

Научная новизна диссертации проявляется в выделение проблем образования и включения в образовательной системе представителей бедуинского общества; в анализе механизмов использования государственных инвестиций, с целью развития физической и человеческой инфраструктуры для расширения интеграции меньшинств в систему израильского образования. Эта интеграция укрепит статус бедуинского общества, что приведет к его социально-экономической интеграции в израильское общество.

Теоретическое значение работы состоит в предложении инновационной и актуальной политики, основанной на многомерном стратегическом анализе, направленной на интеграцию меньшинств в израильское общество. Для политики в области образования автор считает главным найти фундаментальные и достижимые компоненты и факторы, которые будут способствовать лучшей интеграции бедуинского меньшинства в систему образования и обучения, продвигать и расширять возможности членов общества и находить правильные пути социальной и экономической интеграции рабочей силы в местном обществе, в израильское общество. Кроме того, предлагается всеобъемлющий план увеличения инвестиций в общество меньшинств с упором на оптимальную образовательную и социальную интеграцию.

LIST OF TABLES

Table 2.1. The data sequence of proportion of participants in the labor force 2018-2021; 72 p.

Table 2.2. Students & institutes in Bedouin acknowledged settlements in the Negev 2020-2021; 83 p.

Table 2.3. average salary comparison between Jew and Bedouin settlements 2021 (in Euro); 97 p.

Table 2.4 National training program for Bedouin society – 2018; 98 p.

Table 3.1 main policies issues of typical integration in each country; 114 p.

Table 3.2. Summary of educational-economic integration activity application in Bedouin society; 139 p.

LIST OF FIGURES

Figure 1.1. The American education model for integration of students; 30 p.

Figure 1.2 Presentation of the study track in the Israeli education system, with the main four streams; 53 p.

Figure 2.1: Wage gaps Jewish and minority employees 2017-2021 (in Euro); 72 p.

Figure 2.2. Years of schooling median among persons aged 15 and over ,by population group 1985 – 2021; 75 p.

Figure 2.3 Proportion of principals who reported a lack of resources that impairs the school's ability to provide quality teaching (in %, 2020); 76 p.

Figure 2.4. Scores of candidates for teaching from the three sectors 2011 – 2021; 79 p.

Figure 2.5. International results in English language; 80 p.

Figure 2.6. International results in Native language; 80 p.

Figure 2.7. International results in Science Technology; 80 p.

Figure 2.8. International results in Math; 80 p.

Figure 2.9. Eligibility rate for matriculation diploma (by %) among 12th grade 2013 – 2021; 85 p.

Figure 2.10. The number of Bedouin graduates in each higher education framework academic years – 2007- 2021; 88 p.

Figure 2.11. Higher education profession distribution in Bedouin society; 95 p.

Figure 3.1. Canadian model for minority integration; 111 p.

Figure 3.2. Prevention model of dropout and increase integration in education systems; 118 p.

Figure 3.3 The structure of the mechanism and content for the implementation of integration of Bedouin society; 128 p.

LIST OF ABBREVIATIONS

CBS – Central Bureau of Statistic in Israel

CHE – Council of Higher Education in Israel

EU - European Union

FCNM - Framework Convention for the Protection of National Minorities.

HRC - Human Rights Council

MOE – Ministry of Education in Israel.

MOF – Ministry of Finance in Israel

OECD – Organization for Economic Co-operation and Development.

PISA - Program for International Student Assessment.

SNAE - Swedish National Agency for Education.

UNESCO - United Nations Educational, Scientific and Cultural Organization.

WB – World bank.

INTRODUCTION

The treated problem, topicality and importance. The issue of the national status of the minorities in the world, and in the State of Israel, has arisen in recent years for public discussion and extensive research in recent years. Over the years, dramatic changes have taken place in the perception of the status of minorities in the world, through an unprecedented impact on the characteristics of world politics and its changing forces. Also, on the side of the minorities, there have been far-reaching changes in the ways of the integration in the nation states to which they belong. These influences create and encourage intro-community process which on the one hand opposes a certain erasure of cultural characteristics such as customs and language, and on the other hand, emphasizes the need for integration in order to benefit community members on the economic-employment level. Such a reality presents minority members with profound dilemmas, and self-inquiry as to the various patterns required for adaptation and integration into the host country.

Israel's definition as a "Jewish democratic state" poses a complex challenge, as it contains minority groups, mainly a Muslim population, living in a Jewish nation-state. All this within a state that seeks to ensure civic equality for all its inhabitants but also to preserve its Jewish-Zionist goals, its particular symbols, its close interactions with the Jewish people around the world, but at the same time, its relationship with the minorities living within it.

The variety of minority groups in Israel is wide, some with many parameters of a minority group and some with a single minority characteristic. For example, the Arab population, constituting the largest minority group in Israel is nationally, ethnically, culturally, religiously, and linguistically diverse, whereas the second largest minority - the ultra-Orthodox population differs mainly in the religious and cultural aspects. The Arab minority constitutes about 20 percent of the population in Israel. The vast majority of Israeli Arabs are Sunni Muslims and a minority are Christians. Most of the Arab minority live in separate cities and villages and the rest live in mixed environments such as Haifa, Acre, and Jerusalem. Within the minority groups, Bedouin society differs slightly. The Bedouin minority is spread over two main areas, one is in the south of Israel, the Negev region, and the other is the northern region. Most of Bedouin society is spread out in the south. The policy lines regarding the general reference to members of minorities are enshrined in the State of Israel's Declaration of Independence, which guarantees the state will maintain complete social and political equality of rights for all its citizens regardless of religion, race, or sex, ensure freedom of religion, conscience, language, education, and culture; preserve the holy places of all religions, and be faithful to the principles of the Charter of the United Nations.

Despite the commitment, and the statement of intent, there is currently (2022) a large gap, between the government's treatment of the Jewish population, and its treatment of minorities in general, and in Bedouin society in particular. These problems have created a structured and long-standing reality of gender discrimination which is reflected in the scarcity and standardization of land for building, physical infrastructure, investments in civic areas such as education, transport, health, welfare, environment, and almost every civic issue. Despite parliamentary representation, and political promises, there is no real approach to creating social-economic-cultural integration and motivation to integrate Bedouin society into Israeli society as a whole. This situation pushes Bedouin society to a bad place in the tapestry of Israeli society, leading to real mistrust between society leaders, public representatives (local authorities) and members of the community and the Israeli government, and from there the road to violence (as it happens today) is very short.

In the Republic of Moldova, as in other countries of the world, in the social integration of representatives of ethnic minorities, an important role belongs to the educational system, its ability to support and promote ethnic diversity through policies, while ensuring linguistic and religious diversity, cultural and political. In general, it is recognized that the legislation of the Republic of Moldova focuses on the protection of the rights and freedoms of national minorities, but less on the efforts to include them in the Moldovan society, their participation in public life and in the electoral processes.

Relevance of the current study addresses the researcher's desire to present the main gaps and failures on the one hand, and to leverage the place of the education system as a major factor capable of producing socioeconomic integration between the Bedouin minority and Israeli-Jewish society on the other hand. Due to her role and occupation, she knows the educational contribution wonders for young Bedouins and education world ability to change attitudes and beliefs in their worldview, and changing a thinking paradigm regarding a minority member status in multicultural society. In addition, such perceptual change should change the political reality of selector discrimination for many years in all civic life areas, emphasizing mainly educational and civic infrastructure (occupation – transportation – housing – health). Significant relevance of this research is also in phrasing innovative optimization of interdisciplinary upgrade that requires all the factors of Israeli policy and politics to make a comprehensive treatment in minority societies, and especially in the Bedouin society that was neglected all these years. It may be seen that other ethnic minority societies as the Arab society in Northern Israel (that also include the Druze, Christians and Circassians) are treated much better than the Bedouins. The resulting social products are more significant integration in education, occupation and political representation.

Therefore, the research that focus the analysis, proposal and implementation in Bedouin society is crucial and relevant.

The present study will first review the issue of minorities in the world, providing different definitions and formulations through a multidimensional academic discussion. The review will include global trends in nurturing and integrating minorities, various models that have been initiated by governments around the world and have resulted in minorities in that country being able to fully integrate, to the satisfaction of both parties. In the second part, the thesis will address a comprehensive, in-depth, and interdisciplinary analysis of the Bedouin minority in Israel, including mapping he current situation (2022), mainly regarding the issues of relationship between education, the economy, and society. The researcher will show the direct, obvious connection between the Bedouin society's long-standing neglect regarding knowledge gaps, abilities, and capabilities, and obviously the lack of infrastructure that prevents narrowing the gap vis-a-vis to other Israeli society gaps expressed in education, participation in employment (mostly women), integration into knowledge economy and municipal capabilities.

The third part of the study will present successful models from different countries which through educational integration have brought about equal opportunities for community members, thus contributing to equal rights of citizens contributing to the idea of a just society. Through these models, the researcher proposes to change and streamline all the issues surrounding educational integration. Implementation of this proposal's components can certainly be a major factor in the integration of Bedouin society into modern Israel, as citizens with equal rights and obligations, who contribute their ability and sociocultural strengths to the Israeli economy. Finally, the researcher also presents the applied aspect, in which she details about four places that have adopted some of the thesis ideas and are implementing them these days.

The degree of studying the issue. The degree of studying of the issue of minorities in Israel has been discussed in quite a few academic studies and publications that present and detail in detail the problem from different and varied points of view. The researcher knew how to examine each of the sources presented and make sure to bring them objectively and not biased towards one side or the other. In general, the researcher concludes that the responsibility for the situation applies extensively to Israeli government and society but does not diminish the responsibility of Bedouin minority leaders who for years have failed to seek creative solutions to lead to Bedouin society not being left behind. The bibliographic sources, as they appear in the bibliography chapter, are divided into three main categories, English sources, Hebrew sources, and Internet interfaces of trustworthy information sites for the purpose of presenting data and information that presents an orderly policy of a global government or organization.

In order to review the phenomenon of minorities in the world, the researcher uses the research article of Alba [Alba], which examines phenomena of minorities in Germany, the USA and France. Another source was also used by Bleich et al. (2015), discussing various aspects surrounding minorities. Bonilla-Silva's (2017) monograph also introduced social side effects into the academic discussion, such as manifestations of racism and other illegal phenomena committed against minorities in the US. Forte [US. Forte] were also analyzed (Gavison & Balfour [Gavison & Balfour]; Jackson [Jackson]; Takeda & Williams [Takeda & Williams].)

Analyzing the components of multiculturalism, the researcher used a variety of sources that rely on public studies from Israel and the world, including Albertini & Mantovani's research [Albertini & Mantovani] titled: "Inter-generational *relations among immigrants in Europe: the role of ethnic differences, migration and acculturation*". In addition, Banks' article [Bank] "*Multicultural education: Goals, possibilities and challenges*", and Holm & Londen's [Holm & Londen] with "*The discourse on multicultural education in Finland*" presenting a comprehensive picture of the educational system's relationship in Finland with the minorities within it.

Regarding the analysis of the sources about minorities in Israel, and especially with an emphasis on integration into the education system, the researcher used a variety of studies, articles, and monographs in Hebrew, and analyzed the phenomenon that has accompanied the Israeli public since the establishment of Israel. Among the sources are Abu Asba et al. [Abu Asba et al] with their research for the Knesset of Israel [Israeli Parliament] "*Dropout of students in Arab, Bedouin and Druze education: Summary report*"; Ben Porat & Yona [Ben Porat & Yona] outlining key policies for addressing minority issues; Gra [Gra] with the monograph entitled The Book of Arab Society in Israel (8): Population, Society, Economy.

Research Goal and Objective .In accordance with the issue of minorities in Israel is so relevant, and the process and degree of research, the researcher seeks to conduct conceptual-theoretical, methodological, analytical research, analyzing the process of integration of Bedouin minorities into the education system as a factor of integration into Israeli society. In order to achieve this proposed goal, the following objectives were formulated:

- Review of integration in education as a factor promoting modern multiculturalism and nationalism.
- A multidimensional overview of the concepts of integration in education, its goals, and characteristics as a global phenomenon.
- Review of the educational integration policies of minorities as is the case in different countries.

- Historiography review of the Israeli education system in political contexts, and its treatment of minorities.
- Formulation of methodological approaches to the study of educational integration as a national promoting factor for the minority population.
- In-depth and comprehensive analysis of policy lines and its products regarding the development of space and educational environment among the minorities in Israel.
- Interdisciplinary analysis in economic-urban-occupational and cultural contexts of the effects of educational integration on the minority society in Israel, with an emphasis on Bedouin society.
- Analysis of successful models in the world, implementing educational integration of minorities as a desire to integrate them into state systems and reach optimal national integration.
- Recommendations for Bedouin society's process of informed and successful integration process in education systems in order to improve their integration into the overall Israeli society.

The specific hypothesis of the PhD dissertation is that improving the integration process of minority societies in Israel in education system while having interdisciplinary leverage process of all political systems, including government ministries and local authorities, will bring best integration of minorities, especially the Bedouin society, in the Israeli majority society – the Jewish society. The researcher assumes that investing and building physical and human infrastructures as one, and together, with change in political policy regarding the Bedouin society, will allow their integration in the civic and economic texture in Israel.

Theoretical – methodological basis & scientific – theoretical support. Given that the processes of integration of populations, with an emphasis on minority populations, calls for an interdisciplinary study, the researcher decided to use a complex and cohesive set of scientific techniques and methods that provide evidence of an overall picture of socio-economic and cultural processes and products. Therefore, the interdisciplinary of this study is based on the use of methodological approaches from various fields: review and analysis of legal and constitutional policies, analysis of processes and trends in historical contexts, analysis and discussion of social events, analysis of economic and employment data, and most importantly, a genuine examination of integration and the effects of educational integration in both qualitative and quantitative terms. Initially in the first chapter, and later in various sections of the study, the researcher used the **theoretical-scientific** research method based on the historical method. Here, a review was

conducted of historical processes, analysis of articles and studies, presentation of global trends, and analysis of general influences, in order to explain processes and events that occurred, and with their help a whole range of social-evolutionary processes both in space and over time.

For the purpose of verifying the processes and explanations, legislation was examined, and an analysis of the policies of the countries surveyed, the models for the integration of minorities are implemented, and indeed yield national products in the fields of economy and society. Beyond the **historical method**, the researcher also used the **descriptive** to provide a description of the political-economic events and happenings associated with minorities around the world and in Israel, in order to explain the current reality regarding the sociolect-economic-cultural status of minorities in Israel in the context of integration and sociology processes. To this method, and subsequently natural to it, the research method called **analysis and synthesis** was added. This method presented the possibility of analyzing objectively and on a multi-year basis, the dynamics and political circles surrounding the policy lines in the relations between the Israeli government and local society vis-a-vis the minorities in Israel over the 72 years of the State of Israel's existence. On the basis of a data comparing method (such as PISA scores, wages, percentage of employment participants, women's employment), the land issue was examined, models were examined by diagrams and illustrations, graphs were presented with reliable statistics from OECD, UNESCO Central Bureaus of Statistics in Israel and in other countries. From these, conclusions were drawn, and later some of them were formulated as recommendations for implementation. In the following chapters, the researcher was able to use one of the commonly used methods, which is the **inductive research method**, i.e., data discovered in several individual places due to the researcher's experience and proximity, and which can be generalized.

This was done with regard to data related to students, integration in educational institutions, international grades and including reliable statistics from national sources such as the Central Bureau of Statistics in Israel, in preparation for the chapter on overall conclusions and recommendations.

Research methodology. In the current thesis, the methodological processes employed by the researcher included the main stages of an in-depth literature review of one of the global phenomena - the socio-political status of minorities within the complex of nationalism and multiculturalism that pervades the world. Afterwards, a multidimensional analysis was conducted regarding members of the minorities in Israel, with a sharp and deep look at the reality of the Bedouin minority, concentrated mainly in the south of the country. This phase included analysis of policies, government decisions, and most importantly a representative picture of the partial implementation of the plans. One of the main methods reflected in the study is the comparison

tool. For this purpose, the researcher selected the various sources, and made sure to filter them so as to rely only on reliable sources (national data, national studies and / or studies from recognized and objective organizations) in order not to avoid getting a distorted, tendentious, and a picture that is not scientifically-empirically reliable.

This selection of sources enables the use of a tool for comparing social products in the areas of economics and society - employment - gender discrimination on the basis of religious-national background, and especially perennial neglect of an equal population of over 250,000 residents. During analysis and use of the various methods (presented in the previous section), the researcher used the method of analyzing research summaries, opinion pieces, legal documents, statistics, analyzing research products of state human rights organizations from Israel and other countries, monographs by various researchers and experts, as well as data from known national international bodies (OECD, WB, UNESCO). All of these allowed the researcher the opportunity to compare domestic communities (infrastructure, standards, government investment) and global policies (analysis of legislation and implementation, economic and employment products, comparison of national models).

The scientific innovation of the results. The main contribution of the research results in the context of scientific innovation understanding that the integration of Bedouin society can progress significantly work plans focuses on the educational integration of the Bedouin minority in particular, but this innovation also applies to all minorities. This proposal emerged from an analysis of local characteristics, and an in-depth review of what is happening in other countries, whose economic-social difficulties are no less than the State of Israel, and social characteristics are similar. Nevertheless, government willingness, and re-conceptualization of Bedouin minority's place within Israeli society, will lead Bedouin society's advancement, perception of improved status and importance of education, hence improving economic well-being, contribution to overall GDP (GDP; GNI) and obviously, easier, and more natural integration.

Theoretical importance and multiplicative value. The research-theoretical contribution of the thesis is in the poignant and in-depth discussion about the real and current situation (2021-2022) of the Arab Bedouin minority within Israeli reality. This reasoned product allows us to look at the main reasons that lead to mutual alienation between Israeli society and Bedouin society, which these days is reaching a "social explosion" with violent events, and cries of both parties in favor of an interim solution to lower the socioeconomic pressure threshold. The doctoral dissertation sharpens the ultimate, long-term solution, but builds the infrastructure (physical and human) starting with the overall educational integration of Bedouin society into the existing standardization in the rest of the communities in Israel. The realization and implementation of

comprehensive integration can lead to sociocultural and economic leverage of Bedouin society, equalizing opportunities to all minority companies, and socio-political and economic benefit to the State of Israel.

Results confirmation. Research results are confirmed in the detailed proposal presented in the last part of the thesis, proposing a comprehensive integration process, based on physical and human investments in the Bedouin minority out of a genuine desire to integrate them as equal citizens, hence the need for equal treatment in all required parameters, developing local leadership and providing tools for social-economic leverage. The thesis products have been presented in various forums in Israel and Moldova and are already being implemented in two local authorities and two educational institutions in Israel (application letters in the appendices).

Thesis chapter summaries. The thesis consists of an introductory chapter, three main chapters where each chapter is summed up with a sub-chapter of conclusions. At the end of the three chapters there is a general conclusions chapter on a recommendations chapter. These are followed by the bibliography chapter and appendices. The dissertation chapters also include articles by the researcher.

The first chapter, entitled „INTEGRATIVE EDUCATION SYSTEMS, THEORIES AND MODELS", begins with a review of scientific theories on minorities in the world, the phenomenon, past and present global trends, while addressing constitutional and political aspects of integrating minorities, or, on the other hand, estranged conduct on the part of local government and residents. The chapter examines ways of integration that promotes minorities, and a multicultural approach. Reviewed are goals of the overall integration, the social benefits, and even the successful models that exist in the US and Canada, known countries with multiple groups of minorities and multicultural cultures. Thereafter, the researcher focuses on educational integration and its levels, stages, advantages and national and civic of such an educational integration. This chapter review's opinion pieces, empirical studies, and monograph analyses that support the researcher's interpretation of the findings and processes presented.

In this chapter, too, countries that have succeeded in creating optimal models of integrating minorities, among others, Finland, Estonia, the Netherlands, Sweden, and Britain. These countries were chosen owing to similar characteristics to those of the State of Israel both socio-culturally and economically. The characteristic that sets Israel apart from any other country is the security aspect. Along the chapter, a fruitful academic discussion is presented, with diverse opinions, which sometimes contradict and/or supplement those of various researchers.

The researcher who is a member of the Bedouin minority, integrates not the discussion while expressing opinions in certain instances, providing a renewed definition of paradigms and

national and social perceptions. In the last part of the chapter, the Israeli education system is reviewed from a historiographic point of view, in order to gain a deeper understanding of the grounds for the research problem, regarding the system's treatment of the minorities within it. In this section, the system is reviewed with its many perceptions, organizational and pedagogical structure, and the policy lines regarding the educational streams existing in it, including the Arab education stream, with which the Bedouin society is associated. The chapter ends with conclusions.

The second chapter entitled "ANALYSIS OF ARAB- BEDUIN MINORITY MEMBRES INTEGRATION IN THE EDUCATION SYSTEM IN ISRAEL", focuses on the analysis of the Israeli reality regarding its overall treatment of minorities in the country. In this chapter, which begins with an analysis of the changes and development of the minority population with regard to sociocultural integration, political processes are analyzed, as well as and civil disputes that have not been addressed for many years, such as the land problem and the urbanization process for minority communities. The chapter continues with an analysis of the issues of freedom of worship and religion, and delves into the economic-occupational aspects, which in the researcher's opinion are the root of the problem, in accordance with the subject of this study.

In this part of the chapter, the method of comparison between the populations of Israeli society is applied in terms of differences in the percentage of participants in the labor force, differences in wage levels, and an analysis of the barriers hindering minorities' advancement similarly to Jewish society. This sub-chapter also raises complaints towards local leadership that has failed over the years to create equality of opportunity, and to lead minorities through a process of modernization so that they can equally address the challenges of the 21st century.

The researcher makes sure to explore the comparison between societies, emphasizing gaps in the education system, including international grades, integration learning frameworks between kindergarten and 12th grade, quality of teaching staff, and the operational envelope required in order to implement educational programs and reach achievements.

The next content part of the chapter (2.2) focuses even more on the situation of minority group members and sheds light on Bedouin society, which is part of the minority populations in Israel. This sub-chapter begins with a presentation of the analysis of the company's findings on its demographic aspect, its geographical distribution, sociolect-economic-cultural capabilities, and a focused emphasis on the overall gaps - a product of the Bedouin society's lack of integration within the overall Israeli fabric. This sub-chapter also analyzes the reasons that led the society to such a socioeconomic status, and even in this case, the researcher does not dismiss local leadership from the responsibility that brought the members of the Bedouin minority so far.

The next sub-chapter (2.3) analyzes the State of Israel's actions for the development of Bedouin society, and presents truthful data about national projects, proposed solutions to economic-social issues, numerical and financial data, and government support backed by government budgets that should improve and promote the population. The second chapter ends with a conclusion section.

The third chapter, entitled "DEVELOPING THE MINORITY SOCIETY INTEGRATION ABILITY IN THE EDUCATION SYSTEM AS SOCIETY AND NATION DEVELOPING FACTOR", seeks to present solutions and applications using existing models, and the researcher's proposal to solve the research problem, especially among minority members in Israel, with an emphasis on Bedouin society. The chapter begins with a presentation and analysis of the benefits of models for educational integration including educational institutions and vocational training for adults as a factor in the integration of minority children in their country.

The countries listed in the thesis are Canada, which is known for a clear and proven policy of integration that includes education systems, tertiary education (higher and professional education), support and development of physical and human infrastructure among minority communities which among other things lead to sociocultural prosperity, with great residents' satisfaction with prevailing policy and methods of managing local government (provinces) initiatives, as well as national ones (Canadian government). Additionally, Belgium is presented, Implementing a similar policy regarding the minority groups within it, and Slovenia, which has gone through many upheavals with minority groups, and is now considered a leading country in the processes of minority integration and promotion based on integration into education systems. The next part of the chapter addresses the researcher's proposal for a comprehensive solution from which practical and achievable recommendations emerge in order to use education systems as promoting the overall integration of the minorities in Israel, with an emphasis on Bedouin society. In this case, the researcher lays out her proposal, detailing each section, which is divided into clear objectives, and which, when implemented together, will enable the real advancement of the members of the Bedouin society. This proposal rests on four main components that depend on the accompanying sections, depicted in Section 3.2.

The last part of the chapter presents applications that are already in operation in several localities (two local authorities and two educational institutions), which have adopted the thesis ideas, adapted them to local needs and characteristics, and allowed populations to get out of the problematic circle that has accompanied them so far.

Research conclusions and recommendations include some of the conclusions arising from the thesis, relating to key ideas and messages that emerge from each chapter, and presenting objectively and professionally the levels of the research problem, the reasons for their formation,

international comparisons of models applied in other countries, and the ability to adapt them to practices in Israel.

The recommendations chapter is mainly based on the products of the third chapter, when the researcher reaches insights, after the methodological process that included the literature review, followed by an analysis of the current situation, and in its last part, the thesis, providing applicable sustainable solutions, both on the part of Israeli government and cooperation of Bedouin society and members of minority groups in general.

Key Words: Minorities; Bedouin Society, Israeli Society; Educational system, National Policy, Local Authorities.

1. INTEGRATIVE EDUCATION SYSTEMS, THEORIES AND MODELS

The integration of communities and population groups in every country's social - national texture is a political - existential challenge and the philosophical discussion about it was always part of the political sciences and social anthropology research. Social paradigms backed by political theories led the national leadership to try and create "social - cultural - national melting" of communities and make them one civilian piece. These social paradigms are an evolutionary byproduct that was developed out of political theories related to political sciences in social issues that promote agendas. In addition, having minority groups in the social - cultural - political mosaic of the country led decision makers to new civic construction that shapes a worldview with updated policies. It is national leadership that refers to all the political - economical - social considerations to create and integrate multicultural society, which on one hand keeps the national "glue", and on the other hand preserve the minority group values. One of the political insights that preserve the civic- national society creation process is the educational - cultural integration of the minority society in the majority educational establishment.

1.1 Modern theoretic approaches for cultural educational integration research

According to Coraș-Postică & Bezede [Coraș-Postică & Bezede], integration is a multidimensional process that extends beyond the cultural plane and reaches social and political dimensions. In the broadest sense, integration that involves uniting and merging two or more human groups while maintaining egalitarian positions from a social - political point of view, will rise new culture rather than forced assimilation of one another. The goal in this case is making different elements to interact in order to build harmonic complex and higher level. Coraș-Postică & Bezede emphasized the need to combine and assemble the parts, so the result exceeds the sum of its parts. The researcher finds in the Coraș-Postică & Bezede writings that classic sociology uses the term integration that doubts modern societies cohesion, which are constantly threatened by autonomy, since it destroys the traditional community solidarity forms. The perception stands in the middle of the question of the collective formation and maintenance, the individual and group relations, mine and ours, the adjustment of social rules between them, the cultural characteristics coherence of roles, norms and institutions. For anything reminding the idea of cooperation agreement in organized social composition.

Malinowschi (1884-1942) and Talcott Parsons (1902-1979) should be also noted since they make integration the clear basis of harmonious evolution of civil society. The Claude Corbo (1992) suggestions are at the same direction: "*integration is a mechanism by which society, enriched by new donations, maintains its identity by associating new participants with what specifically composes it. Integration prevents the common minimum nucleus displacement without which a*

community cannot exist as human community. Integration is a process that allows society continue its development in harmony and protect itself from unsolvable conflicts" [Coraș-Postică & Bezede, p.73].

The modern world, in this era, is progressing with giant strides in the direction of becoming a multicultural society. It is recognized in a profound examination of processes occurring in diverse societies over the past two decades, similarly to issues of multiculturalism are no longer as unequivocal as predicted at the end of the 20th and beginning of the 21st century [Bazan et al]. From the start, the multicultural approach was formulated against a background of establishing cultural rights, recognizing the importance of cultural rights as part of individual rights and a core component of individuals' belonging to a group and their social and later, also national identity [Angrist & Lavy, Bleich et al, Dubbeld et al]. Davis [Davis] clarified the matter and argued that the multicultural approach was applied both in countries made up since their establishment from diverse cultural and national groups with clear examples in Belgium and Canada, and countries seeking to provide a place and expression to groups and cultures that joined them in recent generations. Gehrke [Gehrke] added that over the past two decades social and political processes clarifying questions in relation to tensions between multiculturalism, founded on liberal values and non-liberal minority group practices. In fact, Jagdish [Jagdish] argued, they undermined the validity of a seemingly neutral approach to diverse cultures. Kivirauma et al [Kivirauma et al] maintained that this step produced a reality in which increased consideration has been given about how to maintain the identity of such a society, its definition, maintaining and encouraging its culture and cultural unity. All this was against a background demanding pluralism, multiculturalism, and globalization processes.

Pashby at al [Pashby et al] added that these considerations and deliberations are expressed in many countries' cultural policies. Hence countries such as Denmark or Holland, formulated cultural policies seeking to reemphasize a local and national sociocultural identity [Ours & Veenman, p.740]. Of course, it is possible that one could also explore these processes against a background of political changes and strengthened national factors, in some parts of the countries, when at the same time international bodies such as UNESCO [UNESCO] or the EU [European Union] promote cultural sharing processes, encouraging cultural and multicultural diversity, as part of an overall political doctrine. Firstly, the researcher proposes clarifying the contemporary meanings of cultural policy seeking to promote multiculturalism in societies with minority groups, against a background of the aforementioned processes. Generally, the concept arising in academic discourse integrate an arsenal of terms the researcher seeks to clarify as philosophical concepts, to be accurate at a later stage employing them.

In research literature about communities' integrating patterns, a number of patterns have been identified, each of which reflects a community integration process in a target society. We will review the four classical patterns described by Black [Black] and found too in other studies about the absorption of communities and migrants. The *assimilation* model reflects a process in which migrants adopt dominant cultural values while abandoning their culture (Bar-Yosef, Castles]. In contrast to the assimilation model, the *synergy* model reflects an opposite process, in which migrants' original cultural identity is preserved without adopting dominant cultural patterns in absorbing countries.

The *marginalization* pattern leaves migrants on the margins of society. They do not adopt the targeted culture and relinquish affiliation to their original culture [Berry, 70 p.]. A halfway model between assimilation and synergy is the *integration* model: migrants preserve their original cultural values, and alongside this add a new layer of values from the target culture in a range of life areas [Kantola & Kettunen]. This pattern corresponds to the goals of both community members and veteran population. Over the past forty years, veteran communities, including Israel, have accepted a multicultural ideology, viewing the integration pattern as defined here as the desired pattern [Pashby et al]. From the point of view of integration communities, the integration pattern allows them to benefit deferentially from adopting target society's diverse cultural patterns. This adoption makes their integration into a new society easier. Padilla and Keefe's [Padilla and Keefe's] study about the integration of Mexican migrants in the U.S.A. found selective adoption of American cultural characteristics. These migrants presented an integrating pattern slightly similar to the integrative pattern. They preserve their original culture and partially adopt the dominant cultures, while choosing cultural components that contribute to their acclimation in the target society and rejecting other components they perceive as less efficient for this purpose. Therefore, the researchers called this time of integration as selective acculturation.

Political science theories in the context of integration and multiculturalism. Ernest Gellner [Gellner], (1925-1995) conceived the "theory of nationalism" and defined the term nationalism mainly as political idea that states that every civic - political group must join the main national unit, and added that the theory of nationalism by nature forces the high culture on all society, while before small, local cultures filled the community life even in the minority groups. Gellner [Gellner] added that general texture is formed through schools and university supervising, and adjusted to the needs of quite accurate bureaucratic and technological communication, now used by all residents. Fass [Fass] added and claimed it creates non-pluralist society with no uniqueness and no multicultural approach, and in fact all societies are held together by this type of mutual culture. This approach collided with the multicultural spirit that began to flourish in the

20th century. the researcher identifies that the current theory spirit "floated" over decision makers in many countries in which it was found that the majority population, who municipally and politically dominate, try to unite the minority groups under the existing regime policy and its cultural characteristics. Orman [Orman] adds in his article that additional critical point Ernest Gellner claims in "nations and nationality" is that nationality is overlap between political entity and national entity, namely, creation of the nation state. The link between the state – political element and the national consciousness forces the majority decisions on small groups, as minority societies, to demand homogeneity and practical and ideological partnership [Hajisoteriou].

Another theory according to which social – cultural evolution may be analyzed in emergence and integration of minority groups is the political science "elite theory" phrased by the sociologists Wilfredo Pareto (the "Pareto principle" – 20/80 - is called after him), the Italian Gannet Moscow and Robert Michel s [Schneider]. This approach tries to explain the power relations in modern society, while the theory has several variations and interpretations, beginning with small elite regime to civic groups regime. At first this approach strongly opposed the pluralism that began in those years (the beginning of the 19th century), over the years the theory changed from the classic approach to the modern elite theory led by Joseph Alois Schumpeter (1883-1950).

The modern approach tried to link the "elite theory" with democracy principles, by the spirit of Montesquieu approach, who sees in democracy a system of balances between several powerful factors [Hopkins]. According to this approach, the "elite" will contribute to democracy when three conditions will be held: high civic involvement, cooperation between the various elites (the political elite, the intellectual elite and the religious elite) and mutual commitment to excellence [Ameny- Dixon]. this partnership, indicating "destiny unification" of groups in the population, has created the social – national theory with the political implications of the "egalitarian pluralism" [Albertini et al]. according to Bazan – Monasterio et al [Bazan – Monasterio et al], the second model for majority – minority relations in society does not refer the difference between ethnical groups as something negative, and he does not claim that one culture should be assimilated in another or erase old identities.

Dubbeld et al [Dubbeld et al] explains that this model claims that **"difference is good and fruitful, and there is place for everyone"**. According to Couldy [Couldy] and Gehrke [Gehrke], the main example of this model is the United States (its model is described later), who sees heterogenic culture as one that educates to democracy. Glock et al [Glock et al] notes that this model assumes the existence of various groups, but unlike integration, does not act to unify, but

tries to maintain a society that lives in peace with multiple groups. the second important component in the model is that there is no preference of one group over the other, they are all equal.

Gay & Howard [Gay & Howard], an ardent supporter of egalitarian pluralism, describes three structures where this model acts: (a) liberal democracy – the common democracy in the West, that one of its basic values is equality. Substantial democracy does not exist if the equality value does not apply to all members of society. (b) a state of all its citizens - equality between all citizens as individuals. The state does not officially recognize the existence of distinguished groups, therefor it cannot prefer some groups over others. Political claim for "*state of all its citizens*" is a known claim of the Arab minority in Israel [Agbaria]. (c) a state of all its communities – the state acknowledges the existence of various communities (ethnic, cultural etc.), and granting institutional expression to each community (government authorities, national status etc.). The status of different cultures is enshrined in the constitution. Countries: Belgium, Switzerland, Canada.

Sociology-community integration. Sabatier & Berry [Sabatier & Berry, p. 160] discerned those original definitions of sociolect-community integration that sociolect-community and demographic assimilation or integration is a process in which a minority group such as migrants or minorities, undergo a process of modeling themselves on the dominant group and seek to adopt the values, behaviors, and beliefs of another group. Yilmaz & Boylan [Yilmaz & Boylan] noted that sometimes the factor leading to cultural assimilation occurring is the tendency by which adopting elements of a dominant culture is contingent on the population's integration (in this case migrants) or minority groups in the state or historical areas in which they wish to integrate and advance.

According to Banks [Banks, p.12], minority groups are expected to acclimate to the dominant culture's daily customs through language and appearance as well as other socio-economic factors, such as absorption in the local cultural and employment community. Feldman [Feldman] added that often, large scale migration leads to political unrest in society and opposition or revulsion toward migrants with a foreign culture. Likewise, as a result of the 'cultural integration' process, often some or all features unique to new migrants or minority groups disappear. This is particularly the case when ruling cultural institutions initiate programs to assimilate the ruling culture in minority populations. Regions in which there is cultural assimilation are sometimes called '*melting pots* '.

Faas [Faas] clarified that cultural assimilation can be enforced by governments on ethnic minorities. Government unification policies were accepted in the 19th and 20th centuries in many countries. Known historical examples can be seen in "Fraternization" in France, whose roots began

in 1539, but gradually became official policy after the French Revolution and was expressed by a language prohibition in certain regions of France, "*Germanization*" process, first operated by Prussia (future Germany) on Slavs in its eastern regions and lastly "*Russification*" conducted by the Russian Empire particularly after 1863, which continued in the U.S.S.R [Gerritsen et al]. later as a political-cultural component. This in fact led philosophers in these subjects to a renewed definition, perhaps even more up to date and focused, determining the concept "ethnic integration".

The common political approach in this case attributes political significance and weight to government decisions, which will influence all the minority population, and in this case mainly on the Bedouin society. Ignoring the Bedouin society characteristics creates social antagonism which is expressed in violent phenomena, and harm to civilian state symbols.

By the way, Gehrke [Gehrke], a demographic researcher stated that the term "integration" has moved from social sciences to other disciplines – biology, physics etc., and today it serves a mixed scientific world without distinguishing sociocultural processes, or possibly even physical-agricultural processes. The author of the thesis, in her article, "*Arab minority and Jews majority in the Israeli education system*" [Alvakili] added that according to her understanding and work experience with minority groups in the state of Israel, social integration is a means by which people connect, become attached to one or another truth in a community. According to this theory, people experience mental, emotional, and physical benefits when they believe they contribute to and receive from a collective. She added that the social process of including marginal groups in society will contribute both in the short term and the long term to socioeconomic flourishing. In fact, the process and its main purpose is social development, in other words, every person, with their rights and obligation, has an active role in the society in which they live by creating a safe, stable and fair society for all.

Educational integration. The humanities and social sciences world for year has led to the internalization of a social process, integral and critical for human society and that is integration in education [Barabasch & Runner]. In the previous section, we discussed the meaning and definition of integration, and now we will commence an academic discussion quantifying the term for routes linked to minority populations within general populations through educational framework .

Dewey [Dewey], an American philosopher and political - educational researcher, did not see creating ideal person or way of life as the goal of education, he saw education as a synonym for social and personality growth. Just as the purpose of life for evolution is creating more life, for Dewey the purpose of education is growth that leads to further growth. This Dewey's perception was controversial for many of the education philosophers [Scheffler]. For Dewey, the goal of education is more education, therefore it is alternately a means and a goal, for our choice.

Sometimes the means to achieve a specific educational goal may be changed, and sometimes the right thing to do is fundamentally change it. Peters [Peters] sharpened Dewey's use in the words "intention" and "goal" and treated them differently - in his opinion, intention is related to the reasons for action, while goal implies something far a person has to make an effort to achieve.

Democracy and education. Dewey [Dewey] also deepened in the research of democracy and education as part of social philosophy. Dewey believed that people aspiration to communicate is the one that brings them to create common values (since, in his naturalistic perception, there may not be primary common values), and to very different position from the traditional positions, which claimed there is a universal culture [Kneller]. However, as mentioned, Dewey claimed that the common values and knowledge are created from research and social interaction, and we build it but not start with it. For Dewey, democracy was not only a government method, but a way of life in which decisions are made. Not a status but a process that is up to change and recreation. He defined democracy as "having many mutual interests consciously passing between the association members, and diverse and free contact points with other forms of association", namely integration in education contributes in a multi-directional way to both integrator and integrated .

Brewer Hogarth [Brewer & Hogarth, p.12] argued that in the educational world integration is an operative-sociolect-cultural step of educational merger between groups of pupils from diverse social groups. This educational merger is known in American discourse as “desegregation” (in other words: canceling separation). Social groups can be segregated from one other racially, ethnically, and socioeconomically. Chetty et at [Chetty et al] maintained that in its simplest definition, integration in education is perceived as mixing and bringing together pupils from different social strata or ethnic origins in a common learning framework – heterogenic schools and classes. Integration referring to ethic groups or socioeconomic groups, there is also a possibility of separation according to skills and learning achievements .

Couldy [Couldy, p. 246] expressed his opinion on the issue and argued that educational integration is a general name for educational arrangements taken by various education ministries since the end of the 1970s and start of the 1980s, although it was quickly discovered that the approach imported from the U.S.A. had to be changed and adapted to frameworks in each country. Integration as a framework constitutes the basis for reform in education, expressed by establishing innovative educational frameworks. The issue of integration has become a public debate in many countries, and indeed awakens many reactions – positive and negative. Integration advocates saw this framework as a chance of narrowing gaps and social divides on the basis of cultural differences to create unifying values and uniting the public in their countries. In this sense, integration constitutes a uniting factor. Opponents of this policy foresaw risks that social integration would

lead to reducing learning levels to average for the week, and therefore mediocrity was likely to result in education.

Boyles [Boyles] a renowned demographic researcher in the United States interpreted educational integration as a consequence of national need leading to bringing racial integration to the front of the stage. In other words, educational integration serves as a model to solve socio-cultural remoteness as a result of the racial issue. This has been the problem in the United States for decades. Racially motivated integration (or as called in the literature – desegregation) is an approach according to which preventing segregation (racial separation) among diverse races in the same country by social law promoting equal rights and opportunities, as well as taking affirmative action.

Aims of educational integration. Gay [Gay] stated it is customary to identify *two main approaches associated with the concept integration* in education. The first espouses the social side of integrating audiences. In other words, integration is seen as having a social purpose of its own. In contrast, the second approach presents the principal importance of educational integration as a means of achieving various targets, on learning, psychological, social and future economic levels [Gay, p. 12].

Opinion leaders, according to integration purposes, who advocate a liberal ideology (social integration of audiences) reconcile with economic inequality and even see it as a factor spurring on and encouraging economic growth, only if income is divided in a manner guaranteeing equal opportunities for diverse social strata [Gay & Howard]. The author argued in her article [Alvakili] that the distinction between equality and equal opportunities requires clarification of the difference between two concepts. The concept 'equality' refers to the degrees to which there are differences in any type of resource between people, such as income or education. Equality is achieved when all people enjoy the same resource level. It is customary to measure the degree of inequality in income or education through various measurements – Gini coefficient. In contrast the meaning of the concept inequality in opportunities is not so unequivocal as that of inequality. Goldthorpe [Goldthorpe] argued that there is agreement it is closely associated with differences in chances of success of social strata and groups in competition over social and economic achievements. In every human society, people compete with one another over the chance to acquire education, good employment, and high incomes. Chances to succeed are not equal, and are associated, among others, with each person's socio-economic background.

There are those who have defined equal opportunities as circumstances in which diverse population groups have the same chance of achieving a yearned for goal (such as high income). According to this definition, the greater differences between groups, the greater inequality in

opportunities [Yaish]. This is a very simplistic definition and easily allows measuring inequality in opportunities, but it ignores important distinctions between all types of factors affecting chances to achieve.

To illustrate the theoretical purpose, the researcher will present the Israeli case. She will argue that one distinction is associated with the factor of choice and differences between political and cultural groups in their tastes and preferences. According to Hajisoteriou & Angelides [Hajisoteriou & Angelides], different social groups praise different values. The most prominent example are ultra-Orthodox groups, who tend to prefer Biblical studies at the cost of harming their earning abilities, and even if this makes it difficult for parents to equip their children with material resources. Among various Muslim communities, too, there is a preference to preserve married women's traditional roles and restrict their participation in the workforce, again at a cost of harming possible family income. There are those who would argue that inequality originating in groups' cultural preferences is not an expression of inequality of opportunities, but inequality by choice. Others advocate those differences in values and preferences reflect how people perceive the range of opportunities and limitations facing them.

There are those who argue, for example, that learning achievement among members of Arab society in Israel reflect choices and preferences influenced by the understanding that it is not worth investing in education because at the end of the day, members of Arab society are discriminated against in the labor market and unsuccessful in realizing their education fairly. Jabareen [Jabareen, p. 346] added that while studies have shown that Arab youth have high aspirations [Yair, Khattab, & Benavot], some give up on higher education because of their fear discrimination in the labor market. In other words, Arab pupils in Israel consolidate values and ambitions corresponding to their perceptions of resources and opportunities available to them. Grant & Sleeter [Grant & Sletter] added another point of view regarding the primary purpose of educational integration and that is coping with the distinction between inequality originating in cultural preferences and values and inequality originating in perceptions of opportunities and accepted limitations as well as another distinction: between inequality originating in effort, motivation and ability and inequality originating in differences in access to economic and educational resources or discrimination. As mentioned above, those espousing the liberal approach reconcile with inequality originating in differences in ability and effort and even encourage them. They see it as legitimate and do no define it as inequality in opportunities. In contrast, there appears to be an agreement that inequality in opportunities originating in discrimination between groups' access to education or other resources is not legitimate and must be reduced.

The American model for educational integration. In the United States of America, the case study addresses changes that have occurred in the American education system over the past three decades (1990-2020). In contrast to Chile and Sweden, which carried out educational integration processes leading to structural reforms, education in the United States is characterized by a high level of decentralization [Barabasch & Rauner p. 167]. Bonilla -Silva [Bonolla – Silva] added that each state has its own education mechanism responsible for creating its educational policy, whereas schools themselves are responsible to the region in which they operate. Therefore, changes introduced in education in the United States over recent decades are not uniform, and not the product of a single government policy. In the United States, there are five main expressions of educational integration and choice in education as a socially uniting factor: (1) legislation forbidding discrimination, equal opportunities; (2) providing parents' with vouchers to register their children at private schools with public funding; (3) opening public school registration to parents' choice; (4) opening special public supra-regional schools (magnet schools) (5) permitting private bodies (both for profit and non-profit) to establish schools operating with public funding (charter schools). Barabasch and Rautner, in their book "*Work and education in America: the art of integration*" [Barabasch and Rauner] detailed the American model and presented how various policies in the United States introduced diverse reforms implementing educational integration using all or some of these expressions. The following figure (1.1) will present the five factors which development for student's intensive process for integration in the American education system.

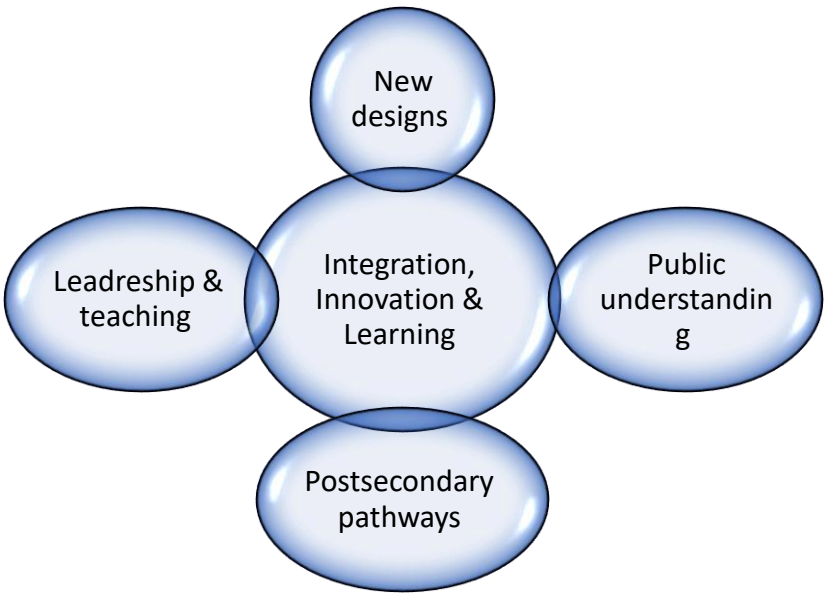


Figure 1.1. The American education model for integration of students
Source: made by the author from [Barabasch and Rauner]

According to Barabasch and Rauner [Barabasch and Rauner] the idea of the model is an integrated process dealing directly with required integration to best absorb a person and his/her family into a community, while considering that integration through educational systems is the most natural and fastest catalyst/accelerator. The idea is shared learning between an integrating and absorbing community. Chetty, Friedman & Rockoff [Chetty, Friedman & Rockoff] slightly criticized this model arguing that national government must be the directing, controlling, and funding body so that national steps succeed, and not place this heavy responsibility on municipal or state systems alone. This model's core advantage, as deduced by the researcher, is that it includes an integrative process that on the one hand instills "public understanding" tools of the organizational envelope surrounding an absorbed family, on the other hand nurtures learning abilities and community leadership that will provide a possibility for economic-employment absorption, on the third hand it creates compatibility between a family cell or community to a local community, and finally, creates added value with huge benefits from absorption itself (for the country and local community).

The Canadian model of educational integration. This country is known for having absorbed many communities over the years and having a number of minority populations who found themselves integrated in educational and community life. According to Gilham & Williamson [Gilham & Williamson, p. 555], in the period between 2015-2019, 1,212,075 new migrants were added, who constituted 3.5% of the overall population. About 60% of migrants were accepted to develop the Canadian economy, 26.8% came through a family unification framework and 11% arrived as refugees. Most migrants came from Asia (including the Middle East) followed by Europe. In general, the leading countries of emigrants to Canada are the Philippines, India, China, Iran and Pakistan.

