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

**SPECIALIZATION: 561.01 – THEORY, METHODOLOGY OF POLITICAL SCIENCE;  
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## ANNOTATION

**ALVAKILI Noha**, „*The Educational system as an integration factor of national minorities in Israel society. Educational policies*”, PhD thesis in political science, Chisinau, 2024

**The structure of the thesis:** The thesis consists of an introduction, three chapters with conclusions and recommendations. The three chapters include 6 tables, and 15 figures. In addition, it has a list of 270 bibliographical sources, and 4 annexes. Thesis was presented in 18 academic articles, which had circulated in Europe, Israel, and altogether, the length of the current thesis is 148 pages.

**Keywords:** Minorities; Bedouin Society, Israeli Society; Educational system, National Policy, Local Authorities.

**Research area:** political science.

**The aim of the research** is to define the interconnection between educational policies, focused on the integration of ethnic minorities, and national policies aimed at sustainable development and ensuring the resilience of the democratic state of Israel, to define the factors influencing the integration of the Bedouin minority in the educational system as a factor of affirmation in Israeli 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 educational integration effects of the minority society representatives in Israel, with an emphasis on the Bedouin society; analysis of successful models of minorities' educational integration, 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 problem was resolved** by analysing 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 scientific innovation of this study consists** of developing government models, standardised in local administrations that will lead to applicable decisions, and an outline for a comprehensive organized policy. These models will find 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 suggesting innovative and up-to-date policy, based on a strategic multidimensional analysis, addressing minorities' integration 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 right ways to integrate them socially, economically in employment and culturally into local society, Israeli society.

**The applied value of the work.** The results of the research are confirmed in the detailed proposal presented in the last part of the thesis, suggesting a comprehensive integration process based on physical and human investment in training and educating representatives of the Bedouin minority. Some results have already been implemented in two local authorities and two educational institutions in Israel. For the Republic of Moldova, for the Moldovan society, the thesis is topical by complementing the sources dedicated to social cohesion, social integration of minorities through training and education, by assimilating and implementing models of social integration of minorities, verified in developed countries of the contemporary world: USA, Canada, Finland, Estonia, Netherlands, Sweden and UK.

## ADNOTARE

**Noha ALVAKILI, „Sistemul educațional - factor de integrare a minorităților naționale în societatea israeliană. Politici educaționale”, teza de doctor în științe politice, Chișinău, 2024.**

**Structura tezei:** introducere, trei capitole, concluzii și recomandări, bibliografia și 4 anexe. Cele trei capitole includ 6 tabele și 15 figuri. bibliografia din 270 titluri, 148 pagini text de bază. Rezultatele obținute sunt expuse în 18 articole științifice publicate în reviste recenzate din Republica Moldova, Israel, în volumele conferințelor științifice internaționale.

**Cuvinte cheie:** minorități, integrare socială, modele de integrare, comunitate beduină, societatea israeliană, sistem educațional, politici publice, politici educaționale, autorități publice locale.

**Domeniile de cercetare** – științe politice.

**Scopul cercetării:** definirea interconexiunii politicilor educaționale, axate pe integrarea minorităților etnice, și a politicii naționale orientate către dezvoltarea durabilă și asigurarea rezilienței statului democratic Israel, definirea factorilor ce influențează integrarea minorității beduine în sistemul educațional ca factor de afirmare în societatea israeliană.

**Obiectivele investigației:** Abordarea sistemică a fenomenului integrare socială; Revizuirea conceptului de integrare socială a minorităților etnice prin instruire și educație; Analiza politicilor educaționale din statele contemporane dezvoltate, punerea în valoare a modelelor de integrare socială a minorităților etnice; Analiza istoriografică a sistemului educațional din Israel în contextul politicilor de integrare a minorităților etnice; Studiarea programelor de politici și a produselor lor privind dezvoltarea spațiului și a mediului educațional în rândul minorităților din Israel; Analiza interdisciplinară a efectelor politicii economice, urbane, ocupaționale și culturale asupra integrării educaționale a minorităților din Israel, cu accent pe societatea beduină; Elaborarea mecanismului de implementare a politicilor publice, politicilor educaționale orientate către integrarea socială a minorității beduine prin instruire și educație.