Jahukainen [Jahukainen] added that educational integration carried out in Canada also refers to Canadian communities that are minority populations and separated socio-culturally and sometimes religiously. The education system in Canada [Canada.ca] copes with three challenges in their integration:

1. Educational integration – social support helps create a partial transition to the absorbing society. Losing friends from the past, exclusion in the absorbing country, hooliganism and rejection are among the main challenges facing refugee pupils. At the same time, most refugee children have to help their parents with translation from English or French, household chores and livelihood.
2. Psychological educational integration – absence of trust because of stigma associated with the tag "refugee", loss of identity and culture, loss of sense of belonging, post-traumatic

stresses, lost childhood, and diagnosis of limited abilities among refugee children, are among the main factors affecting refugee pupils' emotional and psychological efficacy.

3. Educational integration higher studies – in the learning area, absence of preparation programs, disrupted studies and defective assessment of academic skills are among the main challenges in this area.

Takeda & Williams [Takeda & Williams] advocated this approach and clarified that to cope with these challenges, the education system in Canada employs assessment-based approaches, to distinguish between pupils from a migrant background and refugee pupils and institutionalize corresponding policy and guidance for teachers teaching refugee pupils and train them accordingly. Cooperation between the federal government, local governments, local school units, service providers and schools are likely to contribute to promoting refugee pupils' wellbeing in Canada [Ogilive & Fuller]. Styres [Styres] illustrated that this cooperation is likely to be expressed, for example, in the adoption of intensive language teaching methods, providing opportunities for sharing personal stories of refugee pupils as a way of belonging, with multi-layer cooperation between various representatives' cares for the refugee population and by applying school prevention programs supporting refugee pupils. All these were found to contribute to progressing the absorption of refugee pupils. One of the recommendations arising in professional literature in Canada was promoting pedagogical policy advocating restorative justice (restorative justice pedagogy).

Henderson, Andrew, & McKenzie [Henderson, Andrew, & McKenzie] noted that according to the principle recognizing injustices pupils from suppressed communities and minority populations faced, to promise "recovery" processes by recognizing injustice, analyzing needs, and providing a response in classes of pupils from these communities, alongside creating a safe environment to support pupils' resettlement process and wellbeing [Ogilvie & Fuller, p. 90]. Brewer & Hogarth [Brewer & Hogarth] made further recommendations for best policies for optimal educational integration:

1. One must distinguish in the pupil population between minority populations and pupils from a migrant background in light of different characteristics and feasible means of integration.
2. It is important to relate to minority populations wanting to integrate as an "asset" and not a nuisance and emphasize their strengths, resources, and unique voice. These strengths include abilities such as mobility, learning a new language, contribution to renewed education policy and even budgets. The natural tendency to include all target populations in one piece and provide an image of victim and socially excluded help marginalize them.

3. It is up to the country and its educational system in particular to support academic success, encourage positive views of school, integration into the labor market and future livelihood possibilities.
4. It is important to adapt studies to pupils' personal level, test their language abilities, ensure placement in classes corresponding with their academic abilities and prevent staying back a year because of language gap.
5. Provide a place to address changing identity of pupils form a unique minority population and the whole community.
6. To reduce the power of teachers to make fateful decisions about pupils and provide a space for pupils and their families to have an influence.
7. To relate to each pupil as an individual with unique characteristics not necessarily associated or solely with other pupils.

Canada's educational integration policy is known as one of the most equal civic-social systems, and therefore, the process of integrating families is considered successful with the highest percentage of success.

Ameny - Dixon [Ameny- Dixon] stated that one of the accepted measurements of human society's modernization and development is level of education. According to him, education and knowledge are significant milestones in individuals' lives, allowing them to realize their abilities, formulate their worldviews, build social awareness, and help make decisions in personal and professional areas. Alba [Alba] added that instilling education and knowledge to a population allows a country to augment its human capital and extract its human potential. Education policies in developed countries strive to instill knowledge and skills, expand the circle of learners at every level of education, reduce pupil's dropout rates and raise educational levels in the entire population [Black, p. 18]. If the vision of educational arrangements exists, then countries will successfully contribute meaningfully to their social and economic success for many years. Guy Ben-Porat, Yossi Yona and Bashir Bashir [Ben Porat et al] in their study "*Public policy and multicultural societies*", from 2016, presented clearly, and even significantly research-wise, the correlation between the educational integration coefficient and promoting the issue of multiculturalism in the state of Israel. They attempted to present how critical the integration of all cultures/communities in the state of Israel into one common nation was who together could face all 21st century challenges. O'looney [O'looney], who criticized their research argued that while educational integration does promote significant multicultural ability, it cannot do this alone, without a government push to tie in society as a whole into a national, purposeful ideology.

Parding [Parding] defined as a concept referring generally to a process of social influence in which an individual acquires his/her own culture and secondary culture, and all develop his/her independence. The socialization process is a lifelong one. The term socialization describes how individuals learn and internalize values, norms and roles accepted in their culture. According to Pui hung et al [Pui hung et al], the socialization process allows culture transfer from generation to generation, and hence individuals are harnessed to maintain their cultural characteristics. In fact, Torres & Tarozzi [Torres & Tarozzi] noted, from an individual's viewpoint – the process includes individuals' acclimation to other, internalizing norms and values in society, through self-realization (as defined – symbolic interaction). The researchers seek to note that this process occurs in practice in education systems, and they can be a "catalyst". The educational system is not meant to discern cultural difference, and when coming to education pupils, will present an inclusive and integrated picture, without the differences and prejudices existent in society. Chetty et al [Chetty et al] argued that when individuals encounter an older social system, they will face a reality different to that experienced within the system and find themselves irrelevant to their environment.

Another viewpoint of the role of the educational integration process as a factor promoting multiculturalism and nationalism was presented by Pui Hung et al [Pui hung et al] in their article "*Facilitating adaptation and intercultural contact: The role of integration and multicultural ideology in dominant and non-dominant groups*", in which they noted that the educational integration process is one of learning, within the life cycle (not only educational framework) in which individuals acquire, through agents status and role "integration". This process is part of the consolidation of personal and social identity, when successfully preserving their first culture. Faas [Faas] stated that society's viewpoint also exists at this time. According to the functionalist approach in the integration and multicultural process, people adapt themselves to a social structure and placed in it according to their connections and needs of society. According to this approach, certain groups in society have a greater influence than others, and hence members of lower strata are placed in less prestigious roles. Forte et al [Forte et al] added that precisely from individuals' viewpoints, their placement in a social structure provides them with identity, they learn to be members of society, how to behave as a son, brother, neighbor, or pupils. This placement process in a social structure continues throughout people's lives. They are born into a belonging group such as social status of their families and place of residence.

1.2 Review of the factual approach in national minorities integration

In the current era, with the huge effects of globalization, countries around the world face complex socio-political challenges in which features of equality ideology are put to the test [Feldman, p. 677]. Movement of populations between countries for various reasons has led to the

creation of local communities which become minority communities in host countries. An early social phenomenon, which broke out even before the migration crisis of 2012-2015 was the location of minority populations as part of nations multiculturalism.

National minority – definition. Alba [Alba, p.25], a global demographic researcher defined a national minority as a group of citizens whose national identity is different to the majority. *How is national identity defined?* This is a highly complex question. In the Council of Europe's Framework Convention for the Protection of National Minorities [FCNM], signed in 1995, while indeed referring to national minorities, the concept is not defined. In an official interpretive document, published by the Council of Europe, it was stated explicitly that those who wrote the charter took a pragmatic approach and therefore refrained from giving a definition, but to date it has been impossible to reach an agreed definition of national minority [FCNM web]. Hampf & Woessmann [Hampf & Woessmann, p. 257] argued that a national minority group is a social category that does not belong to the majority group ruling in a given society, it is characterized by the fact that its members have common physical, social or cultural features. In a definition offered by known sociologists [Gonon, Jagdish, Kantola & Kettunen], a social minority does not necessarily constitute a numerical minority and includes any group discriminated against in relation to the "majority group" in diverse areas: social status, education, employment, welfare and political power. Gonon [Gonon] even added that the term minority in a socioeconomic context refers to the subjugation of ethnic groups (separated by language, nation, religion, and culture). Another minority group is those less able or limited, an economic minority group (workers on low salaries or unemployed) age-related minority group (young and older workforce populations) and gender minorities (with sexual tendency or gender identity different to accepted norms). Ben David [Ben David, p. 44] argued that in the state of Israel, which the current study addresses, is not based on a view existing in certain democratic countries, of which France is the clearest example, which sees all state citizens as members of the same nation. France is also a national state and speaks the language of "*nation*" and "*nationality*", but it is known that French nationality includes, according to accepted views, all, but only citizens of France. A common mistake is thinking that nationality in a country like this is defined by citizenship alone. French nationality is not just citizenship, but also language, culture, identity, identification, common to all citizens. This is at least the state's assumption; this is how the French Republic operates.

Hopkins [Hopkins], political science researchers, emphasizes it is important to remember that the term "minority group" shows often on political and civil discussion as part of civil rights and collective rights since minority group members are often deferentially treated in the countries and societies, they live in. Albertini et al [Albertini et al] add that minority group members often cope

with discrimination in many fields including housing, occupation, health and education. According to political scenarios or national policy, discrimination may be performed by individuals, but may also be in structural inequality, where rights and opportunities are not equally available to all. The minority rights language is often used to discuss laws meant to protect minority groups from discrimination and provide them social status that is equal to the dominant group [castles].

This method has advantages, but it also has disadvantages, but it does have an internal logic, from which such a country operates, which does not acknowledge any national minorities. There are no minorities in France, this is its official position, and therefore it did not sign the Council of Europe's Framework Convention for the Protection of National Minorities [FCNM]. Hanushek & Kimko [Hanushek & Kimko] criticized this approach and argued that a country that does not see itself based on the view that all its citizens of members of the same nation, such as Israel, is a national state in which there is a national minority. In cases where two national groups establish a regime in which the state gives equal expression to two identities, is a bi-national country. According to Jackson & Doerschler [Jackson & Doerschler], there are three fundamental examples of countries, each of which has different and diverse variations:

1. A country in which all its citizens are considered members of one nation, and therefore gives expression to a national identity including all citizens.
2. A country in which there is a majority and a minority, or minorities and it gives expression to a national identity and the right to self-determination of the majority, and those who do not belong to the majority's national identity, are part of a national minority. Israel is a clear example of this.
3. Bi-national country, which gives national expression to two identities of two main groups, although in general each one is a minority. In a bi-national country, there is not necessarily numerical equality, but there is no difference in the status of the two groups. In Belgium, which is a bi-national country, there is a Flemish majority, but it is not a Flemish nation state in which there is a Walloon minority, but bi-national or bi-community state.

Kivirauma Klemela & Rinne [Kivirauma Klemela & Rinne] notes that the international trial does not have an official and agreed definition of the term minorities. The European "framework convention" for national minorities defense, which considered by many a legal document, does not define the term "national minority" due to lack of broad consensus [FCNM]. As a result, a general definition agreed by all Europe Council countries, since it was adopted in 1995, and the issue of acknowledging those who are entitled due to this convention are often in national and international political and academic controversy.

As mentioned, there are many minority groups and most of them strive for independent definition, both as political - social act and to preserve and strengthen cultural characteristics to maintain culture for generations [Silverstone & Georgiou, p. 437]. These minority communities, whether they have national definition (state citizens) or they are immigrants, will be entitled, by the "*UN Convention on the Rights of the Child*" [The UN Convention on the Rights of the Child], to have their children integrated in the education systems. Each country who is a member of the United Nations must provide proper respond to every child, regardless of his national or cultural affiliation. The 54-section convention covers all the needs of the child and his family unit, in order to anchor as much as possible, the child maturation process and his personal, mental and educational security [Yilmaz & Boylan]. Jagdish [Jagdish, p. 116] adds that this decision was made because the organization (the United Nations) is convinced that the family, as the basic unit of society and the natural environment for the development and welfare of family members, especially the children, has to have all required assistance so it can carry its full responsibility in the community.

The Author thinks that the convention implementation is not uniform and there are various examples of countries, including the State of Israel (in the next sub-chapter), that implement the convention in different narrative from the one enacted. Herein some examples.

Finland. Although Finnish society is considered homogeneous, there was large immigration in the last years especially from Europe countries (former USSR) and Arab countries, and currently there are schools, mainly in Helsinki, that half of its students are immigrant populations [Holm & Londen]. Ganon [Ganon, p. 12] notes that for minority groups education goal is providing them opportunities equal to Finnish citizens as well as tools for quick integration in Finnish society while supporting their cultural identity and native language. According to the Finnish constitution, there are two official languages in Finland: Finnish and Swedish. The dominant language is Finnish, but at least 2% of the students in Finland study in schools where the teaching language is Swedish and in several schools in the Lapland region the teaching language is Sámi [Jahukainen, Heikkinen]. Kivirauma et al [Kivirauma et al] adds several education institutes, including universities are bilingual. Sámi speakers and other minority groups and sign language speakers have the right to have governmental services in their language. The Finnish Ministry of Education [Finnish Ministry of Education] emphasizes that the main goals of minority population education in Finland is their integration in Finnish education system and Finnish society while acknowledging and supporting their cultural identity and providing them optimal bilingual education, so they will have good knowledge in their native language in addition of being Finnish (or Swedish) speakers.

Kivirauma et al [Kivirauma et al] indicate in their article "*Segregation, integration, inclusion—the ideology and reality in Finland*" that minority population children have equal access to all free services given in schools. In pee-school frameworks children already have the opportunity to learn in multicultural environment where teaching is in local language (Finnish or Swedish) and in their native language. Morgan [Morgan] adds that in some elementary schools' children can learn part of the curriculum in their native language or have separate classes to study their native language. In addition, the children are eligible to join a study group with children of their religion and have religion classes. Immigrant children in Finland enjoy an inclusive education system that meets their specific needs, especially compared to other countries [Shalberg, p. 149]. all students in the country, regardless their status, have the right to education as in other countries that lead in education for immigrants. Finland is ranked high in locating scholastic needs, for example, according to the publications of the Ministry of Education in Finland, students who need assistance in learning Finnish are entitled to have high level classes [Rinne, p. 133].

Shalberg [Shalberg] indicates that the education system in Finland is an example of comprehensive system that provides as equal approach as possible to all students. The reform that was implemented in the 1970s in the education system has created the comprehensive schools in which students of any variance, including minorities, can integrated in the academic, emotional, social, socioeconomic and linguistic wide and varied supply. Schachner [Schachner] adds that within the compulsory education framework many services are provided for free including meals at school that are funded by the state. Parents do not have a free choice in enroll to schools due to intended policy that encourage integration of all cultures and minorities. Learning is performed in small classes and in learning groups and individual curricula. Children with difficulties are located as soon as possible and the system aims to provide the child a wide response already in pee-school framework. The teachers learn to locate learning difficulties and emotional difficulties within their training in the university and they also trained to develop curriculum individually adjusted to each student according to his needs and skills. Teachers have wide autonomy in shaping the curriculum based on the wide national curriculum. The minority groups' children in Finland enjoy a inclusive education system that responds their specific needs, especially compared to other countries.

Estonia. Estonia is a model of a country with several national groups (Estonians, Russians, Ukrainians, Belarusian s, Finns) and two main languages - Estonian and Russian [Vihalemm]. According to Siiner [Siiner], it should be mentioned that student achievements are especially high. Due to the OECD data the national average grade is 514 that is higher than the OECD countries' average grade of 497. The OECD data also indicate that the education system in Estonia provides the entire population an equal approach to high level education, so the gap between the

achievements of 20% of the advanced students and the achievements of 20% of the weak students is only 64 points compared to average of 99 points [Kilo & Dagmar]. Another OECD research [OECD] presents student welfare grading in European countries and found that Estonia is in second place in education. This research included, in addition to the OECD indices, the NEET (**N**ot in **E**ducation, **E**mployment, or **T**raining) index, which examines young people's participation level in education and occupation systems. Korts [Korts, p. 125] claims that beyond its outstanding achievements in education, Estonia represents a unique and egalitarian education system that promotes the weaker classes and supports different learning types and styles. Kiilo & Dagmar [Kiilo & Dagmar] indicates that the first section in the law of diverse national minorities cultural autonomy was enacted in 1993 as legislative action regarding the government policy towards minority groups and language multiplicity. The law defined the national groups as Estonian citizens and authorized bodies to organize the cultural and educational systems within the Ministry of Culture. Latin [Latin] indicates that the Estonian language is the only official language in Estonia, however, in regions where Russian is the common language, the local authorities are obligated to provide community services in both languages.

As for other minorities, the state or the authorities do not provide services in any other language, but in some places the Ministry of Culture funds grants to cultural bodies that promote minorities' culture. In the long run, the purpose of minority group cultural programs funding is assisting them to integrate in society and simultaneously preserve and develop their national identity [Latin, Lindemann & Saar, Gorley].

The Estonian constitution and the child defense law (like the UN child rights law) define the child's right for education, the freedom to learn and teaching principles [Bleich & Bloemraad, p. 860]. The law of education defines the education levels including the basic education, the education system management and organization principles, participation in compulsory education and the various types of education institutes. Schools are conducted by the principle that approach to high quality education should be equally given to all regardless of social and economic background, nationality, gender, place of living or any special learning need. Ehala [Ehala] has criticized the unclear policy claims in his article that the government and the local authority should provide children the opportunity to participate and have basic education within compulsory education. He claims that in order to implement it, the local authority has to determine to which school each student belongs according to his living place and the children have to be admitted without entrance exams. Gorley [Gorley] adds that criteria considered in student admission to local school are school proximity to living place.

Estonia is considered leading among Central Europe countries in the subject of minority group student integration strategy and increasing their participation in education and social life [Lindemann & Saar, p. 1977]. According to Poder & Lauri [Poder & Lauri], by the beginning of the 21st century, the Estonian policy has identified the need to provide equal opportunity for high level education to all students. It is expressed in the reform conducted with the program of education in the 21st century, which decided to have systematic change that puts at the center each student's individual needs, skills and abilities and how it may be maximally expressed. Siiner [Siiner] claims that the integrative policy of Estonia is one of the best in Europe since it can locate specific needs in the education system. Vihalemm & Masso [Vihalemm & Masso] argues that the support in foreign language speaking students and their parents is strong and much more than most European countries. The OECD [OECD – Education at a Glance 2019] education annual reports indicate significant improvement in leading anti-discrimination policies in relation to European standards. Some schools perform integration programs for immigrants and their parents, although the Ministry of Education does not specifically require it. Once they arrive in the education system, the minority group children are entitled to additional assistance. All teachers have to be able to solve problems in multicultural learning environment. The new students have high level assistance classes in learning the Estonian language, while, in addition, they can study their native language and learn about their origin culture. To better implement multicultural education schools, have to train more teachers to work with cultural variance (as done in the Netherlands and the United Kingdom).

Netherlands. The OECD data indicate that student achievements in the Netherlands are one of the highest in Europe in literacy, mathematics and sciences with grade of 519, compared to the OECD average grade of 497 (in 2020). In addition, the OECD data [OECD, 2020] indicate that the Netherlands has good reputation in the issue of equality in education because it provides gifted student nurture programs as well as providing equal approach to education and support schools with large minority groups. By the Dutch government policy [government. nl], the educational immigration and integration policy in the Netherlands for integrating minority students is aimed to prevent separation and segregation of minorities from society. Unlike other countries, in the Netherlands the communities themselves have responsibility for integration. The policy encourages them to contribute to the Dutch society by caring for their own economic providing, for their living environment and the society in general. The immigrants are also expected to learn Dutch language and learn about the local culture. Lei [[Lei] indicates in his book "*The Culture in Evaluation Higher Education in Nether land*" that the educational - social integration policy is designed to respond both educational equal rights and social integration. He claims that the

meaning of social equal rights is getting social status through social integration, while social integration tries to go through the ethnic, cultural and religious dividing lines with the goal to integrate minority populations and make them part of the civil society. The integration policy responsibility in the Netherlands is of the Ministry of Housing, Community and Integration. This ministry works in cooperation with the Ministry of Education, Culture and Science in the matter of integration in the education system [Billett, p.185]. Some of the joint projects of both ministries are - increasing the range and quality of per-school education and kindergarten, creating schools on a wider basis and reducing dropout rate, emphasizing minority populations.

According to a governmental source of education and science [https://www.government.nl], the public education in the Netherlands performs free choice policy in schools. Parents are not obligated to admit their children to the neighborhood school so many Dutch origin parents send their children to far schools where there is low concentration of immigrants and ethnic groups (minority populations).

As a result, in areas with relatively high concentration of non-western origin population, most elementary schools are "ethnic schools" where 75% of the population is of non-western origin. In addition, although many schools with large ethnic non-western population also have Dutch origin children, there are "ethnic schools" also in areas where the non-western population percentage is relatively low due to the free choice policy. Implementing the policy of gap reduction and variance inclusion in the comprehensive education system include schools with high percentage of children defined weakened (ethnic schools and children with low education parents), and they get special grant from the Ministry of Education aimed to fight the gaps in education [Leeman & Reid, p. 59].

As a result, most of these schools usually have significantly more budgets and resources than other schools. Similar grants are also given to high schools with minority populations, but the criteria are different. Government bodies provide special emphasis on connection with parents from minority groups that are usually harder to communicate with and they show lower involvement in their children's education [Ours & venireman, p. 743-744]. the Ministry of Education has built a special program for integration ethnically minority and immigrant groups parents that included house calls by teachers, creating room for parents in schools often with enrichment courses for parents, as language studies, and information center for parents in school. Many schools with high number of minority students developed a vision and policy directed to encourage parent involvement in their children education. The Ministry also invests in sports and culture enrichment programs beyond regular school curriculum in minority schools.

Netherlands is a country with diverse minority groups that advocates an integration approach in the education system. There is high ability in the Netherlands in locating the specific problems and needs of these groups' students, mainly in building platforms that allow fruitful cooperation and higher parent involvement in the education system. It is expressed in treating the dropout problem among minority children from non-western countries especially in high school, and supporting language skills in early childhood education.

Gravemeijer et al [Gravemeijer et al] criticizes the approach and claims that the Dutch education system is going through a variance inclusion adjustment process, but is still incomplete in the matters of giving opportunities to a variety of languages, cultures, parents and students in all schools. In addition, despite the pro- integration policy, in fact the free choice policy in schools makes many elementary schools to be ethnic schools with relatively high number of non-Dutch origin students that come from low socio-economic status. In this manner a segregate trend is performed, and it contradicts the official policy of educational integration.

Sweden. Sweden is demographically similar to Israel in its heterogeneity level and in coping with minority groups [Lavy]. Unlike Israel, Sweden succeeds in significantly reducing student achievement gaps between minority populations and the other population. Sweden is placed first in the Index Policy Integration Migrant (that include 20 countries from Europe, America and Far East). Lofgren's [Lofgren, R & Lofgren, H] claims that its minorities sympathize with it due to the supportive and promising policy in coping with the whole population, including the minorities. According to the Swedish government education policy [government.se], every student in the education system is eligible for general and specific assistance aimed to respond his individual needs and provide him with new opportunities: translators that assist in family integration, curriculum based on mutual respect and tolerance, and the right to receive funding for good level Swedish studies as second language and native language studies.

Lundahl [Lundahl] claims that, as educational integration is cornerstone of Swedish government policy, it is also a main organizational principle in the Ministry of Education's regulations, especially in the subjects of integrating minorities, students with difficulties, students whose native language is not Swedish or special education children in schools. Helmstad & Jedemark [Helmstad & Jedemark] indicates that this principle is based on the approach that every student group is heterogeneous in some ways, and its value and contribution in creating richer learning environments should be seen. This perception towards variance is a main component in teaching process. The teacher training courses emphasize the perception towards variance in inclusive education framework.

The national curriculum emphasizes within the compulsory education, in addition to knowledge acquiring goals, norms and values like democracy values, equal rights and opportunities to all regardless their gender, race or ethnic origin [Gutafsson, p. 243]. It is also emphasizing every student's individual development and developing individual abilities as well as the ability to efficiently cooperate and communicate with others, think critically and creatively etc. the discipline goals are divided into four: facts, understanding, skills and experience [Giota & Emanuelsson, Gustafsson]. Sweden population is relatively heterogeneous. About 20% of school students in Sweden speak other languages than Swedish and there are more than 16 languages spoken in Sweden [Jackson & Doerschler]. According to the Swedish Central Bureau of Statistics [https://www.scb.se/en] more than 13% of Swedish residents were born in other countries. in order to cope with this cultural variance, the Swedish government promotes several programs to integrate minority children (whether they have born in Sweden or elsewhere) in the education system. For example, the government has pledged to promote Swedish language teaching to minorities and to immigrant adults and children [Giota, Bergh & Emanuelsson]. As a result, immigrant children scholastic performance in Sweden is very impressive comparing to other countries. in order to promote minority children, Sweden operates intensive integration programs [Swedish Ministry of Education].

Minority children in Sweden are integrated in designated classes where they get funding for studying the Swedish language, culture and society. In addition, they study school disciplines according to their previous knowledge. The program is spread over 6-12 months and their integration in regular class depends on their Swedish knowledge. Minority communities are also obligated to study Swedish as second language in school within the core program. Mufic & Fejes [Mufic & Fejes] indicates that the goal is to provide the students the language skills required to understand and express complex ideas through conversation and writing. New students in Sweden, who have moved to regular class, study the same basic curriculum as all other students.

These students are usually integrated with students on the same age. Those who need additional help in order to be able to follow the lesson are entitled to "*guided learning*". This help is provided by supporting teacher in Swedish or in the student's native language in small groups or individually in the student's class. The strategy of integration policy in education systems in Sweden is backed by a special government ministry also works in integrating students with special needs and from different cultural backgrounds in the regular education frameworks. The approach of integration and acknowledging minority needs in integrating into Swedish society improves equal opportunities for education.

Dahlstedt & Fejes [Dahlstedt & Fejes] adds that this policy in fact opposes all king of discrimination and every student is legally entitled for support that responds any special need like orientation programs in integration class, Swedish learning and native language courses etc. Glock et al [Glock et al] describes Sweden as multicultural and especially multilingual country. Sweden has set a goal to ensure that all those who come will acquires the Swedish language, whether in integration classes, learning Swedish as second language in school or even for early childhood frameworks where parents may also study the language. According to Giota, Bergh & Emanuelsson [Giota, Bergh & Emanuelsson], teachers in Sweden get specific training for working with children with different cultural background and schools also operate a wide support system that help students with difficulties to integrate in class and go to the next class, in order to avoid repeating class. As a result, immigrant children achievement level is higher comparing to other countries. Bazan -Monasterio et al [Bazan -Monasterio et al] indicates that the integration of immigrant students and their parents in school and in community life is still due to the exclusive consideration of the local municipality or authority and therefore is not uniform.

United Kingdom. Although the U.K. is around the *PISA tests* average with grade of 500 (a little above the average of 497 points in 2020 - OECD), and is also not prominent in gap reduction ranking in the education system (a grader of 103 that is a little higher than the OECD average grade of 99), the U.K. is a model of integrating minority group students in the education system. OECD research [OECD], which examines the education policy in the subject of integrating various populations in the education system, indicates that the percentage of students getting enrichment from additional education resources to cope with specific learning difficulties in the UK is very high. In addition, 14.4% of the students are integrated in the regular education system, a relatively high compared to other countries. According to Goldthorpe [Goldthorpe], the UK, like the U.S. and Australia, copes with a very high percentage of immigration and a variety of ethnic groups, minority types, cultures and languages. Therefore, integration and social gap reduction are constantly part of the public agenda. The local administration operates many diverse programs to improve student achievements and provide a wide variety of curricula [Hargreaves, Goodson & Sachs]. Mclntyre & Hall [Mclntyre & Hall, p. 587] even compares and indicates that like in Finland, public schools use many projects-based curricula, student evaluation uses as fewer exams as possible and technological subjects are integrated to overcome the gaps. Although the UK is not placed at the top of OECD table, we must consider the cultural - ethnic - social heterogeneity it copes with and its achievements in reducing scholastic and social gaps.

Machin, Stephen and Vignoles, Anna [Machin & Vignoles] explain in their book "*Education Policy in the UK*" that the British legislation forbid discrimination in education and

supports inclusive education promotion. They indicate that the educational system is committed to the human rights international convention to provide all children inclusive education, namely (a) providing equal treatment to students (b) reorganization of rules and procedures in schools and rewriting learning material. Hodgson & Spours [Hodgson & Spours] adds that the inclusive education curriculum should be based on perceptual change that aims to respond the cultural - social - economic background variety of students in local - municipal and institutional level, gap reduction and removing all possible obstacles for some students' learning and participation. Braun, Maguire & Ball [Braun, Maguire & Ball], a British education researcher's, claims that only a perceptional change by which differences between students will be defined as a resource that requires support in learning and as a difficulty to overcome. She claims that emphasizing school role in integrating minority community, promoting values in addition to improving learning achievements, and developing interaction between schools and the community, will eventually lead to perception change and then the education system will have the ability to contain the community's variance. Gladwell (Gladwell] describes an applied example the British Ministry of Education had with the Roma - Gypsy minority. The British Ministry of Education applied programs of integrating students from various ethnic groups, immigrants, foreign citizens whose native language is not English, and minority populations - Gypsies.

The GRT group - a minority from Ireland was also joined. These minority students had extremely low achievements and the gaps between them, and the other students were large. The gaps were a result of low socioeconomic status, low education level of their parents, lack of parental involvement or aspiration for their children's academic success, large absence from school [Ameny- Dixon, p.4]. all the students were treated in a program called *Pupil Premium* the education system in the UK operates up to now (since 2013).

Brewer & Hogarth [Brewer & Hogarth] explain that the British policy in treating students with variance or from minority groups seemed to be ambivalent. The need to adjust the education system to variety of students coming from diverse cultural, socio-economic, lingual and academic background is identified. There is, obviously, a clear definition of the systematic steps that should be taken to prevent discrimination in education system. Faas [Faas, p.143] adds that data is collected all over the UK regarding minority student achievement and schools that separate and differentiate are located and treated. According to the British Ministry of Education [Ministry of education in UK], most of the activity is focused on responding within the budget framework through various grants given to schools and specifically to families and students who cope with difficulties resulting from some difference that limits their ability to integrate in regular school [Barber]. The UK can learn from the Nordic countries and Canada how to map new needs and

opportunities the immigrants bring to schools. These students do not get, like in Finland and Sweden, high level training courses in English as a second language.

In conclusion, reviewing the policy of responding minority communities in each of the reviewed countries, first and foremost show there are many interpretations of the terms variance, integration, equal opportunities and inclusive education to these population groups. The researcher also seeks to remind there are various perceptions in coping with minority populations, immigration and multiculturalism but it all aimed to form a multicultural society model or a model of society with intercultural interaction.

In addition, the author asks to express her opinion, further to her article *"Equality politics in the education system: the Arab and Beduim sectors of Israel"* [Alvakili & Hajajra], that in regard to integration in education and minority integration it is less acceptable to use the term difference. The term diversity explains better the variety of people. However, the term diversity also has various interpretations and its meanings in the reviewed countries are related to the positivity and negativity level the term is perceived. For example, the researcher concludes that in Sweden it is acceptable to refer to people diversity as a relative advantage as "*the whole is greater than the sum of its parts*". While in the UK the meaning of the term is in the purely literal sense of variance. Namely, in Sweden it is accepted to refer variance positively. Human diversity in the population creates a resource that may assist building a more quality social system, while in the second interpretation, variance perpetuates differences in society and the fact that some individuals in population represent the mainstream while others are different.

1.3 The education system in Israel, a historical, and political perspectives

The education system in Israel is in many ways a mystery [Ayalon & Shavit, p. 104]. On one hand, in Israel there are some of the universities that were, until the 1990, some of the best in the world. Its population is among the leading countries in average study years per capita and in academic degrees rate [Blass, p.22; Shalita]. On the other hand, elementary and high school students in Israel achieve very low achievements in international tests in core subjects as reading, mathematics and science. This mystery is also expressed in the labor market. Reiter & Cohen [Reiter & Cohen] presents an additional aspect. He claims that Israel is among the most advanced countries in the world in high-tech and many Israeli experts work in leading high-tech centers all over the world, as the Silicon Valley, but it is also correct that many Israelis in labor age lack the required skills to compete in the modern labor market. The findings of a research performed in May 2021 for the Minister of Finance [MOF, 2021 report] shows that the average labor productivity in Israel is not only lower than most advanced countries but also relatively retreating from labor productivity in the index leading countries for decades. One of the public education

system main roles is providing equal opportunity to success also for students whose parents are not educated and therefore increase their chances to upgrade their economic mobility when they are older.

The Chetty et al research findings indicate that differences in education quality perpetuate economic inequality. Chetty, Rockoff & Friedman [Chetty, Rockoff & Friedman], who have researched the American system, estimate that erasing quality differences between schools will reduce inter generational income correlation in about a ⅓. Therefore, the researcher concludes that there is direct correlation between economy and education, and it may be presented statistically. The Israeli education world had "*transformations*" since the state establishment [Ben Porat et al, p.122]. Each period had historical characteristics that influenced the policy, decision making, priorities and obviously budgeting. In order to understand the research problem nature, the researcher presents the historical and perceptual development of the educational system in Israel [Ben David, Gra, p. 166].

The first period: the state establishment education system – "all for the nation" (1948 - 1960). According to Bekerman & Hopenczyk [Bekerman & Hopenczyk. b. p. 390], the education goal in the first years of the country reflected Israel's core challenges as a state under construction that integrate unprecedented scale of immigration waves and strives for the modernization of various life areas. The education system at the first period believed it is the Zionist enterprise arrowhead, which aspired to transfer the immigrants arriving from all over the world into "*new Jew*". Three main compasses have directed the State of Israel in these years – the melting pot, the pioneering and the modernization. Gavison & Balfour [Gavison & Balfour] adds that the education system, which saw itself as the melting pot policy leader, made an effort to include all immigrants in the Zionist ethos. One of its expressions was the integration of immigrant children in the settlement education framework and establishing the soldier teacher enterprise that were sent to Ma'abarot (immigrant camps) all over the country. Argov [Argov, p.15], who is known as the political – social - educational changes proponent at the time, notes that the emerging education system has made an effort to bring education to every settled point: there will be no child who cannot read and write in the renewing Hebrew language. Ben David [Ben David] indicates that the critical shortage in national resources made the young country's survival and prosperity to top priority, and it pushed to modernization, especially in science and technology. The education system was perceived as the main leverage to achieve this national goal. "The pioneering idea of the Jewish society" was considered by the state leaders as a constitutive value even after the state establishment. The Israeli youth importance in main national missions of settlement, defense, education and many other subjects, was perceived as crucial and the education system was

recruited to establish it. pioneering perceived the individual as "a person in service of society" and the education system charged this perception in educational values and contents. Harpaz [Harpaz, p. 39] add that as part of the attempt to build a united nation in the statehood principal spirit, all education streams were abolished through the State Education Law (1953), but created four other education systems that accompany the Israel system until now. The first decades lay the foundations for many educational achievements in the future. For example, school dropout is in the lowest levels in the world and the tertiary education (higher education) in among the highest in the world.

Pen Peretz [Pen Peretz], Israeli education researcher, criticizes the past processes, and notes that in the 1950s, during the massive immigration of Jewish society, the state coped the need to provide elementary education to constantly widening population, while handling severe limitations in education infrastructure, lack of schools and classes, lack of qualified teachers, low parent education and severe economic distress. These immigration years resulted in change in student composition in elementary education. The rate of students from weak populations grew.

The Second period: the institutionalization era - "excellence above all" (1961-1980). In the 1960s and early 1970s the education system led an important change - the toning reform. Its main landmark is adopting the "Rim-alt committee" conclusions by the Knesset in 1968 and raising the compulsory education age to 15 [Gra, Blass & Bleich]. Harpaz [Harpaz, p. 40] share the opinion that the main aspects of this change were a significant development of secondary education, strengthening the status and importance of matriculation exams, promoting integration, pluralism in learning frameworks and learning courses while adjusting it to the weak population needs, deepening the academic foundation in the education system and also great strengthening of theoretic education. The state of Israel has matured and so has its education system [Harpaz, Hazan & Tzur].

According to Shavit [Shavit, p. 31], the main challenge of the generation leaders was meeting the international academic standard. This international challenge brought unification, institutionalization and streamlining of the education system. The state of Israel dealt in these years with two sides of the same coin: developing excellence and reducing gaps. Although the immigrant camps were dismantled, the gaps remained the same. Rudnitzky [Rudnitzky] notes that this period indicates the system striving to create uniform standards in all learning stages, especially in matriculation exams. In addition, the system's social goals were derived from adopting the welfare state ideas and expressed in four cornerstones: integration, academicization, standardization and promoting excellence values among teachers and students. The researcher seeks to clear that during transition from the establishment stage (*period 1*) to the institutionalization stage (period

2) the society and the education system have gone through a radical change. That included replacing the melting pot approach with the integration approach. The integration approach partially gave up the "new Jew" ethos and focused on striving to reduce the economic - social - educational gaps between populations. In addition, the ministry of education made an effort to standardize schools and curricula. Such a standard was necessary in order to compete with the world in a growing globalization process. Part of it was the accelerated academization process of schools and teaching colleges.

The status of matriculation exams was improved, and it became a necessary condition for integration in higher education and employment. Meanwhile, the theoretical school was strengthened compared to vocational school. Moving to knowledge economy and open market empowered this process. Smuha [Smuha, p. 128;130] notes that the education system's academization and striving to uniform standard led to increase the value of individual excellence at the expense of national values from the previous period - pioneering values and recruiting for the whole nation benefit. The education system's achievements at this period allowed the economic and technological breakthrough of Israel from the 1980s and on, and led to significant improvement in the standard of living of most Israeli residents [Smuha, Jabareen, Weiss].

The third period: looking out - international comparison as a key to success (1981 - 2000). Weininger & Weisblai [Weininger & Weisblai] explains that the third period is characterized by global aspects. It is the heyday of international institutions - the International Monetary Fund, the World Bank and the International Trade Organization. In the educational context this is the period the reform No Child Left Behind Act (NCLB) of the USA president George W. Bush is applied and focuses on evaluation and measurement by using rigid standards [Bonilla silva, p.117]. At the same time, and not without regard, PISA tests, which grade education systems in the world according to universal standards, were formed and spread [Boyles]. The Israeli education system look, like other education systems' look, was turned outward, for comparison [Ben David, p. 42]. Gruber [Gruber] describes that at the same time there was a fast growth of over 50% in secondary education learners, and in 1990 was opened a decade in which about a million immigrants from the former Soviet Union arrived and increased the population by more than 20% [Bekerman & Horenczyk. A]. The number of students increased by ⅓ and there was also a significant increase in tertiary education (universities, academic colleges, higher education). Lavy [Lavy, p.644] adds that the Soviet Union disintegration, the fall of the Berlin wall and the end of the cold war boosted the *globalization* process, which also influenced the Israeli education system policy. The Oslo agreements, which opened national economy to global

economy, were discussed in Israel. The Israeli consciousness moved in the tension between growing nationalism and powerful globalization.

The researcher of the thesis, summarizes this period, considering these processes, the system moved from teaching paradigm to learning paradigm and internal motivation for learning was emphasized instead of external motivation resulting from "*exam tyranny*". School and teacher autonomy was expended. The reform in the Finland education system in 1994 was an example for education systems in the world, including in Israel. Agbaria [Agbaria, p. 297] note that the arrival of internet and information technology made knowledge accessible; the labor world has changed due to the advent of artificial intelligence. These processes stimulated the education system to adjust itself to an unknown future world. At the same time, the international measurement system subordinates all Western countries. The OECD PISA tests, which began in 2000, sampled education systems every three years and placed them in international tables. It should also be mentioned that at this period there was quite an effective effort to promote education in Arab society [official web of Pisa tests].

The fourth period: The National Education Effort in Israel - "Striving for the Future" (2001 up to now). According to the reports of the Ministry of education, the seventy plus years old Israeli education system treat more than two million students and employs almost two hundred thousand teachers. The students and the teachers have mutual cultural – Israeli base, but it also has many different elements. Svirsky & Dagan- Buzaglo [Svirsky & Dagan- Buzaglo] claim that "navigating this loaded and varied ship" is complicated. For "educated navigation" the system need clear and agreed principles. The most important are the *Israelism* principle, the *excellence* principle and the principle of *seeing every student*. These principles have to be applied is all indices and relevant action steams – in education and knowledge field, in economy and employment field and in the social field.

a. The education and knowledge field – global competition in information era. Tzuk [Tzuk, p. 70], known education researcher, claims in his book "*The Israeli labor Market: successes and challenges*" that the information revolution is one of the five revolution that changes human history, in addition to the agricultural revolution, the writing revolution, the scientific revolution and the industrial revolution. He claims that we live in a world in which access to information is as easy as it has ever been, but the skills of using the information is still complicated. Hazan & Tzur [Hazan & Tzur, p. 24] add that the competition in all life field disciplines, especially in the academy and the industry, is between the greatest minds in the world and between the graduators of leading education systems with many resources, in addition to the phenomenon unique to our generation of historical scale information overflow.

Blass, Sussman & Tzur [Blass, Sussman & Tzur] notes that this revolution changes the way most people expose to information and knowledge, its significance to our identity and the way we process it and the applications we produce from it.

b. The economy and employment field – from excellence to entrepreneurship. Israel's economy significantly grows in the last decades, also due to success in high-tech, but this success also deepens the economic gaps between those who have access to employment in the fields of world economy and high-tech industry, and those who do not have the required infrastructure to integrate in these fields [Harpaz, p. 39]. in addition, the Israeli market grows and the shortage of professional employees in high-tech fields grows too. The national challenge of meeting the global competition, besides the demand for sophisticated professions, requires the education system to impart the "21st century" skills to all students, especially in the periphery [Harpaz, p. 40; Gruber]. the Israeli education system graduator will be measured not only by his excellence comparing to given standards, but in his entrepreneurship, innovation and creativity skills. Good grades and academic degrees are no longer a guarantee for success; the labor market and the research expect originality and entrepreneurship [Justman].
c. The social field - polarization beside connection. Jabarin & Agrabia [Jabarin & Agrabia] writes in his book that the social field in Israel also changes. Quite generally, we may observe a two-way movement that educators need to refer seriously. On one hand, social polarization trend that harms social coherence, and on the other hand, the sub-communities opening and their merging into the general community. Yaish [Yaish], an Israeli education researcher, who objects the policy taken by the Ministry of Education, claims that social mobility is a proper social and educational goal. The education system invests a lot in promoting weak or weakened population children. Equal opportunities in education are the most basic guiding principle of the education system. the two opposite social trends have educational significances, and the education system has to understand and respond it.

The researcher of the thesis, who is a pedagogic guide in teacher training college in Southern Israel – Kaye college, seeks to summarize this sub-section in information analysis and personal insight, which were also expressed in her article "*Barriers to equality in the Arab education system*"[Alvakili]. She believes that one of the acceptable indices of modernization level and human society development is education level. Education and schooling are significant milestones in an individual's life, which allows him to fulfil his abilities, shape a worldview, build social awareness and assist in personal and professional decision making. Providing education and training to the population allows the country to improve its human capital and maximize the inherent human potential. The education policy in Israel declares it aspires to provide knowledge

and skills, widen the learner circle in all education levels, reduce student dropout and increase the population education level.

The structure of education system in Israel. Research called "*the education system in Israel – selected issues for the Knesset education, culture and sport committee"*[Weininger & Weisblai] performed for the Knesset in 2017, which presented the system structure as reflected in the education system schematic structure in Israel, described that the society complexity in Israel and its diverse human texture are reflected in its education system. the education system heterogeneity is expressed in various layers of the system structure and its budget and in the existence of many education institutes' types adjusted for each sector. The Israeli education system structure is usually divided into four main sections: by ages (education stages) – pee-school education, ages 3-5; elementary education, ages 6-11; junior high education, ages 12-14; high school education, ages 15-18. In addition, there is a division by the education institute legal status –education laws in Israel acknowledge three types of education institutes, according to their subordination and responsiveness to state supervision level – the formal education – the state and religious – state education institutes, owned by the state or the local authority; the acknowledged not formal education – institutes that are not owned by the state, but accepted some state supervision; exempt institutes – section 2 in the compulsory education law allows to exempt students from the law in certain conditions.

The last division, by the Ministry of Education structure constitution [MOE] is by supervision type and by sector – the state education that include non-religious institutes (in Jewish and non-Jewish sectors); the religious – state education – the religious – Zionist Jewish education institutes, which is state education with religious life style and leaning contents, and the teachers and supervisors are religious; the Ultra-Orthodox education that its institutes are unified in two major education networks. The last division is the sectorial division – Jewish and non-Jewish – Arab, Bedouin, Druze and Cherkess.

The Israeli Ministry of education structure, like other education system that some were reviewed in this chapter, directly influences the Israeli society social – economical – political indices [Abu- Asba, p.73]. The researcher of the thesis adds that as the system directs students to technological professions and / or vocational course in Ireland, Finland or Estonia, so the Israeli system influences here. The multiplicity and variety of streams, the regulation configuration, and the attempt to respond to every population group in Israel, press the system and is quite divided in its ability to make a direct connection between the occupational - productive system and the study fields of the current system [Al -Hajj; Alvakili]. There is a real difficulty that is the result of an educational policy that tries, on the one hand, to make room for multiculturalism, which promotes

ideas of social pluralism, acceptance and inclusion of many communities among the Jewish people (people from the Soviet Union, Ethiopians, and more recently immigrants from France), and on the other. One approach is to recognize the value significance of social pluralism in Israel, abandon old perceptions such as the melting pot and merge of postcards, and see social pluralism in Israel and multicultural education as an existential need for the existence of the State of Israel as a democracy. The minorities that exist here even before the rise of the State of Israel. figure No. 1.2 illustrates the system structure and the gender division for population groups or minorities.

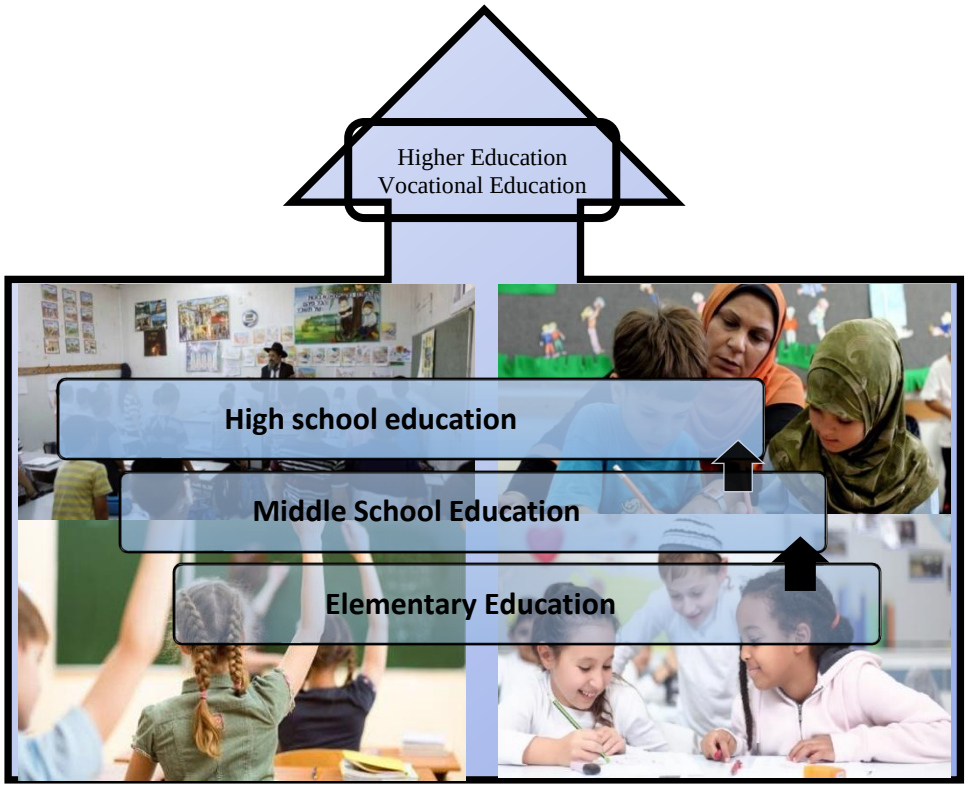


Figure 1.2 Presentation of the study track in the Israeli education system, with the main four streams
Source: made by the researcher from [MOE]

The researcher of the thesis concludes from the figure, which presents the system structure, that the state perpetuates variance **that will escort the whole society** and influence cultural – social inclusion in older ages. The state is interested to maintain the multiculturalism in the cultural "pluralism flag", but in fact create variance that later will be hard to overcome. The differentiation each system set in the student's cultural perception, through the teaching teams, perpetuates the social and cultural gaps that influence later on perception of society, budgeting priorities etc. Dr. Shuki Friedman criticized the educational streams policy in his article "*The tragedy of education streams in Israel*" [Friedman], which was published in The Israel Democracy Institute in 2016. This article claimed that tribalism in current Israel, the split to ideological streams and sub-streams,

the social rift, the hatred of the other, and the inability to agree on almost anything, endangers society. The country leaders, and especially the education system, must act to reduce the number of streams and sub-streams, act to unification and not to additional segregation, create a common denominator if not on school bench, at least at the core curriculum.