**Problema științifică importantă soluționată.** Integrarea socială a reprezentanților minorităților etnice, culturale în societatea democratică polietnică este un proces complex, cu un impact major asupra rezilienței statului și tuturor grupurilor sociale, asupra vieții și activității fiecărui cetățean. Un factor important în soluționarea problemei abordate îl reprezintă sistemul educațional, politicile educaționale, selectarea corectă a modelelor de integrare socială, respectarea principiilor: unitate prin diversitate și egalitatea de șanse.

**Semnificația teoretică a tezei.** Relevanța investigației constă în intenția autorului de a prezenta principalele lacune și eșecuri din implementarea politicilor publice, politicilor educaționale care vizează respectarea drepturilor și libertăților fundamentale ale minorităților etnice din Israel. O atenție sporită este acordată capacității sistemului educațional din Israel de a promova necesitatea integrării socioeconomice a reprezentanților minorităților: arabă și beduină în societatea evreiască.

**Valoarea aplicativă a lucrării.** Rezultatele cercetării sunt confirmate în propunerea detaliată prezentată în ultima parte a tezei, sugerând un proces cuprinzător de integrare, bazat pe investiții fizice și umane în instruirea și educarea reprezentanților minorității beduine. Unele rezultate au fost deja implementate în două autorități locale și două instituții de învățământ din Israel. Pentru Republica Moldova, pentru societatea moldovenească, teza este actuală prin completarea surselor dedicate coeziunii sociale, integrării sociale a minorităților prin instruire și educație, prin asimilarea și implementarea modelelor de integrare socială a minorităților, verificate în statele dezvoltate ale lumii contemporane: SUA, Canada, Finlanda, Estonia, Țările de Jos, Suedia și Marea Britanie.

## АННОТАЦИЯ

**Ноха АЛВАКИЛИ, «Система образования как фактор интеграции национальных меньшинств в израильское общество. Политика образования», диссертация на соискание ученой степени кандидата политических наук, Кишинэу, 2024 г.**

**Структура диссертации:** Работа состоит из введения, трех глав, выводов и рекомендаций. Объем работы - 148 стр., 6 таблиц и 15 рисунков, список литературы – 270 источников. Основные тезисы диссертации изложены в 18 статьях, опубликованных в научных журналах Молдовы, Израиля, в сборниках научных статей международных конференций.

**Ключевые слова:** меньшинство, социальная интеграция, модели интеграции, общество бедуинов, израильское общество, система образования, политика образования, местное самоуправление.

**Область исследования:** политические науки.

**Цель научного исследования:** определение взаимодействий политики образования, нацеленной на социальную интеграцию национальных меньшинств и национальной политики развития устойчивого демократического государства в Израиле; определение факторов, влияющих на интеграцию бедуинов в образовательной системе Израиля как фактора интеграции в израильское общество.

**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 Израиля 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 Израиля; междисциплинарный анализ эффектов интеграции в образовательной системе представителей меньшинств, особенно бедуинского населения; анализ успешных моделей интеграции меньшинств в образовательной системе, в государственных учреждениях; создание рекомендаций относительно интеграции бедуинских меньшинств в образовательной системе и в государственных учреждениях, в целях улучшения их интеграции в израильское общество.

**Решена важная научная проблема.** Социальная интеграция национальных меньшинств в современном демократическом полиэтническом обществе - это сложный комплексный процесс, с большим влиянием на благосостояние государства и всех его социальных групп, на жизнь и деятельность каждого гражданина. Основным фактором решения данной проблемы является образовательная система, образовательная политика, выбранные модели социальной интеграции, соблюдение принципов свободы и единства в многообразии.

**Научная новизна диссертации** проявляется в выделении проблем образования и включения в образовательную систему 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, направленном на интеграцию меньшинств в израильское общество. Результаты исследования изложены в третьей главе диссертации, в которой автор описывает модели их внедрения в двух учебных заведениях Израиля. Для Республики Молдова, для молдавского общества диссертация важна как источник для политических проектов улучшения образования, политики интеграции национальных меньшинств, используя практику и модели интеграции, проверенные развитыми странами: США, Канада, Финляндия, Эстония, Нидерланды, Швеция, Англия.

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## **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 relevance and importance of the topic.** The topic of the national status of minorities in the world and in the State of Israel has become increasingly relevant and important in recent years, and has been the subject of much public discussion and scientific research. Throughout history, there have been significant changes in the political perception of the phenomenon of social integration of ethnic minorities through education. This investigation aims to explore these changes. Representatives of minority groups have historically learned to coexist with their peers who share the same geographical space, despite having different objects, traditions, and values from those of the majority group. The desire of minority groups to integrate into society, contribute to its development, and be given opportunities for personal growth has influenced the emergence and application of various models for the social integration of minorities in contemporary democratic states.

Israel's 'Jewish democratic state' is home to several minority groups, including a diverse Arab population that makes up about 20% of the country's total population. The ultra-Orthodox population is the second largest minority and differs mainly in religious and cultural aspects. The majority of Israeli Arabs are Sunni Muslims, with a minority being Christians. The Arab minority mostly resides in distinct towns and villages, while others live in mixed environments like Haifa, Acre, and Jerusalem.

The Bedouin minority is present in two areas: the Negev region in southern Israel and the northern region. The majority of Bedouin society resides in the south. The policy basis for the living conditions and activities of minorities is outlined in the Declaration of Independence of the State of Israel. The declaration guarantees that the state will maintain full equality of social and political rights for all its citizens, regardless of religion, race or sex. It also ensures freedom of religion, conscience, language, education and culture, and preserves the holy places of all religions. Additionally, the state respects the principles of the United Nations Charter. In 2023, there is a significant disparity between the government's treatment of the Jewish population and the treatment of minorities, particularly in Bedouin society. This has resulted in gender discrimination, as evidenced by the limited availability and standardization of land for construction, physical infrastructure, and investment in civic areas such as education, transport, health, welfare, and the environment. Despite political promises and parliamentary representation, there is no real effort to support social, economic, and cultural integration and motivate Bedouin society to integrate into Israeli society as a whole. This situation creates conflict and mistrust between Bedouin society's leaders, public representatives (local authorities), community members, and the Israeli government.

Raising public awareness about integrating the Bedouin minority into Israeli society and analysing models of social integration could improve the socio-political reality.

In recent decades, many countries, including the Republic of Moldova, have faced challenges in integrating ethnic minorities, leading to instability in inter-human relations. The central objective of the 2017-2027 Strategy for Strengthening Inter-Ethnic Relations in the Republic of Moldova is to reduce and eliminate these difficulties and promote social inclusion. The document mentions the polyethnic structure of Moldovan society. According to the data provided, Ukrainians make up 8.35%, Russians 5.95%, Gagauz 4.36%, Bulgarians 1.94%, Roma 0.34%, and other minorities 1% [221].

The legal basis for the Strategy to strengthen inter-ethnic relations in the Republic of Moldova from 2017-2027 is derived from the Constitution of the Republic of Moldova, Law No. 382-XV of 19 July 2001 on the rights of persons belonging to national minorities and the legal status of their organisations, the Framework Convention for the Protection of National Minorities, the Document of the Vienna Meeting of the Conference on Security and Cooperation in Europe, the European Charter for Regional or Minority Languages, and Recommendation No.1134 (1990) of the Parliamentary Assembly of the Council of Europe on the rights of persons belonging to national minorities, Recommendation No. 1201 (1993) of the Parliamentary Assembly of the Council of Europe, Ljubljana Guidelines on the Integration of Diverse Societies, adopted by the High Commissioner on National Minorities of the Organisation for Security and Co-operation in Europe.

The analysis of these sources shows that the education system plays a crucial role in the social integration of ethnic minorities. Its policies should support and promote ethnic diversity by preserving and assimilating the languages spoken in both the local and international contexts. For instance, in the Republic of Moldova, there are schools that teach in Ukrainian and Russian. Additionally, in the Gagauz autonomy, policies are in place to preserve and promote the use of the Gagauz language. Educational policies also take into account the religious values and cultural diversity of ethnic minorities.

**The degree of study issue.** The issue of social integration of minorities in Israel has been extensively studied and documented in academic publications. The researcher examines all available sources and notes that responsibility for each situation is widely applied not only to the Israeli government and society (the majority group), but also to Bedouin minority leaders who have failed to provide solutions for the social integration of Bedouins, hindering their ability to develop successful careers. Bibliographic sources are selected from four classes: The sources used include English, Hebrew, and Romanian language sources, as well as reputable information sites on the internet.