The education system in Israel - legislation infrastructure. Ayalon & Shavit [Ayalon & Shavit] said that the education system power and performance ability come first and foremost from the legislation regulating the state education system. Herein the main laws regulating the education system operation, the responsibility areas and the powers of the person in charge. Herein the Israeli government's decisions in educational legislation over the years:

Compulsory learning law – 1949. According to the law information [MOE, Argov], this law states that the country is responsible to provide free compulsory education for every child in Israel from the age of 3 until the age of 17, and that the child's parents are obligated to send their child to this kind of educational institute. **This law's purpose is to provide equal opportunity in having education and training to all the country's children without discrimination on economic, ethnic or sectorial background.** The main subjects regulated by the law: the right for free education at the mentioned ages, the state's obligation to maintain formal education system and allow every student to study in it, and the obligation to register a child of compulsory education age. During the 19th Knesset term, the compulsory education application to 11th and 12th grade students was completed, and today it applies to all students in first to twelfth grades.

The state education law – 1953. This law sets licensing requirement for schools with more than ten students and systematic education. The law details the instructions regarding establishing schools and its operation, and school licensing, safety and health supervision, occupying employees at school and the terms under which school close order is issued.

As presented, there are two main sectors in the Israeli education system – the Jewish system, to which belong all types of institutes, and the non-Jewish system, which include the Arab society education and the minorities (Bedouin, Cherkess and Druze).

The researcher, a member of the Arab society, seeks to review, as part of the research problem, what happens in the educational system of Arab society and minority populations.

The education system in Arab society and minority populations. Along with the positive developments and trends the Arab education system and minority populations in Israel have undergone, there are still some challenges, as well as gaps to be reduced - both compared to the Jewish education system and to the growing population – to have optimal integration of non-Jew, Arab and minority populations in Israeli society and economy. According to the Israeli Central Bureau of Statistics data [CBS], updated in 2021, the Arab population is about 1.94 million

people, of which about 584 thousand children and teenagers ages 5-18 (from kindergarten to 12th grade). The rate of children and teenagers in Arab population (31%) is higher than the rate in Jewish population (23%). The percentage of Arab children and teenagers in all 5-18 age group (27%) is higher than the Arab population percentage in the country population (21%). The fact it is a large population part makes the education issue in Arab society more important. Ben Porat, Yona & Bashir [Ben Porat, Yona & Bashir] describes in their book "*Public policy and multicultural societies*", that teaching language in the Arab education system in Israel is Arabic and it is divided into four sectors: Arab, Druze, Cherkess and Bedouin. Each sector has its unique curriculum.

Infrastructure and budgets – update. At the state establishment the infrastructure level in the Arab education system was very law [Alvakili; Agbaria; Al Hajj]. Haddad & Verodnitzky [Haddad & Verodnitzky] describes that until the mid-1950s there was only one state Arab high school in Israel, in Nazareth. Apart from this there were some private Christian high schools which were operated by the church even before the state establishment and continued to operate. These schools were defined "acknowledged but not formal", namely the state acknowledged their existence for keeping compulsory education, but they were not part of the state education. In addition, the very high cost of studying in private high schools caused many students, who completed eight elementary study years (according to the law at this time), to give up high school studies and stayed in their settlement to help providing their family. Most of the students who were interested to continue their studies in state high school, had to study in Jewish cities near their living place. Krakara [Krakara] notes that since the first study year, 1948-49, until 2018 there was significant quantitative growth in infrastructures (schools and classrooms) and in the number of students in the Arab education system. the growth in the elementary education in the Arab education system was dramatic and at a several times higher rate than the growth in the Hebrew education system, but the real revolution in the Arab education system was in the high school education: from almost non at the first years of the state to an obvious issue that expresses the accepted average in Arab society.

Despite the consistent improvement trend, the achievement level in the Arab education system is much lower than in the Hebrew system, and for many years there is consistent large gap in the eligibility rate for matriculation diploma between the two systems. The dropout phenomenon is still very severe among Arab high school students, in much higher rate than in Jewish schools. Data from s report published in July 2020 by the Prime Minister office, the Ministry of Finance and the Economic Development Authority of Minorities in the Ministry of Social Equality, show that among Arab students the participation rates from junior high stage (7th grade) to high school

graduation (12th grade) significantly decline compering to Jew student rate – from 98% to 86% compared to 99% and 92% in Hebrew education in accordance [the Central Bureau of Statistics website]. Justman [Justman] adds that the covert dropout phenomenon imposes a heavy burden on the Arab education system. Despite the compulsory education law up to 12th grade, quite a few students in the Arab education system are registered as students, but in practice they are often absent and in fact do not study. According to various resources data, the overt and covert dropout rate in the Arab education system is about 20%. The dropout phenomenon usually occurs in the ages of transition from junior high to high school and most of the dropping out students are boys [Jabarin & Agrabia, p. 55; Blass].

An additional opinion heard in the last years by Abu Asba et al [Abu Asba et al] who claimed the gaps between the Arab education system and the Hebrew education system, and the Arab education discrimination expressed not only in budgets and learning hours. An additional main issue reflecting these gaps is the infrastructure state and physical conditions in education institutes. Unlike the budget distribution, which was reviled in 2015, the information about physical infrastructures is not orderly collected and analyzed in the Ministry of Education, therefore the public presentation of this information is sporadic and partial. Although infrastructures and physical facilities do influence student achievements, violence level and safety level, especially among weak populations, it seems that the Ministry of Education does not have any orderly and clear procedures to establish sports halls and courts, computer labs, libraries and yards. Even when there are standards, they are often not implemented in practice [Arlozorov, A Hajj, p. 96]. Argov [Argov] notes that the relatively weak student achievements in the minority education system are parallel to the relative inferiority of education services, in terms of availability and quality.

The minority population education institutes in general still suffer of shortage of schools and classrooms, especially in the elementary education system. the lack of laboratories, workshops and sports facilities is still the common situation in Arab schools [Yeshiv & Kleiner – Kassir]. In fact, the relative shortage is even larger in the Arab education system in extracurricular activities and extracurricular services. For example, in 86% of Jewish schools operates a psychological service, but this service is only available for less than 10% of Arab students. Up to 2020, there is a similar gap in other educational inputs availability – as libraries, support programs for weak students, computer courses, cultural activities and other services.

The integration process of minority populations in education systems. The researcher was interested to academically review the integration relations between the two education systems, and the required attempt to integrate the education systems of the minority groups with the Jewish

society majority groups but found almost no academic sources or social initiatives that indicate social intention and direction. As analyzed earlier, the education streams work in parallel, but in fact with no substantial experience and / or structured and significant interfaces that see the integration process as an "engine" that promotes Israeli society.

The integration in education program is probably the largest program in Israel for gap reduction [Smuha]. Ben -Porat et al [Ben -Porat et al] claims that the basic idea was different division of high school population. The use of the term "integration" in Israel is usually connected to integration between Ashkenazi Jew students and Jewish Sephardi students, but does not refer to minority students from Arab society. Bekerman [Bekerman] adds and explains that whether the integration was successful or not, it never meant integration between Jews and Arabs. Therefore, the question is if an integration between Jews and Arabs can exist. Besides independent initiatives as bilingual schools, which may have value motives, there will probably be no educational integration in Israel, and it is probably not at the top of social, national and political priorities.

Haddad Haj Yahya & Verodnitzky [Haddad Haj Yahya & Verodnitzky] even exaggerates this issue and tries to convince that what exists in Israel is "**segregation in education**" process. According to Reches [Reches] this term describes separation between social groups that are excluded on ethnic, racial, national, cultural or status basis. For 80 years the United States has had a "separate but equal" policy separating blacks and whites in schools. In 1954 the court ruled that "separate education is discriminating by nature" and claimed that racial separation is against the American constitution and called for its immediate abolition. The "contact theory" perspective assumes the chance for inter-ethnic connection (including inter-racial connection) increases the more the ethnic integration in school increases.

Rudnitzky [Rudnitzky] describes the segregation reality in Israeli education. He says there is no uniform policy in state-religious education and there are different models of gender separation, especially in elementary education: separate schools, mixed schools with separate classes and schools with mixed classes. In addition, in some institutes the gender separation is only in upper classes, and in some institutes, separation is an option, some classes are separate while other classes are mixed [Svirsky & Dagan – Buzaglo. A], because this thought integrates with the Israeli political - policy perception, and therefore expressed also in the education system. Svirsky & Dagan – Buzaglo [Svirsky & Dagan – Buzaglo. B] expands and claims that Israel has never succeeded to form a state uniform and equal education system. The most prominent characteristic of Israeli education is the differentiation - national, religious, ethnic, class. This differentiation is not a result of multicultural pluralist perception, but of long term political and economic arrangements, that some achieved by agreement and some by force. Differentiation, since it is

anchored in political and economic power relations, is accompanied by a very large degree of inequality [Svirsky and Dagan-Buzaglo, B, p. 4]. As mentioned, there is a significant separation in the education system in Israel: Arabs are separated from Jews, religious from ultra-orthodox, the two last groups are separated from secular and traditional, classes have some separation from each other, and as mentioned, - Ethiopian are often separated from other students.

Although Israel is very small geographically, and although the members of the various groups and classes live in geographic proximity, they have quite a separation between them in the education system. The separation reflects political conflicts, differences of religion and religiosity, language differences, and in a certain amount also intent exclusion of some groups by others. Jabareen [Jabareen, p. 361] notes that to some extent it may be claimed that in Israel, at least up to the university, there is segregation between Jewish and Arab students. In most of the country Jews and Arabs do not live in the same cities, except for some unusual mixed cities as Jafa and Ramla. About 25% of Israeli students are of minority groups, but their vast majority study in the Arab education system. From kindergarten and elementary school to high school the vast majority of Jew students and Arab students' study in separate schools. Reiter & Cohen [Reiter & Cohen] notes again that there are exceptional cases as bilingual schools or a special school (as "*Alliance israélite universelle*" school), although it may not be considered equally if in Alliance school Jews and Arab study in separate classes. In addition, a less common phenomenon is Arab parents who chose to send their children to the Hebrew education system (as in the Druze villages near Haifa - 2021).

Madhala – Brick [Madhala – Brick] seeks to expand the philosophical discussion and claim that Jew and Arab students have almost no social interactions, whether in the university where they study together, or in the segregation schools. Although the foregoing and despite the ongoing Israeli-Palestinian conflict, there are some unique cases in in Israel which Jewish and Arab students sit together in classroom. The writers claim that there are binational schools and cases of Hebrew schools where Arab minority study. The educational dilemma here is unusual. Who to allow Jew and Arab students to study in the same classroom in the state education system? And moreover, how to make them have social relationships?

The researcher of the thesis believes the question is "*how*" not "*whether*" integrate, because the field and the reality indicate that there is already mutual life. Jews and minorities live in separate cities in Israel, but the reality and everyday life bring them together in different social interactions - at the university, at work, in public institutions as hospitals etc. the present reality and the expected demographic changes will require more school principals and educators to face reality and this dilemma.

1.4 Modern theoretical and methodological approaches to integrated cultural and educational research

The chosen process will include components required to fully utilize the research process leading to research hypotheses to resolve the problem referenced in the topic. As a result of the research problem's relevance and actuality, the researcher was given the opportunity to analyze findings and data comparatively through an in-depth examination of the disciplinary fabric of the discussed topic. Considering that the process of integrating minorities in Israel is interdisciplinary research, the author employed a complex arrangement of scientific techniques and methods. Therefore, the interdisciplinary approach is a key feature of this study and constitutes a "milestone" throughout. Its interdisciplinary is based on using methods from various areas: exploring government laws and regulations, investigating the historiography process, analyzing sociological stages and processes, statistical comparison etc. Therefore, using the most common methods, research about the integration of minorities, with an emphasis on members of the Bedouin society in Israel, includes using certain and specific general-logical and general-scientific methods. To investigate the proposed topic discussing application of an integration process for members of the Bedouin community in the context of an educational-cultural-economic integration process, we will employ a number of general-logical methods.

The Bedouin society requires different approach in the educational criterion because the dropout phenomenon in Bedouin society has significant implications in preserving social gaps, on occupation and its quality, on risk behaviors as delinquency, using and trading drugs [Abu Saad]. Al hajj [Al hajj] claims that it is not a secret that life reality in Israel is largely shaped by education quality. Therefore, if Bedouin citizens want to integrate and exit from social and educational backwardness, they must cooperate with state authorities, invest in education and cope with negative phenomenon, and first with high dropout rates in the education system. only then they will be able to climb up the social – economic ladder, get out of the poverty circle, exclusion and civil marginalization.

Another reason that requires this research to focus on the Bedouin minority society is that the physical problems the "Bedouin education authority" (that work in the Bedouin settlement in periphery) has to deal with are different from the problems of other minorities in Israel. Bedouins have infrastructure problems (civil – occupational – educational) due to the policy to concentrate the population in towns. Proper infrastructure complexity is not just budgetary, there are also problems of regular maintenance of the systems as water supply, supplying generators for electricity, equipment and furniture, maintenance services, cleaning services, student transportation and more. Ben Porat [Ben Porat] explains that despite the system's good will to

equalize the education and achievement level between schools in the periphery and in Bedouin towns, the different conditions in Bedouin periphery inhibit the achievement of these goals: (a) the first and main inhibition is the population distribution in the periphery, which sometime is up to ten kilometers from school. Since there are no transportation arrangements (public and private), many children are not able to attend school regularly. It causes substantial disruptions sometimes even up to canceling studies, especially in harsh winter days. (b) second inhibition is related to the quality of buildings used for classrooms and its external shape, which do not create positive atmosphere for studies or teaching. (c) school that is placed in periphery and has no basic infrastructures (roads, water, telephone and electricity) cannot use equipment and illustration means, which have to raise education level. Only recently schools located near towns started to be equipped and electricity and telephone lines have reached them, but most schools are too far from these infrastructure lines, so they are forced to stay behind. This reality is completely different from the rest of Arab minority societies.

The researcher seeks to clarify again that the research process is conducted on members of the minority of Bedouin society. Members are a part of the ethnic minority existing in the state of Israel including the Jewish majority (79% according to the Central Bureau of Statistics in Israel, 2022), and Arab minority (21%) including Israeli Arabs (Muslims and Christians), Circassian, Druze and Bedouin society (about 280,00 citizens). Applied research methods [CBS].

First is the *inductive method*, which means a reasoning strategy based on induction, because it carries on certain basic premises to produce general conclusions. In other words, follows a series of stages starting with observing certain facts. Then information received will be sorted, patterns determined, generalizations made, to deduce from all the above an explanation or theory. Applying this in studying the educational integrative process of members of Bedouin society leads to comprehending the political-ideological motives of the majority, Jewish, society, in choosing to neglect and discriminate against, over many years, Bedouin society. As a result, the formulated theory explains the difficult reality as a consequence of shirking determining wise and sophisticated policy for all those years.

Additionally, the researcher sought to employ a *deductive method* meaning a reasoning strategy used to reach logical conclusions from a set of premises or principles. In other words, in this sense, it is a though process moving from the general (laws or principles) to the specific (phenomena or concrete facts). Combining the two, which also occurs in research, leads to the deductive method, which is the opposite of the inductive method, because, while the ***deductive method attempts to move from the general to the specific, the inductive methods move forward***

in the opposite way: from certain premises it attempts to reach general conclusions. Combining inductive-deductive methods made the process of generalizing facts and reaching main conclusions easier. Educational integrative research about the Bedouin minority in the majority Jewish-Israeli society was conducted also on the basis of the analysis and synthesis method. This method offers an opportunity to examine educational integration of members of the Bedouin minority in a political-historic, economic and socio-cultural context. Thanks to this method, it is possible to analyze the legal framework, and regulations in fundamental state of Israel documents and mainly from the Ministry of Education. To complement the analysis and synthesis stage, the researcher also employed the structural-functional method, which has an important role in examining complex phenomena. The structural-functional method took part in the overall examination of the integration process through a structural-systemic analysis of the system in Israel, comparison with other countries that have to address minorities similarly.

To examine and verify the proposed research hypotheses, a **second** method was applied, general-scientific methods. The ***historic*** method made up of a ***historiographic-theoretical analysis, analyzing regulations and laws-and their application***, and comparing data taken from documentary sources. To explain how integration developed, since the establishment of the state of Israel to this day, the historic method was employed. With this method, it was possible to explore various processes both in space and time. The historic method serves to investigate historiographic aspects, stages of recognizing minorities, their integration into the general Israeli fabric, beginning of perceptual gaps both in majority society and government policies, all of which "contributed" to determining the evolutionary features of the dilemma of the need to educationally integrate Bedouin minority members into Jewish society, the majority society in Israel. The author employed the historiographic method, by which it was possible to conduct research on the educational integration and reflect it truthfully.

The researcher also employed the **comparison** method allowing her the opportunity to identify the link between the accepted policy in Israel, stages, critical junctions and brakes in its implementation and what is done in and learned from other countries with similar population and economic features to Israel. Furthermore, the researcher conducted a comparative analysis of the effects of economics, employment, levels of educational integration and cultures with a number of countries, including the U.S.A. (Figure 1.1), Canada and additional countries in the first and third chapters. A discussion of steps and policies in legal framework were identified comparing Israel with other countries, in which legislation on the issue of relationship and response to minorities was examined. For this purpose, terms and concepts clarifying the definition of minorities were

redefined and here national policy in Finland, Estonia, Holland, Sweden and Britain were compared.

The researcher employed another research method, **articles analysis**, throughout the thesis. This method offered an opportunity to analyze a diverse range of sources: articles in the written press, interviews, statistical data, political speeches made by state representatives, historiographical references from known events and documents from different institutions/organizations. Applying the statistical method of presenting data closely linked to the fast evolution of existing information testifying to the situation of minorities and offering an opportunity to recognize socioeconomic phenomena using a detailed analysis as will be used. Economic, scientific, sociocultural relationships between a majority and minority populations could not have been reviewed without statistical measures, allowing emphasis of certain important aspects of the topic under discussion.

Content analysis is one of the specific methods used in this study. This method focused on analyzing articles from the written press, online publications, archive documents, reports from various institutions. This method allowed the author to analyze a list of events characterizing relationships between formal system in each country and minority groups residing and living in each country. Of course, on this same research axis the issue of the existing reality in Israel was examined. An analysis of events includes those linked to bilateral relationships at an authority level of both societies (majority and minorities' societies). It is possible to find among content areas a multi-participant discussion conducting comparative politics, also involving concepts in political thought, international relations and the involvement of political economics. The knowledge area of minorities in Israel and the world also involves statements and reference from public authorities and policies in contexts of national security and public law.

Reasons justifying the use of current research methods and tools. The research editor chose the research methods, each in its own right, because she found research justification for using the same tool at different research stages. Research in the discipline of Political Science cannot be based on just one research method, and therefore the dosage of uses of the **inductive and deductive** approach together creates a comprehensive picture about the analysis of the literary review, process analysis, theories and re-conceptualization of terms. The use of the historical method is a result of the need for a multi-year observation of political processes that have taken place in Israel, and hence, even in this case, only a multi-year observation allows an understanding of the full realistic picture over the years. Use of the comparative research method gives the researcher the ability to review, and especially to compare findings between years, countries, between different genders of minorities both in Israel, and comparison to other countries. All of

these together promote scientific insights with the help of which an answer to the research problem will be given.

The **research process** led the author to review many types of literary sources discussing broad and comprehensive aspects of educational integration as a factor promoting multi-cultures and nationalities. To start theories of political science are applied regarding the integration of minority groups in nation states. Later, further to different theories, the researcher reviews various theories presenting the link between educational integration's contribution to the pluralist approach of multiculturalism and nurturing of nationalism in each country in a modern-global context. Through the educational prism, the author emphasizes various integration theories as an example of the theory for community-social integration, integration in education systems, purposes of educational integration, and presents existing applications in countries such as the U.S.A. and Canada. As part of the review, various definitions of educational integration and its intentions were examined. Later in the chapter processes leading to integration of minorities, starting with a definition of what a minority group is. Several variations of minority groups are presented and illustrated in a number of countries to examine existing policies addressing minority groups. Later, the education system in Israel is reviewed in its historical-political context. In this sub-section, there is an in-depth exploration of national approaches and policy lines legislated and applied by generations of Israeli government.

In this case too, the researcher employed the inductive research method supporting an analysis of trends, together with the comparative research method that helped to attribute various trends during history to the contemporary reality of the issue of minorities in Israel. Using historical-political, content and article analysis research methods, the researcher successfully examined diverse philosophers' leaders', researchers' and theoreticians' viewpoints, which years ago (50 years) warned of growing gaps owing to discrimination, which creates gaps that are currently almost impossible to bridge between the majority and minority population in Israel, with an emphasis on the Bedouin minority.

In the second chapter, the researcher focuses on analyzing the integration of minorities into the education system. For this purpose, the author first analyses socio-cultural aspects of their integration, including first defining the demographic makeup of minorities. It is true that there are diverse variations of minorities' definition in Israel, and according to the national body responsible for the civil sector, the Central Bureau for Statistics in Israel, there are a number of minority groups according to nationality – Jewish; Palestinians; according to religious belonging – Jews, Muslims, Christians, Druze and Circassian. **However, within the Arab-Muslim minority there is a division between Muslims and Bedouin-Muslims. The current study seeks to focus on the**

Bedouin population. There is a comparative reference to findings, data, trends, but the researcher concentrates primarily on the distress of the Bedouin minority, as she belongs to this civil branch. Throughout the thesis, the researcher presents accurate and verified data allowing induction and deduction about trends and processes the Bedouin minority sector undergoes.

In the third chapter, the author focuses on finding solutions needed to integrate minorities, with an emphasis on Bedouin society, into the Israeli educational system, with the purpose of best integrating their future inputs sociocultural and economically-employment-wise. With the help of the comparative research method the researcher analyzes solutions applied in other countries such as Canada, Belgium and Slovenia. Later in the chapter, the integrative process existing in Israel is presented, with required solutions, by proposing innovation in the direction of an interdisciplinary, profound and comprehensive process, to which all relevant factors are recruited to raise the integration ability of Bedouin society, with its traits, abilities and strengths as a minority society in the majority society – the Jewish society. The researcher is careful to mention in a number of places in the thesis that there are gaps in the state's attitudes toward the Muslim minority society (particularly in the north) and its attitudes toward and treatment of Bedouin society (which is also recognized as a Muslim minority society).

Conclusions: In each of the three chapters, there is a summary and conclusions of the chapter which appear in a sub-chapter of each main chapter. There is also a separate chapter summarizing the entire theses, to which a list of general and specific recommendations is attached, which will be presented to decision makers, and which in part have already been applied (as presented in sub-chapter 3.3. and application letters in the appendices).

1.5 Conclusions of Chapter

1. The social world forwards towards a multicultural environment. The researcher concludes that multiculturalism is an approach emphasizing the importance of accepting various cultural identities, especially in countries that integrate minorities or immigrants. The multicultural perception assumes that a person can be part of several identity circles and contexts and move freely between them, and he is expected to feel comfortable in every culture circle he belongs to. Many society and demography researchers as Angrist & Lavy [Angrist & Lavy], Boyles [Boyles] and Black [Black], did not rush to define clearly and decisively, therefore they have added doubts and dilemmas in their interpretation of the term as expressed in culture policy in the countries. Countries like Denmark or the Netherlands formed a culture policy that seeks to reemphasize cultural - social, local and national identity. In similar cases (In Canada, Ireland, USA) these processes may be reviewed also due to political changes and national factors

strengthening, in some of the countries, while international bodies as UNESCO or the European Union promote processes of cultural cooperation, encouraging cultural diversity and multiculturalism as part of a comprehensive political agenda.

2. The researcher concludes that in a state that tries to promote the multicultural dimension various models of promoting social and political processes will appear. The assimilation model reflects a process by which the immigrants adopt the dominant culture values and abandon their own culture values. Unlike the assimilation model, the segregation model reflects an opposite process, by which the immigrants keep their original cultural identity without adopting the dominant culture's cultural patterns. The marginalization pattern (social margins) keeps the immigrants in society margins: they do not adopt the target culture and give up the link to their original culture [Bonilla- Silva]. The intermediate model between assimilation and segregation is the integration model: the immigrants keep the origin culture values and add a new layer of values from the target culture in various life areas [Davis; Couldy; Faas]. This pattern meets the community members' goal and the old population goals. Many communities accept it and in Israel the multicultural ideology, who support the integration pattern, is also welcome [Feldman]. The integration pattern allows the integrating communities to have differential benefits by adopting various cultural patterns of the target society.
3. The literature review indicates that education integration is an operative - social - cultural move leading to educational merge between students from different social groups. This educational merge is called "desegregation" (i.e., separation abolition) in American discourse. The social groups may be racially, ethnically and socially - economically distinguished. Gehrke [Gehrke] offers an additional definition and notes that integration in education is perceived in its simple definition as mixing and matting of students coming from different social classes or different ethnically origin groups in a joint learning framework - heterogeneity school and heterogeneity class. In integration in general and in educational integration in particular, it is about ethnic groups, social - economical groups, a division by skills and academic achievements is also an option. The researcher concludes that this process is structured and acceptable in countries and cultures that have genuine will to integrate minority populations in the "hosting" country society out of national interest to create one, versatile and multicultural society, but with common social - cultural and national denominator.
4. The researcher concludes from several examples of educational integration processes that the administration will, the desire to integrate, budgeting and the national effort of the state are the main factors in successful integration of minority groups in the reviewed countries. First example is **Finland.** Although the Finnish society is considered to be homogeneous, in the last

years there was large immigration especially from European countries (mainly former Soviet Union countries) and from Arab countries. Currently, there are many schools in Helsinki that almost half of its students are minorities. The educational integration goal in Finland is to provide equal opportunities to those of Finnish citizens and tools for quick integration in the Finnish population while supporting their cultural identity and native language. Estonia also operates educational integration policy. Estonia is a model of a country that has several national groups (Estonians, Russians, Ukrainians, Belarusians, Finns) and two main languages Estonian and Russian. It should be mentioned that the country treats the minority groups very professionally in the educational aspects and it is known for its high international grades. The OECD [OECD] data indicates that education system in Estonia provides equal access to high level education to all the population so the gap between the achievements of 20% advanced students and the achievements of the 20% weak students is only 64 points, compared to the OECD average of 99 points. An additional country reviewed was the Netherlands. The OECD data (in 2020) indicate that the Netherlands has good reputation in equality in education by providing skilled student nurturing programs for the entire population, besides providing equal approach to education and supporting schools with large minority groups. According to the Dutch administration policy [Dutch government policy, 2021], the immigration policy and the educational integration to integrate minorities are aimed to prevent separation and differentiation of minorities from society, but unlike other countries, in the Netherlands the responsibility for integration is of the communities themselves.

5. The Israeli education system is a result of the state development process since the 1950s up to now (2021). In each of the periods the administration mainly referred national interests that were about the desire to establish quality education system adjusted to the growing local population (680,000 in 1948 up to 9.25 million in 2021). It is true, and there are many evidences for it [Argov; Ben Porat et al; Abu Asba et al] that although minority populations existence was taken in consideration, their actual integration as a culture in the Israeli texture and mosaic was not planed. This realistic datum is presented in figure 1.2 that pictorially shows the structure of the education system course (elementary – high school) with four main streams (state, state-religious, ultra-orthodox and Arab society, including minorities). The researcher indicates after profound reading of many sources, that there is no connection between education streams, no unifying plan or attempt to create uniform national integration. the researcher is sorry, and as expressed in her article "*Arab minority and Jews majority in the Israeli education system*" [Alvakili], there is segregation model in Israel, namely a structured and managed process of separation and differentiation. Smuha [Smuha] notes that besides few

cases and initiatives, like the bilingual schools or "*Alliance israélite universal*" school, there are no cases of educational integration in the Israeli system as part of structured program.

6. The researcher, who engaged with education, and is a language lecturer and a pedagogic guide in Ben-Gurion University and Kaye College, indicates that there is a problem due to the ministry policy that make no effort to integrate the minority populations along with other thinkers as Yeshiv & Kleiner- Kassir [Yeshiv & Kleiner- Kassir] and Svirsky & Dagan-Buzaglo [Svirsky & Dagan- Buzaglo], who seek to expand the philosophic discussion and claim that Jewish and Arab students rarely have any social integration, whither in schools or later at the university. Although the foregoing and despite the ongoing Israeli-Palestinian conflict, in their adulthood, they are required to integrate in occupation, citizenship and have shared life. In places where social integration exists through the education institute in younger age, it was found that the integration is much more successful and produces shared life and even successful economic – social products. In most places this is not the case, and therefore this research problem and this research subject.

2. ANALYSIS OF ARAB- BEDUIN MINORITY MEMBRES INTEGRATION IN THE EDUCATION SYSTEM IN ISRAEL

Minority society integration as integral part of the citizens is required in order to keep the proper connection between education and economic and occupational ability [Agbaria]. The Israeli education system attitude towards the Arab - Bedouin community as part of the Israeli society has been problematic for many years, therefore, it has received only few education services. The potential of learning and education as a means to promote the Arab - Bedouin minority society, and the contribution of its adjustment to modernization process and integration in the Israeli labor market, was not sufficient and was not suited to the 21st century. The presented sub-chapters will analyze and map an updated image of the changes in the minority population development, emphasizing the Bedouin society, and the civic- cultural integration process in political - national aspect. In addition, educational aspects of the interaction between investment in educational infrastructure and building the economical - occupational potential of the Bedouin society will be examined and analyzed

2.1 Changes and development of the minority population in Israel, civil – cultural integration in political - national context

The status of Arab society members in Israel with regard to their personal and collective rights and obligations was formed against the background of the Israeli-Arab conflict that preceded the establishment of the state, and against the challenges the state faced after its establishment as a Jewish state, which expanded its borders during the war beyond those of the partition plan of 1947 [Agbaria, 32 p.]. In its early years, the state decided that the Palestinians who remained in its territory after the war would be citizens of the state, and that the Palestinians who left its borders would not be able to return. Although the State of Israel is defined as the state of the Jewish people, in fact, only 75% of the citizens of the State of Israel are Jews. 17% are members of Muslim society, 1.9% are Christians, 1.8% are Druze and 4.3% are "others" considered national, religious, or ethnic minorities in Israel.

Minority groups in Israel have undergone various changes over the years, since the establishment of the State of Israel [Abu – Asba; Asher]. The desire to integrate the minority populations into the emerging Israeli society has undergone many declarations by leaders and governing parties but has not led to any particular results over the years [Ben David, 43 p.]. The researcher would like to point out that almost every minority society experiences certain difficulties in its relationship with the majority society (difficulties that are often also mutual obviously). The minorities in Israel experience these difficulties in several forms and they also experience internal disagreements regarding the ways in which they relate to the State of Israel.

When the researcher examines the Jewish characteristics of the State of Israel from the minorities point of view, she states that they can see how these characteristics may discriminate against them:

Political-social aspects of discrimination. Israel's Citizenship Law and the Law of Return *define Israel as the state of the Jewish nation*, whether living in Israel or not. This discriminates against the minorities in Israel, since the land is defined as belonging to who may live elsewhere and not to those who live in the country (a relative of a Jew can immigrate to Israel while a relative of an Arab or Christian cannot). State symbols, for example, do not allow minorities in Israel to feel part of the state (since an Arab or Druze would have a hard time singing about the anthem's "Jewish soul singing" or connecting to the "menorah" symbol). Al Hajj [Al Hajj, 95 p.] added that minorities in Israel also have problematic relations with some state institutions, such as the Jewish Agency or the Jewish National Fund, whose lands are sold to members of Jewish society, with the aim of making the State of Israel as Jewish as possible. As stated, the attitude of the minority members in Israel towards the state, as well as within the groups themselves may be problematic [Gra].

According to Jabareen [Jabareen], in large parts of Arab-Israeli society there is a relatively high willingness to speak Hebrew and integrate into Israeli society on the one hand, alongside feelings of frustration with discrimination and national feelings of identification with the Palestinians on the other hand. The Bedouins are also torn between loyalty to the state and enlistment to the army and difficult struggles with the state authorities and the law over their living areas in the Negev and their high involvement in crime. The Druze and Circassians serve in the IDF, although they too often experience discrimination and socioeconomic disparities from the Jewish majority population.

The researcher identifies political motives of the majority population, the Israeli government, who is not interested to take steps integrating the minority populations, including the Bedouin society, out of ideological – political reasons, at least it is what they have said, by the very existence of the State of Israel that is a home for the Jewish people, without and special treatment to the minority societies living in the country. this paradox is also expressed in the expectation of Jewish society to have compulsory recruitment law for Bedouin society members.

The issue of the lands of minorities in Bedouin society. According to Bekerman & Horenczyk [Bekerman & Horenczyk] the Bedouins in the Negev are the only Arab Israeli group which, although displaced from the original lands in which it sat upon the establishment of the state, despite being almost forcibly transferred to urban areas, still has a considerable affiliation-ownership of considerable land volume. It is a legal-political affiliation that the state denies officially and in principle but recognizes in practice. And yet, the members of the Bedouin society

in the Negev (the southern region of Israel) are the only large Israeli group on which it can be said that the community is not defined as a community entitled to adequate housing conditions. Efrati [Efrati] argued that since 1948 the Bedouins have struggled not only to gain state recognition of their ownership of lands but also to receive government services provided to other Israelis, so that they can maintain community life, work, education, and ordinary cultural life. And while the Bedouins are struggling with all of these, Israeli governments are consistently working to oust them from their lands and gather them into as few settlements as possible.

Agrabia [Agrabia] in the monograph "connections between increase in social – economic inequality and equal opportunities and achievements in education" analyses the Israeli reality and notes economic inequality and missed opportunities for inter-generational mobility in the minority society emphasizing the Bedouin society. He says, that with using proper actions the government system can reduce the distance between the ideal of equal opportunities and distribution of opportunities in practice. Although it seems that along the years this subject is urgent, on the other hand the increase in economic gaps in Israel during the last three decades (1990-2020) reduced the effective ability to offer equal opportunities in accessibility to education and fulfilling the periphery potential, especially in the Bedouin society.

Naser Najjab [Naser Najjab, 321 p.] added that Israeli governments also exclude the Bedouins from their development plans, as if they were a group for whom Israeli society and economy have no need. Those Bedouins who live in **unrecognized localities**, exist in a kind of legal-political bubble. *These Israelis are barred from forming permanent residences, barred from the basic right to register their place of residence on their identity cards, absent from local government, barred from exercising the basic political right of election and including local authority local government, barred from receiving full government services, barred from exercising the basic property right of housing, and in fact this reality they receive educational services that are not anchored in a standardized curricula similar to all groups in Israeli society* [Naser Najjab]. In contrast, Bedouins who moved to the urban localities that the government planned for them live in a kind of political-economic bubble of their own: on the one hand, they lack adequate infrastructure systems and employment, which will allow them economic activity and standard of living like the Jewish localities nearby; On the other hand, even the recognized Bedouin localities, like the unrecognized ones, are generally not included in government development plans, both national and those intended for the Negev region. Today, the Bedouins lack community resources that enable economic development, and they are low on the government priority scale. At the same time, the population of the Negev, where they constitute about 25%, is a weak and fragmented population, in which each group works to promote itself, without

cooperation with its neighbors. In such a situation, the Bedouins are the greatest losers, but the entire Negev population loses along with them, in the long run [Yahel]**.**

Religious aspects of discrimination. Gabay [Gabay] noted that the State of Israel recognizes the freedom of worship of the Arabs and Druze and their right to observe their holidays on time and according to their decrees and rites. This recognition is reflected in the **Amendment to the Work and Rest Hours Law which lists holidays and important dates of all religions recognized by the state as rest days**. And the Employment Equal Opportunity Law of 1988 prohibits an employer from discriminating against employment on grounds of nationality or religion. The Ministry of Religious Services allocates budgets for the construction and maintenance of religious institutions and houses of worship (mosques and churches), but there is no equality in these budgets, because the Arabs receive only 2.8% of the Ministry's budget even though they are 18% of the population. Marriages and divorces in Israel are governed by religious laws and by religious institutions - each religious group to itself. Freedom of Religious Worship - in the 1967 Protection of Holy Places Law.

Employment-economic aspects of discrimination. One of the central points of contention, and which some identify as the main variable that also causes discrimination and harm to educational aspects, is the issue of employment-economic aspects of discrimination [Eliezer]. A 2018 study by Hermon et al., [HERMON] titled *Employment Discrimination in Israel: A Differentiated Approach* examined general discrimination issues, and also highlighted discrimination against minorities in Israel. Around 21.5% (as of 2022) of the country's population are minorities, mainly members of Arab society (Central Bureau of Statistics). This is the largest national minority in Israel, suffering from discrimination in a variety of areas, including the labor market. Yahel [Yahel] noted that some of the gaps between the Arab population and the Jewish population in the field of employment do not derive from direct discrimination, but rather from the profound inequality between the Arab minority and the Jewish majority: socioeconomic gaps, geographical separation and cultural differences leading to under-representation and employment segregation processes (meaning over- or under-representation of group members in certain professions). Beyond the profound general inequality, there is no dispute that there is also discrimination against minorities in employment at all stages - from the employment process, through promotion to dismissal. Lavy [Lavy], who did not dispute this assertion, also analyzed the existing reality since 2018, and added that occupational inequality is the main cause of poverty among the Arab population. According to him, the labor force participation rate among men - members of minorities in 2019 was 79% compared to 86% of Jewish men, and the labor force participation rate among minority women was only 37.1%, compared to 76% of Jewish women

(Central Bureau of Statistics). Table 2.1 presents the data sequence of the proportion of participants in the labor force (men and women) over the years 2018-2021 in comparison with Jewish society.

Table 2.1. The data sequence of proportion of participants in the labor force 2018-2021

Year	Men's		Women's	
	Minorities	Jewish	Minorities	Jewish
2018	78%	85%	42%	77%
2019	79%	86%	37%	76%
2020	72%	86%	39%	77%
2021	73%	85%	39%	76%

Source: made by the author [CBS]

The data presented in the table above table leads to the conclusion that the gaps are maintained despite a certain increase among minority women in 2019, with a relapse to its familiar rates in the following years. These employment gaps link the inability to develop communities, and in fact, leave them with socioeconomic gaps over the years. Similar gaps are also "naturally" revealed with regard to wages. Yair et al [Yair et al] indicating that the issue of wage gaps constitutes one of the most significant barriers to minority employees' breakthrough, as having more children in families allows less available income in favor of private education (due to public education infrastructure gaps), and thus, cyclic gaps prevail from generation to generation. Figure 2.1 depicts wage gaps data respectively show the wage gaps (men and women respectively) between Jewish society and minorities in the years 2017-2021.

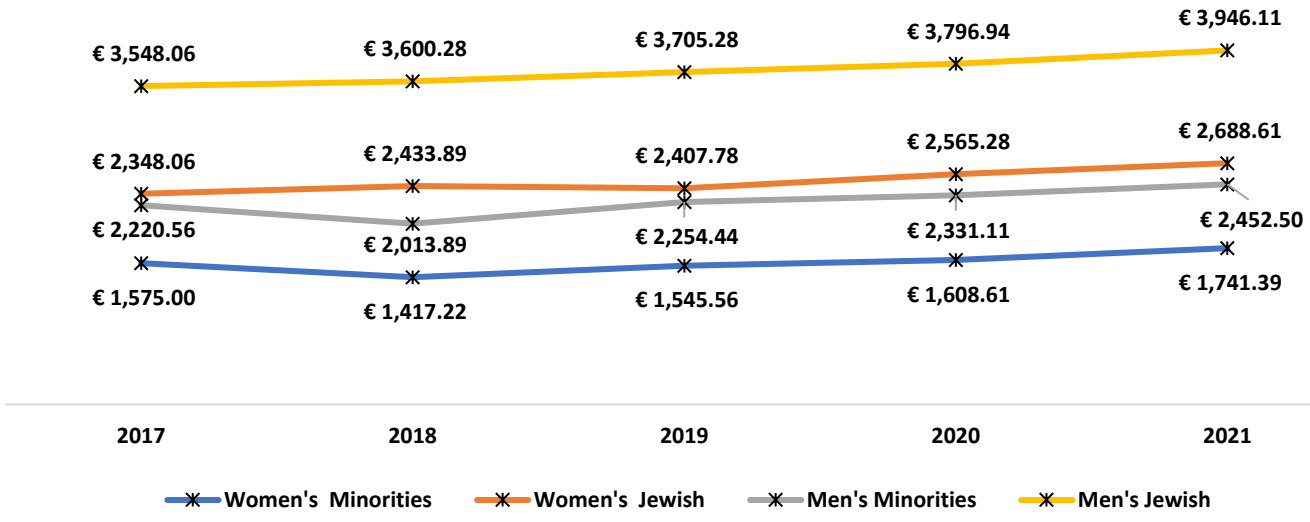


Figure 2.1: Wage gaps Jewish and minority employees 2017-2021 (in Euro)
Source: made by the author [CBS, BOI]

The data reveals unprecedented gaps that are expressed in amounts of thousands of Euros (NIS in Israel) each month. In 2021, the Jewish men's national average monthly salary was 3,548 Euros, which was higher 60.9% higher than the average monthly minority men's salary which was

2,220 Euros. Likewise, Jewish women's average monthly salary was about 2,348 Euros (higher than that of minority men), and it was 53.7% higher than the minority average monthly salary of women, which was 1,575 Euros per month. The data can be analyzed and summarized by the fact that in the years 2017-2021, the average monthly wage among Jewish men increased by 11.2%, compared with a 10.4% increase in the wages of minority men. Jewish women's average monthly wage increased by 14.5%, compared with an 11% increase in the wages of minority women. In this way, as mentioned, the gaps will be very difficult to bridge, and the consequences will be reflected in all other life areas such as housing solutions, welfare, and obviously, the topic of this study: integration in education.

Educational-cultural aspects of discrimination. There are state managed public educational institutions in Israel, intended for the Arab and Druze population: kindergartens, primary and secondary schools in Arabic. In these educational institutions, the minority children study the literature, religion, heritage, and history unique to them as well as their duties and civil rights in the country [Agrabia, Mustafa & Jabareen].

Culture and language - the status of minorities in Israel in the field of language. The Arabic language is the second official state language in the country. All government authorities' official publications, such as laws, regulations and road signs must be in both Hebrew and Arabic. Members of Arab society can use the Arabic language in appealing to government ministries and courts. The recognition of Arabic as an official language is also reflected in the inscription on coins, banknotes, postage stamps and identity cards - all of which are printed in Hebrew and Arabic. The state media must broadcast programs in Arabic to meet the needs of the Arab population [Gardner & Marx].

Aspects of employment and influence on the public space discrimination. The national majority in most democratic nation-states, influences the design of public life, and in Israel, too, the Arab minority has little influence over the public space. The Arab parties are not represented in government institutions, except in the Knesset, and they have never been invited to participate in the coalition, until 2021. There is difficulty in exercising human rights completely due to a conflict of rights, and a conflict between a right to another state objective (such as security), or a social norm in the state (such as Jewish values and Jewish culture). There is also a gap between the law and reality on the issue of group rights [Yair, Khattab & Benavot, 207 p.].

Following a review of various examples of discrimination against minorities in Israel, it is important to note that Israeli governments have taken steps to legitimize a move where minorities integrate into the civilian life in the State of Israel, thus becoming an integral part of Israeli society

that has been recognized as multicultural. These changes, and the process of social development came to be carried out and tested in the following issues:

Shift to modernization - Western-ism. Arab society has already undergone a process of change as part of a bilateral movement towards a common denominator. Following these processes of change in all life areas, processes that led to the partial breakdown of the cultural-traditional framework were accelerated. These processes were initially accompanied by exposure to Western values and norms of behavior and then in an attempt to internalize modern Western values, **such as personal freedom, social equality, and political democracy, at the expense of traditional norms that place the collective at the center**. Nasasra & Bellis [Nasasra & Bellis] note's that the cultural tradition in Palestinian Arab society in Israel is being gradually replaced by customs imported from majority society as a result of contact and exposure. Family values and structure also change significantly.

The exposure of Arab society, which is essentially for the most part rural, to mass media, the creation of intensive (economic and other) ties with urban (Western-oriented) Jewish society, and **the rise in the level of education, especially among women**, are **three** crucial factors in creating change in Palestinian Arab society in Israel. According to Yahel [Yahel, a, 125 p.], the Arabs in Israel have undergone an accelerated process of modernization since the establishment of the State of Israel. This process is manifested in a constant rise in the level of education, including higher education, as well as in a rise in the standard of living and especially in consumption patterns. The long-standing contact between Western-oriented Jewish society and traditional rural Arab society has brought about the rapid changes to Arab villages.

Development of education among minorities. An analysis of the dimensions of the development of education among the minorities in Israel, in terms of its aspects and characteristics, can be useful if a comprehensive analysis and identification of all the factors expressing the process is carried out. The researcher chooses to analyze these issues through a comprehensive prism, thus achieving an exhaustive and comprehensive analysis.

General situation. Various trends are evident in the achievements of the Arab population in Israel in the field of education. There is no doubt that in the last decade there has been a marked increase in the level of education of young Arab women and men [Bresler & Alsraiha]. However, Avinoam & Levi [Avinoam & Levi] argues that the data show that there are still large gaps between them and young Jews, as well as between different groups in the minority population. One of the most impressive manifestations of the rise in the level of education among minorities and in particular Arab society is the jump in the years of schooling median measure, which has risen ten-fold in five decades, from 2.1 in the early 1960s to 12 in 2017. This is an even more

impressive improvement than that of the Jewish population in the period in question - from 8.4 in the 1960s to 13.12 today, the years of schooling medians for both populations are now almost identical. Figure 2.2 compares the development of education among minorities vis-à-vis Jewish society.

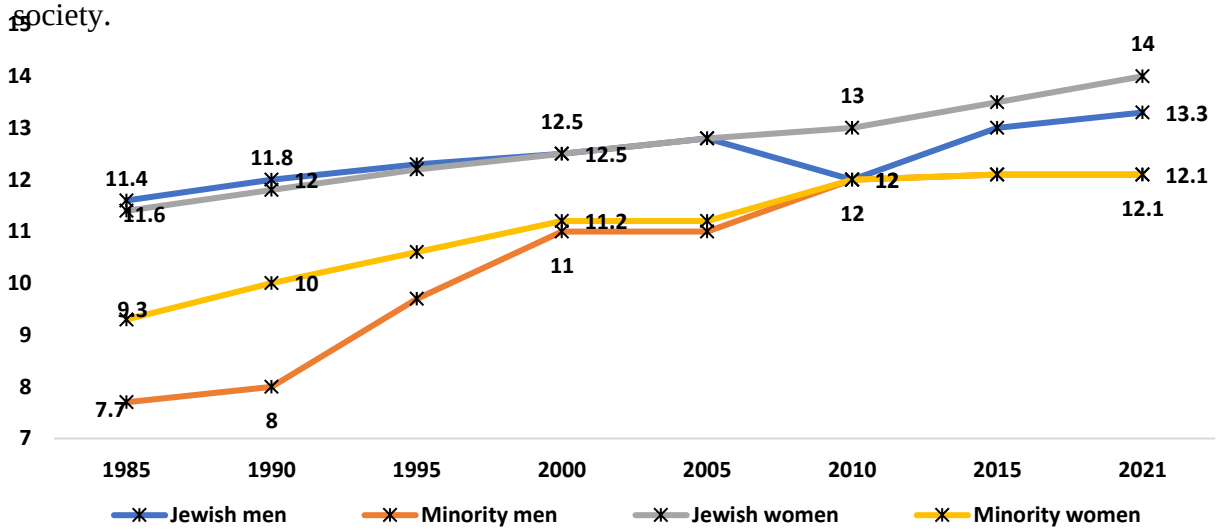


Figure 2.2. Years of schooling median among persons aged 15 and over, by population group 1985 – 2021
Source: made by the author [CBS]

The figure shows that the gap between minority women and men in the years of schooling median which stood at about two years until the early 1990s, narrowed until in 2010 it was completely erased. The improvement in minority students' achievements in the education system is both quantitative and qualitative. Data from the Central Bureau of Statistics [CBS] show that in the years 2000–2019, the number of students in Arab post-secondary education doubled from 95,000 in the 1999-2000 school year, to 186,000 in the 2018-2019 school year. Justman [Justman] supported the statement and claims that, among other things, because application of the Compulsory Education Law until the twelfth grade reduced the dropout rate in Arab schools. The rate of increase in the number of students in Arab post-secondary education (96%) is very high compared to that in the Jewish sector (71%). Some of the increase can be attributed to the reduction in dropout rates but most of it is attributed to the increase in the population at the relevant ages, for example, in the years 2000–2018 there was a 68% increase in the 12–17 age group in Arab society, compared with only 20% in Jewish society.