To examine the situation of ethnic minorities worldwide, the researcher utilises Alba's [4] article, which characterises the status of minorities in Germany, the USA, and France. Additionally, Bleich et al.'s [27] work is used to update various minority issues. Bonilla-Silva's [29] monograph introduces social side effects, such as manifestations of racism and other illegal phenomena committed against minorities in the USA. The theses presented in the works of scholars Forte [52], Gavison and Balfour [56], Jackson and Doerschler [91], and Takeda and Williams [148] have also been updated.

Describing as ideal a society that promotes multiculturalism, the researcher used a variety of sources reflecting the situation in Israel and the world, such as: the paper by Albertini & Mantovani, entitled: "Intergenerational relations among immigrants in Europe: the role of ethnic differences, migration and acculturation"[5]. Banks' article [17] "Multicultural education: Goals, possibilities and challenges" and Holm & Londen's [8]. "The discourse on multicultural education in Finland", which gives a comprehensive picture of the Finnish education system's relationship with ethnic minorities.

When reviewing sources on ethnic minorities in Israel, particularly those related to their integration into the educational system, the researcher consulted a variety of studies, articles, and monographs in Hebrew. These included the work of scholar Abu Asba et al. [162], who conducted research for Israel's Knesset on 'Student dropout in Arab, Bedouin, and Druze education: synthesis report'; Ben Porat and Yona [171], who highlighted key policies for addressing minority issues; and Gra [180], who wrote the monograph 'The Book of Arab Society in Israel: Population, Society, Economy'.

The analysis of the phenomenon of social integration of ethnic minorities' representatives in the Republic of Moldova through education is supported by the authors' theses: Viorica Goras – Postica, Bezede R. "Glossary used in seminars "Education for tolerance"[227]; "Integration of ethnic groups and strengthening of civic nation in the Republic of Moldova", signed by the collective of authors: Nantoi O., Iovu A., Botan I., Cantarji V., Reabcinschi V. and Gremalschi. A. [226]; "Education of Tolerance and Democratic Citizenship through History. National Association of Young Historians of Moldova-ANTIM, coordinated by Serghei Musteață [230]; "Representation of ethnic minorities in Republic of Moldova: a framework for an analysis of Gagauz ethnic minority representation" authors: Natalia Putina and Marina Iațco [231].

**Aim and objective of the research.** Drawing from the topicality and practical significance for the sustainable development of democratic society in Israel, the author aims to carry out a conceptual-theoretical, methodological, analytical, interdisciplinary research of the process of

integrating the Bedouin minority into the educational system as a factor of affirmation in Israeli society. The achievement of the goal is ensured by reaching the following objectives:

- Systemic approach to the phenomenon of social integration;
- Reviewing the concept of social integration of ethnic minorities through training and education;
- Analysis of educational policies in contemporary developed countries, highlighting models of social integration of ethnic minorities;
- Historiographical analysis of the educational system in Israel in the context of ethnic minority integration policies;
- Analysis of policy lines and its products concerning the development of the educational space and environment among minorities in Israel.
- Interdisciplinary analysis of the effects of economic-urban-occupational and cultural policy on the educational integration of minorities in Israel, with a focus on Bedouin society.
- Elaboration of the mechanism for the implementation of public policies, educational policies aimed at the social integration of the Bedouin minority through training and education.

**The research hypothesis** on the social integration of ethnic minorities through training and education is that the proper organization and conduct of the educational process, based on public policies that ensure equality in fundamental rights and freedoms of all members of the community, is an important and decisive factor in the sustainable development of contemporary society.

**Scientific issue solved.** The systemic, multidimensional approach to the phenomenon of social integration of ethnic minorities through training and education has enabled the proposal of a mechanism for implementing public policies and educational policies. This approach also highlights the role of education as a strategic objective for the development of the rule of law.

**Methodology of scientific investigation.** This research focuses on the phenomenon of social integration through training and education, specifically the integration of minorities into the social life of democratic states. The author employs an interdisciplinary approach, applying the tools of methodological pluralism: universal-philosophical methods: dialectics and synergetic, scientific methods: content analysis, historical method, political method, comparative analysis, etc.

The categories and principles of dialectics and synergetic were used to analyse the process of social integration of ethnic minorities, specifically the Bedouins in Israeli society. The analysis allowed for an appreciation of the changes that have taken place during the existence of the State of Israel, and the observation of positive moments in the relationship between state institutions and minority representatives and leaders. The application of these methods has enabled us to identify gaps and errors in the authorities' appreciation of the constructive potential of ethnic minorities.

These errors have led to conflicts and discrimination, which are contrary to the principles of the rule of law.

The historical method has enabled us to describe the stages of development of the State of Israel. Although it claims to be a democratic state *de jure*, in reality, state institutions have failed to ensure equal conditions and opportunities for personal and professional development for all citizens, including Jews, Arabs, and Bedouins.

The research process accumulated empirical material, which was analysed using the method of content analysis. This allowed for the analysis of documents such as strategies, laws, and public policies of countries that have achieved encouraging results in solving the problems of social integration of ethnic minorities.

Comparative analysis has significant potential for justifying theses and verifying working hypotheses. By comparing data, such as PISA scores, wages, and employment rates, we can illustrate statistical information using reliable data from sources such as OECD, UNESCO, and the Central Bureau of Statistics in Israel and other countries. This can be done through the use of charts and graphs. The findings have aided in drawing conclusions and suggesting recommendations that will lead to positive changes in solving the scientific problem.

**The theoretical importance of work.** The work's theoretical importance lies in the researcher's intention to identify gaps and failures in the implementation of public policies and educational policies that aim to respect the fundamental rights and freedoms of ethnic minorities in Israel. Special attention is paid to the capacity of Israel's educational system to promote the need for socio-economic integration of minority representatives. Arab and Bedouin communities have a complex relationship with Jewish society. Beginning with the definition and analysis of the concept of social integration, the author identifies two crucial aspects. Firstly, the social integration of minorities is an objective of public policies developed and promoted by the institutions of the democratic state. Secondly, the leaders of ethnic minorities are responsible for organizing minority groups to meet the objectives of public and educational policies. It is important to note that this responsibility is not solely that of the state. This thesis is relevant to the Republic of Moldova. It analyses the results of training and education, with a focus on the attitude of social actors towards processes in their community, society, region, and the world.

The research is significant due to its application of the cognitive and constructive potential of interdisciplinarity involving all actors of public policy and educational policies in Israel to assess minority groups. It also highlights the potential of the Bedouin community, which has been neglected. It is evident that some ethnic minorities, such as the Arab society in northern Israel (which

also includes Druze, Christians, and Circassians), receive better treatment than the Bedouin. This has resulted in greater integration in education, occupation, and political representation.

The thesis makes a theoretical contribution by conducting an in-depth study of the current situation (2022-2023) of the Arab Bedouin minority within Israeli society. The research aims to identify the main reasons for the mutual alienation between the two communities, which has resulted in a 'social explosion' characterized by violent actions. The thesis author does not offer a final, long-term solution, but describes the infrastructure (physical and human) that would create the conditions for the general educational integration of Bedouin society into the rest of the communities in Israel. The implementation of strategies and public policies, as well as educational policies, aimed at the comprehensive integration of all citizens of the State of Israel, including minority communities, can ensure equal opportunities for all minority companies that wish to contribute to the sustainable development of Israeli society.

The thesis is relevant to the Republic of Moldova and its society as it adds to the existing literature on social cohesion and the integration of minorities through education and training. The focus is on the use of comparative analysis to describe and evaluate models of social integration of minorities through education and training, as implemented in developed countries such as the USA, Canada, Finland, Estonia, the Netherlands, Sweden, and the UK. This product can be used to investigate the process of integrating ethnic minorities in contemporary multi-ethnic societies, including the Republic of Moldova. The author also draws conclusions on the importance of social integration for personal and professional development of all citizens. This is crucial for the functioning of rule of law institutions, civil society elements, and the development of an inclusive society.

**The applied value of the work.** The value of the work lies in its practical application. The research results are confirmed in the detailed suggestion presented in the last part of the thesis, which recommends a comprehensive integration process based on physical and human investment in the education and training of representatives of the Bedouin minority. Some of the results have already been implemented in two local authorities and two educational institutions in Israel.