Development of physical infrastructure. The gaps between the Arab education system and the Hebrew education system and the discrimination of education are not only reflected in budgets and school hours [Levi]. Another major issue that reflects these gaps is the state of infrastructure and physical conditions in educational institutions. Unlike the distribution of budgets, which was unveiled in 2015, the information regarding physical infrastructure is not

collected and analyzed in the Ministry of Education in an orderly manner and therefore, the information is also made available to the public sporadically and partial. Despite the impact of infrastructure and physical facilities on student achievement, level of violence and safety, especially among the weaker sectors, the Ministry of Education does not appear to have orderly and clear procedures for setting up sports halls and courts, computer labs, libraries, and yards. Even when there are standards, they are often not applied in practice [Rudnitzky, a]. The TALIS - Teaching and Learning International Survey [Talis] from 2018, which was conducted in Israel, is an international study conducted by the OECD.

The study focused on teaching staff and principals and examined teachers and principals' perceptions regarding teaching and learning, classroom teaching practices and teachers' professional development. The information was collected through questionnaires administered to teachers and principals in schools. The study also pointed to a gap in infrastructure between Arab education and Hebrew education. Figure 2.3 below summarizes the main principals' reports on the lack of infrastructure that impairs schools' ability to provide quality teaching.

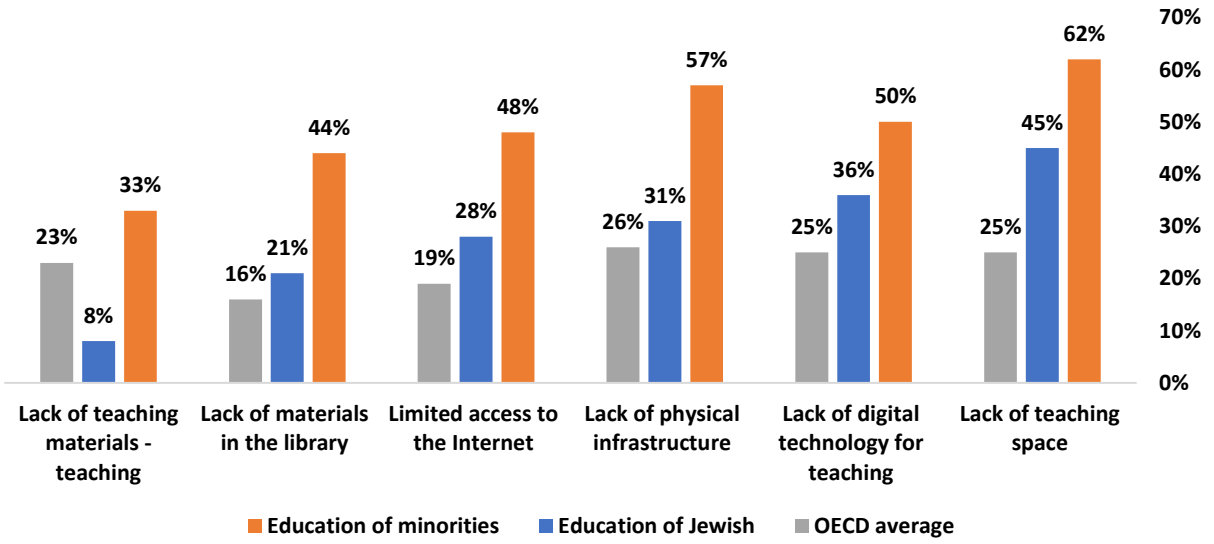


Figure 2.3 Proportion of principals who reported a lack of resources that impairs the school's ability to provide quality teaching (in %, 2020)

Source: made by the author [Talis]

From the figure, it can be concluded that principals in Arab education and other minorities face more difficulties. Prominent among them are the lack of teaching spaces, physical infrastructure, and digital teaching technology. In general, the proportion of teachers who indicate the need to improve buildings and facilities in the school and to invest in ICT is higher in Arab education compared to Hebrew education.

It is interesting to see that Hebrew education is also lower compared to the OECD average in most of its measures, a figure that explains the differences in educational outputs between the OECD average and the State of Israel. The situation is even more difficult in two regions that suffer from gaps in all areas of education: the Negev and in East Jerusalem. In the Bedouin localities in the Negev in general, and in the unrecognized villages in particular (as mentioned earlier), there is a land dispute between the population and the state, and this conflict has a direct impact on the construction of educational institutions in them. In 35 unrecognized villages, with a population of about 70,000 (correct to 2021), there are only 10 primary schools and not even one post-primary school. Students have to walk miles or depend on shuttles which often pass on dirt roads to get to the nearest school. The expensive transport system, responsible for driving thousands of boys and girls from the unrecognized villages to the schools in the Bedouin regional councils in the Negev, burdens the education system in the regional councils [Saif et al].

Teaching quality profile. According to Super Forerman et al [Super Forerman et al], some findings indicate that the quality of teaching in the Israeli education system in general, and in the Arab education system in particular, is on a decline. Smuha [Smuha] added that the relatively low quality of teaching in Israel is attributed to teachers' numerous working hours, a high ratio of frontal teaching hours compared with the total number of working hours (including professional training, making lesson plans, correcting tests and assignments, etc.), crowded classrooms, and the shortage of teachers with adequate professional training. Furthermore, some of the findings show that the education system is unable to attract quality personnel because the salaries of beginning teachers are lower than the national average [Yaish], and among the lowest in OECD countries. Researchers such as Svirsky & Dagan – Buzaglo [Svirsky & Dagan – Buzaglo] and Friedman [Friedman] believes that the teaching quality is the most important factor in determining the quality of learning and its long-term effects. Additionally, a recent review of studies published by the Mofet Institute [Mofet Institute] showed a link between the teachers' professional development and the quality of teaching.

Not only is the quality of teaching an important factor in determining the quality of learning, but studies [Moet Institute] have shown that the impact of the teaching environment and the quality of teaching is greater among students from disadvantaged backgrounds and therefore, investment in them is paramount. Studies [Moet Institute] that have examined the effect of reducing the number of students in a class have also shown that this step helps to improve students' cognitive and emotional abilities as well as future academic achievements, especially among young students and students from disadvantaged backgrounds. Therefore, the level of teaching and teachers is of paramount importance in Arab education and in minority communities, where most

students come from low-socioeconomic families. An analysis by the Bank of Israel [BOI] from 2019 showed that the level of mathematics and reading literacy teachers in Israel is low both compared to other OECD countries and compared to the general population in Israel (29th place out of 34), as measured by the International Skills Survey - PIAAC [PIAAC - CBS]. Some indices indicate that the quality of teaching and teachers in Arab education falls short of teachers' level in Hebrew education; However, there has been an improvement in at least in some indices in recent years. The following data emerged from the TALIS [Talis] study mentioned earlier:

A. 58% principals in Arab education reported that a shortage of certified teachers hindered the school's ability to provide quality teaching, compared with 29% in Hebrew education. For comparison, the OECD average in this index was 21%. Almost half of the principals in Arab education.
B. 47% indicated a shortage of teachers skilled in teaching students from low socioeconomic background, and 51% of teachers in Arab education work in schools where at least 30% of the students in them come from such this underprivileged background. By comparison, 29% of principals in Hebrew education reported a shortage of teachers skilled in teaching students from low socioeconomic background, and 30% of teachers teach in schools where at least 30% of students come from this underprivileged background.

The issue of the teachers' profile in a minority society is also a key part of society's ability to develop the quality of teaching. According to data from the Meitzav (Efficiency and School Growth Indices), tests the rate of teachers in Arab education who reported that the training process prepared them well for teaching was higher than their rate in Hebrew education. The proportion of teachers in Arab education who reported participation in professional development activities was higher than their proportion in Hebrew education [Abu Asba et al, 104 p.]. In addition, Argov [Argov] added that a significant proportion of teachers in Arab education see the teaching profession as a stable career that provides employment security and adequate income. This figure explains, at least in part, the high demand for the teaching profession in Arab society and the low annual dropout rate of teachers in Arab education in recent years.

The researcher seeks to draw attention to a critical factor in improving and developing education among minorities - the quality of teachers who join the system. Grades in the matriculation exams and the psychometric test of prospective teachers have been on a decline in recent years. Figure 3.4 shows the grades of teaching candidates from the three main sectors: Jewish society, Jewish-religious society, and Arab society (minorities).

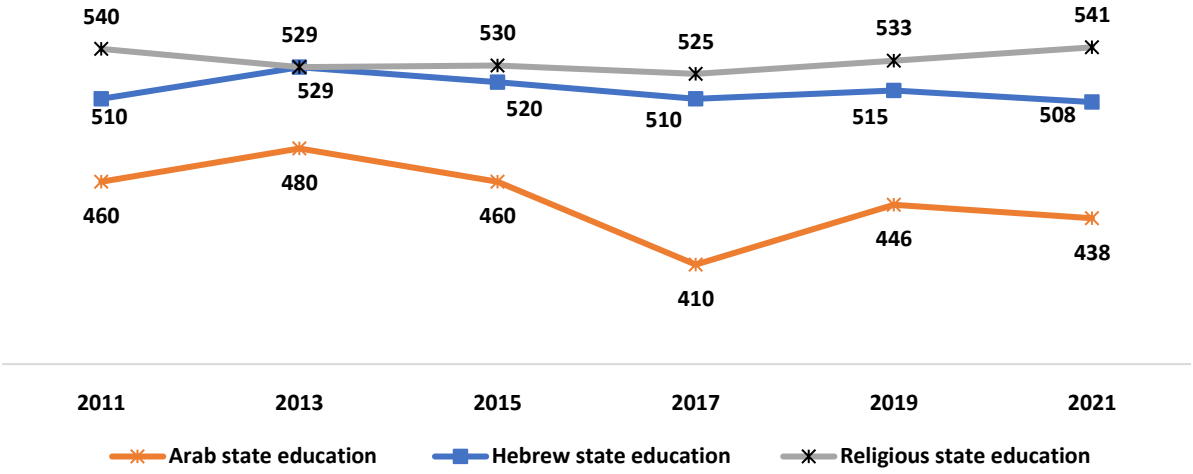


Figure 2.4. Scores of candidates for teaching from the three sectors 2011 – 2021

Source: made by the author [CBS; CHE]

Figure 2.4 reveals that in the years 2011 - 2015 there was a steady increase in the psychometric score of first-year students in the academic colleges of education in Arab education (from 460 to 530), but from 2015 onwards there was a steep decline. There has been a moderate decline in state Hebrew education in 2011-2013, but even in this case, there has been a moderate decline, while in state-religious education there has been an increase in the last three years, after a consistent decline in 2011. Today the gap between first-year students in Arab education and their peers in education Hebrew state education is 70 points; The gap between them and their colleagues in religious state education is 103.

National and international tests. The Israeli Ministry of Education, like the other OECD countries, measures and evaluates the achievements of primary and secondary school students with the help of the Meitzav tests (Efficiency and School Growth Indices) in which fifth and eighth graders are examined every year since 2008 (CHE). A test examines the students' cognitive abilities, and the results are intended to assist the Ministry of Education in monitoring nationwide trends. Meitzav tests examine a number of subject matters: mother tongue (Hebrew in Hebrew education and Arabic in Arab education). English, Mathematics and science and technology (for eighth graders only). Examining and analyzing the test results at the minority institutions in Israel, one can notice gaps that were large but narrowed over the years, and in some subjects are preserved until recent years (2018). Perpetuating the gaps in education will in the future lead to social-employment-economic gaps, and naturally harm to the national economic product of the State of Israel. Figures 2.5-2.8 present the data in the main exams.

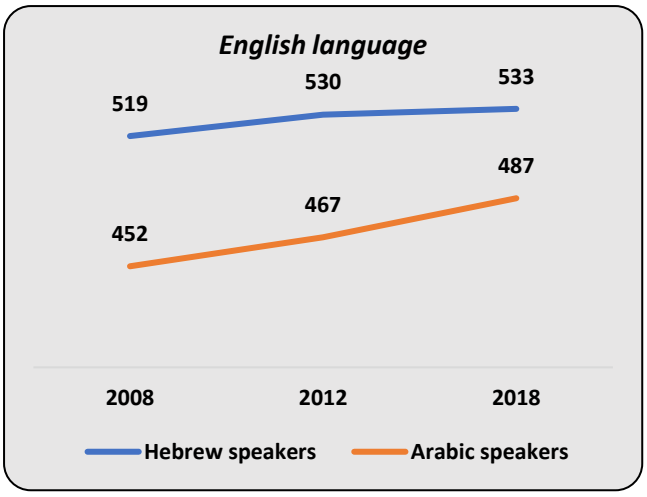


Figure 2.5. International results in English language

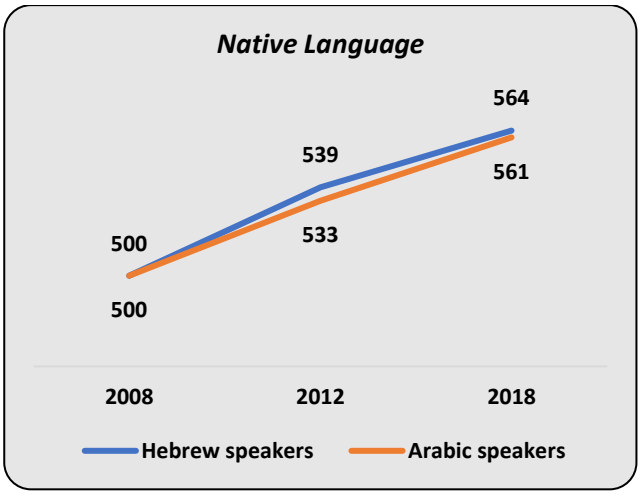


Figure 2.6. International results in Native language

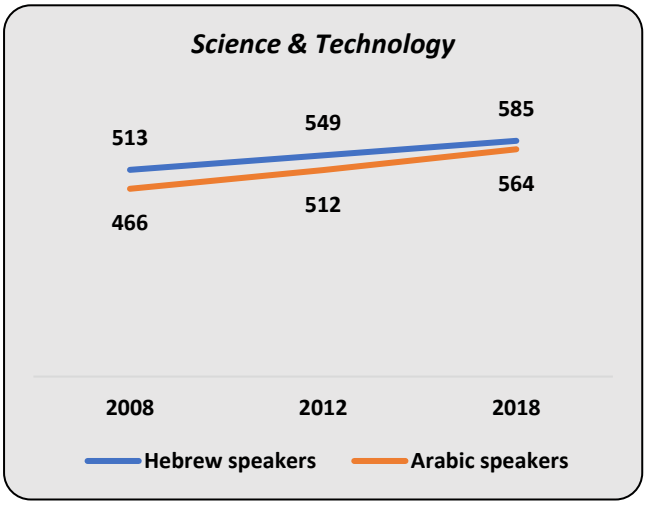


Figure 2.7. International results in Science Technology

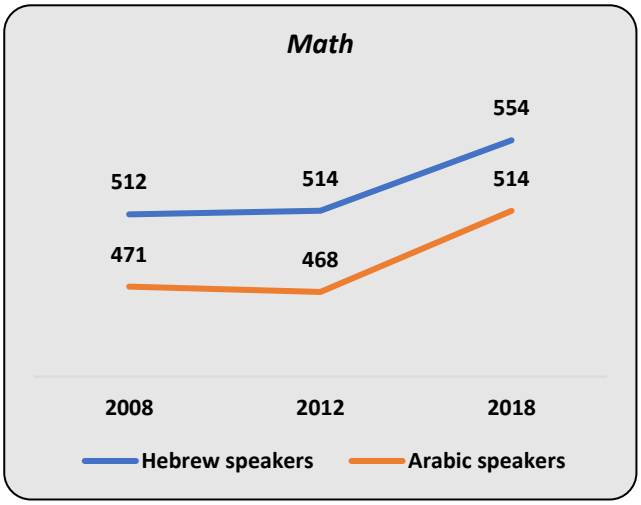


Figure 2.8. International results in Math

Source: made by the author [PISA test]

The figures show a noticeable trend of improvement in all knowledge areas among both Arabic and Hebrew speakers. The **improvement in the Arab population is greater in all areas**, so although in 2008 there were large gaps between Hebrew and Arabic speakers in mathematics and English, by 2018 the gap in English was completely closed, and in mathematics it was considerably reduced. However, there is still a genuine gap between the two populations in this area. Unlike in math and English, in a mother tongue test the standardization method is not uniform and therefore, it is difficult to compare the tests in the two languages. Nevertheless, it can be seen that even in the field of language the improvement among Arabic speakers is greater than the improvement among Hebrew speakers in the years in question (92) points among Arabic speakers compared to 42 points among Hebrew speakers. Thus, a comparison between the *Meitzav test* scores of the Arab population and the scores of the Jewish population shows that the gaps between

the populations have narrowed over the years. However, the data show that there are still gaps, especially in English, mathematics and science and technology. An important statistic that is not embodied in the above figures is the socioeconomic status of the students and its effect on the test results. **When the socioeconomic situation of the students is monitored, it becomes clear that in most areas of knowledge there are gaps between the populations**.

International tests that Israeli children take are the **PISA** (**P**rogram for **I**nternational **S**tudent **A**ssessment) tests. In the last test, which was conducted in 2018, the gaps reached a peak. A particularly worrying statistic concerns the rate of those who have difficulty in all three literacy areas: among Arabic speakers, the rate of difficulty was 53%, compared with 12% among Hebrew speakers. Israel also stands out in the differences in grades between students in the Arab education system and students in the Hebrew education system and between students from different socioeconomic backgrounds [PISA test; MOE]

In the researcher's view, the results of these tests, show very large gaps between the two population groups. A worrying situation can be seen, which is that since 2015 there has been a significant decline in the grades of minorities compared with Hebrew speakers, and of course a larger gap vis-a-vis OECD country. Test grades are considered as such that predict students' future success in academia, in the world of employment and their integration into society, and indirectly also the resilience of the economy, economic growth, employment rate and productivity. The Bank of Israel has already stated several times that Israel's low achievement in the PISA tests, as well as the high gaps between students, harm Israel's economy and growth.

2.2 Analysis of processes in integrating Bedouin society into the education system

The Bedouin population are Arab-Muslim, Israeli citizens since 1954 [Alvakili]. Abu Saad [Abu Saad] presents data and indicates they are about 35% of total population in the Negev district (Southern Israel). According to the Central Bureau of Statistics in Israel [CBS] the Bedouin population growth rate is very fast comparing to the Jewish society in Israel, and even faster comparing to the Arab and Muslim population growth rate, about 7.3% in 2019. The Central Bureau of Statistics forecast for 2035 indicates a significant growth in the Bedouin population in the Negev - which will be about 370-500 thousand people, depending on the decline rate in population growth. In each of the CBS forecasts for the years 2009-2059, the minority group with the highest growth rate is the Arab population, and in it the Muslim population in the South - this is how the Bedouin society in the Negev is identified. Yeshiv, Kleiner - Kassir [Yeshiv, Kleiner - Kassir] describes the Bedouin acknowledged settlement in the Negev currently includes one city, six towns and two regional councils (municipally concentrates eleven additional acknowledged

settlements) in which live about 76% of the Bedouins in the Negev. The rest of the Bedouin population in the Negev live in unacknowledged settlements (an issue discussed in section 2.1).

According to Gardner & Marx [Gardner & Marx, 22 p.], many Bedouin parents have begun to understand in the last years that the key to social and occupational mobility is investing in having good and quality education for their children. This social insight was already realized in other minority societies in Israel and among political decision makers. Therefore, in the decade between 2010 and 2020 the number of Bedouin students has increases from 1,153 to 2,632. The main increase was among female students. However, the Bedouin education system still face many challenges and difficulties [Yair et al]. Nasasra & Alsraiha [Nasasra & Alsraiha] claims that currently only 22% of graduating students are eligible for matriculation diploma (compared to 78% in Jewish population and 68% in other Israeli Arabs), and according to the Central Bureau of Statistics, 29.3% of 17 years old young people do not study in any educational framework. Most student's dropout is in the transition between high school lower classes and higher classes. Dozens of students will probably not return to class next year as a result of many reasons as learning gaps and difficulties, frequent absence, not having response for social and emotional difficulties, low expectations of parents and desire to look for occupational opportunities that will assist in the family economy. Therefore, the researcher emphasizes it is essential to refer the Bedouin society separately and focus them unlike other minority societies in Israel.

The Central Bureau of Statistics consistently ranks all Bedouin settlements in the Negev in the lowest social- economical clusters [CBS]. Saif et al [Saif et al] adds and claims that the standard of living in all Bedouin acknowledged settlements and regional councils is very low - all electricity, water, sewage, health, leisure and education infrastructures are maintained at a low level or do not exist at all, and there is a significant shortage of standards and professional manpower in the local authority's responsibility areas. Harpaz [Harpaz] also explains that the standard of living in the settlements unacknowledged by the state is even lower, since there is no state intervention in the physical and human infrastructures there. The fast growth rate in Bedouin population causes a high level of young people compared to the general population in Israel. According to the Central Bureau of Statistics data [CBS] combined with the Ministry of Interior data [Ministry of Interior], about half of the population are children and teenagers ages 0-14, compared to only a quarter in the Jewish population in Beer-Sheva district (the southern metropolis). According to the Ministry of Interior data [Ministry of Interior], the high rate of children causes a low funder rate of public expenditure. In addition, poverty among the Bedouin population in the Negev is up to four times higher than the Jewish population in Israel. These two

facts result is that Bedouin authorities' income from taxes is low and the expenditure for public services is high.

The Bedouin population education system. Krakara [Krakara] explains that by being the state citizens, the Bedouins are entitled to benefit from its legislation, including on education issues. Despite the equality by law, there are significant gaps between the Bedouin and the rest of the population in Israel in this subject [Jabareen].

The rate of student participation in the system. The gaps are observed in Bedouin student participation rate in the education system. According to the 2017 report of the Israeli Knesset (the Israeli parliament) information and research center called "education in Bedouin society in the Negev - update [Weisblai], in the 2020-2021 study year 80,543 Negev resident Bedouin students have studied in the education system, including 22,211 students in kindergartens and 42,361 students in elementary and high schools. The education institutes serving the Negev resident Bedouin are 746 kindergartens, 147 elementary schools (some have 1st - 8th grades and some 1st - 9th grades), and 49 high schools. Herein the education institutes details and the number of students in Bedouin settlements for 2020-2021 study year.

Table 2.2. Students & institutes in Bedouin acknowledged settlements in the Negev 2020-2021

City	Students				Institutes			
	Pre-primary	Elementary School	High School	**Total**	Pre-primary	Elementary School	High School	**Total**
Rahat	6,115	9,359	3,650	**19,124**	206	31	9	**246**
Neve Midbar	3,612	7,492	1,941	**13,045**	122	26	7	**155**
El Kasum	3,083	6,224	1,752	**11,059**	109	25	7	**141**
Tel Sheva	1,891	3,189	1,340	**6,420**	65	12	5	**82**
Hora	1,775	3,434	1,778	**6,987**	64	14	7	**85**
Araara	1,492	3,390	1,445	**6,327**	47	11	5	**63**
Kseife	1,680	3,949	1,682	**7,311**	53	11	4	**68**
Lakia	1,387	2,680	1,075	**5,142**	43	9	2	**54**
Segev Shalom	1,176	2,644	1,308	**5,128**	37	8	3	**48**
Total	**22,211**	**42,361**	**15,971**	**80,543**	**746**	**147**	**49**	**942**

Source: made by the researcher [CBS; CHE; Weisblai]

Table 2.2 findings indicate that the number of students is large compared to the supply of buildings and educational institutes for the Bedouins. The researcher analyses the data and concludes that the gaps are expressed in Bedouin student participation rate in the education system. For example, the number of students participating in high school studies in each settlement decreases. Part of its reason is the huge lack of supervised frameworks in unacknowledged settlements. In higher ages, Bedouin children in the Negev tend to drop out from learning institutes 2.6 times more than the national average [Haddad et al]. Handin & Ben Rabbi [Handin & Ben

Rabbi] adds that *Bedouin students potential to drop out from the education system is the highest* of all other minority populations in Israel. Covertly, the "obvious" result of all this is that the average number of study years in the Bedouin sector is significantly lower than in the Arab sector (other minority) or the Jewish. And was only 9.5 study years in 2010-2012. Covert dropout is emotional / cognitive / behavioral (or a combination) disconnection, so students are physically at the learning institute but do not take part in its activity and do not benefit the expected result from being there [Haddad et al].

Bedouin student scholastic abilities (students and higher education). Additional expression of the gaps may be seen in Bedouin student achievement level compared to students who are not Bedouin. Madhala - Brick [Madhala Brick] claims that Bedouin student grades in MSEGI tests (**M**easures of **S**chool **E**fficiency and **G**rowth indices in **I**srael) are consistently lower than all other students in Israel. Despite the relative increase in the 2016 grades, we cannot indicate clear and consistent improvement among Bedouin students due to achievement fluctuation over the years [CHE]. Furthermore, Tirosh & Eyal [Tirosh & Eyal] adds we may assume that Bedouin student results in international PISA tests are also extremely low. Although in these test results, as published by the National Authority for Measurement and Evaluation in Education the grades of the Bedouin society in the Negev Are not separated from the entire Arab society, there is a detailing connecting student grades and their *social - cultural- economical background*. Morgenstern et al [Morgenstern et al] adds to the discussion and claims that students who come from low social - cultural- economical background received the lowest grades in the tests. Since all Bedouin society settlements in the Negev are graded at the bottom of the social-economic scale in Israel, we may assume the Bedouin student grades are the lowest [Tzuk].

Tzuk [Tzuk] claims that the gaps between populations are also expressed in the rate of those who are eligible for matriculation diploma, and even more in the rate of those who are eligible for matriculation diploma that meet university acceptance standards. Yaish [Yaish] clears that matriculation exams grades and the psychometric exam grades are the two main criteria for acceptance in most faculties in higher education institutes in Israel. Therefore, a matriculation diploma is a crucial factor for students who are interested in studying for an academic degree. There is an additional gap observed among Bedouin minority students regarding their participation and success in matriculation exams. In the 2014-2015 study year the rate of those eligible for matriculation diploma among students learning in Bedouin settlements was 38%-57% while the national data was 73%-94% in Israel. Furthermore, the rate of Bedouin students who are eligible for matriculation diploma that meet university acceptance standards is even lower and was 20%-39%, which is below national average in Israel that is 79%-95% [CBS]. in accordance, Abu Saad

[Abu Saad] adds, the rate of Bedouin students was extremely low in the academic study year 2015-2016 and was 6.2%-9.4% participation rate in ages 20-29 in Bedouin settlements for BA degree, compared to the average rat in Israel that was 14% [MOE]. figure 2.9 presents the eligibility rate for matriculation diploma among all 12th grade students in 2013 and 2020, by education sectors.

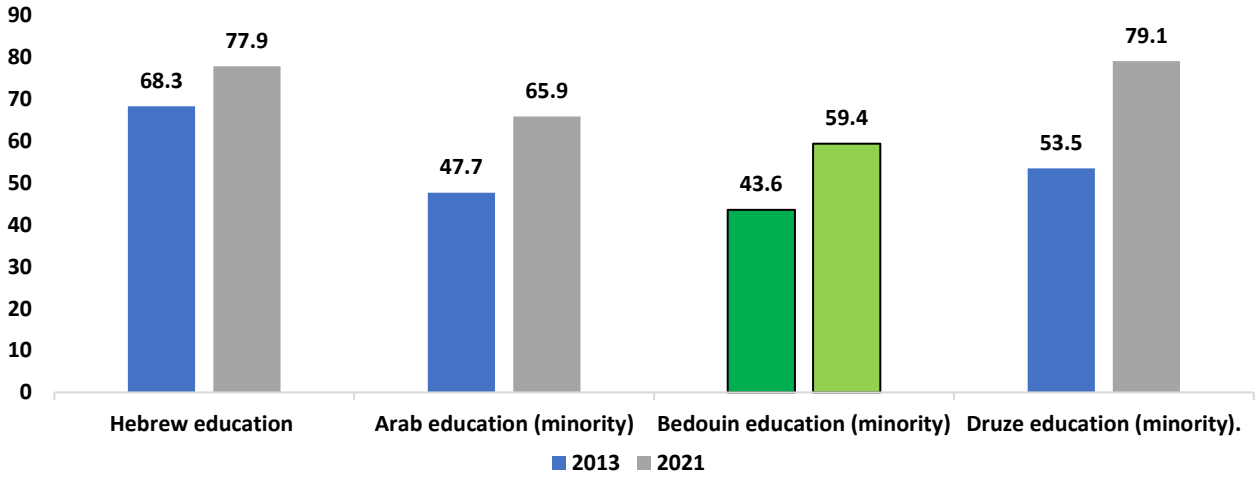


Figure 2.9. Eligibility rate for matriculation diploma (by %) among 12th grade 2013 – 2021
Source: made by the researcher [CBS]

The data indicate there is a national trend of increase in eligibility rate for matriculation:

1. Druze education students had the sharpest increase between 2013 and 2021, from 53.5% in 2013 to 79.1% in 2021 (in average), namely 25.6% increase (even higher than the Hebrew education). This increase is partially referred to a program operated by "YEHOLOT" association in most Druze high schools since 2010.
2. In the Arab education, despite the significant improvement in eligibility for matriculation, 18.2% increase in the spoken period, the eligibility rate is steel low compering to Druze and Jewish education.
3. The matriculation eligibility rates in the Bedouin education system matches their achievements in the SEGM (School Efficiency and Growth Measures) tests and lower comparing to other minorities and comparing to the Hebrew education. It should be noted that in 2013 there was a certain leap from 43.6% and 15.8% increase until 2021 (59.4).

Technological education in Bedouin community. Due to the Ministry of Education efforts during the last decade to direct students to technological matriculation courses, there was a sharp increase in the number of minority population students (especially female students) in general and Bedouin students in particular. Shmueli & Khamaisi [Shmueli & Khamaisi] writes that since 2006 a structural reform was performed in technological – vocational education and today about 40% of high schools study for technological matriculation in 25 study courses. Since

2006 there is a sharp increase among Arab students, while in the Bedouin sector there is a **248%** increase! and 190% in Druze sector. Nasasra & Bells [Nasasra & Bells, 402 p.] notes it seems that in Arab education sectors, in gender segmentation, unlike in Hebrew education, girl rate in technological education is higher than boy rate. The Ministry of Education data indicate that in high technological education the rate of students eligible for matriculation diploma in Arab and Druze education is about 90% (compared to 74% in Bedouin education). This rate is similar to state Hebrew education, although the social-economical background of Arab students in higher technological course is lower than Jewish students. Even compared to theoretical course matriculation diploma eligibility rates, the technological course is much higher. However, it should be noted that among Bedouin education students (and also other minorities) in the medium course, and even more in the low course, the eligibility rate for matriculation diploma is much lower - both compared to these course students in Hebrew education and compared to theoretic course students in Arab education. namely the natural track will be to occupational professions with economic characteristics as low income or occupational future.

The psychometric exam and integration in higher education. according to the Council for Higher Education [CHE] data in cooperation with the Central Bureau of Statistics in Israel [CBS] there is an improvement in eligibility for matriculation diploma rate and quality, and the gap between Bedouin population (and other minorities) and Jewish population, *especially among girls*, is reducing, but the psychometric exam achievements are reducing slowly but exist. The examinee rate in the psychometric exam and the test grades clearly indicate both the Arab population aspiration to integrate in higher education institutes and *the barriers that make it difficult for them* [Al Hajj]. The examinee rate in psychometric exam in *Arabic* in 2018 was *33.6% (all minorities) of all examines*. Since 2008, namely within a decade, their rate increased by about 5 percent, and it may be seen that the Arab population examinee rate was higher than their proportion in population (about 22% of all population). According to Al Hajj [Al Hajj, 97 p.] *this rate is not only due to higher willingness to be accepted to higher education institutes, but also a very high rate of returning examinee*, about a half of the examines, comparing to about a third among Jews. Comparing the grades of examines in Arabic exams to the grades of examinees in Hebrew tests it is clear why Arabic speakers tend to repeat the exam a few times.

Research, performed in 2019 by the national center for testing and evaluation [nite], which is in charge for the psychometric exam, indicated there are, ore variables beside gender and language group that are crucial in grade determination: (1) economic status; (2) the exam preparation course cost; (3) father and mother education. namely the examinee social - economical background has a significant influence on his chances to have good grades. due to the significant

gaps between the Bedouin population in particular (and the Arab in general) and the Jewish population in their economic status and education gaps (especially among adults), it is obvious that young Bedouins have difficulties in getting sufficient grade in the psychometric exam.

Another research of the national center for testing and evaluation [nite] has found that reading time of Arabic speakers is longer than reading time of Hebrew speakers, even when controlling the cognitive and social - economical background variables. in addition, there were claims over the years that the exam has cultural and gender bias, so the proportion of weak group candidates who are accepted to the universities is smaller from the accepting proportion, if the exception was based on criterion that is culturally unbiased, i.e., the psychometric exam, which should be an objective filtering mechanism for higher education in Israel, is a barrier for the periphery population whose opening data are weak, and leads to perpetuation of the existing gaps and even expands it.

Bedouin society integration in higher education developing higher education in the Bedouin society in Israel is one of the challenges the Bedouin society and the State of Israel are facing [Rosental et al]. Yahel [Yahel, b. 617 p.] claims the Bedouin society in the Negev is one of the societies who face many problems in many fields, and it influences the society member ability to integrate in systems that contribute for building a society that is cultural and economically developed. Young people integration in labor market and higher education institutes in Israel is one of the fields with this difficulty. Dganit Levi [Levi] claims in her article "Bedouin integration in higher education" there are six main reasons for Bedouin society members not fully integrating in higher education, a fact that makes it difficult for them to integrate later in occupation system in Israel:

1. Many Bedouin society members has barrier in Hebrew language, which makes it difficult for them to integrate properly in the academy. In addition, many of them also have difficulties in English.
2. In the subject of culture components and liberal approach, there are cultural gaps between Bedouin students and Jewish students who study in higher education institutes, which sometimes cause distance between the two groups and prevent optimal integration.
3. In the close circle – the family – lack of support and role models around them. The Bedouin students has a difficulty in coping with university life as a result of not having encouragement to continue.
4. Admission data - some high school students cannot admit universities because their matriculation average is low, or they are not eligible for a diploma.

5. Geographic distance – in most cases, Bedouin population lives relatively far from the universities, therefore young Bedouin cannot study in higher education institutes. It adds to a recent mobility problem due to various reasons.
6. Economic difficulties – many families cannot pay the study tuition fee and also do not see in it a necessity for them, especially for the women.

Although during the last 15 years there was a much higher increase in the rate of Bedouin population members addressing higher education than in the Jewish population, there is still a gap. For example, in 2009, about 94% of Bedouin population who had matriculation diploma, which met the universities acceptance requirements, started their studies in higher education institutes, compared to 83% in Jewish population [CBS]. the data indicate that the gap between Jews and Arabs (and Bedouins) is reducing in the younger generation, therefore it is not surprising the gap between 25-34 years old Bedouins and Jews with academic degree is 10.4% compared to gap of 21% in 35-64 years old Bedouins and Jews (the older generation).

According to the Council for Higher Education [CHE] there were about 0.7% Bedouins (17.7% minorities in the academy) of all BA degree students in the 2018-2019 study year, a rate that is closer to their proportion in population (3.2% Bedouins and 21% of all minorities). However, the MA and PhD Bedouin student rate is much lower and is 0.2-0.3% of all Israeli students [CHE; CBS]. The Bedouin society member integration is growing especially in colleges (for teaching training and academic colleges) and less in research universities. Figure 2.10 presents the development and numerical retreat of Bedouin graduates in colleges, universities and teaching colleges between 2007 and 2021, academic years.

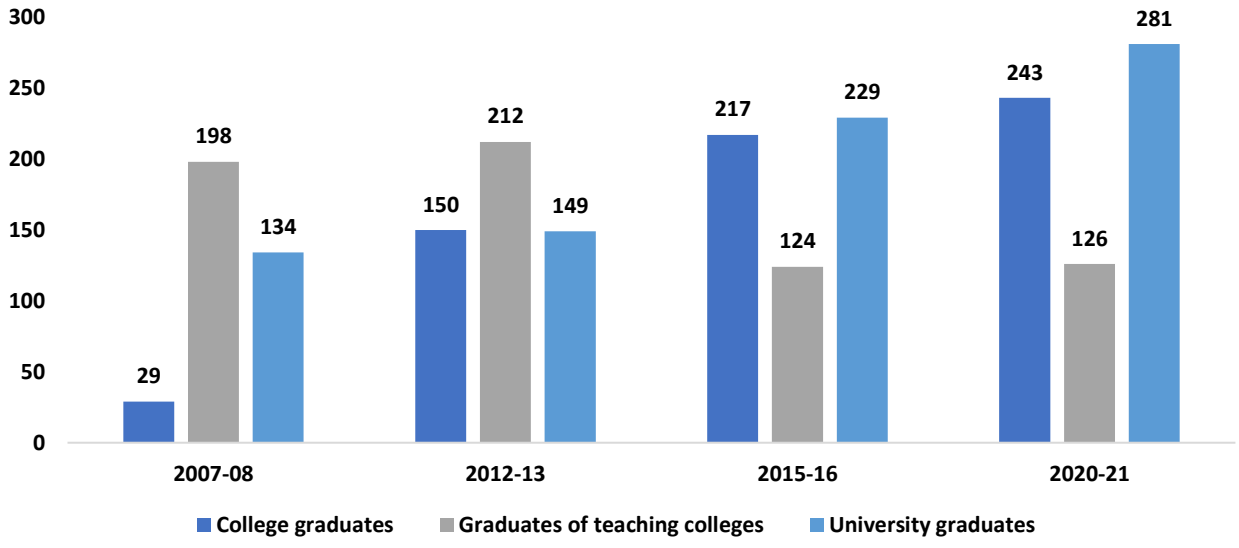
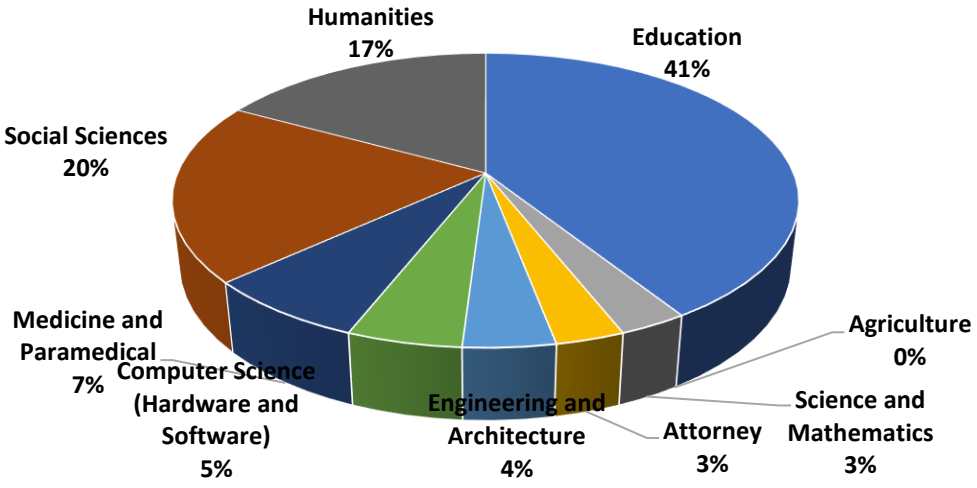


Figure 2.10. The number of Bedouin graduates in each higher education framework academic years – 2007- 2021
Source: made by the researcher [CBS]

Analyzing the data in figure 2.10 indicates that the number of university graduates (134 in 2007 compared to 281 in 2021) is increasing while those who address teaching is decreasing (198 in 2007 compared to 126 in 2021). In addition, the number of college graduates is increasing, but still in minor numbers compared to minority populations and the Jewish population. This transition trend to studies in academic colleges and universities is blessed, although teaching manpower is required for education frameworks. The movement towards universities is an existential necessity outgrowth and understanding that if the Bedouin family longs for life quality and subsistence and well-being it will have to adjust to the future professions mainly characterized with STEM (Science, Technology, Engineering, Mathematics) professions [Svirsky & Dagan Buzaglo].

The gaps are getting smaller, but as noted before, in addition to the various barriers, the issue of choosing study paths is a complicated challenge for young Bedouins. Indeed, as the researcher has observed, a trend of students to educational - economical directions has started, but there is a "long way" to go. About 20% out of all Bedouin graduates in universities and colleges in the 2020-2021 study year have graduated education school and teaching training, and the rest have graduated universities or academic colleges. A minority of Bedouin graduates have graduated from other fields such as social sciences, medicine and paramedical professions, *STEM* professions, architecture, law and agriculture. We may review the full details of Bedouin graduates' number and percentage by learning subjects and learning institutes in all degrees and in BA and MA degrees separately in Figure 2.11. The data show that both in universities and in colleges in Israel, the three most common learning subjects among Bedouin graduates in 2020-2021 (figure 2.11) are: (1) education and teaching training. (2) general humanities, (3) languages, world literature and regional (multi-disciplinary) studies, which are not studied in colleges and are the second most common study field in universities. The figure / pie chart 2.11 presents the training profession distribution in Bedouin society higher education in 2015-2021.



Analyzing the data, we identify a clear and problematic image of an increasing number of students appealing to professions that will not necessarily become occupational professions. Professions that referred to academic fields as humanities and social sciences (37% - more than one third of the graduates), which supposed to "produce" occupational - economical abilities, will not be realized due to various circumstances, which include the occupational discrimination of minorities in general, and of the Bedouin minority in particular. This subject will be discussed in the recommendations chapter.

The in- formal education system. Since the mid-twentieth century, there is a growing global interest in informal education, both at research level and in public political level [Shavit]. Reiter & Cohen [Reiter & Cohen] claims that this education is characterized in freedom and leisure atmosphere, connection between equals, institutional flexibility and programs that are mainly composed of experience. Informal education allows the individual to have spontaneous and original expression that formal education does not necessarily enable. Rudnitzky [Rudnitzky, a] adds and explains that the informal education organizational flexibility and the programs it offers respond the needs, values and traditions of many populations or communities. There is no wonder that the informal education importance and its positive influence, especially among marginal populations, has clear recognition of institutes and researches all over the world [Blass].

The Israeli national academy of science [The Israel academy of sciences and humanities] report has found large gaps between the development level of informal education in Arab society and its level in Jewish society. The gaps scholastic achievements in formal education are largely explained as a result of social - economical gaps. The report of the Taub Center for social policy research in Israel [Taub center], which examined student social - economical composition in the various education streams in 2004 - 2020, indicated there is a significant improvement in Bedouin student economic status. In 2004, 54% of Bedouin students were in the three lowest deciles (1-3) and 32% were in the four medium decile s (4-7).

In 2020 there were less Bedouin students in the low decile s to 38% and their part in the medium decile s increased to 44%. In fact, according to 2020 data, there is almost no difference between student rate in all Arab education (including Bedouins) in medium decile s (44%) and Jewish student rate in the state education system in these decile s. The large gap in the three upper decile s (7-10) - 9% of Bedouin students (and 18% of other minorities) are in these decile s compared to 45% of the Jewish students.

Gabay [Gabay] notes that the gaps were expressed in the number of activities, its quality and the significant shortage of physical infrastructures in Arab settlements (sports fields, community centers and buildings designated for youth activities). Moreover, Blass et al [Blass et

al] claims that the reality in Bedouin sector, like the gaps characterized sooner, is even more radical. These years have explained the huge gap in infrastructure and technology level between the Jewish society and the Bedouin society while at the same time highlighted the cultural differences and the need for adjusted education that refers to social and cultural issues.

The informal education, which operates outside school hours, is the field in which the gap between Jewish society and Bedouin society is the largest. The SEGM (School Efficiency and Growth Measures – of the Israeli Ministry of education as part of the OECD education organization requirements) test of the National Authority for Measurement and Evaluation in Education has demonstrated it well. The 2017 test indicated a significant gap in children and teenager participation in leisure activity between Jewish society and Arab society, a 17% difference in elementary school, 26% in junior high school and 22% in high school. a more profound review indicates that the participation percentage in Arab society is even lower [Gruber]. Jabarin & Agrabia [Jabarin & Agrabia] explains that in the state institutes, and in the Ministry of Education in particular, there is a growing recognition that formal education is a lever for Arab population integration in the economy, in the future labor market and in society in general. They have also understood that informal education also has essential role in achieving these goals.

In conclusion, the researcher, as an education person and a lecturer in teaching college, claims that education is one of the main tools for social mobility in the modern era. In the education system the individual acquires varied social and cognitive skills that help him integrating in his social and economic environment. This understanding is common among all Israeli public, therefore different groups in society - classes, national, religious or others – constantly struggle for resources and achievements in this field. The role of an education system, who believe in social gap reduction, is creating equal opportunities, perceiving that the power of educational policy that is aimed to reduce gaps in education, will contribute to future reduction of social and economic inequality.

2.3 Analysis of the Bedouin minority society contribution to the Jewish majority society in Israel in educational and political - economic aspects

For many years, since the establishment of the State of Israel, the Arab population did almost no part in the public discussion, but changes in politics, economy and society have increased the public awareness of it. today state bodies and civil society organizations have increasing interest in the Negev and especially in the Bedouin population [Agbaria, 33 p.]. Many political frameworks have discussed in various contexts about the Bedouin society contribution. Analyzing the January 2021 [CBS] data of the Central Bureau of Statistics and the Immigration and Population Authority, about 280 thousand Bedouins live in Israel. It is the youngest society in Israel, in which about 51% are children up to 18 years old. Most Bedouins live in 18 settlements established and declared by the State. In the city of Rahat live about 70 thousand residents, in the other towns live about 100 thousand residents and in two regional councils live about 20 thousand more. These settlements are managed by mayors and local councils. In addition, almost 80 thousand Bedouins live outside the settlements acknowledged by the state.

Currently the Bedouin society image position is not very positive, and some even attribute them alienation to the political establishment. Avinoam & Levi [Avinoam & Levi, 115 p.] indicate that the media coverage regarding the Bedouins is only in negative contexts and presents them as violent criminals that terrorize the south. It is one-dimensional coverage that is not only not true but increases hostility and lack of motivation.

Blass et al [Blass et al] adds and claims that the Bedouin society is indeed in a problematic state and is the first to suffer from the crime and violence. The best solution is its member integration in society and economy, and it begins in balanced discussion that speaks not just about "*Bedouin terror*". If the researcher will try to examine the contribution of the State of Israel to the Bedouin society, several key interface points, which try to promote society and bring it to social - cultural - economical readiness and competence to the 21st century, will be found. One of the main problems engaging Bedouin society since the State of Israel establishment is **the regulation of the Bedouin society land and urbanization.**

Urbanization process and moving to permanent settlements. The planning and building law enacted by the Israeli government in 1965 stipulated that most uninhabited lands are agricultural lands, therefore ensuring that every building will be considered illegal, including houses that were already built [Gra, 168 p.]. In this manner the Bedouin settlement in all areas became illegal. In addition, as of 2021, the government authorities refuse to recognize Bedouin ownership of the land, and do not recognize the traditional Bedouin law or other evidence of Bedouin land ownership in the Negev. When Bedouin in the Negev were concentrated in

uninhabited lands, a land dispute was created, and it shapes Bedouin existence reality until now [Agbaria et al]. Yahel [Yahel, a] explains in her research that today about 280,000 Bedouin live in the Southern Negev area in three settlement forms: (1) about 35 unacknowledged villages; (2) 7 planned designed towns established by the State of Israel; (3) 11 villages acknowledged by the State 20 years ago (by the early 2000s).

The Bedouin population in the Southern Negev is about 12% of Arab Israeli citizens. Although part of the urbanization process planned by the state had some success, there is a large population, of tens of thousands of citizens, who live in villages unacknowledged by the state [Ben Porat et al]. It should be mentioned that in the unacknowledged villages there are no basic services and infrastructure and the population in these places have difficulty creating normative climate environment in many aspects as education, best community life and proper family life. **The collective, political - social - cultural and communication reference that "stuck" to Bedouin society by Israeli governments (during most of the state existence years) and by large groups in the population negatively present Bedouin society and other minority communities.** The fact that many populations (tens of thousands) move from one place to another makes it very hard in subjects as sense of belonging, identification and commitment to the new place. In addition, many of them feel discriminated against since the process was not their own initiative, request and they were not involved in its design [Ben David]. Jabareen [Jabareen] notes that these difficulties have various implications referring to various aspects in the individual and community life. Therefore, many Bedouins are in no hurry to move to these towns, so they are not thriving and have little population.