The Republic of Moldova, a candidate state for accession to the European Union, is currently focused on achieving the general and specific objectives of the European Neighbourhood Policy (ENP) and fulfilling the provisions of the Association Agreement between the European Union and the Republic of Moldova. Additionally, the country is working towards meeting the conditions required for opening negotiations with the European Commission. The topic of this text is the integration of ethnic minorities, specifically the Bedouin community, in the state of Israel. The text suggests that specialists responsible for European integration in the Republic of Moldova and



managers of institutions responsible for training and education can provide support for the social integration process of all citizens, regardless of their ethnicity.

**Approval of results.** The thesis was developed at three higher education institutions in Moldova: The Institute of International Relations, the Academy of Public Administration, which were absorbed by the State University. The topics addressed and the stages of the investigation were periodically evaluated by members of the Steering Committee.

The investigation results are presented in the chapter 'The Educational System in Israel' of the collective monograph. The chapter analyses social integration models of national minorities within the Israeli educational system. Analysis of the models of social integration of national minorities, co-authored by Ludmila Rosca, has been published in four scientific articles in peer-reviewed journals in the Republic of Moldova, under the categories of International Relations+, Public Administration, and Scientific Annals of the Academy 'Stefan cel Mare' of MAI of the Republic of Moldova. Additionally, it has been published in several articles in collections of national and international scientific events, as well as presented in reports at various national and international scientific conferences held in Israel and the Republic of Moldova.

**Keywords:** minorities, social integration, Bedouin society, Israeli society, educational system, public policy, educational policy, local authorities.

**Volume and structure of thesis:** PhD thesis in political science: "The educational system as an integration factor of national minorities in Israeli society. Educational policies in the speciality of 561.01 Theory, Methodology of Political Science, Institutions and Political Process are presented in this thesis. The thesis includes annotations in English, Romanian, and Russian, a list of abbreviations, an introduction, three chapters, general conclusions and recommendations, and a bibliography of 270 titles. The basic text is 138 pages long. The author's CV and statement of responsibility are also included.

**The Introduction** includes all the topics required by the regulations: relevance and importance of the problem addressed; degree of study of the problem; aim and objectives of the research; working hypothesis; theoretical-methodological support; scientific novelty and originality; important scientific problem solved in the field of political science; theoretical importance of the work; applicative value of the work; approval of the results; summary of the chapters of the thesis.

**In chapter one**, entitled: *The social integration of ethnic minorities: theoretical and methodological approach*, based on the content analysis of constitutions, strategies, documents, normative acts, the social status of ethnic minorities in contemporary states is defined; definitions of key phenomena and processes necessary for the investigation are presented. The systemic approach to the empirical material gathered allowed us to highlight global trends in the growth and

integration of minorities, various models of social integration, through training and education, verified by political institutions, social institutions. Models of social integration are examined, which promote minorities, giving them equal opportunities to assert themselves in society. The theories, the assimilated concepts, the analysis of the positive experience of developed democratic states, allowed us to propose a renewed definition of paradigms that offer solutions to the scientific problem addressed.

***In the second chapter: Integration of Arab-Bedouin Minority Representatives in Israeli Education, the thesis is multiply justified: the integration of minority groups into Israeli society*** is necessary to preserve and reproduce the link between education and the country's economic and occupational capacity. The potential of learning and education as a means of promoting Arab-Bedouin minority society is poorly reflected in the state's educational policies, and the contribution of its adjustment to the process of modernization and labour market integration has not been sufficient. In this chapter we present an updated picture of the major changes, registered in the development of the minority population, focusing on the Bedouin society, and its civic-cultural integration process. In the education system the individual acquires various social, cognitive skills that help him to integrate into his social and economic environment. This understanding is common to all actors of the political process, the educational process, therefore different social groups: classes, ethnic groups, religious groups, etc. are constantly fighting for resources to develop the infrastructure and provide competent teachers in the organization and smooth running of both formal and informal educational process. In order to develop an integrated education system, one objective of which would be to reduce social gaps, it is necessary to respect the principle of equal opportunities for all actors in the social process. The strength of education policy aimed at reducing gaps in education will contribute to the future reduction of social and economic inequality.

***In the third chapter: Developing the capacity of the minority community to integrate into the education system as a factor in the development of society and the nation***, solutions and applications using existing models are presented. The chapter begins with an analysis of the benefits of educational integration models. The accumulated experience shows that the integration of minority communities is a necessity, a possibility, a challenge which, being satisfied, offers new opportunities for the development of both society and the nation, models with positive results, implemented at the proposal of the author of the thesis, are presented. They are: Ort Abu-Tlul High School in Yeruham; El-Nur High School in the city of Rahat conducts programs that integrate the individual abilities of the student and his socio-emotional needs as a minority citizen member of Israeli society. They are described: "Shared Life in the Negev" program; Project for the development of school skills and future careers, the work of actors ensures educational enrichment in science,

technology, engineering and mathematics (STEM); "Academy in High School" program; "Vocational Training for Youth" project; ISTEAM (Innovation Science Technology Engineering Arts Mathematics) program; "Greenhouse" project (دفيئة); Vocational training for adults.

In the **General conclusions and recommendations** section, the final results of the conceptual-theoretical and analytical-applicative research are presented, recommendations are made and research perspectives of the scientific problem are highlighted.

# **1. SOCIAL INTEGRATION OF ETHNIC MINORITIES:**

## **conceptual approaches**

The integration of ethnic communities and groups into the social system of every contemporary democratic state is a challenge that cannot be ignored by scholars in the fields of political, administrative, social and economic sciences. The consolidation and integration of minority groups into the social, cultural, and political fabric of contemporary states has led decision-makers to develop and approve various public policies aimed at promoting participatory democracy. These policies prioritize respect for fundamental human rights and freedoms, good governance, citizen resilience, and an inclusive society that promotes the principle of unity through diversity while preserving the values of minority groups. The social integration of ethnic minorities through training and education is one perspective that supports the political process of creating a civic-national society.

### **1.1 Theoretical Approaches to the Social Integration of Ethnic Minorities**

To strengthen civic cohesion in contemporary democratic states, a normative system is required. This system consists of a set of rules that regulate the use of tools. The term 'normative system' can also refer to institutions that act as standards and canonical models. A system is considered canonical if it must be followed [225, P.17]. The model must be followed as required, and it is interpreted by the regulated reality. This type of rule is often referred to as a programme [239]. Systems for protecting national minorities aim to codify human rights and fundamental freedoms, such as the International Covenant on Civil and Political Rights and the European Convention on Human Rights and Fundamental Freedoms. These are standard systems. Efforts to create instruments for safeguarding national minorities have encountered obstacles. Gabriel Andreescu notes in his book 'Nations and Minorities' those standards, which are the minimum requirements that states must adopt and implement, only address a fraction of the regulations related to the protection of national minorities [225, P. 56].

The first statement in international law dealing with ethnocultural diversity is implicit in the way international law treats the nation. The status of the nation reflects the constraints of international law on the self-determination of peoples. The manifestations of the principle of self-determination of peoples have consequences for the way ethnocultural diversity is treated. The first enunciation within the UN system of the rights of ethnic, religious or linguistic minorities was Article 27 of the International Covenant on Civil and Political Rights, adopted in 1966 and entered into force in 1976.

The existence and use of several definitions of the notion of people in international law documents can be attributed to the diversity of the field. These definitions are divided into two categories: those used in international law works and those used in political science and interdisciplinary contexts. For the purposes of this investigation, we will provide two definitions of the notion of people that clarify the processes of social and cultural integration. Friedlander's definition states that a people are a community bound by mutual loyalty, an identifiable tradition, a common cultural consciousness, and historical ties to a given territory [53]. UNESCO experts have proposed criteria for assessing the phenomenon of recognising a group of people as a people after an in-depth study. These factors include shared historical traditions, ethnic or racial identity, cultural homogeneity, linguistic unity, religious or ideological affinities, territorial ties, and a shared economic life.

George Vacher de Lapouge was one of the first authors to introduce the term 'ethnicity'. He used this term to designate racially homogeneous entities that do not change despite linguistic, cultural, and demographic changes. In his work *'Essai sur l'inégalité des races humaines'*, J.A. de Gobineau used the adjective 'ethnic' to designate the degradation resulting from the mixing of races [68].