Moving to the new settlements required the Bedouin agreement. Many of them have refused, but it was the only choice for them to have basic living conditions that included in the new settlement. Until early 2000s, the transition to live in town was a condition to have the settlement legality recognized. An additional reason for their reluctance to move to regulated towns is related to one of the most significant characteristics in Bedouin society ever - the tribal belonging [Levi]. **belonging is a significant definer in a Bedouin individual life, in the past and in the present.** The social mobility level between tribes is minimal. At the same time, these processes also weakened the status of the sheikhs, the Bedouin tribe elders, who had a large weight in Bedouin communities in conflict mediation [Regev & Brand]. After the Prawer plan failure (2011 - governmental plan for Bedouin settlement) the Israeli administration have begun a new plan of the Bedouin development and settlement authority in the Ministry of Agriculture, which seeks to end one of the most complex issues in land field in Israel - settling Bedouin population settlement in the Negev.

Six years after archiving the ambitious Prawer plan (2011), which sought a comprehensive solution to the issue [CBS], The authority will approve building plans for about 150 thousand housing units, out of which about 40 thousand housing units will be allocated up to 2021, when the present five-year plan ends. Lands for the remaining 110,000 units will be allocated later, according to Bedouin community demand. Resources [Saif; Portnoy; Shavit] indicate that as a result of legal and planned land availability there will no longer be a need for illegal takeover on state lands. During the last two years (2020-2021) plans for about 32 thousand housing units were already approved and additional 60 thousand units are in advanced planning stages. The Bedouin development and settlement authority in the Ministry of Agriculture is responsible for the development and infrastructure works within the plan, while the house building is done by the residents. By the Ministry of Agriculture and Rural Development resources [ARD], the program budget is about 2.5 billion Euro (9 billion NIS), of which about 1.6 billion Euro (6 billion NIS) for physical and social infrastructure development, about 460 million Euro (1.5 billion NIS) for super-infrastructure (road infrastructure and urban development) and some more large amounts for planning and regulating lands and compensation for private land loss.

The new neighborhoods planned in Bedouin settlements are for two population types:

1. 65 thousand residents of Bedouins living in unregulated settlements since ever, which the state plans to evacuate.
2. 60 thousand residents who need housing and live-in regulated settlements in unregulated housing - a result of natural reproduction that had no infrastructure planning.

This kind of plan is called "regulation in place", even though it often involves illegal building destruction and building new ones.

The main new building is planned in Rahat, Hura, Kuseife, Laqiya, Arara in the Negev, Segev Shalom and Tel Sheva, and the rest in the regional council. The plan also includes developing industrial areas in Rahat and seven other settlements, which will cost 83 million Euro (about 300 million NIS) until 2024 and will be planned and marketed in cooperation with the Ministry of Economy.

Integrating computer professions in economical occupation professions. As already reviewed, there is a perceptual - cultural problem regarding the Bedouin society employment directions. One of them is they avoid working in economic professions. The Bedouin population occupational variety is narrow. Most of the Bedouins work in traditional occupations or low-tech and not advanced occupations. The traditional occupations include agriculture and shepherding, often with no salary or low salary. The nontraditional occupations include working in construction, car mechanics etc. These occupations have higher financial profit than traditional occupations.

The two profession types require relatively high skill level, but are not high technology and have no development horizon, therefore minors are often integrated in these professions at their studies expense, despite it is forbidden by law. Their absence of economical professions prevents them from several social aspects as material life quality that allows proper economic existence, social - cultural integration in Israel society, connection to globalization and going out of poverty. New research initiated by the **E**dmond de **R**othschild **F**oundation - ERF [ERF] found that among 350,000 people employed in the high-tech industry in Israel (as for July 2021) only 50 are from Bedouin society. According to the research initiated by this foundation, which works for gap reduction in Israeli society by making higher education accessible, Bedouin education has a low level, and it harms young children's knowledge level and basic skills, and the result is that only 50 Bedouins are employed in high-tech.

The research indicated that only 135 Bedouin students currently (2020-22 academic study year) study for a degree in high-tech professions in academic institutes, of which 60% to 70% drop out of studies without a degree. Despite the great need in high-tech industry for employees, even on graduation, the Bedouin academy graduate copes with many difficulties integrating in this area. The research was based both on official resource data - the Ministries of Education, Economy and Employment, the innovation authority, academic organizations and civil society organizations, and on about 40 interviews (qualitative research) of experts and Bedouin high-tech employees. According to the research, the bad basic conditions harm and reduce young Bedouin abilities to admit and graduate academic studies to integrate in sciences in general and in high-tech in particular.

Additional challenges young Bedouin have to cope with are lack of experience and not knowing the high-tech world, conservative discourse, little employment opportunities in their living area (mainly in Southern Israel), lack of relevant personal connections and only few success stories. All these form additional barriers stopping young Bedouins integrating in proper employment. In the last (2021) State Comptroller report [State Comptroller report, 61 p.] was written in this context: "*To ensure the State of Israel Continued definition as "startup nation", relevant government bodies should treat … removing the barriers for achieving this goal… of integrating populations that currently are poorly represented, and in general we may say they excluded of it: first of all there is lack of women representation, but also of Arab and Ultra-Orthodox Jewish populations"*, and the Bedouin population is the most excluded of all.

Women employment in Bedouin society. The Bedouin population in Southern Israel is characterized with low employment rates compared to the general population in Israel. Bedouin men employment rate in the south, in main employment ages, was 72% in 2020, lower in 14%

from the rate in the general men population in Israel (84%). Bedouin women population is one of the populations with the lowest employment rate in Israeli society. In 2020, about 34% of Bedouin women at main employment ages were employed, compared to 76% in the general women population in Israel. However, Yahel [Yahel] claims that Bedouin women employment was significantly increased between 2005 and 2020 - from 6% employment rate to 34%. The Israeli government has decided in July 2010 (decision 1994) to set employment targets for Arab women, due to OECD experts and professional assessment that the low integration rate of Arab women in general and Bedouin women in particular in the labor force harm Israeli economic potential realization. The occupation destination set for Arab women ages 24-65 was 41% integration rate in labor force in 2020. The parallel target for Arab men was 78%.

In addition, during the last year, due to the COVID19 crisis, there is a severe regression in Bedouin women employment that deteriorate their occupational status and erase many of the modest achievements achieved in the last decade. Yahel [Yahel, b.] also notes that the employment target was set within a national policy aimed to reduce employment gaps between groups and at the same time achieve the national employment rate of the 15 developed countries in employment per capita. In the center and north district and in Haifa region there is a significant approach to the destination. However, in the south, where most Bedouin women live, there is no significant improvement.

The 2017-2021 five-year plan for Negev Bedouin includes activities to promote employment, including investment in proper direction and employment centers. it was published lately that employment rates among Bedouins ages 25-54 have increased: among men there is an increase from 58% in 2010 to 72% in 2020, and the parallel increase among women was up to 34%. Brookdale institute [Brookdale institute] has indicated that among Bedouin women with academic education (13 years and up) the employment rate in 2020 was relatively high, up to 80%.

However, among Bedouin women who have completed only 12 years of study the employment rate was low – 22%, and among Bedouin women who have studied 11 years or less, the employment rate was lower – 11%. Therefore, the researcher concludes that education may be the key to employment. It means that many women, who did not have the opportunity for academic studies, cannot make a significant contribution to provide their home nor to their community economy. This state is a crucial factor for poverty in Bedouin community. Researches indicate that employment increase may being significant decrease of poverty among Bedouin population.

Average salary for Bedouin minority. The employment rate is not only comparing employee percentage, but it also expressed in the salary Bedouins earn. The low salary a Bedouin employee earn is divided for many people, the average Bedouin family in the Southern district has

6.19 people, while an average Jew family in this district has only 3.45 people. Table 2.3 presents data comparison of salary level in 2021.

Table 2.3. average salary comparison between Jew and Bedouin settlements 2021 (in Euro)

Cities	Average wage for a month (Men's & Women's)	The rate of employment up to the minimum wage
All Israel	2,676 €	39.4%
Jewish cities		
Beer Sheva	2,537 €	39.3%
Dimona	2,633 €	37.1%
Arad	2,179 €	44.4%
Mizpah Ramon	2,071 €	47%
Beduim cities		
Rahat	1,588 €	56.7%
Hura	1,783 €	50.6%
Kseife	1,761 €	50.3%
Harahra	1,711 €	53.8%
El Kasum	1,576 €	56%
Neve Midbar	1,584 €	54.7%

Source: made by the researcher [CBS].

From analyzing the data, the researcher concludes there are gaps of about 50% in average between Jewish sector salary and Bedouin sector salary. Comparing the data to family needs, as number of people in the family, we understand how deep poverty in Bedouin society is. The right column presents the number of employees earning minimum salary, and it may be observed that Bedouin society has great "advantage" over the Jewish society. There is no Bedouin settlement that has less than 50% employees in over minimum salary. Looking at women salary the average monthly salary (by the Central Bureau of Statistics data) for employee women in Bedouin settlements in the Negev was 1,453 € in 2020, a nominal increase of about 1.6% compared to 2019, compared to employee salary in Israel that was 2,370 €, which has 7% nominal increase since 2019.

The occupational verity for working Bedouin population is limited. Most Bedouins work in traditional professions of professions that are not of high technology and progress. The traditional occupations include agriculture and shepherding, sometimes without salary at all or in low salary. The nontraditional occupations include working in construction, car mechanics etc. These occupations have higher financial profit than traditional occupations. The two profession types require relatively high skill level, but are not high technology and have no development horizon, therefore minors are often integrated in these professions at their studies expense, despite it is forbidden by law.

Employment centers for Bedouin society. The Israel administration has decided to support the establishments of employment centers to improve Bedouin professional skills. "Rian"

occupational direction center program is part of a wider program established following four governmental decisions to promote Arab population employment in Israel. Within this program it was decided to establish *21 employment centers, 8 of which for Bedouin population in the Negev* [MOF]. These centers provide direction and individual services for the participants and work to establish regional and city infrastructure to promote employment:

1. Services for the participants

- Building career plans that include initial placement, vocational training and promotion to quality job.
- Running work preparation workshops and imparting skills.
- Courses for work skills, as computer literacy and English language skills.
- Addressing to designated vocational training courses.
- Addressing to programs of business initiation promotion and escorting little and medium businesses offered by "Maof center".
- Assistance in connecting with work place and placement in a role matching the participant skills.

2. Activity with employers
    - Developing employer connections and building employer base by settlements.
    - Adjusting the vocational trainings provided to employer needs
3. Developing employment in the community
    - Developing cooperation to promote employment with community factors**:** public bodies (as local authority, community centers) and third sector organizations.
    - Building a "sharing network": a layout of influencing people in the community promoting the center activity to create local leadership.

In addition to the directing activity, it was decided to open training and placing centers for potential labor force among Bedouin minority. Table 2.4 presents the contribution of the State of Israel to the Bedouin society training model.

Table 2.4 National training program for Bedouin society – 2018

Program number	Training model	Description	Program operator – model	Supervising body	Funding factor
1.	Budgeted trainings	Study class for required profession – general	Business factor by tender	Vocational training department	The Ministry of Work and welfare services
2.	Business courses	Study class for required profession – general	Business factor	Governmental supervision	The Ministry of Work and welfare services
3.	Intra-factory training	Training within work – individual	Integrating factory	Vocational training department	The Ministry of Work and welfare services
4.	Class in factory	Training class within the employer	Employers	Vocational training department	The Ministry of Work and welfare services
5.	Apprenticeship training	Apprenticeships in work	Employers	Vocational training department	The Ministry of Work and welfare services
6.	Training vouchers	Training course by candidate selection	Training factors	Governmental supervision	The Ministry of Work and welfare services

Source: made by the researcher [CBS; MOF]

From the table it may be concluded that the Israeli administration has "woken up" in the last years (2010) and understood it is necessary to integrate the Bedouin minority in Israeli society in order to gain their trust and economic – occupational cooperation. Tzuk [Tzuk] claims that knowing and analyzing Bedouin society, these solutions are not "magical" solutions, and a deeper process is required. The researcher, who is Bedouin, explains in her article " Equality politics in the education system: the Arab and Bedouin sectors of Israel " [Alvakili] that the gaps are so deep, after so many years of establishment neglect-ion, that a "*cosmetic*" solution of trainings is not sufficient, and its contribution will be minor. She claims there are social – cultural barriers that prevent quite large parts in population finding the required "growth engine" in governmental solutions.

Developing education infrastructures. This impression is also correct in light of the educational system condition – this research subject. Within the educational system (the formal and informal) Bedouins are far behind the Hebrew education system. This reality begins with infrastructures and ends with school quality, which is expressed in scholastic achievements. all these makes it difficult for the Bedouins to integrate in academy, labor market and Israeli society.

Tirosh & Eyal [Tirosh & Eyal] claims that Bedouin society suffers from poverty, and Bedouin settlements are ranked in the lowest social- economical cluster. As a result, life quality in Bedouin settlements is low, resident service level is bad and there is severe shortage of infrastructures. Weisblai [Weisblai] adds and refines the need for educational integration issue as

social – existential necessity in the fact the Arab-Bedouin population in the Negev being characterized in low education level, with uneducated rate (9.7%) almost twice as high of their rate in Arab population (5.0%) and five times their rate in Jewish society (1.9%). In addition, the rate of higher education graduates (academic and nonacademic) in Bedouin sector (8.4%) is lower than their rate in Arab population (13.8%) and more than 4 times lower than their rate in Jewish population (36.5%).

These gaps are reflected in the education system, whose unprofessionalism is expressed in many ways and first of all the old teaching methods. These are based on memorizing and do not encourage creative and critical thinking development required in matriculation exams and even more in higher education. Additional expressions of the system unprofessionalism are lack of talented manpower (kindergarten teachers, school teachers, educational counselors, regular visiting officers, pedagogical guides and educational psychologists), lack of talented management, supervision and control factors, lack of proper learning facilities, and lack of community involvement and support [Bekerman & Horenczyk, 399 p.]. The researcher claims in her article " Integration or Segregation in societies (The case study of Education system in Israel)" [Alvakili] that these problems in the education system makes it difficult for Bedouin society to integrate in the Israeli labor market and in Israeli society in general, and it should be solved before gaps grow. Here higher education can and have to leverage the Bedouin society promotion and empowerment and contribute to its integration in Israeli society.

The researcher adds it is important to note that in the last decade the state has made efforts to increase the number of Bedouin students in higher education institutes, but still the rate of students in universities and academic colleges is lower than Arab society (the other minority) and the Jewish society. Young Bedouins need academic directing starting from the stage of study subjects' selection in high school, until admission to higher education and later in entering labor market. And back to learning stage. At the last few years several single projects have started in Bedouin society to strengthen STEM studies, integration of mathematics, sciences, engineering and technology, aiming to higher technology studies in universities and colleges. Only about 3% of Bedouin students meet these projects, and it is not very effective, namely there are no success indication for these program graduates. The research [Weisblai] has also indicated that there is no correlation between these programs and there is almost no interfaces and cooperation. The reasons are objective to Bedouin society and set barriers for developing young Bedouin abilities. Herein several development barriers examples:

- Difficulty to recruit teachers: there is a difficulty in recruiting teachers who are professional in their field, especially in advanced technology, physics, biology, where there are not

many teachers in Bedouin society. When teachers or coordinators are recruited from the north, they are often going back to the north after a while in the Negev, so the investment is wasted.

- Limited number of students: only limited number of students is accepted to the program, which represents only some potential students. Rahat should be especially mentioned, where only two students from each grade are selected, while usually two students are selected from each class. The local authorities and the parents demand to join more students in excellence centers.
- Exceeding the maximal student number in class: sometimes, school or parents press the coordinator and guide and the student number exceed the maximal number in class.
- Delay in purchasing equipment for centers: sometimes there is a delay in purchasing equipment for the center activity due to delay in treating the center request by the local authority.
- Difficulty in transportation: the transportation issue is not fully settled within the program, so a student who does not have transportation cannot participate the program.
- Lack of link to other programs: there is no continuous program for the excellence center programs, even there are quit few talented and excellence programs in various classes and frameworks. So, for example, the excellence program of the Ministry of Negev and Gallie periphery development, which is aimed for 9^{th} to 12^{th} grade students, and has many centers in Bedouin settlements. There is no cooperation between the program operators.

In summary, from analyzing the information and programs the State of Israel tries to act for Bedouin society, the researcher finds a willing of some steams in Israeli politics to integrate better the Bedouin society members. Although some of the budgets are "promised" only "on paper", but there is an improvement. The comprehensive action required is clear and now a deep process of combining national and community challenges is required to allow minorities in general and Bedouins in particular a better life quality, which will also contribute the Israeli society and economy.

2.4 Conclusions of chapter 2

1. The researcher concludes from the findings of the second chapter that the status of Arab society in Israel including their personal and collective rights and obligations was formed against the background of the Israeli-Arab conflict that preceded the establishment of the state, and against the challenges the state faced after its establishment as a Jewish state, which expanded its borders during the war, beyond the 1947 partition plan. During these years, an initial policy of

cultural separation was formed between the Jewish people - Hebrew society, and the members of the minorities - Arab society (mainly) and members of the Bedouin minority. This was a starting point for a policy of discrimination in various areas including issues of religion, politics, investment and urban development, economics and obviously the issue of education. Against the background of all this, the state has not yet (though there has been a change in recent years) realized that proper utilization of the positive forces in the minority sector can contribute to the Israeli economy and society as a whole.

2. These gaps do not originate only from general aspects, but "*at the end of the day*", they are also manifested mainly on the economic aspect - livelihood and subsistence. The researcher's analysis shows wage gaps, training gaps, housing investment gaps, resolving the issue of residential lands and government investment in job creation, and obviously investment in education. The researcher presents a long list of points of reference in which the discrimination against the background of belonging to minorities is expressed. The researcher, as she published in the article " Education systems of minorities in the world " [Alvakili], concludes that Arab society, which is the largest minority population in Israel, has been discriminated against for years, without any justification, and Bedouin society, concentrated in the south of the country, suffers the most from these aspects of discrimination. Findings such as Table 2.1 and Figures 2.1-2.3 present a realistic picture of many years of discrimination in various civic issues (employment, wages, investment in educational infrastructure).
3. The researcher concludes from the data that the gaps are large on a number of key levels. The first is physical infrastructure, where there has been years-long neglect, and as a result all areas of life such as education, employment, trade, and health are of a low standard compared to Jewish society. The second refers to gaps in educational infrastructure in everything related to buildings, technological infrastructure, presence and accessibility of study materials and libraries. Figure 2.3, which presents findings from the 2018 international TALIS survey questionnaire, shows these gaps. It is worth noting that the physical infrastructure in Jewish society is also by a considerable margin compared to the OECD average, despite the large investment in the education budget as raised in previous sections. Figures 2.5-2.8 also show the gaps over the years, a figure indicating the teaching quality gaps between the two societies.
4. The following sections of this chapter focused mainly on the analysis of Bedouin society - the subject of this study. From the analysis, the researcher concludes that there are greater gaps between Bedouin society and Jewish society; in this case as well, in economic-educational-occupational aspects that have created norms of long-term neglect on the part of Israeli governments. Cultural gaps regarding forms of settlement, with the Israeli government leading

in the direction of urban culture, versus the mobility of the Bedouin (some of them), create perceptual contradictions and alienation on the part of each population. Various programs have tried to resolve the issue, but none of them has been welcome by the Bedouin society. This reality harms, to this day, the economic-educational-occupational status of Bedouin society and places its young people at the bottom of the social ladder. Graduates of the education system are hardly able to integrate into higher education in economic professions (Figure 2.10 shows the number of Bedouin graduates in each of the higher education frameworks between 2007-2021), and from there, they fail to integrate into professional employment that results in comfortable economic life (Figure 2.11. 2015-2021). Hence, the percentage of families below the poverty line automatically rises, and thus the phenomenon is perpetuated for decades.

5. The third part of the chapter addresses the contribution of the State of Israel to the Bedouin minority society, and it is worth noting that in recent years the state has finally succeeded in proposing a model that promotes the "heart of controversy" - the issue of land. The researcher concludes from the processes that the interest is bilateral. The Bedouin society is also fed up with the current situation in which the young people of the community are unable to integrate into employment in economic professions, and hence lead the entire community to a life of poverty and dependence on the national system. Therefore, cooperation began with the leaders of change, and an accelerated process of urbanization of Bedouin society began. Additionally, the state has launched a large number of projects that promote and focus on defined populations within Bedouin society, from kindergarten ages to adults called for professional and advanced training. One of the target groups of the programs is and the female population in Bedouin society. Diverse processes take place with this group, the common denominator of which is the empowerment of women, their training in various occupations and their integration into workplaces. Another group to be defined are the teaching staff who will be in charge of the training of the younger generation and are supposed to contribute the "power" and the main impetus to human capital improvement.
6. In addition, the researcher concludes that many other projects are underway, such as establishment of vocational training centers, and development of urban infrastructure that will enable the establishment of an advanced set of services and trade that will attract a Jewish population. Table 2.4 shows examples of the training programs, and the various options given to the Bedouin society in order to advance and get them out of the circle of poverty in which they find themselves. In her article "*Arab minority and Jews majority in the Israeli education system*" [Alvakili], the researcher has summed up the matter and conclude that today (2021-2022), the Bedouin lack community resources that enable economic development, and they are

low on the government priority scale. At the same time, the southern population constituting about 25% is weak and segregated. where each group works to advance, without cooperation with its neighbors. The researcher adds that in such a situation, the Bedouin are the greatest losers, but the entire population of the country loses with them, in the long run".

7. Regarding the state's contribution to Bedouin society in the field of education, the issue of empowering STEM studies was discussed. The researcher concludes that there is a need for academic guidance for young Bedouins from the selection of high school subjects, up to the admission stages to higher education institutions, and later, entering the work market and returning to the advanced studies stage. In recent years, the Bedouin Society has launched several projects to enhance STEM studies, the combination of mathematics, science, engineering, and technology, aimed at higher technology studies at universities and colleges. The researcher can testify to the fact that this now applies to only about 3% of Bedouin students, and future program effectiveness is unclear.
8. Findings of studies conducted led the researcher to conclude that there are barriers to Bedouin youngsters' growth and development of abilities, for example, the need to find and recruit highly skilled teachers, especially in the areas of advanced technology, physics, and biology, where there is no great choice in the Bedouin population. Another problematic aspect is the limited number of students. It is important to note that a limited number of students are accepted to the program, representing only some of the students with the potential to do so. Additional issues to address include the issue of number of students in a class, which exceeds the maximum, the issues of delays in purchasing equipment for centers, transport difficulties, and lack of link to other programs. In other words, the excellence centers program does not have a follow-up program, even though there are quite a few programs in the field of gifted students and excellence in different classes and in different frameworks.

3. DEVELOPING THE MINORITY SOCIETY INTEGRATION ABILITY IN THE EDUCATION SYSTEM AS SOCIETY AND NATION DEVELOPING FACTOR

Inclusion policy and integration of minorities in education systems in the modern world are using as a factor unifying and promoting societies and communities [Peterson et al]. this research subject, which discusses the integration of Bedouin minority members in Israel in the Jewish majority society, engages Israeli politics for many years. The implementation of State Comptroller reports and state committees did not contribute much due to non-interdisciplinary processes in planning and implementation and have always provided local respond and did not cope with lack of civic – economic – educational infrastructures, and most important, cooperation with local leadership (the community – spiritual leadership and the political – governmental leadership). The current chapter, the last in the thesis chapters, with try to present first applicative models that were already implemented in some countries, which cope with similar challenges, characteristics and dilemmas as Israel. these models have optimally integrated minority communities and strengthen their satisfaction. This led to civic contribution that was expressed both in economy and society. Later in this chapter the researcher presents her comprehensive proposal, and then presents local implementations that already active in several cities in Israel.

3.1 Application models for integrating minority societies in countries over the world

The minority integration policy in the world is a public issue in the media everywhere there is a political discourse regarding including minority groups that are in the country or arriving to the country [Angrist & Lavy, 365 p.]. Bazan – Monasterio et al [Bazan – Monasterio et al] adds that global immigration reality brought governments to think, decide and set policy that allows minority existence in the nation's land with all its advantages and disadvantages. We are witnessing massive immigration arriving to Europe since 2012, and of course immigration reality for decades to the United States, Australia and other countries [Peterson et al].

Shavit [Shavit] claims that countries that were clever enough to leverage the advantages of minority population arrival or being in the local society, earned economic-social changes. In taking these policies and solutions they connected content citizens into the local community, who are highly motivated to integrate, bring additional cultural "color" that contributes to the multiculturalism. This contribution also pushes the region and country touristic attractiveness and attracts many tourists and huge economic power [Lindeman & Saar]. In this sub-chapter the researcher seeks to present several countries that lead in their policy and solutions for integrating minorities in civil systems (economy – employment; education; society and culture). The countries their policies will be presented are Canada, the United States and Sweden. The main demonstration

and learning of their solutions will focus on minority integration in the education system issue, which the subject of this thesis.

These countries were selected because it is known they have many minority groups in their area and these minorities are being integrated in all life systems as employment, education, economy, public clerkship etc. These countries also publish their minority integration activity as part of political-economic policy, to influence quality human capital to come and integrate in the country. this national interest is a result of economical-occupational needs, and in some cases (as Canada, Belgium and Germany) in interest to influence the existing demographic composition [Peterson et al].

Canada – policy and solutions for minorities. Canada is the second largest country in the world in its area, and its population is about 37 million people (in 2021). Canada is a federation comprised from ten provinces and three territories, and it is a constitutional monarchy and parliamentary democracy [Ogilvie]. 10 provinces have a parliament comprised of only one house. The head of the parliament is the "province prime minister", who is similarly elected to prime minister election in regional elections between parties. Each province has also lieutenant governor who represents the monarchy emblem. The lieutenant governor is appointed by the general governor and executes mainly ceremonial roles. Each of the province governments **has many authorities especially in managing education and health issues in their area.** Most of the provincial parties are "branches" of the large parties in the federal parliament, however there is not always a tight connection between the branches. In addition to the big parties there are weighted local parties. Canadian economy is free market economy, and it is capitalist as its neighbor the United States. Two main issues have influenced Canadian economic policy shaping. *One subject* is the balance between economic policy managed by the federal government and the various provinces claims and desires. *the second subject* is the low birth rate which is an average of 1.4 children per woman (according to the Canadian Central Bureau of Statistics, 2022). **This low rate increases the need for immigration**. Since the 1960s Canada has liberal immigration policy and qualitative inclusion of minorities in its area. This policy aimed to attract educated and professional people to the country.

Despite the minority inclusion policy and encouraging selective immigration, some of immigrants to Canada have difficulty to integrate, especially due to language difficulty and local experience. This difficulty causes many minorities to work first in a field different from their training and their contribution to economy reduces. But after a structured process of the local federation government, the process succeeds. For example, about a half of the doctors and nurses immigrating to Canada work in their profession. However, many of the second-generation

immigrants achieve high scholastic achievements and integrate in senior roles in the local economy, society and culture.

Canada today (2022) is a multicultural country that include a very diverse population in its origin and its cultural, ethnic and religion background. Immigration to Canada at different times shaped its character. In 2021 the population in Canada was comprised on the following ethnical minorities Canadians (people who define themselves as such) – 32%, English – 18.3%, Scottish – 14%, French Canadians – 13.6%, Irish – 13.4%, German – 9.6%, Chinese – 5%, Italian – 4.6%, Indian – 4%, Ukrainians – 4%, First Nations peoples ("Indians") and Inuit ("Eskimo") – 4.4%, South Asian – 5.6%, Africans – 3.5%. there are two official languages in Canada – English and French (French was acknowledged as official language in 1967), therefore all governmental services, including education and social services has to be in both languages.

The model of integration in economy and employment. It should be cleared first that in Canada there is a minority integration model in the public policy decision making model (this model exists in some countries). There are two main models in the country for integrating minority communities in decision-making centers in public clerkship: mixed model – that acts to ensure French-speaking minority participation in the administration; and integrating model – that uses to promote proper representation for additional groups in different bureaucracy levels: women, racial minorities, native Indigenous peoples and people with disabilities. These models lead the senior bureaucracy to set policy lines that eventually influence the minorities themselves. The model principles are based on:

1. **Equality in employment** – all provinces are obligated to the Act Equity Employment. The law was enacted to bring equality so that employment opportunities or the benefits involved would not be withheld from any person for reasons unrelated to his abilities. to achieve this goal the law seeks to correct employment conditions inferiority of four "target groups" members explicitly stated by law: women, indigenous people, people with disabilities and members of visible minorities. *Who are those visible minorities groups? a minority group distinguished by its race. In contrast to a not visible minority group, namely a group distinguished by language or religion criterion, parameters that cannot be observed in external look. The term is usually used for demographic statistical needs in Canada, as well as for corrective discrimination* [Sabatier & Berry]. The law imposes four main duties on employers:
    1.1. Collect information about their labor force and examine the representation level, profession and salary of the target groups members, and the rate of new employees, their promotion and their work breaks.

1.2. Analyze the each of the target groups under-representation, by profession, in their labor force.
1.3. Examine their employment methods, policies and practices to identify barriers in employment.
1.4. Prepare comprehensive program that will detail how they intend to remove the barriers and present positive policy and practice. The program will include schedule with the employer targets for the short and the long terms.

By the law orders, employers who are subject to the government (private and public sector) has to report every year the number and rate of target group members employed by them, and the efforts made to increase the target audience participation rate in employment. To provide this information, all data is concentrated every year in an annual report published by the government regarding equal opportunities in employment for the target groups, the leading provinces win increased governmental budgets.

According to Takeda & Williams [Takeda & Williams], the Canadian model works for many years and take effective means that expressed in various ways: (a) in communication – most of the employees have reported using intra-organizational and extra-organizational communication initiatives to promote equality in employment of minority member related to the organization employees. (b) fair work environment – many employers acted to create organizational culture that will support fair employment and integration of minority group members employees. For example, the governmental company for security building distributed to the employee's information about events of various cultures along the year. (c) in employee recruiting – about three quarters of the employers reported recruitment strategies adopted to integrate minority group members in labor force. (d) guiding and development – many employers care for guidance and development of employees, both from minority groups and other employees, in order to improve their functioning in work and achieve the employer targets and goals. (e) employee preservation initiatives – due to competitiveness in the Canadian labor market, employee preservation is emphasized. Most of the employers hold farewell interviews to leaving employees to learn the lesson and make sure their leaving is not due to unfair attitude for minority groups. other bodies adjusted in part time work policy to preserve female employees who wanted to lower work load. (f) adjustments for minority group members – to create a work place free of barriers employers have to take reasonable steps to adjust the work place to minority group member needs to allow the employees fully integrate in work place. Optional adjustments are considering employee religious needs, improving accessibility to work place, parenting leaves and alternative working arrangements. (g) consulting obligation – by the law, employers have to consult the

employees regarding target group members needs and requests to promote equality in work place. Some employers conducted this consulting with employee representatives, while others established designated bodies for diversity or equality in employment.

2. **Integration in education and vocational training – the "key word" is equality** – as written earlier, the education and training system (including tertiary education) in Canada has no governmental ministry, as it is in Israel. the surprising in the Canadian education system is that despite schools' decentralization and independence, it is one of the most egalitarian education systems in the world [Gilham]. examining the Canadian grade data, we barely find gaps between different geographic areas, although there is no Ministry of Education that runs the districts. The minority and immigrant communities' development program are the province governments and institutes top priority. In a strategic move that began in 2003 the system set three main goals:

   2.1. General improvement in student achievements emphasizing minorities.

   2.2. Reducing achievement gaps between the local population, minorities and immigrant groups in order to create future equal opportunities.

   2.3. Increasing public trust in the public system for all population groups.

   For those audiences the development and promotion program formed for 2018-2025 included three goals:

   - Improving language and mathematics knowledge among elementary school students. 75% of the students up to 12 years old will meet the regional targets (compared to 55% before).
   - Increasing high school graduates' rate within five years since beginning to 68%.
   - Reducing class size in elementary education to 20 students in class in 90% of the classes, what required larger budget.

The "*flagship program*" for realizing minority groups integration process into the Canadian society was diagnosed after a pedagogic – managerial – cultural process that specially raised three main issues that require special reference. The program was called – strategic initiatives in change process [Jahnukainen] and included the following components:

2.4. Pedagogy

2.4.1. A verbal and quantitative literacy project was launched to improve reading and mathematics results in elementary schools.

2.4.2. A project for increasing high school graduation rate was launched and includes new program for high school students that are not interested in traditional academic subjects: Imparting practical skills that can lead to employment opportunities.

2.4.3. The system also emphasizes the centralized standards and evaluation, but worked to reduce public reporting of the results, emphasizing the message that struggling schools will get additional support and help from external experts, and will not be punished or closed.

2.5. Policy and supporting processes

2.5.1. The strategic moves that tried in the past to strengthen measurement, grew out of increasing skepticism regarding education quality and out of the government more general mistrust. In contrast, the latest move was aimed to respond this distrust and seeing it as a core issue.

2.5.2. The goal was creating a better performance circle. These will lead to higher trust levels, which will generate energy for further improvement.

2.5.3. The Ministry of Education also initiated a round table for various partners, from which stakeholders working teams were created and focused on certain issues.

2.6. Education staffs

2.6.1. Unlike before, efforts have been made to harness teachers for the strategic improvement.

2.6.2. One of the greatest challenges was to earn teacher's support. This support was achieved in negotiation process with teacher unions and moves like reducing the number of students in class, allocating more time to prepare the classroom and creating a role of teacher responsible for "student success" in each school. in addition, many principals and vice-principals have participated a mentoring program.

As mentioned earlier, education authorities in Canada work by districts; there is no federal or national ministry who controls education. Since the beginning of the 2000s, Canada was rated quite high in international tests. The OECD attributes the relative success to cultural factors and welfare policy, and to procedures as a uniform curriculum in each district, selectivity in hiring teachers and equality-oriented funding. The districts fund the local councils by the student economic needs, to compensate the poorer districts. When the new district government was elected in 2017, the districts has started a reform that continues until now. The reform, which was called "the districts education strategy" was aimed to improve the academic achievements in elementary and high schools. The idea is giving equal path to every student, without definition differences, thus, aimed to "*reduce gaps in student achievement and increase public confidence in public education*" [Jahnukainen].

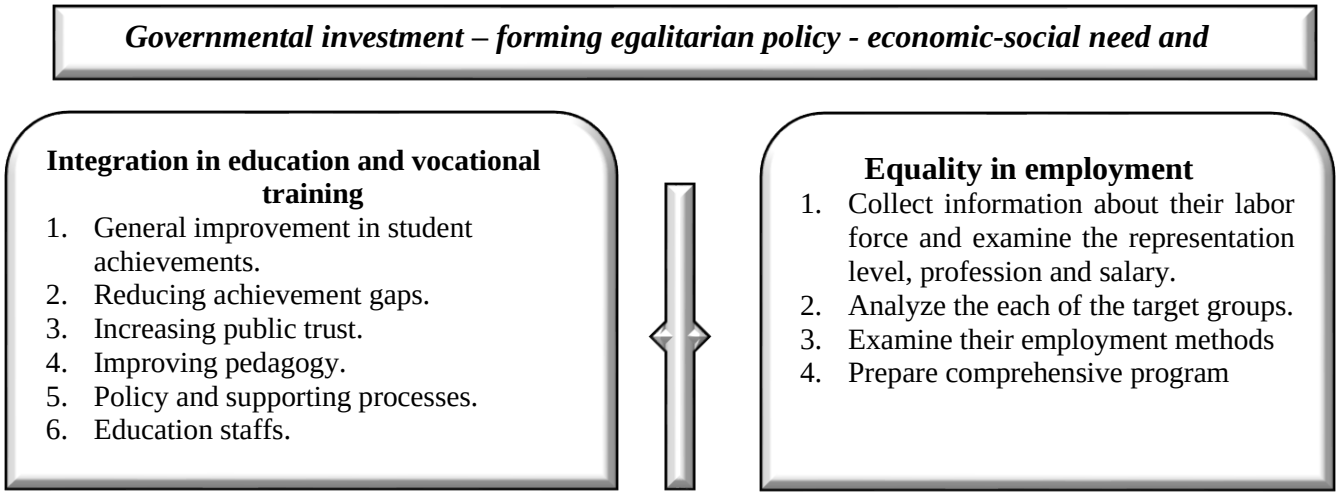


Figure 3.1. Canadian model for minority integration

Source: made by the researcher [Takeda & Williams]

The researcher presents the model for minority integration in a sketch presenting the actions taken in parallel, jointly, while synchronizing a comprehensive policy regarding the importance of minority integration in local society in Canada.

The model the researcher has edited shows that the state navigates immigrant integration and the integration of all minorities in Canadian society, out of a national interest that sees these groups human capital as a significant advantage in building a solid economic society that relies on all human forces, and does not engage in exclusion or discrimination on ethnic or religious background. Additional examples, which are based on similar integration model, and conducted in similar success as in Canada, may be found in Spain (with the Catalan minority), Britain (with the Welsh minority), Belgium (with the Flemish minority), Slovenia and Hungary.

Belgium – policy and solutions for minorities. Belgium is a federal parliamentary democracy under a "constitutional monarchy", which got its independence from the Netherlands in 1830. Its population, which is currently about 11.5 million people, is composed of two main ethnic groups: 60% of the population are part of the Dutch speaking community, and about 40% are part of the French speaking community. In addition, it has a small German speaking community, which is less than 1% of the population. The Belgium government created a constitution that keeps these three group rights.

The Belgium state is divided into three regions Dutch speaking region, French speaking region and bi-lingual region (Dutch and French) of the capital Brussels and German speaking region. The double division, for regions and language areas, is a result of the various motive for the country to become a federation, namely at the beginning, there was a law institutionalization that allowed community culture preservation of each community. The Dutch (Flemish language) asked for lingual – cultural autonomy, so governments of language communities was established, with authority, while the French speaking asked autonomy mainly in culture, education and

science, language, health policy and welfare issues and an option for social – economic autonomy, the regional governments were established for this purpose, having authority in the subjects of economy, employment, agriculture, water, housing, public works, energy, transportation. The regional governments authorities are detailed in the constitution.

1. **Equality in employment** – Belgium has solved the equality issue by joining the European Union, and was obligated, by joining the union, to act according to European Union occupational – economic policy. Belgium is a central member in the European Union, a member of the Eurozone, and Brussels uses as the European Union capital. The market economy in Belgium is very developed, the labor productivity is high and national product per capita is one of the highest among industrialized countries. the service sector is the dominant and is about 75% of the product. **In this country there is no difference between employers who are minorities and those who are local. Communities are not excluded from jobs and the support and equality is prominent.**
2. **Integration in education and vocational training** – the educational system structure gives each minority stream budget and autonomous freedom if it met the governmental requirements of the obligatory education law (ages 6-18). Minorities do not feel as minorities because they have freedom of cation for many years in determining scholastic contents, language demands etc. Gerritsen et al [Gerritsen et al] notes that the system is divided as follow: schools in community ownership, public schools subsidized and organized by districts and municipalities, free school are mainly subsidized by organizations identified by the church. Each minority community has its institutes if they meet the governmental requirements for learning and training courses. The state reform in 1981 moved some issues from the federal Belgian level to the communities. In 1988 most education issues were transferred. **Today only few economic issues are regulated on national level.** The current education ministries are the Flemish government, the French community government and the German-speaking community government. In Brussels, since it is French- Dutch bi-lingual, there are schools of the Flemish community and the French community.

Slovenia – policy and solutions for minorities. Until 1991 Slovenia was a republic in the Yugoslav federation**.** Today various minorities from its area live there. Its population is over two million people and 83% of them are Slovenian. The minority communities include Serbs (2%), Croats (1.8%) Bosnians (1.1%) and others that are 12%. The Slovenian constitution gives special status to two smaller minority groups of those mentioned above, which also loved there in the past: Italian and Hungarian [Komotar]. The constitution states that the state will guarantee all

community rights and protect it. the official language in Slovenia is Slovenian. In local authorities where minority communities live the spoken language will also be Slovenian, but besides the language issue, all communities have the right to use their national symbols, and in order to maintain their national identity, they have the right to establish organizations and develop economic, cultural, scientific and research activities as well as public media and publication activities. By the law, minority groups have the right for education and teaching in their language, and the right to establish and develop such education. The areas where bi-lingual schools are mandatory are set by law [Krajnk].

1. **Equality in employment** – there is no minority groups exclusion in Slovenia in all economic – occupational aspects. The country is known for its diligence; therefore, it is considered the richest among Eastern European countries. there is no difference or preference for an employee based on his community affiliation, and no discrimination cases were found on this basis. The researcher claims that Slovenia is similar in its minority's percentage (17%) to Israel (21%), but still Slovenia's economic values are higher than Israel's and its productivity level is higher than all Eastern European countries.
2. **Integration in education and vocational training** – the Slovenian administration naturally connects the educational system with the economic products (industry, services and employment). The educational system products are known for its quality, and only in the last years the administration had to cope with immigration from Middle East countries that bring many families the Slovenian administration has to integrate in the system. this trend has slowed down the system development pace. The educational system offers several alternatives for the students and families and there is no difference between the populations. They have private institutions, public institutions and occupational professions training course.

Defining the United Nations and the European Union policies. There is no agreed official definition of minorities in the international law. The European "framework convention" for national minorities protection, which many consider it a legal document, does not define the term "national minority" [UNESCO].

The UN declaration about minorities from 1992 calls states in a positive language, to defend the existence of a national, ethnic, cultural, religious and linguistic identity of minorities, and to encourage conditions to promote this identity, while taking legislative and other measures. The statement also states that people who are part of national, ethnic, religious and linguistic minority have the right to use their language in private or in public, freely without discriminating intervention.

It is also emphasized that the state has to take measures to create proper conditions that will allow those who are part of a minority to freely express their group characteristics and develop their culture, language, religion, customs and traditions, as long as it does not break the state law or against international standards. The researcher has examined the details of the policy applied in more countries and found a common denominator that include minorities integration in civil and public systems without exclusion and discrimination. Namely the states literally implement the convention provisions.

Summarizing the policies of the presented states, it may be learned from each country, and especially from Canada, how to run the interaction with the minorities today (2022) in all the countries. the researcher presents in table 3.1 the main policies that present typical integration of the conditions and restrictions in each country.

Table 3.1 main policies issues of typical integration in each country

Country	Main policy lines	Administration activities that contribute to integration	Comparison to Israel
Canada 	Equality in employment	• Work plan by province • Developing occupational abilities • Corrective discrimination • Promoting occupational infrastructure (physical, human capital)	Minorities neglection in general and in periphery in particular. Employment centers are not being established so minority members have to arrive to employment areas.
	Integration in education	• Pedagogy adjusted to minorities (language skills, skills improvement) • Supportive policy and processes • Developing education staffs from the community – creating local educational leadership	Not updated curricula. Discrimination in pedagogic investment and in physical and human infrastructures. Developing teaching staff but with no physical infrastructure there is no employment for working staff. Minority member staffs are can hardly integrate in local system (Jewish sector).
Belgium 	Equality in employment	• Subject to EU employment laws – all the union citizens are entitled to work opportunities • There is no occupational discrimination between minority communities and the whole population. The employment motive is economical - occupational	There is no declared occupational discrimination, but minorities are not integrated in many occupational professions. Minority members are addressed to training course in traditional industry professions or allied health professions. Business sector is developed because there is responsiveness for

			employment in high social-economic status.
	Integration in education	• Each "cultural area" sets his own education policy – almost full pedagogic autonomy under state regulation and budgeting • Autonomic pedagogy in curricula, creating multiculturalism outline in learning contents • Policy of supporting tertiary education for all Belgian population • Opportunities for language skills development for civil use (occupation-economy-public services)	Uniform policy to all minorities with willing to understand each minority group's cultural characteristics. There is no pedagogic autonomy and there is a demand to adjust curricula to the requirements of the general supervisor of the state-Arab stream. In the last years there is some openness in learning and examining in Arabic.
Slovenia 	Equality in employment	• Economical-occupational considerations in developing innovative economy branches. • There is no discrimination or harming for being minority members. • Basic laws and regulations for minority communities' economic development (employment centers, transportation infrastructure, vocational training). • Leading economic interest over ethnic-national considerations.	Long years discrimination of minority settlements (North and South), despite being citizens with equal rights and obligations (taxes / military service). Exclusion / non-acceptance / preference of other populations in admission to employment in economic professions (computing, advanced industry, technology, public service). Exclusion from integrating minorities in public service decision-making positions.
	Integration in education	• Curricula focused on minority human capital development. • National legislation regarding additional language as learning and cultural tool. • Obligation to teach Slovenian language as first national language. • Establishing excellence education centers in minority focused areas to improve professional skills.	Similar to the reference to educational interaction in Belgium.

Source: made by the researcher

From the table (3.1) we learn that the State of Israel is, whether by choice or lack of attention for years, in a reality where minority members are being discriminated both on occupational aspect and on education infrastructures aspect. Comparing to what is done and acceptable in the presented countries and additional countries (which are not in the review or in the table) the State of Israel does not act for the good of all its citizens, even if it understands the need and interest to promote the population for their economical – cultural contribution.

The researcher identifies many countries that are aware to minority existence in their territory and act in the best possible way to make them feel full belonging, as all other citizens. the national interest of countries, as resources show, is assimilate minorities in local society to integrate them as economy and society moving power. This is not the situation in Israel, and we find ourselves discriminated and far from economy centers (leading professions), without education, transportation and housing infrastructures, without understanding that developing education infrastructure and empowering community empowerment of Bedouin society will make the country gain the right resource.

3.2 Improving policies and proposing solution for Bedouin society integration in the education system in Israel

As part of the proposed policy outline, the researcher seeks to emphasize four main aspects of successful integration of Bedouin society into the Israeli education system, in order to produce a more positive trend in the economic - educational - cultural and political integration of Bedouin society within Jewish society. The emphases in the policy lines will pertain to the following factors: (1) education; (2) employment; (3) the authorities' budgets and nurturing their organizational-financial capacity; (4) A sense of personal security. These four factors were chosen because in the researcher's opinion, together they can create an envelope for addressing the issue, each factor depends on the other, and success of one will contribute to the success of the second and so on. Adequate treatment in the development of the education system will contribute to the employment-economic leverage of Bedouin society. Increasing and properly managing government budgets will support the construction of education and welfare systems that will leverage local leadership that will lead society into the 21st century era, and so forth.

3.2.1 Development of Education Systems and Infrastructure. The education system is concerned with Bedouin society in the various stages of education, from the pee-school stage to academic and non-academic higher education.

3.2.1.1 Addressing the Relatively Preschool Children's Low Participation Rates in the Education System. The education system will provide children with verbal, cognitive and social skills already in the pee-school stage. In the Bedouin sector, participation rates in the education system at ages 3-5 are relatively low, even though it is free education. At the age of three, about 68% of the Bedouin children attend Ministry of Education kindergartens of the in the Southern District, compared with 92% of non-Bedouin children. A program will be implemented to inform and enforce regular attendance in educational institutions, with the involvement of local

leadership, and employing local counselors to emphasize the importance of children's attendance in the primary system.

3.2.1.2 Dropout from the Education System at the School Stage. Addressing the many Bedouin students' dropping out of the education system is perhaps one of the most serious problems the education system faces, since it has negative implications for the entire course of adolescents' present and future life. In 2018, Bedouin dropout rate of the Bedouin dropout rates in the 17-age group in the Negev was 23.5%, compared with 10% among members of other minorities, and 7.4% of the same age group in Jewish society.

During the COVID-19 pandemic, this phenomenon even worsened. In this case as well, a national program will be launched that encourages and enables students to study regularly, and to prevent dropout by fostering local intervention programs, with the support of local authorities and local leadership. To address the issue of dropout and / or non-appearance in education frameworks, solutions are proposed, including a recommendation to implement three programs to prevent dropout: perseverance coordinators' program, 'Nachshon' program, and a students' integration in industry program.

The **perseverance coordinators program** - perseverance coordinators from the senior teaching staff at six large six-year high schools will be appointed, three in the city of Rahat and three in the town of Hura. The **'Nachshon program'** is a national dropout prevention program budgeted by the Ministry of Education. It has been tried in other cities and is appropriate in character to the local community. Its version adapted to Bedouin minority will start operating as early as the next school year (2022-2023) and contents will include three components: reducing learning gaps, addressing emotional issues, and social empowerment. In the program for **integrating students in industry**, needs and possibilities diagnosis will be conducted in accordance with the youth's abilities, and they will be integrated in a program that combines studies and employment in the fields of advanced industry (in regional employment centers). The researcher recommends implementing the programs in parallel based on the following operating model (Figure 3.2)

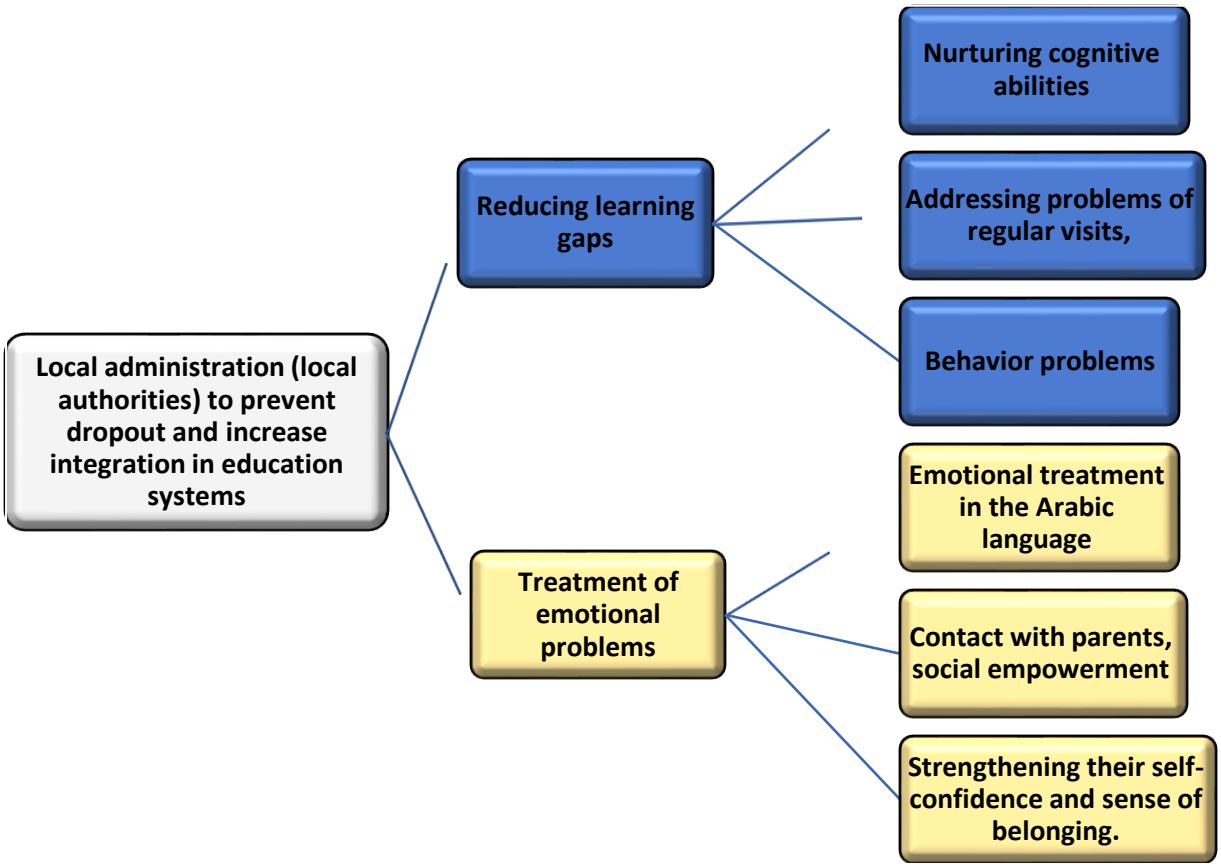


Figure 3.2. Prevention model of dropout and increase integration in education systems
Source: made by the researcher

3.2.1.3 Addressing the Low Level of Academic Achievement in the Matriculation Exams. Another issue that the local system must address in order to improve the minorities' abilities for full sociolect-economic-cultural integration is the relatively low level of achievement of students in Bedouin society, and the gaps between them and their counterparts in the Arab and Jewish sectors. As reviewed in the second chapter, the percentage of graduates, and the composition of the matriculation certificate (its specific weight as a high education entry certificate) is low. To advance the response, the researcher recommends the following steps: Activate "matriculation jam subject" program, which operates in Jewish society, but not operated in Bedouin society. Under this program, students in grades 11-12 who have failed the matriculation exams in one or two subjects receive significant reinforcements in order to overcome the barrier.

Dozens of students are also selected who have 2 "jam" subjects towards leading them to a full, high-quality certificate. In addition, the recommends a project to locate students with learning disabilities and diagnose them. The idea is to locate students with learning disabilities, diagnose them and determine their eligibility for level 3 accommodations, which provides most accommodations, and which may give more students the opportunity to pass the matriculation exams and thus increase matriculation eligibility rates within the Bedouin population. The researcher also recommends budgeting a project that will allow scholarships to be awarded for the purpose of funding diagnoses. Another recommendation is to provide an answer for "secondary

(reexamined) students". A re-examination project is recommended so as to give a second chance to students who have completed twelfth grade and are no longer students in the education system. In the following year, when the results of the matriculation exams are obtained, it becomes clear that failure in one or two subjects prevents them from being eligible for a matriculation certificate. These (former) students are invited to attend a course that will prepare them for the winter matriculation exam in the "jam subject". Since most Bedouins do not join the army, there is no restriction on their time for studies after graduating high school. It is recommended to conduct the studies in small groups, sometimes even on a one-on-one basis.

3.2.1.4 As part of the recommendations provided, the researcher seeks to emphasize the operational envelope required to carry out the research recommendations in a genuine and quality manner. For this purpose, the administration is requested to address the following issues:

- Lack of coordination between two budget systems - the budget system of the Ministry of Finance operates according to a calendar year (January - December), while the Israeli Ministry of Education operates according to a school year (September - June). Since programs cannot be launched without an approved annual budget, implementation is postponed each year and only starts operating in the middle of the school year. In addition, given that the decision to continue budgeting a particular program takes its results into account, or is partially based on its results, difficulties arise regarding determining continued budgets if the program's results are measured at the end of the school year (end of June), whereas budget decisions are made some six months earlier. This lack of coordination causes problems of disrupted processes, which are already very difficult to promote in Bedouin society.
- Lack of transportation - some activities, such as adding reinforcement hours, cannot take place in parallel with school hours, but must take place after school hours. The difficulty is that after school hours, there is no transportation, and students who live far away find it difficult to take advantage of these reinforcement hours. Sometimes there are solutions for this, such as parental transportation, but these are mostly local solutions based on local initiatives rather than on a regular basis. Here, too, the researcher argues, the very damage to the operational sequence stops the processes and does not reach its full potential.
- Personnel difficulties - turnover among the teaching staff: Many of the teachers who come from the north (mentioned earlier) leave and return to the north after a certain period of time. Some of the leaving teachers fill leading positions, and their departure creates a vacuum in the managerial hierarchy in the educational institutions, makes it difficult to accumulate knowledge and experience and causes a waste of resources on recruiting and

training new teachers. The local system also has difficulties recruiting officials to care for students' regular school attendance.

- Operating a program on the basis of only one class - each year only one program is approved for each type of program, and in practice, there is no obligation on the part of government ministries towards the community to open additional classes. The working relationship is rather shaky and there is a lack of trust between government and the local leadership.

3.2.1.5 Technological Education for Students of Bedouin Society. The director of science and technology at the Ministry of Education's headquarters is in charge of technological education in Israel. The power of local authorities in Israel to attract budgets that promote a training system for technological education has been known for years. There are "strong" authorities in Jewish society and some the Arab minorities (Sakhnin, Taibeh) who have made sure to establish advanced technological education systems, and are now at the technological front, just like Jewish society. This is not the case with the Bedouin authorities. High school science and technology education (tenth-twelfth grades) includes studies in a variety of routes and major subjects: vocational training, studies for a practical engineer / technician certificate and studies for a matriculation certificate in engineering sciences.

The variety of study routes addresses both the needs of students and the future employment system as well as provides grounds for further studies, including the acquisition of academic education, according to student's aspirations and abilities. In the 2019 school year, over 143,500 students studied technological education, while the number of Bedouin students was only 6,007 students. Not only that, the number of girls was also very low compared to any other sector. In addition to the science-technology education under the responsibility of the Ministry of Education, vocational education is under the responsibility of the Ministry of Labor, Welfare and Social Services to provide vocational training to youth in ninth-twelfth grades.

In 2020, schools under the supervision of the Ministry of Labor, Welfare and Social Services were opened, designed for students from difficult socio-economic backgrounds. In this table of participants, the share of the Bedouin minority was also very small in relation to their size in the population. The researcher recommends the opening of advanced training programs, one of which is called the Technicians and Matriculation route. This route allows students to study for a technician certificate and matriculation subjects, as part of the regular 12 years of study. The program is based on several components:

- School studies: Studies towards a technological certificate, similar to studies in the Technicians route and a matriculation certificate program.

- Studies at a college: In the 10th-11th grades, the students go to college every week for workshops in the vocational field of, accompanied by staff from the school.
- Experience in industry: Over the years, the students experience working in industry, on a day-to-day basis, during which they integrate into the industry's activities.
- Personal Empowerment: Empowerment is designed to strengthen students' positive self-image, motivation, and sense of self-efficacy. It is done through outdoor trips, out-of-classroom workshops, and imparting learning skills.

The program has several characteristics that make it particularly suitable for the Bedouin sector in the south: (1) The program is designed to prevent dropout, a relatively common phenomenon in the Bedouin sector. (2) The program gives a clear horizon to students both in obtaining a technological certificate and in vocational studies. It is of great importance in recruiting parental support in the Bedouin sector. In addition, it is also proposed to incorporate the following programs:

a. **Route for continued practical engineering and technician studies** (grades 13 -14) - Graduates of the Ministry of Education technological majors have the option of continuing their studies to obtain a technician or practical engineering certificate. The government will also have to set up a technology center.
b. **Upgrading learning routes and opening new ones** - it is recommended to upgrade existing routes and open new learning ones, adapted to the occupational needs of the 21st century.
c. **Professional development of teaching staff** – the researcher is well familiar with this goal because of her involvement in the teacher education college. Teaching staff development refers to advanced training, seminars for teachers and instruction. The in-service courses and seminars will be held on selected topics, according to an annual plan.

3.2.1.6 Nurturing Outstanding Students within the Bedouin Community. The researcher seeks to integrate a program for the development of excellence and the cultivation of the gifted. Such a program would strengthen the place of Bedouin society in its own eyes, and especially vis-à-vis the rest of the population groups (Jewish society and Arab society). The Gifted and Talented Students Division of the Ministry of Education deals with the promotion and nurturing of gifted and outstanding students in Israel. Among its other activities to nurture the talents of gifted and outstanding students, the division has opened centers of excellence throughout the country but has refrained from reaching Bedouin society.

The researcher insists that the State of Israel must open centers in the southern region (the main Bedouin minority concentration) similar to the other centers in Israel. The recommendation

is to establish such centers in the Bedouin localities, with the main emphasis for the time being to be on 3rd – 6th grade students, in compulsory science and technology courses and an elective course in a variety of fields (such as art and robotics).

The recommendation is for active learning, in which the teacher guides the students and they are required to arrive at the answers themselves. The teaching method in the centers is structured and consists of three types of learning: exposure to new ideas and areas; deepening - developing creative and critical thinking, learning skills and research. In addition to the Centers of Excellence program, there are several other programs designed for gifted and outstanding students:

A. "Amirim" program of the Gifted and Outstanding Students Division. An excellence program designed for elementary, junior-high and high schools and will take place within the standard school hours. It includes a science course, an enrichment course, theater and robotics, and social education.
B. A school for gifted students on by the Division for Gifted and Outstanding Students. In the Bedouin communities there are a large number of gifted students who justify the establishment of such a designated school. The recommended location is the town of Hura. The school is intended for 4th-9th grade students from Hura and its surroundings who have been identified as gifted through national tests.

3.2.2 Increasing Employment in Bedouin Society. The idea and challenge of this issue is "raising the employment rate of the Bedouin population in the Negev while diversifying the places of employment and increasing the integration of the employed in the Israeli economy" [Alvakili, Abu Asba]. The Bedouin population in the south is characterized by low employment rates compared to the general population of Israel. According to the Israeli Central Bureau of Statistics [CBS], the employment rate of Bedouin men in the south, in the main employment ages (25-54), was 65% in 2020, 20% lower, both than the rate in the general male population in Israel (84%), and the rate among the Jewish population in the south (85%). The population of Bedouin women in the south is one of the populations with the lowest employment rate in Israeli society. In 2020, about a quarter of Bedouin women of primary employment age were employed, compared with 76% of all women in Israel. However, the employment of Bedouin women underwent a significant increase between 2005 and 2020 - from an employment rate of 6% to 25% [CBS]. The researcher's recommendations on this issue revolve around a number of strategic and operational measures which, when implemented together, will lead to a gradual increase in employment rates. Obviously, such a step would accelerate the overall integration of Bedouin society with the rest of the population groups. These steps are divided into **short-term, and long-term responses.**

3.2.2.1 In the Short Term. It is recommended that 6 employment guidance centers be established in the localities of Rahat, Arara, Lakia, Tel Sheva, Neve Midbar and El Kasum, to be added to the Chura and Segev Shalom centers. Another center to be opened in the future in the settlement of Kseife. The government must budget and require a direct connection between employment and guidance centers in the Jewish communities and the guidance centers for the Bedouin population. The activities of the guidance centers have prominent strengths: (1) Recruitment of a professional staff and its training, most of it from the local population. (2) Initiating unique activities tailored to the cultural characteristics of the Bedouin population, in order to encourage them to integrate into work. For example, community activities, unique professional training, setting up employment fairs, and community and businesspeople forums. (3) Developing relationships with large employers, while creating a positive image for the activity.

In parallel with these measures, the researcher recommends increasing employers' cooperation with the program staff and encouraging them to absorb employees from its participants, for example by making the Ministry of Economy's incentive program accessible to employers and strengthening employers' forums within the program's framework. It is also recommended to establish a mechanism for gathering information regarding the requirements of the labor market in the southern region and its concentration, in order to facilitate the process of selecting vocational training and increase the chances of placing participants after completion of their training. Finally, the researcher recommends providing more solutions to deal with the barriers facing program participants. For example, regarding Bedouin women, it is important to hold more empowerment workshops and provide long-term individual guidance, increase efforts to open workplaces within localities and encourage small entrepreneurship within localities for women who face multiple barriers. As for Bedouin men, it is recommended to develop an intervention system that encourages going to work, instilling work habits and perseverance at work.

3.2.2.2 In the Long Term. The researcher recommends a series of strategic measures related to investments in the development of economic-employment infrastructure in the residential areas of Bedouin society. In order to promote such plans, the administration and decision makers must overcome a number of obstacles and challenges: (1) Lack of entrepreneurs' commitment: Often, developers who have been allocated land in industrial areas do not meet the agreement in terms of land use and/or schedule. (2) Industrial zone management: A significant component in the success of an industrial zone concerns the strength of the body that manages it. Appointment of a managing body to the industrial area makes it possible to concentrate treatment in the industrial area. As a result of lack of government funding, there is no director who cares about the pace of development

and/or progress of the establishment of the factories. (3) Lack of educated and professional local manpower makes it difficult for employers in industrial areas to recruit suitable workers (an issue that should be resolved with leveraging education in Bedouin society). (4) Providing incentives to employers through an employment route for the Bedouin population (which sometimes includes vocational training). In order to continue to encourage the employment of Bedouin workers through an employment route, it is advisable to examine further expansion subsidized industries and giving preference to industries with under-representation of workers from the Bedouin population. In addition, giving preference to employers who provide their employees with training in fields required in the economy.

3.2.3 The Authorities' Budgets and Cultivation of Their Organizational-Economic Capacity. The researcher believes that management base ought to rely on local management based on officials in the fields of education, economics and employment, the establishment of social and physical infrastructures, which attach enormous weight to the success of the projects. Budgetary difficulties prevent the authorities from meeting the requirement for their participation in financing the projects. For example, funding formal education activities and the manpower that runs them - and as a result the authorities are unable to properly utilize the government budgets they are supposed to receive. The result is non-execution or partial execution of programs. In addition, society is infected with the social phenomenon of nepotism (preference for family members) and therefore, pressure is exerted on the authorities to appoint relatives to positions in programs even if they do not have the appropriate skills.

3.2.3.1 There are nine Bedouin authorities in Israel. It is recommended that all authorities prepare a work plan, based on goals and outputs for each year. Bedouin authorities will prepare detailed work plans for the use of budgets allocated to them in the framework of the Government Empowerment Program. Work plans will undergo a process of approval by the Ministry of Interior. It will include hundreds of projects chosen by the authorities, both from a 'basket of projects' proposed by the ministry (already proposed several times), and on the basis of needs defined by the authorities. The projects chosen are diverse and include ongoing services as well as one-time development plans. Examples of authoritative empowerment: cleaning and waste removal operations, gardening, planting trees and establishing public parks, improving the regular cleaning system, renovating sports fields, establishing daycare centers for children, networking localities with security cameras and establishing centers for dealing with hazards and responding to residents, paving and expanding roads, establishing a local Wi-Fi network, energy saving projects, implementing extra-curricular activities and educational programs, expanding property surveys as

grounds for property tax collection, promotion of bylaws and promotion of commercial and small advanced industry complexes.

3.2.3.2. The researcher recommends that local Bedouin authorities (in coordination with the Ministry of Interior), which suffer from significant manpower shortage of manpower in general, and quality manpower in particular, take action to fill standardized positions with professional and quality manpower. On average, local authorities have about half the workforce, relative to the number of residents and compared to the national average. This shortage makes it difficult for authorities to improve the range of services they provide to their residents and to develop complex programs, even if they have adequate financial resources at their disposal. At the same time, the researcher recommends that in this context, organizational development of the authorities is of great importance, including improvement and reinforcement of the workforce, and the establishment of improved work routines. Motivating the organizational part of the council's work is critical to the implementation of processes, and to the sense of confidence in government decisions regarding the realization of funds for designated programs.

3.2.3.3. Bedouin authorities have only a limited ability to realize the potential for collecting property taxes and fees, which is limited in any case due to the economic situation of the population, due to lack of trade and industry infrastructure, and due to the distribution of regional revenues among local authorities. Among other things, they have difficulty conducting property surveys, and without them it is impossible to carry out regular property tax collection for residences and businesses. Hence, as a result of this economic policy, the local authority is directly affected in terms of its financial capacity - cash flow for the benefit of financing municipal programs (physical and social).

Therefore, the researcher recommends establishing a staff - a mechanism that will include the empowerment program on behalf of the Ministry of Interior and provide a response in aspects of monitoring the implementation, assisting in problem solving, providing answers to authorities' inquiries, and developing and promoting optimal implementation of the empowerment program throughout the years of its operation. It is important that the integrated headquarters act with backing and active involvement of the senior echelons in the Ministry of Interior. The headquarters ways of operation will be as follows:

- Orderly guidance should be provided to the authorities regarding the expectations and requirements from them, especially if the follow-up working plan includes expectations and requirements that are different from those to which they are currently accustomed.

- It is recommended to engage in Ministry and authorities' joint thinking for the continued employment of project managers: threshold requirements, how to recruit them and the possibility of replacing them with another team such as temporary position in the authority.
- It is advisable to look for ways to help the authorities refine their capabilities regarding collecting property taxes and fees, despite Bedouin authorities' rather limited potential and difficulties involved in so doing. It is important to remember that this often involves resolving complex issues in the area of property claims, land disputes or law enforcement.
- It is recommended to find a way to improve the manpower situation in local authorities. Along with an organizational process that will improve the quality of the workforce and promote the organizational structure of the authority, the shortage of manpower (about half the average manpower in the authorities, relative to population size) is a real barrier to development program, and this needs to be considered, as it is a barrier to promoting development programs.
- It is recommended that the Ministry of the Interior encourage and promote appointment of experienced professional directors to the authorities - high-ranking officials who can initiate development processes in the authority in full coordination with the Ministry. Such a move is already being promoted in some authorities. It is proposed to establish a permanent research and development unit in each authority in order to focus on preparation and promotion of strategic development plans. It is possible that such a unit, which is similar to those operating in some of the local authorities in the country, will improve each authority's planning capabilities.

3.2.4 Personal Security of Bedouin Society. Many voices in Israel are heard with regard to the behavior of Bedouin minorities, especially in the southern region. However, at the same time, there is no reference to the personal security of the families, who also suffer from the waves of violence that take place within Bedouin society, in the southern settlements. A national program in the State of Israel, is called "*City Without violence*." Yet, it is not implemented in the Bedouin localities, and therefore, the researcher seeks to implement it in the 9 localities. The "*City without Violence*" program works to increase the local authority's capacity to deal with the phenomenon of violence and its various aspects with regard to five core areas: enforcement, education, welfare, leisure, and community. It is recommended to apply it in some of the Bedouin localities (Rahat, Segev Shalom, Hura, Arara in the Negev and Kuseife) in the first stage, and in the other localities in the second stage. The main recommendations will be:

- Prevention of shootings at weddings: activities on the subject in cooperation with the police.
- Domestic violence: police activity to eradicate the phenomenon of domestic violence, with an emphasis on women.
- Good neighbors: The goal of the program will be to create acquaintance between Jewish and Bedouin youth groups living in neighboring localities. Four groups are already holding joint activities today.
- Vision Center: Cameras will be installed throughout the localities, mainly in "sensitive" crime-prone arenas, and these will be connected to the center for the purpose of monitoring and activating enforcement factors. Installing the cameras will be of great value in deterring and locating criminals.
- Protection Instructors: to promote a school climate that prevents violence and anti-social behaviors.
- Raising residents' awareness of the issue of the war on drugs and alcohol abuse and their involvement in it. Thus, for example, in the Ar'ara local council in the Negev, residents took the initiative to demonstrate against drug abuse and alcohol consumption.
- Leadership groups will be established among the youth. The groups are guided by a coordinator and help convey messages to other youths.

For the benefit of concentrating the recommendations, and ways of addressing them, including the interface points, working relationships and the required adjustments, the researcher will present her recommendations in Figure [3.3] which details each recommendation article.

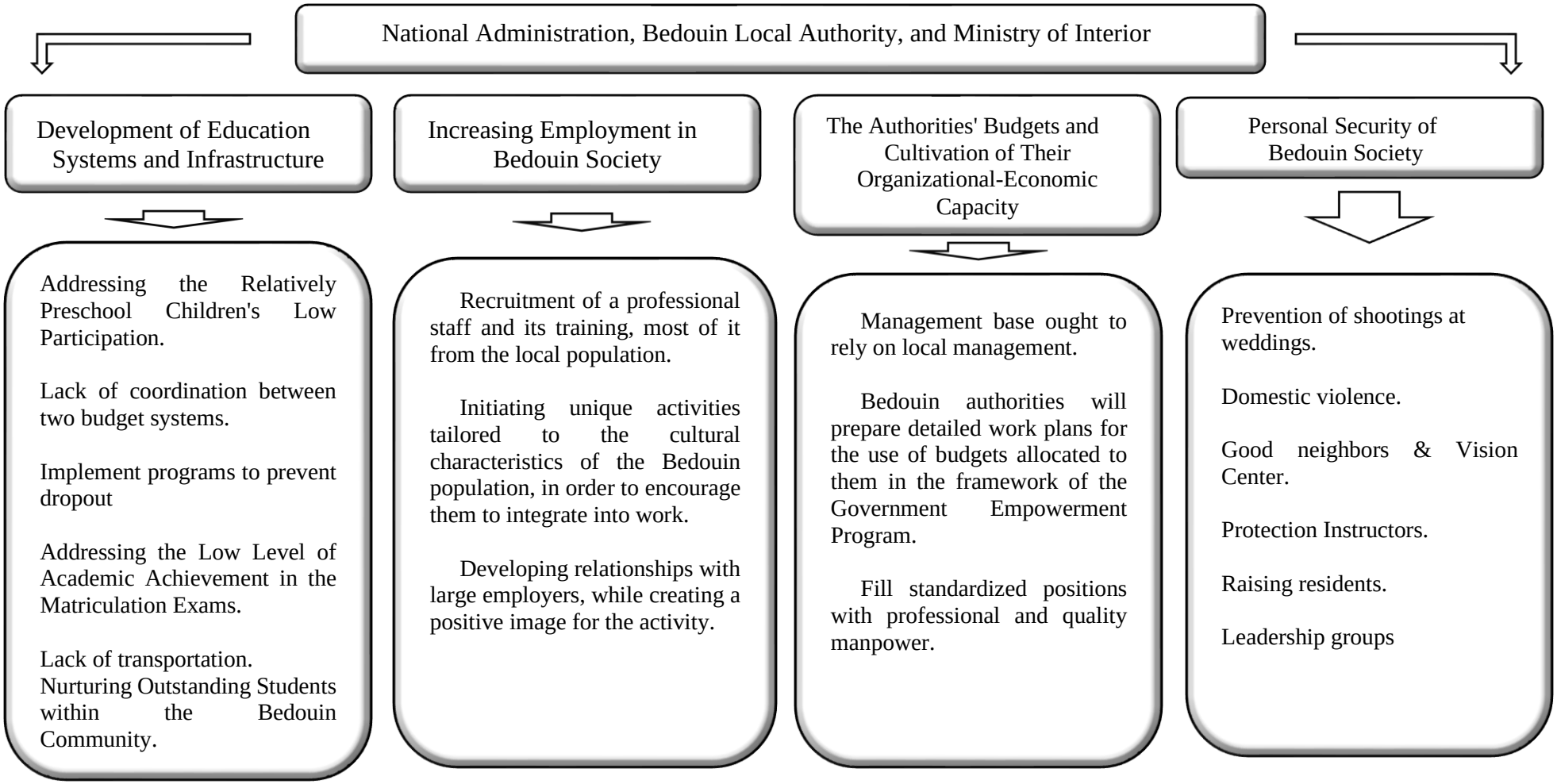


Figure 3.3 The structure of the mechanism and content for the implementation of integration of Bedouin society
Source: made by the researcher

Figure 3.3 reveals that the existing dependence of one factor on another requires a process of inclusion and coordination both in the short term and in the long term. The success of the development of the capabilities of Bedouin society is what will promote an accelerated and successful process of integration into civil society in Israel. A clear example is that of certain communities such as Beit Jann, um el-Fahem, Yarka and Taibeh that have significantly improved their education and training system, resulting in an accelerated process of integration with Jewish society in all aspects (social-commercial-economic).

The conclusion that emerges from the model is that only a significant improvement in the socio-economic situation of the Bedouin population in the Negev, while striving to reduce the gaps between this population and the entire country's population, in addition to strengthening Bedouin local authorities, improving their economic situation, strengthening their status on the administrative and organizational level, and improving the level of service to citizens will lead to change. Furthermore, the integration of the Bedouin population in the Negev into Israeli society and economy could take place by strengthening the Bedouin localities in the Negev in economic, social and community terms.

3.3 Implementing models in the education system as an integrative factor for Bedouin society

The Israeli education system enables and even encourages differentiation and separation between population groups as Arabs and Jews, between religion groups and religiosity, between ethnic groups, between girls and boys in religious education, and sometimes between social – economic classes. some of these separations are perceived in public as "natural" or "bearable" or "explained", as the separation between Arab and Jews. Others, as separation by class or ethnicity, cause opposition because many sees it as expression of discrimination. It is a complex subject that requires referring to aspects of social justice, cultural and religious autonomy, pedagogy and social cohesion between individuals and groups, which has to lead to a cohesive economy and society one day. Some see integration between minorities and local population important tool in strengthening all students and their civic existence in their country and in reducing education gaps between social – economic classes.

There are also those who claim that the integrating different groups in shared schools and classrooms contributes to improving relationship between the groups. Others see in integration an obstacle to effective teaching due to the difficulty teachers meet when they are required to teach heterogeneous classes in their students learning abilities. there are groups and social-economic classes that object integration with other groups because they fear it will harm their children's achievements or their education.

The researcher, in her article *"Integration or Segregation in societies (The case study of Education system in Israel)"* [Alvakili], explains that integration is a separate goal. in a society that based on equality and democracy principles it is hard to justify separation and exclusion of one group or another from some social frameworks including schools or classes. in this sense, the researcher adds in another article [Alvakili, D] that integration meaning is reducing exclusion of groups from various frameworks as good schools, prestigious neighborhoods or mixing minorities and the general population.

Thus, it conforms the inclusion principle, which is the basis of liberal perception and social-democratic perception that is acceptable by most of the Israeli public and in the Western world. Namely in a democratic society that is based on civil equality, integration is value. But integration principle contradicts another important principle – cultural autonomy, by which democratic society has to allow communities religion, language and ideology to teach their children by their way. This sometimes require separation between groups, as customary in religious and ultra-orthodox school (in Jewish society), who avoid accepting students whose families do not meet their religious standards. Despite is all, there are local authorities, school principals and decision maker in both societies (Jewish and Arab) who think that integration adds value beyond the evolving civic being, especially in economic-social circumstances. Herein some examples that apply some of the current thesis ideas.

1. **Educational institute Ort Abu-Tlul high school** in the Bedouin society has begun in the last months several joint projects with the Yeruham local authority. As part of the joint ventures there are several scholastic enrichment programs started on September 2020 in the educational institute *Ort Abu-Talul high school* in the settlement Neve Midbar.

   Herein some of the joint activities:

   1.1. "Ofanim" association course for sciences enrichment – sciences guides, experienced Arab and Hebrew speakers, run this program. During the COVID19 pandemic, the learning is online using laptops. Now there are 3 groups of 20 students on 10^{th} – 12^{th} grades each will get 20 experiential workshops in the subjects of science, technology, physics and nature, energy and social integration between Jews and Bedouins. This project's goal is creating a mutual language to improve cognitive abilities and social abilities for multicultural acquaintance of both societies.

   1.2. Academic reinforcement for 30 female students –weekly Hebrew, English and mathematic lessons for 10^{th} – 11^{th} grades female students. these classes are also in distance learning and conducted by teachers who are certified to teach Hebrew / English as second language and mathematics (in Arabic). The goal: prevent dropout from school and build strong

infrastructure in these essential core subjects in high school towards tertiary education training courses.

1.3. "Telephone friend" – a project aimed to improve school's female students Hebrew by weekly telephone calls with religious girl school in Yeruham, accompanied by teaching team. The goal – improving conversation skills and cultural acquaintance of both sides.

Educational projects that were returned after being stopped due to lack of budget:

1.4. Occupational Hebrew studies – a mixed group of female student and young women from the villages (17-24) that studies in the community center in Yeruham, by "Rean" association (association for occupational direction) and school. The goal – improving verbal skills in communication, self-expression, self-confidence and image improvement.

1.5. Robotics studies for village children arriving to school. the course is taught by guides from the Yeruham robotics team, headed by the city science center.

1.6. Reopening of the "Tamar" center – "Tamar" center works to assist more students from the Bedouin society in the Negev to be accepted to higher education institutes in general and to science and technology fields in particular, and successfully graduate. The program for promoting excellence in sciences is a four-year program, grade 9^{th} to 12^{th}. the program focuses on studies to quality science matriculation diploma, which an "entry ticket" to academic studies. the program is holistic and pay attention to various leaning aspects and the barriers the students are facing. The program directs to significant learning both of contents and skills in mathematics, physics or chemistry, and responding all the aspects holding Bedouin students back. Therefore, the program includes significant learning of English as spoken language, preparation to the academy and academic direction, developing and nurturing emotional and social skills and exposure to employment and academy.

The application summary by the researcher. By observing school activity, the researcher concludes that there is a genuine and sincere willing of the educational system administration to create social – cultural integration with Jewish society neighbors. A cooperation between the institutes will bring to primary contribution of bilateral acquaintance and understanding that the integration commits both sides to improve life in living place, and the comprehensive contribution to both societies is integration policy success. during the last years, Bedouin parents have begun to understand that the key for social and occupational mobility investing for better quality education for their children. Thus, in the decade between 2010 and 2020 the number of students arriving regularly to the educational system in the southern area

increased from 1,153 to 2,632. The main increase was among girls. However, the researcher adds in her article *"Barriers to equality in the Arab education system*" [Alvakili], that the Bedouin education system still faces many challenges and difficulties. The graduate rate who are eligible to matriculation diploma is only 46% today, and according to the Central Bureau of Statistics data, the rate of 17-year-old teenagers that are not studying in any education framework is 29.3%. most of dropout is in the transition between junior high to high school. within the educational institute effort in adopting the thesis ideas it is probable that dozens of students will return to school every year, because the system will overcome the learning disparities and difficulties, frequent absences, lack of response to social and emotional difficulties, low parental expectations, and a desire to look for employment opportunities that will help the family economy.

2. Additional educational institute is **El-Nur in the city of Rahat**. A joint effort of the researcher and the school manager, Mr, Khaled ElZiadna, brought promoting programs that integrate the learner individual abilities and his social-emotional needs as minority member citizen in Israeli society. School currently operates several projects that promote integration between the two societies, and on the other hand care for his economic-occupational future.
    2.1. "Shared life in the Negev" program – meetings between Jewish and Bedouin schools in the Negev. This program brings together Bedouin and Jewish teenagers in order to allow them study and form the personal identity through direct and unmediated interaction with the "other". Teenagers learn to know and evaluate the other and his culture to reduce stereotypes and prejudices, strengthen trust, encourage cooperation for the Negev and promote common and equal citizenship construction, while being exposed to social-economic and political issues in the Negev in particular and in the country in general. The program is for Bedouin and Jewish high school students in the Negev. The program accompanies the learner for three years, from 10^{th} to 12^{th} grade, and the Ministry of Education acknowledge it as social matriculation diploma course. The program is guided by leading teachers from Jewish and Bedouin schools and Jewish and Bedouin students after designated training. the training includes knowing the program, enrichment and deepening of knowledge and escorting the teachers and the students in the process. The program is built from unnational meetings of each group guided by school instructor and bi national meetings guided in joint Jewish – Bedouin guidance.
    2.2. Project of developing scholastic skills and future career. The activity provides educational enrichment in **s**cience, **t**echnology, **e**ngineering and **m**athematics (STEM) who live in periphery, in order to provide them equal opportunity and reduce the gaps in the informal education. The goal is empowering children's skills and their self-ability to succeed and

study also in higher education institutes. The association operates "mobile laboratories" that is equipped with everything needed for STEM learning and activities.

2.3. "Academy in high school" program – the gifted division in cooperation with school management, the researcher and the local authority managed to promote the "academy in high school" program. This program is for excelling students in high school, who have high motivation for studies and can cope with academic learning material and have high achievements in school. this program is for 10^{th} to 12^{th} grades student and gifted classes students from 9^{th} grade. The academic classes will be taught within academic institutes and will grant the student with grade in the matriculation diploma and academic accreditation for B.A studies.

2.4. "Vocational training for youth" project. This important project helps immigrant teenagers who did not adjust regular high school curriculum. Instead dropping out and in return for continuing their school studies, the school management provides vocational training that allow them to be certified in practical professions as smartphone / computer repairing, cosmetics, commercial photography etc. The program guarantees that these students will graduate high school, study useful profession, and earn money and integrate better in Israeli society. Vocational courses are managed by experts and accompanied by social workers and educators who train the student in skills as work ethic and coping with distress.

The application summary by the researcher. The educational institute that has decided to apply especially the conclusions and recommendations to develop technological – occupational abilities expresses more than everything the leadership responsibility for drawing up an orderly policy, anchored in planning and budgeting education systems for the local Bedouin community. Developing professional skills in this course allows canceling the forced paving and providing more flexibility in selecting learning subjects and approach to matriculation exams. Today technology student in other schools in the area can study in about 20 vocational courses. These courses are usually divided into three main types engineering courses, technological courses and occupational courses. The career education program aimed to assist students to have educated decisions about their studies and their selections in labor work. Career education programs in Israel are not an official part of school activity, and usually conducted by third sector organizations or schools themselves.

3. **The Neve Midbar municipality** has also decided to adopt some of the thesis ideas in the informal education issue. Therefore, it has established, in cooperation with the researcher,

several projects for local leadership development that will take care for the next generation of social economic leaders:

3.1. Yuvalim (الوبيلات) program of the Neve Midbar municipality – the studies in the educational institute are four days a week and each framework have one day per week devoted for informal education in variety of subjects: technological education, developing personal identity, gender, life skills, training and standing in front of an audience, entrepreneurship, volunteering and social involvement and many other contents. the integration policy through the informal education integrates Jewish and Bedouin guides who work in small groups that encourages personal and empowering contact between the guide and the students and quality group discourse. The main emphasis is social – cultural integration that focuses on direct connection between the tew societies and refer less to occupational – economic motives. The main idea here is developing social connections that will lead to business – commercial connections in the future between all the settlements participating the social project.

3.2. ISTEAM (**I**nnovation **S**cience **T**echnology **E**ngineering **A**rts **M**athematics) program – an innovative program in development that implemented in educational frameworks and brought to the local authority. Its goal is preparing its graduators to the 21st century challenges. The program is very appreciated abroad and in Israel. In this program the student builds multidisciplinary projects (including science, engineering, technology and art) and through these subjects they acquire skills that are required in our changing world as team work, critical thinking, innovative thinking and entrepreneurship. According to the program leader in the local authority learning in the ISTEAM enables a comprehensive overview on various science and engineering areas while deepening in one are.

Learning in this way develops in learners a broad perspective on scientific and engineering fields and on the product design process and system approach. This teaching and learning allow the students developing 21st century professional language that links science, engineering, art and design. According to the education department manager Mr. Ali Alhoashle (appendix 3) an introduction unit that supports multidisciplinary learning in which students experience the ISTEAM five disciplines and its links in the 21st century multidisciplinary work environment was developed within the ISTEAM project. The introduction unit is based on Project Based Learning (PBL) methodology that focuses learning on a product students characterize and select, and encourages collaborative work skills, critical thinking, research skills and entrepreneurship. Then the students create, plan and develop their own multidisciplinary projects through a curriculum escorting them in

all PBL stages. In addition, the research, development and training division lead a development of innovative curricula for 5 study unit subjects (leading and specialization) in technological courses in the Ministry of Education and improving final project in technological education in collaboration with the Technikon. The program is designed for 9th and 10th grade students. the model will increase within the next three years to teaching model for all the village students 7th to 12th grades.

3.3. The "greenhouse" (دفيئة)project – the "greenhouse" is an exclusive one-year educational program for high school graduates in full boarding school conditions. The program was adopted by the local authority after the researcher initiation and advice. The program trainees develop their leadership skills and shape their identity by confronting many challenges in demanding field activities all over the country, practical experiencing in social and community entrepreneurship, meetings with various groups in Israeli society, knowing labor world and developing life skills. In addition, the trainees are prepared for the academy, tour many educational institutes in Israel, get to know unique tracks, and study Hebrew and academic English. The greenhouse nurtures a proactive approach in its trainees that promotes success that is not just individual but serves the whole Bedouin community and Israeli society. The program selects trainees from all Bedouin high schools in the Negev, examine their scholastic abilities and their leadership skills, and the most suitable are selected to participate the program. This program goals is gowing local leadership that push the Bedouin society and will be able to represent in in the Israeli parliament in the future.

3.4. Vocational training for adults – the "Shambles" (أسد شاب) project was opened in a cooperation between the local authority and the Ministry of Labor and teachers 259 young Bedouins various practical engineering subjects in supervised colleges, the graduators will be integrated in the local industry. The program is supervised by the state, and commits occupational integration after graduation. The meeting between the mayor, the education department manager and governmental ministries indicated that the Ministry of Labor and Welfare attribute great importance to practical engineering studies among minorities from the Bedouin sector in the southern Israel and works to promote the project.

3.5. Developing teaching staffs in the settlement – as analyzed in previous chapter (chapter 2), one of the problematic issues of Bedouin society is the lack local teaching staff. Therefore, the system relies (almost 50%) on staff arriving from the north. Therefore, it was decided in cooperation with the education department manager to adopt the researcher recommendations and create intranet-municipal mechanism that will nurture and promote

the teaching staffs for two main goals: (1) strengthening the link between the educational staff member and the local people and students. (2) his professional developing for improving his personal skills and abilities. to implement this idea, it was decided to have a professional development for these teachers that includes:

- A program for developing leadership and interpersonal skills.
- Guidance and training to strengthen personal and professional identity.
- Training to improve proficiency skills and language teaching in Hebrew and Arabic.
- Enriching and deepening meetings between schools, teachers and principals in various education streams in Israel

Increasing Bedouin teacher participation in advanced training and profession development programs is very important in order to integrate innovative teaching methods, technologies and practical experiencing even after the internship year, and it will certainly contribute to prepare Bedouin teachers to cope with challenges in education field in the local authority educational institutes. This issue is extremely important in relation to female teachers. Various barriers as low self-confidence or low self-esteem regarding management abilities prevent promotion of Arab female teachers in general and Bedouin female teachers in particular. The social – cultural structure of the space they come from also makes it difficult for Bedouin female teacher promotion to school management and leadership roles.

The application summary by the researcher. In the conclusions and recommendations adoption process with local municipality it seemed that the decision makers considered several important issues they believed need policy change and immediate referring. Teacher social position in a society that copes with contradicting powers and progress and technology versus tradition and religion, urbanization processes versus keeping traditional way of life, and desire to promote the young people chances to integrate in the Israeli occupation market, led the desire to shape new policy less dependent on local administration. According to the local education department manager, young people leadership abilities and nurturing educated Bedouin female teachers status is a leading factor in leveraging Bedouin society abilities. the researcher adds that lack of human infrastructures, especially in the unacknowledged settlements schools, and coping with teachers that are not local that responsible for high turnover rate in teaching staffs, is a reality that influences teaching quality and increases local teacher sense of alienation due to cultural, social and ethnic differences between the tew teacher groups, therefore these are blessed activities.

4. **The Segev Shalom municipality**. The education department headed by Kamal El Amrani (appendix 1) has also decided to adopt some of the thesis ideas, and focused on infrastructures

development issues, both physical and human (emphasizing teaching staffs). The mayor policy is creating infrastructure will make its contribution over time, and not basing on periodic projects that provide temporary solutions. The main applications are expressed as follow:

4.1. Allowing and encouraging women to study. The local authority acknowledges the barriers that have prevented women to go to education world, and to labor world after. Usually there are four main barriers preventing employment of educated women from Bedouin society: (1) social norms; (2) lack of public transportation infrastructure; (3) lack of daycare frameworks for young children in Bedouin settlements; (4) difficulty to balance and integrate career and home. The local authority has decided to take the responsibility, thinking that integrating with Jewish society will begin a social – economic – educational integration process that will lead to bridge the gaps between the two societies (Bedouin and Jewish). The idea is strengthening the education woman status, both social status and economic – occupational change leading status. Therefore, the following activities were taken:

- Increasing awareness of education importance, its role and value in the Bedouin community in the Negev.
- Duality between the desire to preserve religious tradition among younger generation and the desire to integrate into Jewish society.
- Larger number of women turn to teaching who see themselves as change agency.
- Change in teacher role from know-all, powerful educator and social leader to professional who aspire to improve as expert.

4.2. Increasing the employment rate: to increase the employment rate, they have addressed the manager of the regional Ministry of Economy to establish occupation areas in national priority (taxation and incentives), and the primary infrastructure work has already begun. The idea is creating occupation places diversity and increasing the number of employed people who are integrated in the region economy by establishing occupation centers and operating it; developing industrial areas; providing incentives to employers; professional training and expending activities to encourage business entrepreneurship.

4.3. The local authority has begun legislative action to develop infrastructure emphasizing infrastructures that support employment, education and society: improving public transportation accessibility (increasing the number of lines and frequency) to educational institutions and employment places and to children's frameworks.

4.4. Police actions and municipal supervision to strengthen the president's personal security: in crime, drugs, investigations, traffic and youth by strengthening activities of violence prevention and prevention of dangerous phenomena and through strengthening volunteer system in the settlements.

4.5. Promoting education to support employment: the education department manager in cooperation with the researcher cared for dedicated programs for improving academic achievement; upgrading the technological-scientific education system; strengthening excellence and promoting excellence; career education; programs for completing adult education; establishing kindergarten and school classrooms; developing informal education and implementing program detached youth education.

The application summary by the researcher. The researcher impression was that the local authority, who has adopted some of the thesis recommendations, did not focus on some subjects as education or welfare, but have decided to spread some resources for several areas. The subjects the local authority treat is from formal education to informal education and physical infrastructures. This policy was aimed to try and attract as many budgets as possible to have different projects that improve the local resident life quality. Unlike other municipalities and educational institutes who have adopted the thesis ideas, this authority did not set integration with Jewish society as its goal, but the immediate need to improve the existing situation in the settlement. The local authority and its leaders understand that there is a direct correlation between all education forms and employment, economic prosperity and violence reduction. Therefore, it was decided that the policy would be resources dispersal to all required improvement components.

Table 3.2. Summary of educational-economic integration activity application in Bedouin society

Criterion	Education Institute		Local Municipality	
	Ort Abu Tlul	El Nur	Segev Shalom	Neve Midbar
Developing physical infrastructure for education; employment' transportation	Support of global education network – Ort and philanthropic organizations	Investment by the government and local authority	– Improving local public transportation – Emphasizing occupational direction – Local authority intervention and control	Relying only on "Rean" center
Developing human capital infrastructure	Learning occupational Hebrew to improve functional-economic interaction	Project of developing learning skills and future career	– Encouraging women to study – Increasing employment rate – Employment, education and society supporting infrastructure – Municipal supervision to strengthen personal security	– Emphasizing social-political-economic leadership development Vocational training for adults – "Eshbal" (أسد شاب) project – Developing teaching staff in town
Integration between Bedouin society members and Jews	Exists in all programs	Exists in small part of the programs	Does not exist in most programs	Exists in most learning programs
Investing in developing economic / occupational integration abilities	– "Ofanim" association course for sciences enrichment – Weekly academic reinforcement – Telephone friend: Hebrew improvement project – Robotic classes – Reopening "Tamar" center	- "Joint life in the Negev" project - "Academy in high school" project - Project of vocational training for youth	Upgrading the technologic – scientific education system	- Yuvalim (الوبيلات)program of the Neve Midbar municipality - ISTEAM program - "Greenhouse" (دفيئة) project
Main emphases	Educational integration and social integration	Improving the learner personal skills	Improving occupational -economic integration abilities	Developing quality human capital – leadership, society

Source: made by the researcher

From table 3.2 the researcher concludes that the four organizations who have adopted the thesis ideas and some of the recommendations knew to adjust it to the reality in their settlement / educational institute, and succeed realizing the existing potential for best integration of young and adults as one in the Israeli society. The Israeli education system did not refer the Arab-Bedouin society in the Negev as integral part of Israeli society, therefore the education services provided were few. The potential of schooling and education in promoting the Arab-Bedouin community, its adjustment to modernization process and integration in the Israeli labor market, was insufficient and did not meet the 21st century spirit. The Bedouin community in the Negev is about 300,000 people, who live in nine permanent settlements that were established by the state and in several villages that are not acknowledged – all characterized in especially low social-economic status, low development level, significant shortage of basic infrastructures, minimal services level, poverty and high unemployment.

The chance to improve the president's ability is very weak if the current policy will continue. The application that was mentioned above are few compering to what is needed and expected from a country that have citizens that although they are part of a minority group, they are still citizens with equal rights. Reviewing and analyzing other countries models shows over and over the national interest in these countries and equal rights applied in these countries (Finland, Germany, Norway, USA, Canada).

The State of Israel, according to the researcher opinion, is committed to acknowledge not only the Jewish culture but also other cultures comprising the Israeli society. It is a necessary result if we want to have proper social cohesion, which is essential for the Israeli society existence. Decision and policy makers have to develop "*unity conception that is not based on flatness and unity, but on respect for diversity in society"* [Efrati]. On this background, the constitutional value of human dignity in Israel requires acknowledging the cultural value of all Israeli society groups, in the sense of multicultural acknowledgement the researcher indicated throughout the thesis. This acknowledgement does not mean giving up the country's Jewish character.

By acknowledging the minority culture value does not mean the country does not mean that it gives up or detracts the majority culture importance. The fact that the constitutionality in Israel also includes multicultural acknowledgement components has already been expressed and there are some prominent examples. Thus, for example, our constitutionalism acknowledges some important group rights of Arab-Bedouin national minority, including rights for self-management and self-government, the Arab language status as official language, existence of Arab state education system, religious judgement in personal status issues, right to integrate Arab minority

representatives in governmental frameworks and proper representation. Such contribution is bilateral, both for the majority and the minority.

3.4 Conclusions Chapter 3

1. The researcher concludes from the model findings of the policy of inclusion and integration of minorities around the world that the issue exists in public consciousness, and it emerges from the media in any country where there is a state-political discourse about the inclusion of minority groups that are and/or have entered the country. The absorption of minorities has been a genuine necessity in the last decade owing to the reality of global migration. This reality has led to governments being required to think, make decisions, and set orderly policies that allow for the existence of minorities within the nation's territory, including the pros and cons arising from it. We have witnessed the reality of mass migration to the continent of Europe since 2012, and the decades-long reality of migration to the United States, Australia, and other countries. A great number of countries see the existence of minorities as an advantage in national terms (economic, social, employment) leading an egalitarian policy of equal rights to all groups in the community.
2. A successful model for minorities' integration into national systems can be found in Canada. The researcher concludes from the Canadian model that the "spirit of national equality" is driven by a political interest in regulating the migration and arrival of minorities out of economic-social need, and therefore, pursues a policy of informed immigrant choice of who enters the country, thus creating quality human capital. Hence, success in international tests is not far. The state implements community development programs, based on the operational autonomy of the districts and provinces. The self-management system of education systems allows direct contact with minority families, thus making care and nurturing without any intermediaries. The policy of employment equality, according to which all employers are bound by the Employment Equity Act, to create equality (as shown in Figure 3.1), in that employment opportunities or benefits related to them will not be denied to any individual for reasons unrelated to his abilities (as shown in Figure 3.1). To achieve this goal, the law seeks to correct the inferiority in the employment conditions of members of four "target groups" explicitly listed in the law: women, natives, people with disabilities and members of minority groups (visible members of minorities). In addition, the researcher concludes that the Canadian model for integration in education systems leads the "flag of equality" as previously written, the education and training system (including tertiary education) in Canada operates without a government ministry, unlike the State of Israel. What is surprising about the Canadian education system is

that despite the decentralization and independence of schools, it is one of the most egalitarian education systems in the world**.**

3. Additional models for the integration of minorities in state systems (employment and education) can be found in Belgium (with a German and Dutch minority) and Slovenia. These countries have arrangements in the fields of employment due to subordination to the European Union's employment laws. Therefore, there is no employment discrimination between minority The motive for employment is economic-professional. Furthermore, the researcher concludes, each "cultural region" determines its own education policy - almost complete pedagogical autonomy that is under government regulation and has a public budget. As for integration in education, it has been found that pedagogical autonomy regarding curricula, the creation of an outline for multiculturalism in curricula, and a policy of support for tertiary education applies to the entire population, regardless of gender. In Slovenia as well, a country that has undergone many political-social upheavals, there are basic laws and regulations for the economic development of minority communities (employment centers, transportation infrastructure, vocational training). In this case, too, the leading national interest is the economic rather than ethnic-national considerations.
4. As part of the proposed solutions of sub-chapter 3.2, the researcher wishes to emphasize that the supply of solutions must be carried out as a complex of government and local actions, in order to improve the situation of Bedouin society professionally and correctly. There is no longer room for partial solutions that slightly benefit the population, but in practice do not provide an appropriate solution to a problem that is growing from one year to another. As noted in her article [Alvakili] "*Barriers to equality in the Arab education system*", integration in education is a first, committed and necessary step to integrate the Bedouin minority population into Israeli society. Such a policy is already being implemented with members of the Arab minorities, in particular in the north of the country, but for some reason, not with the Bedouin population in the south. Emphasis in the renewed policies will include the following factors: (1) education; (2) employment; (3) the authorities' budgets and nurturing their organizational-economic capacity; (4) A sense of personal security. These four factors were chosen because in the researcher's opinion, together they can create an envelope to address the issue, each factor depending on the other, and success of one will contribute to success of another and so forth.
5. The researcher concludes that out of the range of solutions proposed for the integration of minorities into the education system, the highest priority is the development of education systems and infrastructures, which should be based on several directions in parallel. The first is physical infrastructure of which members of the Bedouin minorities are left considerably

behind in relation to the general population (including members of the Arab minorities in the north). There is a need to invest in school buildings, classrooms, science rooms, community halls, annex rooms for role holders, accessibility of sidewalks and adequate parking. Furthermore, the pedagogical aspect, and as presented in sub-chapter 3.2.1, the variety of needs and gaps that exist so far is enormous. The required treatment needs to begin at in early childhood, continue at the primary school ages, and in the high school ages, where the level of public confidence in the state's education systems are at an unprecedented low. Treatment should focus on both the emotional-cultural aspect such as building the community's trust in the education system's solution to economic-occupational distress, and the training-professional aspect that will eventually lead the Bedouin society to a fair and equal coping vis-a-vis Israeli public as a whole. Additionally, there must be a separate and "surgical" approach to the issue of girls (students) and women in Bedouin society due to cultural-modernization gaps that require a different approach to leveraging the status of women in the family-community cell.

6. Beyond the proposed solutions in education, reference to all the solutions is also required in the municipal-governmental envelope; otherwise, and as has happened in previous years, there will be no real impact to actions taken. The researcher concludes that there is a need to invest considerable resources in the physical infrastructure of buildings employment centers, improving the public transportation system to employment centers that already exist in nearby cities, developing trade and reducing regulation for establishing businesses and entrepreneurship, regulating land, and providing urban development budgets including human resource standards. Without economic support, no real integration of Bedouin society would be possible. As explained and described in the article [Alvakili] " *Equality politics in the education system: the Arab and Bedouin sectors of Israel* ", the State of Israel knows how to leverage minority communities, such as some the Israeli Arabs in the north, but has for decades neglected Bedouin society in the south. The level of physical neglect of economic infrastructure, treatment of violence and crime, unprecedented municipal vandalism, and neglect of welfare and education factors, have brought the country with the Bedouin minorities to its current state.
7. The researcher concludes from the application of thesis ideas, as shown in subchapter 3.3, that institutions that adopted the recommendations knew how to adapt them to local needs and characteristics and create an operational structure and mechanism to stabilize the organizational system that regulates long-term implementation and change. One of the conclusions that emerges from all the applications presented is that any educational activity or professional training requires budget backing, and a mechanism that supports its operation. In addition, leadership training activities, based on local human capital, contribute immeasurably to

building and strengthening the public's trust in the systems. The researcher, who was involved in all the processes in the applications presented, finds many interfaces similar to the theories and paradigms that emerged both in the literary review in the first chapter, and in the socio-cultural aspects that emerged from the successful models presented in sub-chapter 3.1.

8. The various models presented in sub-chapter 3.3 present the main weaknesses within Bedouin society, and that need perceptual change and rapid action. From figure 3.3, which summarizes the activities of each of the research applications, it is concluded that each organization / local authority sees the needs "with one eye" but seeks to make a change in accordance with its priorities. It appears that all implementing organizations emphasize the need for significant development of the educational system, probably owing to understanding the link between economics and employment and welfare and quality of life. In addition, they understand that the more investment in younger ages, the more human capital the capabilities will develop. The starting age is agreed upon, and it is in early childhood - kindergarten, where the gaps between the types of populations begin. The researcher also knew how to raise the issue of cultural change regarding the status of girls, and cause organizations to allocate a unique approach to this issue, and consideration whether a budgetary reference or a change in perception and policy is required to address this issue. Indeed, all applications have succeeded in ensuring that girls of the community participate in all educational - training - leadership - social activities, naturally, while maintaining cultural-religious codes.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

1. The researcher concludes from the literature review contents that during all modern history years constantly rose the minorities issue, in their historiography and the relation between them and the majority society. This phenomenon may be explained in too ways: one political and the other historiography. After all, the existence of minorities and the tension and struggles between them and the majority populations are constant and long as human history. There is no time in modern history when there were no tensions of one kind or another and there is no area in the world that its residents did not experience such struggles and such national dilemmas. There are countries (as those presented on the first chapter) that managed to stabilize the social situation by delineating ordered policy of minority inclusion in the majority society, both out of political – economic – occupational reasons and interests, and human reasons to be a role model for other countries. World-renowned researchers as Angrist & Lavy [Angrist & Lavy], Bleich et al [Bleich et al], Dubbeld et al [Dubbeld et al], also known to indicate similar characteristics that arise each time when ethnic group who is identified as minority in every country will raises cases in which community members are discriminated in relation to the majority group both on cultural aspect and the economic-employment aspect.
2. One of the effective ways to cope with negative effects claimed by minorities is lack of integration processes of minorities in the state life systems, when one of the main issues discussed politically and publicly is integration in education. Among the academic discussion insights, which was brought on the first chapter, the educational establishment (as on figure 1.1, the American model) stands out as key factor that can bring all "players" together for a joint national efforts whose products will create broad impact on the minorities that will integrate, on the majority community that will see the minority people contribution, and on the country that will earn contributing and contributed citizens on the economic – cultural and social aspects. The researcher in her article "*Integration or Segregation in societies (The case study of Education system in Israel)"* [Alvakili] presents the benefits of such integration as requested and proposed to the State of Israel.
3. The researcher concludes from the findings of the literature review regarding the countries (especially the European) reference to educational integration role, that the political leadership of the reviewed countries has delineated inclusive and egalitarian policy that leverages minority cultural pride, economic and social ability in their country out of a national interest based on economic ideas to move the industrial economy and services citizens are entitled for. This clear interest urges them to set clear priorities both in immigrant integration or minority

groups and in the total considerations in determining educational policy. Issues of learning a language, cultural inclusion and acknowledgement, budgetary funding for weakened population groups urges them to invest even more, in order to "earn" them as contributing citizens as the majority groups. the reviewed policy lines, with local expert opinions and empirical researches that prove future contribution of minority groups to the economy proves the researcher opinion regarding educational integration importance. Models as presented by Finland, Estonia, the Netherlands, Sweden and the United Kingdom prove beyond doubt the power of educational integration in best integration of minorities.

4. Thanks to using the methodological method of comparison the researcher can analyze the process of minority integration in the educational system along the years in the State of Israel and critically look what happened in each period. From the first part of the second chapter, which discusses the obvious connection between the education system and the minority population, the researcher concludes that the current situation of the minority population in general and the Bedouin minority in particular, is a result of many years of discrimination policy. It may be concluded that there is a huge gap between the impressive data on governmental reports about physical investments, establishment of educational, occupational and cultural infrastructures, and the grim reality of neglect that is expressed these days in violence waves of Bedouin minority members in Southern Israel. The data comparison enables finding presentation indicating gaps as percentage of participation in labor power between 2017 and 2020 (table 2.1), salary gaps (figure 2.1), rate of participation in scholastic frameworks in the years 1985 – 2020 (figure 2.2), which although presenting gap bridging, yet leaves it valid and significant. About the budgetary support in education systems the researcher concludes from the data on figure 2.3 that indeed, the discriminating policy "line" also exists in the educational system operational support, what eventually leads to gaps in both societies (Jewish – Bedouin) opportunities.
5. Analyzing the data findings engaging with flawed integration of minorities (figures 2.5-2.8) and Bedouin society (figure 2.9), the researcher concludes that the policy lines of minority discrimination on cultural – religious background still continues and even "grows" and become more meaningful due to extremism and mental-psychological distance process of Bedouin minorities from their neighbors, the majority society - Jewish society, and even of other Arab minority members (the minority residents on Northern Israel). Lack of physical and human infrastructures (standards of managerial and professional positions, lack of power teams and allied educational professions) paves Bedouin minority members to noneconomic professions (figures 2.10-2.11), which leads them to relatively low-income employment (teaching, welfare,

agriculture – table 2.3), and constant stay in poverty status. Despite the descriptive findings of policy lines, multi-budget programs and direction centers establishment ("*Rian*" centers) as described in sub-chapter 2.3, the researcher does not find many effective – integrative programs that will create long term infrastructure and real effect on Bedouin society.

6. From the findings of sub-chapters 2.2 and 2.3 the researcher concludes how worthwhile and utilitarian the educational integration is as population promoting factor, for the minority members, the majority society and the state who set the policy. All the data, the description, the comparisons and the method inductive approach allow concluding from private cases to generalized determination. Namely, the policy components that do not sufficiently develop population groups, Israeli minority members in particular, may indicate on similar phenomena and effects of the whole population. Therefore, the researcher concludes that is the state will work and insist to have educational integration with the Bedouin society, this course success will be national key to leverage all minority population in Israel. the researcher in her article "*Arab minority and Jews majority in the Israeli education system*" [Alvakili] describes the suggested solution for integration policy issue in Israel.
7. The researcher concludes from sub-chapter 3.1, which discusses in successful solutions and models for minority educational integration, that national (United States in chapter 1) or provincial mechanisms may be established to lead clear policy of inclusion, providing opportunities and initiated actions to nurture and develop minorities to be equal rights citizens. the countries presented show several solutions on national and local levels. The researcher sees countries as Canada (figure 3.1) and Belgium connect minorities through the cultural – lingual – educational aspect and give each authentic educational stream to be expressed, under the condition it will fit the pedagogic requirements. An additional country the researcher has chosen to present, because it may be learned and concluded from is Slovenia, which had extremely difficult times during the war in 1992 in the process of separation from Yugoslavia, integrated a very ethnically diverse minority populations, which is about 17% of the population [Komotar]. Each one of the presented countries (as detailed in table 3.1) has aspects that can be imitated and adjusted to Israel.
8. From the solutions and implementations chapter the researcher concludes that national attention to minorities issue is required, and it will not be correct to continue in the same action existed all the years. The Israeli administration is asked to respond about four main criteria: (1) education; (2) employment; (3) municipalities budgets and nurturing their economic organizational ability; (4) personal sense of security. These four factors were selected since the researcher think that together it can create the integrative treatment in the Bedouin minority

issue. Each factor depends on the other and success of one will contribute to the success of the other and so on. Sufficient treatment on the educational system development will contribute to the occupational – economic leverage of Bedouin society members. Increase and proper management of municipality budgets will support the education and welfare systems building that will leverage local leadership that will lead the society to the 21st century and so on.

9. Each of the proposal factors (will be detailed on the recommendations chapter) is divided to sub-subjects that try to cover all the current needs of the Bedouin minority. A significant factor that requires special treatment is women status in Bedouin society, and the requested cultural change to open society to reality of modernization and progress, which will allow different and progressive reference to woman status in the family, and making her be an economic – providing factor. Such social – evolutionary progress and development will promote the Bedouin society and minorities in general.
10. The researcher concludes from the application presented on chapter 3.3 that are detailed and explained in each one of the presented organizations. The researcher concludes from the educational institute's adoption process that the organizations and the local leadership know to adjust the theoretical ideas to practical implementations that are adjusted to the local residents, each settlement or educational institute in its opening point and its own characteristics. There are some settlements that lack basic physical infrastructures and in addition, it is has low socioeconomic grade. Therefore, such settlement will adopt ideas that will promote its physical infrastructures and provide basic respond. However, there are settlements that cannot respond excellent population and they are required to go to distant education centers.
11. According to the literature review findings, which include analysis of theories and definitions, trends and global phenomena, strategies and managerial policy lines in different countries, and comparing the data to Israel, indicate that the researcher proposal and the accompanied solutions allow solving the research problem that discuss educational integration importance as integration factor of minorities in Israeli society. We may also identify that the research *hypothesis was confirmed*, and it was proven that combined integration process, which will be an interdisciplinary leverage that emphasize investment in physical and human infrastructures, will allow Bedouin minority members in the Israeli economy and society.
12. The strategic objective of the internal and external policy of the Republic of Moldova is integration into the European Union, the functionality of which is ensured by the observance of the principle: unity through diversity. It asks the state institutions to develop and adopt educational policies focused on the integration of minority representatives in Moldovan society, on the preservation and awareness of their own eth-no-cultural identities.

13. In the Republic of Moldova there is a legislative and institutional framework for the protection and promotion of minority rights. At the same time, it is recognized that insufficient attention is given to plans/programs for the inclusion of minorities in Moldovan society, their participation in public life and in electoral processes.

14. And in the Republic of Moldova, as in other democratic states, education is a priority area of interest, appreciated by eth-no-cultural minorities. Education, through its enormous potential for influence and construction, remains the basic pillar in the consolidation and unification of the state by learning the Romanian language and culture, as well as by preserving the cultural identity of ethnic minorities. Thus, the cohesion of the Moldovan society can be strengthened.

Recommendations

1. According to the literature review findings, the analysis chapter of local, political - economic - educational systems, the researcher recommends several recommendations that its integrative implementation may include change of patterns and paradigms in both societies, the majority society - the Jewish society, and the minority society - the Arab society, emphasizing the Bedouin minority society. The Israeli reality. The main recommendation focuses the researcher on four main aspects for successful integration of Bedouin society in the Israeli education system, in order to make a more positive trend in the economic - educational - cultural and political integration of Bedouin society in the Jewish society, the majority. The emphasis on policy lines will be on the following factors of integration process: (1) education; (2) occupation; (3) local authority budgets and nurturing the economic organizational ability; (4) personal. sense of security
2. The researcher recommends making changes to **develop education systems and infrastructures in Bedouin society.** There are several problematic "junctions" that occupies the education system of Bedouin society from pre-school stage to academic and non-academic post-secondary education
    2.1. Responding to relatively low participation rates of young children in the education system. The county system and the local leadership have to find a way to increase the participation of young children in education frameworks, not as it is until now. It is recommended to regulate officials in the local and district system that their main work will be mediating between families and the educational establishment in order to increase children participation in the early age education system.
    2.2. Developing curricula for early age emphasizing lingual, cognitive and social skills already in preschool stage. Apply program for explanation and enforcement of regular attendance

in educational institutes, in cooperation with the local leadership and activating local guides to explain the importance of child attendance in the primary system.

2.3. Strategic program funded by the government and local authorities to prevent dropout from school. Responding to the massive dropout of Bedouin students from the education system, which is maybe one of the most severe problems the education system cope with, since it has a negative influence on the child's life in the present and in the future (as recommended on figure 3.2).

2.4. Implementing a program that deals with the low scholastic achievements in matriculation exams. The city education administrations, in cooperation with the education system, have to act to increase the achievement level in graduation - matriculation exams. Without academic level and exam grades the young generation cannot break the economic - cultural glass ceiling, and another generation stays in economic poverty circle, as it is today.

The research thinks these are the first priorities the local and national education system should have, it has to act immediately and after having these stages, the system will be more prepared for the next improvement and integration stages.

3. Together with performing these recommendations, the researcher proposes to improve shell areas, which correcting it will improve operating ability of the programs and projects that contribute to full integration. It should be mentioned that these improvement factors are critical since it allows preparing operation infrastructure and planning future projects. Among these factors we many find:

3.1. Coordinating between the two budgeting systems. The system is obligated to coordinate the budget by calendar year (January - December) or Israeli study year (September - June). Since programs cannot be executed without annual budget confirmation, the program execution is delayed and starts only in the middle of study year.

3.2. Significant expanding the student transport system. It is not acceptable that students and adults will not be able to arrive at education institutes (school / vocational training) due to vast shortage in the transport system. The state has to care for a public or funded transport system to connect the settlement centers to education systems.

3.3. Treating manpower integration and regulation. The Bedouin society, as described in the thesis chapters, suffers from turnover in teacher staff, managers and necessary officials in the service system. The local leadership with the Ministry of Education must regulate officials' system to reduce the dependence on external allied personnel.

3.4. Budgeting perennial programs. Only one program is approved every year on each program type, and in fact government ministries do not commit to the settlement to open additional

classes. The labor relations are very shaky and there is a mistrust between the government and the local leadership. Therefore, the administration is asked to give the Bedouin society a permit to operate programs for several years (3 years) to make operational - budgetary sequence of the system. These are very essential steps to build mutual trust.

4. The researcher attaches great importance to a series of recommendations relating to the application of **technological education integration in Bedouin society**. The power of local authorities in Israel to take budgets confirms the importance of Bedouin settlements integration as inseparable part of training process for full social integration in occupational - economic aspects. The recommendation to integrate the technologic education for young population, especially young females, may be a significant "leap" on any socio - economic - occupational scale for the Bedouin minority members. The main emphasis should be on investing in suitable human capital infrastructures, developing local leadership to lead economic projects that will also yield investment in physical infrastructure for establishing employment centers. The recommendations as detailed on section 3.2.1.5 in the thesis includes a variety of opportunities to develop technology fields, from reinforcing STEM subjects' scholastic infrastructure, continue to strengthen the young Bedouin females' image and stimulate them to acquire higher education in similar fields.
5. On the occupational aspect the researcher recommends **establishing local employment centers**, when the leading vision is "*increasing the employment rate of the Bedouin population in the Negev while diversifying employment sources to increase the integration of those who are employed in the Israeli economy*" [Ben David]. Bedouin minority members paving to limited occupational options that include mainly labor professions (production line, construction, urban infrastructure) or medical allied professions (mainly pharmacy) should be discussed and changed. We do not find wide occupational variety among the society members. Therefore, the researcher recommends in the **short run** to provide an incentive program to employers by the Ministry of Economy and strengthen employer forums within this program. It is also recommended to establish **a mechanism to collect information regarding labor market demands** in the southern area and concentrate it to facilitate the training process and increase the participants' chances to find jobs after graduation. In the long run the researcher recommends taking several strategic steps related to investment in economic - occupational infrastructure development as factories, occupation centers with national benefits in taxation or building real estate in Bedouin society living areas.
6. The third discipline the researcher recommends is **municipalities budgets and nurturing their organizational – economic ability.** The researcher thinks it will be necessary to develop

and accompany local, opinionated, educated leadership that now its rights and can adjust Bedouin society reality to the 21st century. This local leadership ability will be possible by regulation subjects in dispute, especially providing action tools as a standardized local authority that has budgetary means and influence, and status with the residents they represent. The Israeli administration has to back up the local authority with budgets, approving plans, increased investment in infrastructure, approving standards to fill the required employment map (officials), and especially, authority delegation to local government. The management and leadership basis with which the state will manage the integration and development processes is very important both for the administration representatives and the local population, who will fill they are no longer "transparent" for the majority, the Jewish majority. As explained in section 3.2.3.3, the state has to prepare to integrate the growing leadership and accept its status as legitimate public representatives. Therefore, the researcher proposes the following activities:

6.1. Guiding the authorities about what they are expected and demanded to do (work plans, following procedures).

6.2. It is recommended to have joint thinking of the ministry and the authorities regarding the continuing expert's employment.

6.3. It is recommended to look for ways to assist the authorities to improve city taxes collection ability.

6.4. It is recommended to find a way to improve manpower in local authorities. Along with organizational process, which will improve manpower quality and promote the authority's organizational structure, it should be noted that the manpower (about half the average manpower in the authorities, relative to population size) is a real barrier and delays development programs promotion.

6.5. It is recommended that the Ministry of Interior will encourage and promote appointing professional and experienced CEOs in the authorities.

7. Last recommendation issue for change and innovation refers the Bedouin society members personal security. As described in the thesis chapters (chapter 3.2), the Bedouin society also suffers of violence and personal insecurity. The researcher seeks to institutionalize the treatment in violence, and not let society fade or make the impression it this is a violent society, which will stop any possible process for integration. the researcher wants to apply it the 9 localities. The program *"a city without violence*" acts to increase the local authority capability to cope with violence phenomenon and its various aspects, in five core fields: enforcement, education, welfare, leisure and community. It is recommended to operate it on the first stage

in some of the Bedouin localities (Rahat, Segev Shalom, Hura, Arara in the Negev and Kseifa), and on the second stage in the other localities. Reducing violence will increase the Bedouin minority security and cultural pride, and in addition, will allow visit and trade relations between Jews and the Bedouin society (that almost does not exist today, comparing to trade relations with the Arab society in the northern country).

8. The researcher participated in adopting some of the thesis ideas in several settlements and education institutes. The projects work for several months, and out of her impression she recommends the following steps:
    8.1. Recommendation to the educational institute Ort Abu-Tlul high school. In accordance with the characterization of the implemented ideas, it is recommended to strengthen joint activities with the neighboring Jewish society. The projects that are related to the curricula are very professionally activated, but the researcher thinks joint meetings with the educational institute students peer should be integrated. Social integration cannot be taught, only in genuine and sincere experiencing in face-to-face meeting. Its addition, it is recommended to recruit the parents to meetings with Jewish society members. The directs meetings will contribute to cultural – social acquaintance that will naturally create mutual language, tolerance, reduce mutual criticism, and will certainly encourage genuine integration.
    8.2. Recommendation to the educational institute El-Nur in the city of Rahat. This institute adopted the main conclusions and recommendations regarding professional – occupational development of the young people. The institute performs many activities in integration with the Jewish society, and see in it an integral part of neighborly relations in the city of Rahat. The researcher recommends in this case of the city educational – training establishment and the educational institute, to emphasize adult training in relevant occupational professions. The city suffers of high unemployment rate in ages 35+ among men and also among women. If the educational institute, will cooperate with the Ministry of Economy, the local authority and potential employers, it will give a chance to reduce the unemployment in the city, and following it the local violence will also be reduced.
    8.3. Recommendation to the Neve Midbar municipality. As presented in chapter 3.3, the municipality has decided to adopt mainly the thesis ideas in the informal education issue. The researcher's impression is that it is recommended that the municipality will also focus on the young generation population. The municipality developed educational spaces to the adults and teenagers, but the early ages are not treated, and it may harm in the future due to population incompatibility, then the local governmental effort will stop. The local

system has to renew and develop kindergartens, strict to the instructions and recommendations given in section 2.1-2.3 in the recommendations section. Such investment will prepare the target populations and bring it to success and social – cultural prosperity.

8.4. Recommendation to the Segev Shalom municipality. The local leadership has chosen to adopt the holistic vision from the thesis point of view. The researcher finds reference to many social - economic aspects in the local authority approach to the Bedouin society required integration. therefore, the researcher has only to recommend the need to establish physical infrastructures that will complete the program application and will give to the decision makers the possibility to continue.

9. In the Republic of Moldova, it is necessary to promote non-discriminatory ethnic policies, riented towards the gradual and complex integration of minorities, which will contribute to increasing the degree of political representation of minorities. Those responsible for the development and implementation of Action Plans in the field of training and education could capitalize on the good practices presented in the thesis, of the states: Finland, the Netherlands, Estonia, Sweden, Great Britain, USA, Australia. Moreover, following the war in Ukraine, the Republic of Moldova received an impressive number of refugees, tens of thousands of whom enrolled in educational institutions.

BIBLIOGRAPHY

Bibliography in English

1. ABU- SAAD, I. Palestinian education in the Israeli settler state: divide, rule and control. *Settler Colonial Studies, vol 9 (1), 2019*. 96-116 Pp. DOI: 10.1 080/2201 473X.2 018. 1487 125.
2. AGBARIA, A. The 'right' education in Israel: segregation, religious ethnonationalism, and depoliticized professionalism. *Critical Studies in Education, vol 59 (1), 2018*. Pp. 18-34. https://doi.org/10.1080/17508487.2016.1185642
3. AGBARIA, A., MUSTAFA, M., JABAREEN, Y. 'In your face' democracy: Education for belonging and its challenges in Israel. *British Educational Research Journal, vol 41(1), 2014*. Pp. 143–175. https://doi.org/10.1002/berj.3133
4. ALBA, R. Bright vs. blurred boundaries: Second-generation assimilation and exclusion in France, Germany, and the United States. *Ethnic and Racial Studies, vol 28 (1), 2005*. Pp. 20-49. Retrieved from: https://doi.org/10.1080/0141987042000280003 (18.8.21).
5. ALBERTINI, M., MANTOVANI, D., & GASPERONI, G. Intergenerational relations among immigrants in Europe: the role of ethnic differences, migration and acculturation. *Journal of Ethnic and Migration Studies, vol 45 (10), 2019*. Pp. 1693-1706. Retrieved from: https://doi.org/10.1080/1369183X.2018.1485202 (20.8.21).
6. ALSRAIHA, K. From a Boss to a Leader? Transformations of Representational Leadership in the Arab-Bedouin Minority in Israel. *Journal of Muslim Minority Affairs, 40:2, 2020*. 271-283 Pp. Available at: https://doi.org/10.1080/13602004.2020.1777662
7. ALVAKILI, N. Arab minority and Jews majority in the Israeli education system. *Chishinau: ECOSOEN. Stiinte economice, sociale si ingineresti. Anul 1, nr. 3,4, 2019*. Pp. 91-95. ISSN 2587-344X.
8. ALVAKILI, N. Barriers to equality in the Arab education system. *Ялта. Проблемы современного педагогического образования. Выпуск 65(2). 2019*. Pp.18-19. ISSN 2311-1305 9772311 130004.
9. ALVAKILI, N. *Education systems of minorities in the world*. In: The contemporary issues of the socio- humanitarian sciences. Proceedings of the International Scientific Conference the XI Edition, Chisinau, 3th – 4th, 2020. Free University of Moldova, ULIM, 2021. Pp. 490 – 496. ISBN 978-9975-3471-3-6.
10. ALVAKILI, N. *Education systems of minorities in the world*. PERFORMANŢA ÎN EDUCAŢIE – FACTOR-CHEIE ÎN ASIGURAREA SECURITĂŢII UMANE. Materialele Conferinţei ştiinţifico-practice internaţionale, 9-10 octombrie 2020. 302-309

Pp. ISBN 978-9975-3492-0-8. Available at: https://ibn.idsi.md/ sites/defau lt/files /imagfile/302-308_5.pdf

11. ALVAKILI, N. Gagauz minority in Moldova: language and education challenges. In: Contribuția tinerilor cercetători la dezvoltarea administrației publice. Ediția a VII-a, 26 februarie 2021, Chișinău. Chișinău: Tipografia «Print-Caro», 2021. Pp. 123-125. ISBN 978-9975-3492-3-9. Available at: https://ibn.idsi.md/ro/vizualizare_articol/142718
12. ALVAKILI, N. *Integration or Segregation in societies (The case study of Education system in Israel).* In: Proceedings of the 1st International Scientific and Practical Conference Theory and practice of science: key aspects, Rome, Italy, 19-20.02.2021. 211-217 Pp. DOI 10.51582/interconf.19-20.02.2021.01. Available at: https://ojs.ukrlog os.in.ua/index.php/interconf/article/view/9296.
13. ALVAKILI, N., HAJAJRA, M. Equality politics in the education system: the Arab and Bedouin sectors of Israel. Chisinau*: ECOSOEN. Stiinte economice, sociale si ingineresti. Anul 1, nr. 1,2,2020.* Pp. 150-154. ISSN 2587-344X.
14. ALVAKILI, N., ROŞCA, L. *Management of the national education system under the conditions of globalization.* In: Relaţii internaţionale. Plus. 2021, nr. 2(20), pp. 159-169. ISSN 1857-4440. Available at: https://ibn.idsi.md/ro/vizualizare_articol/146083.
15. AMENY – DIXON, M. G. *Why multicultural education is important higher education now than ever: A global perspective.* 2013. Pp. 2-5. Retrieved from http://www.nationalforum.com/Electronic%20Journal%20Volumes/Ameny-Dixo n,%20Gloriar.pdf
16. ANGRIST, J. D. LAVY, V. Does Teacher Training Affect Pupil Learning? Evidence from Matched Comparisons in Jerusalem Public Schools. *Journal of Labor Economics, vol 19(2), 2001*. 343- 369 Pp. Retrieved from: https://www.journals.u chicago.edu /doi/ pdf/ 10.108 6/319564 (22.8.21).
17. BANKS, J. A. *Multicultural education: Goals, possibilities and challenges*. In C. F. Diaz (Ed.). Multicultural education in the 21st century, Pp. 11–22. New York, NY: Addison-Wesley. New York, NY: Addison-Wesley.
18. BAR – YOSEF, R. Desocialization and Resocialization: The Adjustment Process of Immigrants. *The International Migration Digest, Vol 2 (3), 1968*. Pp. 27-45. Retrieved from: https://doi.org/10.1177%2F019791836800200302 (19.8.21).
19. BARABASCH, A., RAUNER, F. *Work and Education in America. The Art of Integration*. Springer Netherlands, 2012. Pp. 166 – 181. ISBN: 978-94-007-2272-9.

20. BARBER, T. Differentiated embedding among the Vietnamese refugees in London and the UK: fragmentation, complexity, and 'in/visibility. *Journal of Ethnic and Migration Studies, vol 46 (12), 2020*. ISSN: 1469-9451.
21. BAZAN – MONASTERIO, V. GIL – LACRUZ, A.I, & GIL-LACRUZ, M. Life satisfaction in relation to attitudes towards immigrants among Europeans by generational cohorts. *International Journal of Intercultural Relations, Vol 80, 2021*. Pp. 121-133, ISSN 0147-1767. Retrieved from: https://doi.org/10.1016/j.ijintrel.2020.10.005 (19.8.21).
22. BEKERMAN, Z., HORENCZYK, G *Bilingual education in Israel: Final report submitted to the Ford Foundation*. Jerusalem: School of Education, The Hebrew University of Jerusalem, 2001. Pp. 17 – 32. Retrieved from: http://sites.huji.ac.il/melton/Bilingual-11-01.pdf (10.9.21).
23. BEKERMAN, Z., HORENCZYK, G. Arab-Jewish Bilingual Coeducation in Israel: A Long-Term Approach to Intergroup Conflict Resolution. *Journal of Social Issues, vol 60(2), 2004.* Pp. 389–404. Retrieved from: https://psycnet.apa.org/doi/10.1111/j.0022-4537.2004.00120.x (2 2.8.21).
24. BERRY, J.W. Acculturation and Adaptation in a New Society. *International Migration vol 30 (1), 2009.* Pp. 69 – 85. Retrieved from: http://dx.doi.org/10.1111/j.1468-2435.1992.tb00776.x (22.8.21).
25. BILLETT, S. *Vocational education: Purposes, traditions and prospects*. Dordrecht, The Netherlands: Springer, 2011. Pp. 184 – 192. ISBN: 978-94-007-1954-5.
26. BLACK, L. Historical and Conceptual Foundations. *American Journal of Distance Education vol 26 (1), 2009.* Pp. 4-20. Print ISSN: 0892-3647 Online ISSN: 1538-9286. Retrieved from: https://doi.org/10.1080/08923647.2012.640517 (15.8.21).
27. BLEICH, E., BLOEMRAAD, I., & DE GRAAUW, E. Migrants, Minorities and the Media: Information, Representations and Participation in the Public Sphere. *Journal of Ethnic and Migration Studies, vol 41 (6), 2015.* Pp. 857-873. Retrieved from: https://doi.org/10.1080/1369183X.2014.1002197 (22.8.21).
28. BONILLA-SILVA, E. *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America.* Maryland: Rowman & Littlefield Publishers, 2017 . Pp. 220 – 227. ISBN: 978-1-4422-7622-2
29. BOYLES, D. *American Education and Corporations: The Free Market Goes to School (1st ed.)*. London: Routledge, 1998. Pp. 112 – 119. ISBN: 9780429457579.

30. BRAUN, A., MAGUIRE, M. & BALL, S.J. Policy enactments in the UK secondary school: examining policy, practice and school positioning. *Journal of Education Policy, vol 25 (4), 2018*. Pp. 547-560. ISSN: 1464-5106.
31. BRESLER, R. G., ALSRAIHA, K. Local Collaborative Governance: Creating Workplaces for Women in Minority Societies in Southern Israel. *Collaborative Governance, 2021*. Pp. 127-149.
32. BREWER, G., HOGARTH, R. *Creative Education, Teaching and Learning - Creativity, Engagement and the Student Experience*. London: Palgrave Macmillan, 2015. Pp. 11- 14. ISBN: 978-1-137-40214-1.
33. CASTLES, S. How nation-states respond to immigration and ethnic diversity. *Journal of Ethnic and Migration Studies, vol 21 (3), 1995.* Pp. 293-308. Retrieved from: https://doi.org/10.1080/1369183X.1995.9976493 (22.8.21)
34. CHETTY, R. FRIEDMAN, J.N. ROCKOFF, J.E. Measuring the Impacts of Teachers II: Teacher Value-Added and Student Outcomes in Adulthood. *American Economic Review, vol 104 (9): 2014*. 2633-2679 Pp.
35. CHETTY, R., FRIEDMAN, J.N, HILGER, N., SAEZ, E., WHITMORE, D., & SCHANZENBACH, D. Y. How Does Your Kindergarten Classroom Affect Your Earnings? Evidence from Project Star. *The Quarterly Journal of Economics, vol 126 (4), 2011*. Pp. 1593–1660. ISSN 0033-5533.
36. CHETTY, R., FRIEDMAN, J.N., & ROCKOFF, J.E. *The Long-Term Impact of Teachers: Teacher Value Added and Student Outcomes in Adulthood*. Massachusetts: NBER Working Paper 17699, 2011. Retrieved from: https://www.nber.org/sy stem/files/working_ papers/w 17699/ w1 7699.pdf (12.8.21).
37. COULDY, D. Intercultural education: theory and practice. *Intercultural Education, vol 17 (3), 2006*. Pp. 245-257. Retrieved from: DOI: 10.1080/ 146759 8060 08 40274 (21.8.21).
38. DAHLSTEDT, M., FEJES, A. *Neoliberalism and Market Forces in Education: Lessons from Sweden*. London: Routledge, 2019. Pp. 217 – 221. ISBN: 9780429470530.
39. DAVIS, N. Intercultural competence for future leaders of educational technology and its evaluation. *Interactive Educational Multimedia, vol 10, 2005*. Pp. 1–22.
40. DEWEY, J *Experience and Education*. A Touchstone Book, Simon & Schuster
41. DEWEY, J. *The School and Society*. Chicago: The University of Chicago Press, 1990. Pp. 19-44. Available at: https://brocku.ca/MeadProject/Dewey/De wey_1907/Dewey1907a.ht ml . ISBN: 978-1605200927.

42. DUBBELD, A., DE HOOG, N., BROK, P.D., & DE LAAT, M. Teachers' multicultural attitudes and perceptions of school policy and school climate in relation to burnout. *Intercultural Education, vol 30 (6), 2019*. Pp. 599-617. Print ISSN: 1467-5986 Online ISSN: 1469-8439.
43. DUNCAN, G. J., MORRIS, P. A., & RODRIGUES, C. Does money really matter? Estimating impacts of family income on young children's achievement with data from random-assignment experiments. *Developmental Psychology, vol 47(5), 2011*. Pp. 1263-1279. Retrieved from: https://psycnet.apa.org/doi/10.1037/a0023875 (22.8.21).
44. EFRATI, A. The Demographic Threat: Israelis Abandon the Negev and the Galilee. Strategic Assessment vol 20 (3), 2017. 86–102 Pp.
45. EHALA, M. The Bronze Soldier: Identity Threat and Maintenance in Estonia. *Journal of Baltic Studies 40:1, 2009.* Pp. 139-158. Print ISSN: 0162-9778 Online ISSN: 1751-7877.
46. FAAS, D. A civic rebalancing of British multiculturalism? An analysis of geography, history and citizenship education curricula. *Educational Review vol 63 (2), 2011*. Pp. 143-147. Print ISSN: 0013-1911 Online ISSN: 1465-3397.
47. FAAS, D. Between ethnocentrism and Europeanism? An exploration of the effects of migration and European integration on curricula and policies in Greece. *Ethnicities vol 11 (2), 2011*. Pp. 163-183. Online ISSN: 1741-2706.
48. FELDMAN, G. Culture, state, and security in Europe: The case of citizenship and integration policy in Estonia. *American Ethnologist, vol 32(4), 2005*. Pp. 676–694. Retrieved from: https://doi.org/10.1525/ae.2005.32.4.676
49. FORTE, A., TROBIA, F., GUALTIERI, F., LAMIS, D.A., CARDAMONE, G., GIALLONARDO, V., FIORILLO, A., GIRARDI, P., & POMPILI, M. Suicide Risk among Immigrants and Ethnic Minorities: A Literature Overview. *Int. J. Environ. Res. Public Health, vol 15, 2018.* Pp.1438. https://doi.org/10.3390/ijerph15071438 (22.8.21).
50. GAGNON, J.C. Inclusion in American and Finnish Schools: The Neglect of Youth with Emotional and Behavioral Disorders. *European Journal of Special Needs Education vol 59 (2), 2021*. Pp. 1-14. Print ISSN: 0885-6257 Online ISSN: 1469-591X.
51. GARDNER, A., MARX, E. *Employment and unemployment among Bedouin*. Nomadic Peoples, 2000. 21-27 Pp.
52. GAVISON R., BALFOUR T. Sofia: Publishing complex, 2019. Pp. 3- 39. Retrieved from: https://www.academia.edu/39897250/Education_and_the_labor_Market_In_Israel_An_Anthology_of_Articles_ (19.8.21).

53. GAY, G. HOWARD, T.C. Multicultural teacher education for the 21st century. *The Teacher Educator, 36:1, 2000.* Pp. 1-16. Print ISSN: 0887-8730 Online ISSN: 1938-8101.
54. GAY, G. Teaching to and Through Cultural Diversity. *Curriculum Inquiry, vol 43 (1), 2013.* Pp. 48-70. Print ISSN: 0362-6784 Online ISSN: 1467-873X.
55. GEHRKE, N.J. A look at curriculum integration from the bridge. *The Curriculum Journal, vol 9 (2), 1998*. Pp. 247-260. Retrieved from: https://doi.org/10.1080/0958517970090209 (25.8.21).
56. GELLNER, E. *Nations and Nationalism*. Cornell University Press; Second edition, 2009. Pp. 85 – 110. ISBN: 978-0801475009
57. GERRITSEN, S., PLUG, E., & WWBBINK, D. Teacher Quality and Student Achievement: Evidence from a Sample of Dutch Twins. *Journal of Applied Econometrics, 32 (3), 2017.* Pp. 643-660. Retrieved from: https://on linelibrar y.wiley.c om/toc/109 91 255/2017/32/3 (21.8.21).
58. GILHAM, G. WILLIAMSON, J.W. Inclusion's confusion in Alberta. *International Journal of Inclusive Education vol 18 (6), 2014*. Pp. 553-566. Print ISSN: 1360-3116 Online ISSN: 1464-5173.
59. GILRAINE, M., MACARTNEY, H., & MCMILLAN, R. *Education Reform in General Equilibrium: Evidence from California's Class Size Reduction*. Massachusetts: NBER Working Paper No. 24191, 2018. Pp. 12 – 28. Retrieved from: https://www.nbe r.org/system/f iles/working_papers/w 24191/w24191.p df (12.8.21).
60. GIOTA, J., BERGH, D., EMANUELSSON, I. Changes in individualized teaching practices in municipal and independent schools 2003, 2008 and 2014 - student achievement, family background and school choice in Sweden. *Nordic Journal of Studies in Educational Policy vol 5 (2), 2019.* Pp. 78-91. Online ISSN: 2002-0317.
61. GIOTA, J., EMANUELSSON, I. Individualized teaching practices in the Swedish comprehensive school from 1980 to 2014 in relation to education reforms and curricula goals. *Nordic Journal of Studies in Educational Policy vol 4 (3), 2018*. Pp. 144-155. Online ISSN: 2002-0317
62. GLADWELL, C. The impact of educational achievement on the integration and wellbeing of Afghan refugee youth in the UK. *Journal of Ethnic and Migration Studies, vol 46 (19), 2020*. Pp. 1-8. ISSN: 1469-9451.
63. GLOCK, S., KLEEN, H., & MORGENROTH, S. Stress Among Teachers: Exploring the Role of Cultural Diversity in Schools. *The Journal of Experimental Education, vol 87 (4),*

2019. Pp. 696-713. Retrieved from: https://doi.org/10.1080/00220973.2019.1574700 (25.8.21).

64. GOLDTHORPE, J.H. Understanding – and misunderstanding – social mobility in Britain: the entry of the economists, the confusion of politicians and the limits of educational policy. *Journal of Social Policy, vol 42: 2013*. Pp. 431–450. Retrieved from: https://doi.org/10.1017/S004727941300024X (22.8.21).
65. GOLDTHORPE, J.H., JACKSON, M. *Education-based meritocracy: the barriers to its realization*. In: Lareau, A, Conley, D (eds) Social Class: How Does It Work? New York: Russell Sage, 2008. Pp. 93–117.
66. GONON, P. Efficiency' and 'Vocationalism' as structuring principles of industrial education in the USA. *Vocations and Learning: Studies in Vocational and Professional Education, vol 2(2), 2009*. Pp. 75–86. Retrieved from: https://link.spri nger.com/cont en t/p df/10.1007/s12186-008-9016-z.pdf (23.8.21).
67. GORDON, M., ENGLISH, A.R. John Dewey's *Democracy and Education* in an Era of Globalization. *Educational Philosophy and Theory, vol 48:10, 2018*. Pp. 977-980, DOI: 10.1080/00131857.2016.1204742
68. GORLEY, D. The Role of 9 May Commemorations in the Discursive Construction of Russophone Identity in Estonia. *Europe-Asia Studies vol 72 (1), 2020*. Pp. 55-79. Print ISSN: 0966-8136 Online ISSN: 1465-3427.
69. GRANT, C.A. SLEETER, C.H. The Literature on Multicultural Education: review and analysis. *Educational Review, vol 37 (2), 1985*. Pp. 97-118. Print ISSN: 0013-1911 Online ISSN: 1465-3397.
70. GRAVEMEIJER, K., BRUIN – MUURLING, G., KRAEMER, J.M, & VAN STEPHOUT, I. Shortcomings of Mathematics Education Reform in The Netherlands: A Paradigm Case? *Mathematical Thinking and Learning, vol 18 (1), 2016.* Pp. 25-44. Retrieved from: https://doi.org/10.1080/10986065.2016.1107821 (1.8.21).
71. GRIBBLE, J. *Introduction to philosophy of education*. Boston: Allyn and Bacon series. Foundations of education, 1969. Pp. 78-93.
72. GUSTAFSSON, J. Projects as a policy tool: a policy ethnographic investigation in the field of education in Sweden. *Nordic Journal of Studies in Educational Policy vol 3 (3), 2017*. Pp. 241-252. Online ISSN: 2002-0317.
73. HAJISOTERIOU, C. ANGELIDES, P. Examining the nexus of globalization and intercultural education: theorizing the macro-micro integration process *Globalization,*

societies and Education, vol 18 (2), 2020. Pp. 149-166. Retrieved from: https://doi.org/10.1080/14 76 772 4.2019.1693350 (19.8.21).

74. HAMPF, F., WOESSMANN, L. Vocational vs. General Education and Employment over the Life Cycle: New Evidence from PIAAC. *CE Sifo Economic Studies, Volume 63 (3), 2017*. Pp. 255–269. Retrieved from: https://doi.org/10.1093/cesifo/ifx012 . (13.8.21)
75. HANUSHEK, E. A., KIMKO, D.D. Schooling, Labor-Force Quality, and the Growth of Nations. *American Economic Review, vol 90(5), 2000*. Pp. 1184-1208. Online ISSN 1460-212. Retrieved from: DOI: 10.1257/aer.90.5.1184.
76. HANUSHEK, E.A. Will higher education improve economic growth? *Oxford Review of Economic Policy, vol 32 (4), 2016.* Pp. 538–552. Retrieved from: https://doi.o rg/10 .1093/oxrep/grw025 (11.8.21).
77. HARGREAVES, A. GOODSON, I., & SACHS, J. *The Activist Teaching Profession*. Buckingham: Open University Press, 2003. ISBN:0335208185.
78. HEIKKINEN, I.T.S., SAVIN, H., PARTANEN, J., SEPPALA, J., & PEARCE, M. Towards national policy for open-source hardware research: The case of Finland. *Technological Forecasting and Social Change vol 155, 2020*. Pp. 119986.
79. HELMSTAD, G., JEDEMARK, M. Trial with academic elite programs in the comprehensive upper-secondary education in Sweden: a case study. *Research Papers in Education, 2020.* Pp. 1-21. Print ISSN: 0267-1522 Online ISSN: 1470-1146.
80. HODGSON, A., SPOURS, K. Restrictive and expansive policy learning – challenges and strategies for knowledge exchange in upper secondary education across the four countries of the UK. *Journal of Education Policy, vol 31 (5), 2016*. Pp. 511-525. Online ISSN: 1464-5106.
81. HOLM, G., LONDEN, M. The discourse on multicultural education in Finland: education for whom? *Intercultural Education, vol 21 (2), 2010*. Pp.107-120. Print ISSN: 1467-5986 Online ISSN: 1469-8439.
82. HOPKINS, N. Dewey, *Democracy and Education*, and the school curriculum. *Education 3-13, vol 46:4, 2018*. Pp. 433-440, DOI: 10.1080/03004279.2018.1445477.
83. JACKSON, P.I., DOERSCHLER, P. How Safe Do Majority Group Members, Ethnic Minorities, and Muslims Feel in Multicultural European Societies? *Democracy and Security, vol 12 (4), 2016*. Pp. 247-277. Retrieved from: https://do i.org/10. 108 0/1 74 19166.2016.1213165 (15.8.21).

84. JAGDISH, S. Global and civilizational knowledge: eurocentrism, intercultural education and civic engagements. *Intercultural Education, vol 25 (2), 2014*. Pp. 114-127. Retrieved from: DOI: 10.1080/14675986.2014.888802 (25.8.21).
85. JAHNUKAINEN, M. Different Strategies, Different Outcomes? The History and Trends of the Inclusive and Special Education in Alberta (Canada) and in Finland, Scandinavian *Journal of Educational Research, vol 55 (5) 2011*. Pp. 489-502. Print ISSN: 0031-3831 Online ISSN: 1470-1170
86. JAHUKAINEN, M. Inclusion, integration, or what? A comparative study of the school principals' perceptions of inclusive and special education in Finland and in Alberta, Canada. *Disability & Society vol 30 (1), 2015*. Pp. 59-72. Print ISSN: 0968-7599 Online ISSN: 1360-0508.
87. JAHUKAINEN, M., ITKONEN, T. Tiered intervention: history and trends in Finland and the United States. *European Journal of Special Needs Education vol 31 (1), 2016*. Pp. 140-150. Print ISSN: 0885-6257 Online ISSN: 1469-591X.
88. KANTOLA, M. KETTUNEN, J. Integration of education with research and development and the export of higher education. *On the Horizon, vol. 20 (1), 2012*. Pp. 7-16. Retrieved from: https://doi.org/10.1108/10748121211202026
89. KIILO, T., DAGMAR, K. When language becomes power: Russian-speaking teachers in the bilingual general education system in Estonia. *British Journal of Sociology of Education, vol 33 (2), 2012.* Pp. 245-262. Retrieved from: https://doi.org/10.1080/0142569 2.2011.6 49834.
90. KIVIRAUMA, J., KLEMELA, K., & RINNE, R. Segregation, integration, inclusion—the ideology and reality in Finland. *European Journal of Special Needs Education, vol 21 (2), 2006.* Pp. 117-133. Print ISSN: 0885-6257 Online ISSN: 1469-591X.
91. KNELLER, G.F. *Introduction to the philosophy of Education*. N.Y: John Wiley & Sons, 1967. Pp. 112 – 114; 138. ISBN: 978-0415012850.
92. KOMOTAR, M.H. The evolutionary dynamics of quality assurance systems in European higher education: the view from Slovenia. *Quality in Higher Education, vol 24 (3), 2018*. Pp. 203-220. DOI: 10.1080/13538322.2018.1553274.
93. KORTS, K. Inter-Ethnic Attitudes and Contacts Between Ethnic Groups in Estonia. *Journal of Baltic Studies vol 40 (1), 2009*. Pp. 121-137. ISSN: 1751-7877.
94. KRAJNC, M.T. External and internal assessment in the final examination in secondary schools in Slovenia, International Studies in Sociology of Education, 16:2, 2006. Pp. 121-137. Available at: https://doi.org/10.1080/09620210600849828

95. LATIN, D.D. Three models of integration and the Estonian/Russian reality. *Journal of Baltic Studies, vol 34 (2), 2003*. Pp. 197-222. Print ISSN: 0162-9778 Online ISSN: 1751-7877.
96. LAVY, V. Does Raising the Principal's Wage Improve the School's Outcomes? Quasi-experimental Evidence from an Unusual Policy Experiment in Israel. *Scandinavian Journal of Economics, vol 110 (4), 2008.* Pp. 639-662. Retrieved from: https://doi.org/10.1111/j.1467-9442.2008.00555.x (22.8.21).
97. LEEMAN, A., REID, C. Multi/intercultural education in Australia and the Netherlands. *Compare: A Journal of Comparative and International Education, vol 36 (1), 2006*. Pp. 57-72. Retrieved from: https://doi.org/10.1080/03057920500382325 (19.8.21).
98. Lei, J. *The Culture in Evaluation Higher Education in Netherlands*. Corpus ID: 156725907, 2009.
99. LINDEMANN, K. SAAR, E. Ethnic inequalities in education: second-generation Russians in Estonia. *Ethnic and Racial Studies, vol 35: (11), 2011*. Pp. 1974-1998. Print ISSN: 0141-9870 Online ISSN: 1466-4356.
100. LOFGREN, R., LOFGREN, H. Swedish students' experiences of national testing in science: A narrative approach. *Curriculum Inquiry vol 47 (4), 2017*. Pp. 390-410. Print ISSN: 0362-6784 Online ISSN: 1467-873X.
101. LUNDAHL, L. A Matter of Self-Governance and Control the Reconstruction of Swedish Education Policy: 1980-2003. *European Education, vol 37 (1), 2015* Pp. 10-25. Print ISSN: 1056-4934 Online ISSN: 1944-7086.
102. LUNDAHL, L., ERIXON, I., HOLM, A.S., & LUNDSTROM, U. Educational magnetization the Swedish way. *Education Inquiry, vol 4 (3), 2013*. Online ISSN: 2000-4508.
103. LUNDSTROM, U., PARDING, K. Teachers' Experiences with School Choice: Clashing Logics in the Swedish Education System. *Education Research International, vol. 2011, Article ID 869852,* 10 pages, 2011. https://doi.org/10.1155/2011/869852
104. MACHIN, S., VIGNOLES, A. Education Policy in the UK. CEE DP 57. *London: Centre for the Economics of Education (NJ1), 2006*. Pp. 14- 17. ISSN: ISSN-2045-6557. Retrieved from: https://files.eric.ed.gov/fulltext/ED531216.pdf (15.8.321).
105. MAGNUSSON, G., GORANSSON, K., LINDQVIST, G. Contextualizing inclusive education in educational policy: the case of Sweden. *Nordic Journal of Studies in Educational Policy vol 5(2), 2019.* Pp. 67-77. Online ISSN: 2002-0317.

106. MCLNTYRE, J., HALL, C. Barriers to the inclusion of refugee and asylum-seeking children in schools in England. *Educational Review vol 72 (5), 2020*. Pp. 583-600. Print ISSN: 0013-1911 Online ISSN: 1465-3397.

107. MLEKUZ, A. VRSNIK, PRSE, T. Policies Regulating Minority Education: The Case of Slovenia. *Odgojno-obrazovne teme, vol 2 (3-4), 2019*. 69-92 p. DOI: https://hrcak.srce. hr/232083

108. MORGAN, H. Review of Research: The Education System in Finland: A Success Story Other Countries Can Emulate. *Childhood Education, 90 (6), 2014*. Pp. 453-457. Print ISSN: 0009-4056 Online ISSN: 2162-0725.

109. MUFIC, J., FEJES, A. Lack of quality in Swedish adult education: a policy study. *Journal of Education Policy, vol 35(6), 2020*. Pp. 1-16. Print ISSN: 0268-0939 Online ISSN: 1464-5106.

110. NASASRA, M., BELLIS E. The Role of Bedouin Youth and Women in Resistance to the Israeli Prewar Plans in the Naqab. *Middle East Critique, 29:4, 2020*. Pp. 395-419, https://doi.org/10.1080/19436149.2020.1826715

111. NASER – NAJJAB, N. Palestinian education and the 'logic of elimination', Settler Colonial Studies, 10:3, 2020. 311-330 Pp. DOI: https://doi.org /10.1080/2201 473X.2020.1 760433

112. OGILVIE, G., FULLER, D. Restorative Justice Pedagogy in the ESL Classroom: Creating a Caring Environment to Support Refugee Students. *TESL Canada Journal, vol 33, 2017*. Pp. 86–96. Retrieved from: https://doi.org/10.18806/tesl.v33i0.1247 (15.8.21).

113. O'LOOONEY, J. Redesigning the Work of Education. *The Phi Delta Kappen, vol. 74 (5), 1993*. Pp. 375–381. Retrieved from: JSTOR, www.jstor.org/stable/2040488 (18.8.21).

114. ORBACH – YOZGOF, N. Blended cities in Israel. *Israel Affairs, vol 27 (5), 2021*. Pp. 984-1004. DOI: https://doi.org/10.1080/13537121.2021.1968699.

115. ORMAN, J. The linguistic thought of Ernest Gellner. *Social Epistemology, vol 31:4, 2017*. Pp. 387-399, DOI: 10.1080/02691728.2016.1270366

116. OURS, J., VEENMAN, J. The educational attainment of second-generation immigrants in The Netherlander. *Journal of Population Economics, vol 16, 2003*. Pp. 739–753. Retrieved from: https://doi.org/10.1007/s00148-003-0147-0 (22.8.21).

117. PADILLA, A.M., KEEFE, S., & KEEFE, E. *Chicano Ethnicity*. New Mexico: Univ of New Mexico Press. Pp. 184- 201. ISBN: 978-0826309938.

118. PARDING, K. Upper secondary teachers' creation of discretionary power: the tension between profession and organization. *LTU University, Luleå, Sweden, 2007.* Pp.217 – 219. ISSN 1402-1544.

119. PASHBY, K., DA COSTA, M., STEIN, M., & ANDREOTTI, V. Meta-review of typologies of global citizenship education. *Comparative Education, vol 6 (2), 2020*. Pp. 144-164. Print ISSN: 0305-0068 Online ISSN: 1360-0486.

120. PETERS, R.S. Education and Ethics. N.Y: Routledge, 2015. Pp. 458 – 461. ISBN: 9781138891739

121. PETTERSSON, D., PROITS, T.S., & FORSBERG, E. From role models to nations in need of advice: Norway and Sweden under the OECD's magnifying glass. *Journal of Education Policy 32 (6), 2017.* Pp. 721-744. Print ISSN: 0268-0939 Online ISSN: 1464-5106.

122. PODER, K., LAURI, T. Classroom, media and church: explaining the achievement differences in civic knowledge in the bilingual school system of Estonia. *Large-scale Assess Educ vol 9(3), 2021*. Retrieved from: https://doi.org/10.1186/s40536-021-00096-3 (1.8.21).

123. PUI, HUNG, B., XIAOHUA CHEN, S., MAN LEUNG, C., BERRY, J.W. Facilitating adaptation and intercultural contact: The role of integration and multicultural ideology in dominant and non-dominant groups. *International Journal of Intercultural Relations, Vol 45, 2015.* Pp. 70-84. ISSN 0147-1767.

124. PUROILA, A.M., KUPILA, P., & PEKKARINEN, A. Multiple facets of supervision: Cooperative teachers' views of supervision in early childhood teacher education practicums. *Teaching and Teacher Education vol 105, 2021*. Pp. 103 - 113. Retrieved from: https://doi.or g/10. 101 6/j.tate.2021.103413 (12.8.21).

125. RINNE, R. The Globalization of Education: Finnish education on the doorstep of the new EU millennium. Educational Review, vol 52 (2), 2000. Pp. 131-142. Print ISSN: 0013-1911 Online ISSN: 1465-3397.

126. ROSENTAL, M., ZUBIDA, H., NACHMIAS, D. Voting locally abstaining nationally: descriptive representation, substantive representation and minority voters' turnout. *Ethnic and Racial Studies, 41:9, 2018.* Pp. 1632-1650. https://doi.o rg/10.1080/01419870.2017.1295161.

127. SABA, F., SHEARER, R.S. Verifying key theoretical concepts in a dynamic model of distance education. *American Journal of Distance Education, vol 8 (1), 2009*. Pp.36-59. Retrieved from: https://doi.org/10.1080/08923649409526844 (22.8.21).

128. SABATIER, C., BERRY, J.W. The role of family acculturation, parental style, and perceived discrimination in the adaptation of second-generation immigrant youth in France and Canada. *European Journal of Developmental Psychology, vol 5 (2), 2018*. Pp. 159-185. ISSN: 1740-5629.

129. SAHLBERG, P. Education policies for raising student learning: the Finnish approach. *Journal of Education Policy, vol 22 (2), 2007*. Pp. 147-171. Print ISSN: 0268-0939 Online ISSN: 1464-5106.

130. SANDSTROM, M., KLANG, N., & LINDQVIST, G. Bureaucracies in Schools—Approaches to Support Measures in Swedish Schools Seen in the Light of Static's Theories. *Scandinavian Journal of Educational Research vol 63 (1), 2017*. Pp. 89-104. Print ISSN: 0031-3831 Online ISSN: 1470-1170.

131. SCHACHNER, M.J. From equality and inclusion to cultural pluralism – Evolution and effects of cultural diversity perspectives in schools. *European Journal of Developmental Psychology, vol 16 (1), 2019*. Pp. 1-17. Print ISSN: 1740-5629 Online ISSN: 1740-5610.

132. SCHEFFLER, I. *Four Pragmatists: A Critical Introduction to Pierce, James, Mead, and Dewey*. London: Routledge & Kegan Paul, 1974. Pp. 91 – 97.

133. SCHEFFLER, I. *Language of Education*. N.Y: Charles C Thomas Pub Ltd, 1974. Pp. 74- 92 ISBN: 978-0398016562.

134. SHAHOR, T., SIMONOVICH, J., SHARABI, M. Wage gap between men and women in Israel. *Israel Affairs, vol 27 (5), 2021*. 950-968 Pp. https://doi.org/ 10.1080/13537121.2021.1968686

135. SHMUELI, D. F., KHAMAISI, R. Bedouin communities in the Negev: Models for planning the unplanned. *Journal of the American Planning Association, 77(2), 2011*. 109-125 Pp.

136. SIINER, M. Decentralization and language policy: local municipalities' role in language education policies. Insights from Denmark and Estonia. *Journal of Multilingual and Multicultural Development, vol 35(6), 2014*. Pp. 603–617. Print ISSN: 0143-4632 Online ISSN: 1747-7557.

137. SILVERSTONE, R., GEORGIOU, M. Editorial Introduction: Media and Minorities in Multicultural Europe. *Journal of Ethnic and Migration Studies, vol 31 (3), 2005*. Pp. 433-441. Retrieved from: https://doi.org/10.1080/13691830500058943 (12.8.21).

138. TAKEDA, N., WILLIAMS, J.H. Pluralism, identity, and the state: national education policy towards indigenous minorities in Japan and Canada. *Comparative Education, vol 44 (1), 2008.* Pp. 75-91. Retrieved from: https://doi.org/10.1080/03050060701809441 (22.8.21).

139. TEE, P. The quest for innovation and entrepreneurship in Singapore: Strategies and Challenges. *Globalization, Societies and Education, 10(3), 2012.* Pp. 337-349. Print ISSN: 1476-7724 Online ISSN: 1476-7732.

140. TORRES, C.A., TAROZZI, M. Multiculturalism in the world system: towards a social justice model of inter/multicultural education. *Globalization, Societies and Education, vol 18 (1), 2020.* Pp. 7-18. Retrieved from: https://doi.org/10.1080/14767724.2019.1690729 (19.8.21).

141. VIHALEMM, T, Crystallizing and Emancipating Identities in Post-Communist Estonia. *Nationalities Papers vol 35 (3), 2007.* Pp. 477-502. Retrieved from: doi:10.1 080 /00905990701368738 (12.8.21).

142. VIHALEMM, T., MASSO, A. (Re)Construction of Collective Identities after the Dissolution of the Soviet Union: The Case of Estonia. *Nationalities Papers vol 35 (1), 2007*. Pp. 71-91. Retrieved from: https://doi.org/10.1080/00905990601124496 (15.8.21).

143. WESTBERG, J., LARSSON, E. Winning the war by losing the battle? The marketization of the expanding preschool sector in Sweden. *Journal of Education Policy 2020*. Pp. 1-18. Print ISSN: 0268-0939 Online ISSN: 1464-5106. Retrieved from: https://doi.o rg/1 0.1080/02680939.2020.1861338

144. YAHEL, H Rural or urban? Planning Bedouin settlements. *Middle Eastern Studies, 57:4, 2021*. Pp. 606-624, https://doi.org/10.1080/00263206.2021.1887853

145. YAHEL, H. The Negev Bedouin as a de-legitimization tool. *Israel Affairs, 27:1, 2021*. Pp. 121-143. https://doi.org/10.1080/13537121.2021.1864853

146. YAIR, G., KHATTAB, N. & BENAVOT, A. *Heating the aspirations of Israeli and Arab youth*. In Baker, D., Fuller, B., Hannum, E. and Werum, R. (Ed.) Inequality Across Societies: Families, Schools and Persisting Stratification. Research in the Sociology of Education, vol. 14, Emerald Group Publishing Limited, Bingley, 2003. Pp. 201-224. Retrieved from: https://doi.org/10.1016/S1479-3539(03)14009-8 (25.8.21).

147. YILMAZ, F., BOYLAN, M. Multiculturalism and multicultural education: A case study of teacher candidates' perceptions. *Cogent Education, vol 3 (1), 2016*. Online ISSN: 2331-186X.

148. ZABRODSKAJA, A. Language Testing in the Context of Citizenship and Asylum: The Case of Estonia. *Language Assessment Quarterly vol 6 (1), 2009*. Pp. 61-70. Online ISSN: 1543-4311.

Bibliography in Romanian

149. MUSTATA, S. Educația Toleranței și cetățeniei democratice prin intermediul istorie. Asociația Națională a tinerilor istorici din Moldova-ANTIM. Chișinău, 2006 (Tipogr.„Reclama"), -311 p., ISBN 978-9975-940-97-9.

150. CORAS – POSTICA, V., Bezede, R. Glosar utilizat în cadrul seminarelor „Educație pentru toleranță", P.68-77

Bibliography in Hebrew

151. ABU – ASBA, H., FRESCO, B. & ABU – NASRA, M. *Dropout of students in Arab, Bedouin and Druze education: Summary report.* Jerusalem: Published by the Ministry of Education in Israel, 2013. Pp. 71- 122. Retrieved from https://ecat.education.gov.il (8.7.21)

152. AGBARIA, A. *Informal education in Palestinian society in Israel*. In: S. Rumi and M. Shmida (eds.), Informal education in a changing reality. Jerusalem: Magnes Press, 2017. Pp. 295-314.

153. AL -HAJJ, M. *Education among the Arabs in Israel: control and social change*. Jerusalem: Magnes Press, 2003. Pp. 92 - 113. Dan code: 45-231032. Retrieved from: https://www.magnespress.co.il/book (10.8.21).

154. ARGOV, A. The Development of Education in Israel and Its Contribution to Long-Term Growth. Jerusalem: Bank of Israel, Series of Discussions, Research Department, 2016. Pp.12 – 31.

155. ARLOZOROV, M. *An Arab child is worth one-ninth of a Jewish child*. The Israeli Economic Journal - The Marker, 1. 2016. Retrieved from: https://www .themarker .com /news/1.2814645 (11.8.21).

156. ASHER, I. *School Autonomy Policy: Theoretical Background and Empirical, Ministry of Education.* Tel Aviv: United Kibbutz, 2017. Pp. 76 – 83.

157. AVINOAM, M., LEVI, H. Bedouin of the Negev and the State of Israel: On Culture, Environment and Policy. Journal of Ecology and the Environment 3 (1), 2012. 112-119.

158. AYALON, H., & SHAVIT, Y. Educational reforms and inequalities in Israel: The MMI hypothesis revisited. *Sociology of Education, 77(2), 2004*. Pp. 103-120.

159. BEKERMAN, Z. *Shaping re-conciliatory memory: Towards Palestinian Jewish Co-existence through Bilingual Education.* In Yotam Benziman (Ed.), Memory Games: Concepts of Time and Memory in Jewish culture, Van Leer Institute & Hakibbutz Hameuchad Publishing House, pp. 231-249. 2008.

160. BEN – PORAT, C., YONA, Y., & BASHIR, B. *Public policy and multicultural societies.* Jerusalem: Van liar Institute, 2016. Pp. 118 – 139.

161. BEN- DAVID, D. *A Macro View of the Economy and Society in Israel.* In: D. Ben-David (Ed.), State of the State Report: Society, Economy and Policy 2009. Jerusalem: Taub Center for Social Policy Research in Israel, 2010, p. 41- 47.

162. BEN-PERETZ, M. *The Impossible Role of Teacher Educators in a Changing World.* First Published 2001. Research Article. https://doi.o rg/10.1177/0 022487 1010 52001005 (22.8.21).

163. BLASS, N. *Inequality in the education system: Who opposes and who benefits from the gaps*? In: A. Weiss and D. Chernihovsky (Eds.), State of the State Report: Society, Economy and Policy 2015. Jerusalem: Taub Center for Social Policy Research in Israel, 2015, p. 437-470**.** Retrieved from: https://www.taubcenter.org.il/research/%D94/

164. BLASS, N. *The academic achievements of Arab students*. Jerusalem: Taub Center for the Study of Social Policy in Israel, 2017. Pp. 22 - 38. Retrieved from: https://ww w.taubcent er.org.il/wp-content/uploads/2020/12/achievemetsofarabisraelistudentsheb-1.p df(12.8.21)

165. BLASS, N., BLEICH, H. Classroom and Student Expenditure in Official Primary Education. In A. Weiss (Editor), *State Status Report: Society, Economy and Policy 2018*. Jerusalem: Taub center, 2018. Pp. 147 – 170. ISSN 1565- 8899. Retrieved from: https://www.taubcenter.org.il/wp-content/uploads/2020/12/stateofthenation2018heb.pdf (12.8.21).

166. BLASS, N., SUSSMAN, N., & TZUR, S. *Segregation of students in elementary and middle schools*. Jerusalem: Bank of Israel, Research Division, 2019. Pp. 119 – 126. ISBN: 978 – 965 - 92790-05. Retrieved from: http://din-online.info/pdf/tb35.pdf (5.8.21).

167. CBS – report – 2013. The face of society in Israel: Israel from where and to where? *Report No. 6. Central Bureau of Statistics, 2013.* Pp. 109 – 170. ISSN 1565 – 9445. Retrieved from: https://ww w.cbs.gov.i l/he/publ ica tio ns/DocLib/2013/rep_06/pdf/h_print.pdf (15.8.21).

168. ELIEZER, M. The connection between education and income in Bedouin society in the Negev, 2017. Retrieved from https://ww w.idc.ac.il /he/schools /economics/u nderg raduate/documents/p.p.2017/9.pdf

169. FRIEDMAN, S. *The tragedy of the currents in education in Israel*. Jerusalem: The Israel Democracy Institute, 2016. Retrieved from: https://www.idi.org.il/articles/3336

170. GABAY, Y. Political Economy: Between Economic Appearance and Reality Economic. Tel Aviv: United Kibbutz, 2009. Pp. 137 – 143.

171. GRA, R. *The Book of Arab Society in Israel (8): Population, Society, Economy*. Jerusalem: Van Liret Institute, 2016. Pp. 161 – 175. Retrieved from: https://www .vanleer.or g.il/p ublication/ (21.8.21).

172. GRUBER, N. *Factors of the low achievement of Israeli students: between the seeming and the reality in the PISA test*. Tel Aviv: Root Institute for Socio-Economic Research, Tel Aviv University, 2017. Pp. 16-27. Retrieved from: https://shor esh.institut e/archive .php?f=research-paper-heb-Gruber-PISA.pdf (1.8.21).

173. HADDAD HAJ YAHYA, N., VERODNITZKY, A. *Informal education in Arab society: vision and action.* Jerusalem: The Israel Democracy Institute, policy research, 2018. Pp.86 – 112. ISBN: 978-965519-2247. Retrieved from: https://www.idi.org.il/m ed ia/10518/non-formal-education-in-arab-society-in-israel-vision-and-reality.pdf. (22.8.21).

174. HANDIN, A. BEN RABBI, D. Program to expand access to higher education for Arabs, Druze and Circassians in Israel. *Interim report on the student support system as of the end of the 2016-2015- school year, 2016*. 741-716 p.

175. HARPAZ, Y. A country does not make peace with its citizens. *Echo of Education, vol 4(5), 2011*. pp. 38–43. Retrieved from: https://yoram harpaz.co m/interv iews /201 1 02a.pdf (22.8.21).

176. HAZAN, M., TZUR, S. *Economic Growth and Labor Productivity in Israel 2014-1995*. In: A. Ben-Best (ed.), Lights and Shadows in the Market Economy: The Israeli Economy 1995-2015. Tel Aviv: Am Oved Publishing, 2020. Pp. 22 – 15. Retrieved from: https://falk.huji.ac.il/sites/default/files/falkheb/files/hazan-tsur.pdf (15.8.21).

177. HERMON, R., PORAT, H., FELDMAN, T., KRICHLI – KATZ, T. Employment Discrimination in Israel- A Differentiated approach. *The Israeli Democracy Institute - Center for Government and Economy, Policy Research vol 121, 2018*. Pp. 34 - 46.

178. JABAREEN, T. Y. Constitution Building and Equality in Deeply Divided Societies: The Case of The Palestinian Arab Minority in Israel. *Wisconsin International*

Law Journal, 2008. Pp. 345- 401. Retrieved from: https:// heinon line.o rg/HO L/Lan ding Pag e?ha ndle=hein.journals/wisint26&div=13&id=&page= (22.8.21).

179. JABARIN, Y., AGBARIA, A. *Education on hold: Government policy and civic initiatives to promote Arab education in Israel.* Nazareth: Dirasat, Arab Center for Law and Policy, 2010. Pp. 51-68.

180. JUSTMAN, M. *Affirmative budgeting for the education system* Prepared for the Eli Horowitz Conference for Economics and Society of the Israel Democracy Institute. Jerusalem: The Van Leer Institute and the Israel Democracy Institute, 2014. Pp. 122 - 139. Retrieved from: https://www.idi.org.il/books/4473 (8.7.21).

181. KRAKARA, I. A. *Open and covert dropout in the Arab education system*. In A. Reches and A. Rudnitzky (Eds.), Arab youth in Israel: Between Chance and Risk, Pp. 55–59. Tel Aviv: Tel Aviv University, Conrad Adenauer Program for Jewish-Arab Cooperation, 2018.

182. LEVI, D., COHEN – TARCZEWSKI, P. Bedouin integration in higher education. Myers-Joint-Brookdale Institute, 2018. Pp. 17-25. Retrieved from: https://brookdale-web .s3.a mazonaws.com/uploads/2018/02/Heb_Report_791_18_updated.pdf

183. LEVY, D. Integration of Bedouins in Higher Education 'Pilot Assessment "Gate to the Academy". Sapir Academic College, Myers-JDC-Brookdale Institute Engel Berg Center for Children and Youth, 2018. Pp. 47 – 86.

184. MADHALA- BRICK, S. *Professions at risk: computer trends in the market Labor in Israel, State of the State Report - Society, Economy and Policy*. Jerusalem: Taub Center for the Study of Social Policy in Israel, 2015. Pp. 163 – 176.

185. MORGENSTERN, O., PONTO, I., ASHER, T. *Outline R&D Policy for Future-Oriented Pedagogy: Trends, Challenges, Principles and Recommendations*. Jerusalem: Ministry of Education, Pedagogical Director, R&D, Experiments and Initiatives Division, 2016. Pp. 251- 257.

186. PORTNOY, H. Graduate Skills Survey in Israel (2014-2015). *Research and Study in Adult Education, vol 13 (4), 2016.* Pp. 212-216.

187. RECHES, A. *Dilemmas of education in mixed cities*. In: A. Reches (ed.), Together but Separately: Mixed Cities in Israel, Pp. 103–106. Tel Aviv University, Conrad Adenauer Program for Jewish-Arab Cooperation, 2007. ISBN: 965-90773- 86. Retrieved from: https://www.qsm.ac.il/Public/files/% pdf (20.8.21).

188. REGEV, E., BRAND, G. *The causes of the widening fertility gaps between Israel to the OECD: Multi-year Industry Comparison: State Status Report: Company Economics and Policy*. Jerusalem: Taub Center for the Study of Social Policy in Israel. Pp. 252 – 270.

189. REITER, Y., COHEN, A. *Information Booklet: Arab Society in Israel- Second Edition*. Neve Elan: Abraham Fund Initiatives., 2012.

190. RITUV, M., KRILL, Z. Teacher Skills in the Education System, series Articles for discussion. Ministry of Finance, Chief Economist Division, 2017.

191. RUDNITZKY, A. *The Arab citizens of Israel at the beginning of the twenty-first century*. Tel Aviv: Institute for National Security Studies, vol 139, 2014. Retrieved from: https://www.inss.org.il/he/publication/arab-citizens-of-israel-early-in-the-twenty-first-century/ (12.8.21).

192. RUDNITZKY, A. *The Arab minority in Israel and the discourse on a "Jewish state"*. Jerusalem: The Israel Democracy Institute, 2015. Pp. 35 – 58. ISBN: 978 965-519-154-7. Retrieved from: https://www.idi.org.il/media/3616/arab_minority.pdf (22.8.21).

193. SAIF, A., HADDAD HAJ YAHYA, N., CHAI, A. Integration of Bedouin society in high-tech and knowledge-intensive industries - a report summarizing Phase II. Published by the De Rothschild Foundation. *Policy Research 161, Israel Democracy Institute, 2021*. 137-212 p. Retrieved from https://www.idi.org.il/media/16667/an-employment-promotion-plan-for-arab-society.pdf.

194. SHAVIT, Y. Chronicle of Disappointment: Integration between Arabs and Jews in Elementary School. *Israeli Sociology, vol 16 (2), 2015*. Pp. 30-37. Retrieved from: https://www.academia.edu/12146949/%D99 (12.8.21).

195. SHLITA, H. The generation of integration: The Israeli public does not really want equality in education. *Economic news paper – Globes, 2015*. Retrieved from: http:// www. Globe s.co.il/news/docview.aspx?did=1001070073 (20.8.21).

196. SMUHA, S. *Do not break the tools: Arab-Jewish Relations Index in Israel 2015*. The Israel Democracy Institute, in Jerusalem and Haifa, 2016. Pp. 128- 139. ISBN: 978-965519-1585. Retrieved from: https://w ww.idi.o rg.il/me dia/4162/ stillplay ing_byt he rules2015.p df (17.8.21).

197. STATE EDUCATION LAW - 1953, Amendment No. 6, 2003. Retrieved from: https:// www.nevo. co.il/law_html/Law01/152_024.html.

198. SUPER – FOREMAN, H., EYAL, Y., HASSAN DAHER, S., FRENKEL, M. The program to promote the economic growth and development of the Bedouin population in the south. *Government Resolution 3708, First Report, 2016*. 714-716 p.

199. SVIRSKY, S. Formal equality and substantive equality in the education system. Jerusalem: "Adva" Center, 2020. Pp. 134 – 143. Available at: https://adva .org/he/eq uality-education/ (24.8.21).

200. SVIRSKY, S., DAGAN – BUZAGLO, N. Enough paving. *Echo of Education, vol 53(2), 2017*. Pp. 65 - 67. Retrieved from: https://portal.macam.ac.il/article/% %94/ (10.8.21).

201. SVIRSKY, S., DAGAN- BUZAGLO, N. Differentiation, inequality and loosening control: a snapshot of Israeli education. Tel Aviv: Adva Center, 2009. Pp. 22- 41. Retrieved from: https://adva.org/wp-content/uploads/2015/08/bidul-ve-e-shivion-bachinuch.pdf (20.8.21).

202. TIROSH, O., EYAL, Y. Socio-economic measures for the Bedouin population in the Negev. *Jerusalem (Israel)-place of publication, Myers-Joint-Brookdale, Employment Research Unit, 2018*. 12-19 p.

203. TZUK, M. *The Israeli Labor Market: Successes and Challenges*. Jerusalem: Ministry of Economy and Industry, 2016. Pp. 69 – 81.

204. WEININGER, A., WEISBLAI, E. *Data on the distribution of the Ministry of Education's budget to schools by sectors.* Jerusalem: Knesset Research and Information Center, 2015. Pp. 10-21. Retrieved from: https://m.knesset. gov.il/Activ ity/In fo/M MMS umm aries 19/Education.pdf (15.8.21).

205. WEININGER, A., WEISBLAI, E. The education system in Israel – selected issues for the Knesset education, culture and sport committee. Jerusalem: Knesset Research and Information Center, 2017. Pp. 27-33. Retrieved from: https://fs.knes set.gov.il/glo baldocs/M MM/6b2365b8-9e69-e911-80ec-00155d0a9536/2_6b2365b8-9e69-e911-80ec-00155 d0 f

206. WEISBLAI, E. Education in Bedouin society in the Negev – update. Israeli parliament, Knesset - Research and Information Center, 2017. Pp. 22 – 38. Retrieved from: https://fs.knesset.gov.il/globaldocs/MMM/cdb926ab-5a61-e711-80d5-00155d0a6d26/2cdb926ab-5a61-e711-80d5-00155d0a6d26_11_10459.pdf (18.12.21).

207. WEISS, A. *State of the art: Charts on social and economic issues in Israel 2017*. Jerusalem: Taub Center, 2017. Pp. 17 – 38. Retrieved from: http s://www.taubcenter.or gi l/wp-content /uploa ds/2 021/01/pon2017hebrew22.pdf (15.8.21).

208. YAISH, Y. *An unpaved road: paving in high school education in Israel*. Tel Aviv: Taub Institute for Democracy, 2015. pp. 32-37

209. YESHIV, A., KLEINER – KASSIR, N. *Arab women in the Israeli labor market: characteristics and policy measures.* Jerusalem: Bank of Israel, Research Division, 2012. Pp. 31 – 39 Retrieved from: https://www.boi .org.il/he/Rese arch/Pages/pa pers_dp1 205h. aspx (10.8.21).

Bibliography in Romanian

210. Hotărârea Guvernului Republicii Moldova privind aprobarea Strategiei de consolidare a relaţiilor interetnice în Republica Moldova pentru anii 2017-2027, nr.1464 din 30.12.2016, http://lex.justice.md/index.php?action= view&view=doc(=1&id=369024 ,Accesat: 15.01.2023.

211. Legea învățământului, Monitorul Oficial, 09.11.1995, Nr. 62-63, Art. 692.

212. Legea privind statutul juridic special al Găgăuziei (Gagauz-Yeri), Art. 12, p. (2).

213. Coraș-Postică, V., Bezede, R. Glosar utilizat în cadrul seminarelor „Educație pentru toleranță", P.68-77

214. GREMALSCHI, Anatolii, Politici educaționale. În : Nantoi O., Iovu A., Boțan, I. Cantarji, V. Reabcinschi, V. Gremalschi. A. Integrarea grupurilor etnice și consolidarea națiunii civice în Republica Moldova. Chișinău, 2012, 220 p.

215. Mustață. S. Educația Toleranței și cetățeniei democratice prin intermediul istorie. Asociația Națională a tinerilor istorici din Moldova-ANTIM. Chișinău, 2006 (Tipogr.„Reclama"), -311 p., ISBN 978-9975-940-97-9.

216. Putină, N., Iațco M., Representation of ethnic minorities in Republic of Moldova: a framework for an analysis of Gagauz ethnic minority representation. Editura Universității Oradea, nr. 22, 2016, pp. 75-86.

Official Internet Web

217. OECD data – information of education systems and economic data – 2021. https://data.oecd.org/ (21.8.21).

218. Central Bureau of Statistics in Israel. https://www.cbs.gov.il/he/pages/default.aspx (1.9.21).

219. Ministry of Education in Israel – 2020. https://edu. gov.il/o wlheb /Pa ges /de fau lt.aspx (25.8.21).

220. Ministry of Economic in Israel – 2021. https://ww w.gov.il/h e/depar tments/ minis try_of_economy/govil-landing-page (19.8.21).

221. Bank of Israel – data. 2021. https://ww w.boi.org. il/he/News AndPu blicatio ns/Pre ssReleases/Pages/Publicationsandreports.aspx (20.8.21).

222. Ministry of Population, Immigration and Authorities in Israel. 2021. https://www.gov.il/he/departments/publications/?OfficeId=95b283ad-fc02-40e6-ac6f-8986acac6b 86&s kip=0&limit=10 (22.8.21).

223. Taub center - Making the Bedouin Towns Work – yearly report. 2018. https://www.taubcenter.org.il/en/research/making-the-bedouin-towns-work/ (16.11.21).

224. Ministry of Interior in Israel. 2021. https://www.gov.il/en/d epartments/ min ist ryo finterior/govil-landing-page (19.8.21).

225. Ministry of Finance in Israel. 2021. https://www.g ov.il/he/depart ments/units/department_budget/govil-landing-page (6.12.21).

226. The authority for development and settlement of the Bedouin in the Negev. 2021. https://www.gov.il/en/departments/bedouin_authority/govil-landing-page (15.11.21).

227. Framework Convention for the Protection of National Minorities (FCNM) in Finland – 2021. https://www.coe.int/en/web/minorities/home (25.8.21).

228. Canadian education system. 2021 - https:// www. Cicic .ca/13 01/mi nistri es_departments_responsible_for_education_in_canada.canada (31.7.21).

229. Finland education system.2021 - https://minedu.fi/en/frontpage (15.8.21).

230. UK education system. 2021 - https://www.gov.uk/governmen t/organisations /department-for-education (29.8.21).

231. UNESCO data – 2021 - http://data.uis.unesco.org/ (25.8.21).

232. Israel Ministry of Foreign Affairs. 2021 - https://www .mfa.gov.il /mfa/abo utisrael /people/pages/society-%20minority%20communities.aspx (19.8.21).

233. OECD – Education at a Glance 2019 - OECD INDICATORS. https://www.oecd-ilibra ryorg/docserver/f8d 78 80d-en.pdf?expires=16 29436963&id =id&acc name =guest&checksum=299C0008D79D 1DC88E9DC53A76354ADE (22.8.21).

234. Dutch government policy. 2021. https://www.government. nl/topics/ themes/e ducation (1.9.21).

235. Government of Netherland – 2021. https://www.government.nl/ (20.8.21).

236. Swedish government education policy. 2021. https://w ww.g overnment.se/gov ernment-of-sweden/ministry-of-education-and-research/ (22.8.21).

237. Statistics Sweden. 2021. https://www.scb.se/en/ (1.9.21).

238. Swedish Ministry of Education. 2021. https://www.government.se/government-of-sweden/ministry-of-education-and-research/ (22.8.21).

239. World Bank. 2018. World Development Report 2018: Learning to Realize Education's Promise. https://login.e.bibl.liu.se/login?url=https://search.ebs coh ost.com/lo

in.aspx?direct=true&AuthType=ip,uid&db=edsbas&AN=edsbas.4ADBC75D&lang=sv&site=eds-live&scope=site (25.8.21).

240. Ministry of education in UK. 2021. https://www.education-ni.gov.uk/ (19.8.21).

241. PISA Test. 2021. https://www.oecd.org/pisa/test/ (24.8.21).

242. State Comptroller's Report, Annual Audit Report 72A - Part One, 2021. https://www.mevaker.gov.il/sites/DigitalLibrary/Documents/2021/72A/2021-72A-103-Diversity.pdf (6.12.21).

243. Talis 2018: International Teaching and Learning Survey: Extended Report - Israeli Perspective, Table 72, National Authority for Measurement and Evaluation in Education - Ministry of Education, June 2019. https://cms .educa tion.go v.il/e ducati oncm s/unit s/rama/mivchanimbenleumiyim/talis_2018.htm (6.12.21).

244. BOI – Bank of Israel – Wages gaps data. 2021. https://www. boi.org.il/he/ DataAndStatistics/Pages/Default.aspx (17.12.21).

245. Mofet Institute – National education institute in Israel. 2021. http://library.macam.ac.il/study/pdf_files/d33341.pdf (18.12.21).

246. PIAAC Israel- CBS. 2021. https://www.cbs.gov.il/en/subjects/Pages/Skills-and-Adult-Education.aspx (18.12.21).

247. The Israel academy of sciences and humanities. 2021. https://www.academ y.ac.il/english.aspx (19.12.21).

248. The national institute for testing & evaluation. 2021. https://www.ni te.org .il/?lang=en (18.12.21).

249. Ministry of Agriculture and Rural Development. 2021. https://www.gov. il/en/departments/ministry_of_agriculture_and_rural_development/govil-landing-page (19.12.21).

250. Edmond de Rothschild Foundation. 2021. https://www.edrf.org.il/en/ (19.9.21).

251. State Comptroller report – 2021. https://www.mevaker. gov.il/En/Pages/d efault.Aspx (19.12.21).

APPENDIX

Appendix 1.

Implementation letter 1



מועצה מקומית שגב שלום مجلس شقيب السلام المحلي

ת.ד. 804 באר-שבע 84106 טל': 08-9178200 (רב-קווי), פקס: 08-6287880
SEGEV SHALOM LOCAL COUNCIL P.O.B. 804 BEER-SHEVA 84106 TEL: 08-9178200; FAX: 08-6287880

To: **Academy of Public Administration of Moldova**

Date: 19.1.22

RE: Doctoral thesis – Mrs. ALVAKILI NOHA (I.D. 066127986)

I hereby confirm I have read Mrs. ALVAKILI NOHA research paper and found it is quality and profound paper that exhausts the issue of minority integration in Israel, emphasizing the Bedouin community. The research thesis raises a painful national – political problem in Israeli reality that were not solved for decades.

The research examines the Bedouin minority integration mainly through the education system prism, and even suggests unique and creative ideas to promote these populations. The economical – educational situation obligates decision makers to take a policy as proposed by the doctoral student ALVAKILI NOHA. we have decided to adopt some of the thesis ideas in our organization and together in order to promote Bedouin minority community as suggested in the research thesis.

We wish Mrs. ALVAKILI NOHA success in her academic path and great success in implementing the great ideas.

Sincerely,

Kamel Al Amrani

Director of the Education and Community Department

Segev Shalom Local Council

Apendix 2.

Implementation letter 2

מועצה אזורית אבו בסמה
المجلس الإقليمي ابو بسمة

מדינת ישראל-משרד החינוך
دولة إسرائيل- وزارة المعارف

Date: 20.1.22

To: Academy of Public Administration of Moldova

PH. D thesis of Mrs. Alvakili Noha (ID: 066127986)

I hereby confirm reading the Mrs. Alvakili Noha (ID: 066127986) research paper.

The research, which deals with the minority issue in Israel, with emphasis on ***Bedouin society****, presents genuine and sincere that is not afraid to refer the economic – social – cultural reality minorities in Israel cope with for many years.*

The researcher reference to the State of Israel national necessity in integrating the minorities, based on global models showing integration of populations and communities in society, is comprehensive.

The integration ideas presented in the research paper met my organization in a time of thinking and deliberation regarding the best way. Therefore, we have decided to adopt some of the thesis ideas and implement it in integration model on Bedouin in our institute.

We welcome the doctoral student for her recommendations, her positive attitude and the logical aspects of full integration of minorities in Israel.

I would like to take this opportunity to congratulate the researcher Alvakili Noha and wish her to continue and develop the thesis ideas, distributing the information and contributing to the knowledge and research world, and future successful career course in higher education in Israel.

Sincerely,

ראני אלכרם
מנהל תיכון אורט
אבו תלול

ת.ד-10432 ב"ש טלפון-08-9575636 פקס-08-9575640

Appendix 3.

Implementation letter 3



ألمجلس الإقليمي واحة الصحراء

מועצה אזורית נווה מדבר

Date: 20.1.22

To – **ACADEMY OF PUBLIC ADMINISTRATION OF MOLDOVA**

Doctoral thesis – Mrs. Alvakili Noha (ID: 066127986)

I would like to confirm and bless Mrs. Alvakili work. I have the thesis with great interest and found the thesis contents, especially the conclusion and recommendation section, very relevant for this time.

The thesis includes a profound research and examination of contents connecting the State of Israel economy with required improvements in the education system, especially the required integration of minorities in educational systems. Mrs. Alvakili contribution in expending the academic knowledge in this subject is very important.

We have decided to adopt in our organization parts and ideas from the recommendations chapter in our institution's annual plans and implement it in our system in the present and the next work years.

Implementing the ideas and recommendations required budget commitment, work staff recruitment and building three-year program that is already being approved.

We would like to thank Mrs. Alvakili for her contribution and wish her further academic career in higher education in Israel.

Best regards,

מועצה אזורית נווה מדבר

אבו קרינאת • אבו תלול • ביר הדאג' • קסר א-סר

אבו תלול מבנה מועצה חדש, ת.ד. 533, באר-שבע 84100, טל': 08-6202555 (רב קווי) פקס: 08-6651181

Appendix 4.

Implementation letter 4

בי"ס מקיף קהילתי אלנור
רהט ת"ד 51 מיקוד 85357
08-9910391 פ, 08-9910416 ט

مدرسة النور الثانوية الجماهيرية الشاملة
ص.ب. ٥١ رهط ميكود ٨٥٣٥٧
٠٨-٩٩١٠٣٩١ ف، ٠٨-٩٩١٠٤١٦ ت

To - Academy of Public Administration of Moldova

Alvakili Noha – Ph.D. thesis:

THE EDUCATIONAL SYSTEM AS AN INTEGRATION FACTOR OF NATIONAL MINORITIES IN ISRAELI SOCIETY

This is my opinion on Mrs. Alvakili Noha (ID: 066127986) work. I have enjoyed very much to read the researcher's paper, and it seems she had a comprehensive work with updated analyses, based on social – political data and phenomena that reflect the geo-political reality of Israel.

The issue of support, integration and treating minorities in Israel is a many-years issue, which has various sides in the process local society goes through.

The researcher paper contributes knowledge both on the theoretic and the practical aspects, so it will be wise to adopt some of the ideas and recommendations since it brings innovation and adjustment to the new age.

Minority contribution, by integrating them in education systems, will yield economic - cultural products both on the short and the long terms, and we congratulate the researcher for it.

As a manager, I have decided with the organization professional factors to adopt some of the research ideas and recommendations and start educational – cultural projects in the 2021-2022 work year in order to improve and develop Bedouin's integration with the local society (mainly the Jewish).

We would like to thank Mrs. Alvakili for presenting her work to us and wish her future fruitful research that will contribute the science and culture world.

With appreciation,

Khaled ziadnah

בי"ס מקיף אלנור-רהט
مدرسة النور الثانوية الشاملة-رهط
ת.ד. 51 רהט, טל': 08-9910416

Date: 19.1.22

Scanned with CamScanner

RESPONSIBILITY STATEMENT

On my signature, I, Noha Alvakili, declare my personal responsibility, which are presented in the materials doctoral thesis, are the results of my scientific studies, independent, and processing. I am aware that otherwise, I will carry the responsibility under the law in force.

Noha Alvakili

_____

(signature)

Date: _____

CURRICULUM VITAE

Personal Information



Name: Alvakili Noha

ID No: 066127986

Date of Birth: 29.11.1982

Marital Status: Married with 4 children.

Address: P.O. Box 4411 Beer-Sheva Zip Code: 8491401

Telephone: +972-50-7867338

Education:

2018 – Ph.D. student in faculty of theory, methodology of political science, institutions and political processes in Academy of Public Administration of Moldova.

2009 – 2012: M.A. of the Discipline of Hebrew Language of Ben-Gurion University of the Negev.

2006 – B.A. of the Faculty of Humanities and Social Sciences, in the Discipline of Hebrew Literature and Hebrew Language, from Ben-Gurion University of the Negev + Teaching Certificate.

Work Experience:

2016 – 2017 – Pedagogical Guide of Hebrew Language for the Course of Secondary Education in Kaye College and Teacher of the Course of Writing and Academic Literacy for First Year.

2016 – 2017 – Lecturer of the Course of Guided Work in the Field in Ben-Gurion University of the Negev.

2015 – 2017: Guide of Stag Workshop in Ben-Gurion University in the Discipline of Teaching.

2015 – 2016: Research Assistant in Kaye College.

2010 – 2017: Teacher, Profession Coordinator and Layer Manager in Ahad School of Excellence in Sciences – Hura.

2014: Coordinator of the Project of Career Education in the School.

2012 – 2013 – Lecturer of the Course of Hebrew in Negev Center College and Trainer Teacher for Students from Ben-Gurion University and Kaye College.

2011 – 2012 – Management "Mobile Library" Project in Nave Midbar (Oasis) School.

2009 – 2010 – Teacher, Educator and Hebrew Language Coordinator in the High School "Ahad for Excellence in Sciences" through Tomashin Network and in this year through Amal 1 Network.

2009 – 2011 – As Hebrew Language Teacher in "Nave Midbar (Oasis)" Abu Kweider Middle School as part of Ofek Hadash (New Horizon) (Part-Time: Third Position).

2008 – 2009 – Teacher, Educator and Guide of the Project of Records of Excellent Pupils in Al-Faruq Kuseife School in collaboration with Ben-Gurion University and the Department of Motivation of Kaye College.

2007 – 2008 – Teacher with seniority of three years in the high school, teacher of Hebrew Literature and Hebrew Language in “Al Faruq” Kuseife School.

Knowledge of languages

Hebrew – excellent / Arabic – excellent – Mother language / English – good