Etymologically, the term 'ethnic group' comes from the Greek word 'ethnos', which refers to a community of people with the same origin and ancestry. In French literature, the term primarily denotes a linguistic community, while in Anglo-Saxon regions, it is used to describe a cultural minority. Despite the varied and complex meanings of the term, it is useful to attempt to systematise them.

A category of scholars, including Max Weber, view ethnicity as groups of people who share a common ancestry, physical similarities, customs, culture, and psychology. The purpose of this shared identity is to promote group cohesion, particularly in the political sphere. Weber referred to these groups as 'ethnic groups' in his renowned work *'Economy and Society'* [155].

The second category of researchers defines 'ethnicity' as a way of life based on a distinct language, culture, and spatial location that fosters solidarity among its members. J. Richard-Molard characterizes 'ethnicity' as a community defined by language, customs, beliefs, and values that are tied to a specific location. Meyer Fortes, another researcher, defines 'ethnicity' as a group with close social ties that is determined by spatial factors [52].

The theoretical basis for research into the patterns of social integration of minority groups and communities has been developed and reviewed by scholars concerned with the forms of nationalism observed in modern states. The author of the "theory of nationalism" Ernest Gellner (1925-1995) defined the term nationalism mainly as a political idea which states that every civic-political group

should join the main national unity, adding that the theory of nationalism by its nature forces culture on the whole society, while small, local cultures fit into the community life of even minority groups [60]. The scholar points out that the general texture is formed through the supervision of schools and universities, and adapts to the needs of quite precise bureaucratic and technological communication, now used by all residents [60, P. 87].

A relatively common concept invoked in the debate on the status of national minorities is that of civic nationalism, concerned with "thinking the nation in a civic sense". From this perspective the nation is "a community of culture, laws and citizenship that binds a population within a particular territory". Insofar as laws, citizenship, etc. are invoked, the subject of the nation is the political community. "The status of national minorities depends considerably on the dominant mentality in society, centred on either the civic or the ethnic sense of the nation." [225, P.56-57]. The distinction between these two forms of manifestation of nationalism: ethnic and civic, a defining phenomenon for assessing the status of national minorities and the significance of their social integration, "has more the character of a comparison between ideal models, possibly of the confrontation of norms". Richard Child Hill notes the need for a clear distinction between them, inspired by the interpretations of representatives of civic nationalism, notably Michael Ignatieff, whose normative concerns are evident. Michael Ignatieff, following the line of political ethics, wrote and published the book *The Lesser Evil* [88]. *Political Ethics in an Age of Terror*, in which he describes the leap from historical fact to norm and back again, which is essential to the debate on nation and nationalism.

From the perspective of civic nationalism, the nation is defined by language, religion, customs and traditions. The nation creates the state, not the other way around. Community unity is ensured by pre-existing ethnic characteristics. In Romania, criticism of civic nationalism comes from two directions: nationalist, in conflict with the principles of the modern international community; the second is multicultural, prominority. Debates on the dichotomy between ethnic nationalism and civic nationalism have become less relevant today, as civic nationalism has been opposed by forms of social functioning capable of giving minorities greater visibility in the life of modern societies [225, P. 56].

In the Republic of Moldova, Oazo Nantoi, Andrei Iovu, Igor Botan, Vasile Cantarji, Veceslav Reabcinschi and Anatol Gremalschi [226]. emphasised the importance of strengthening civil society, where civic nationalism holds a positive value. In his article 'Conceptual Approaches to Ethnicity and Ethnicity', Andrei Iovu notes that according to elite theory, leaders of a modern state manipulate the perception of ethnic identity to promote their own goals and maintain power [226]. The author notes that instrumentalist theory view's national identity, nationalism, and ethnicity as constructs of elites. Proponents of this perspective argue that elites create modernization and social

and economic factors to generate societal conflict. Ernest Gellner argues that nationalist propaganda deliberately invokes ethnicity as a source of social conflict to conceal the elites' intention to maintain their socio-economic and political status [60].

The Organisation for Security and Cooperation in Europe (OSCE) established the office of High Commissioner on National Minorities (HCNM) with the Helsinki Decision of July 1992. The purpose of this instrument is to prevent conflicts that may arise from tensions in social relations between ethno-cultural minority groups and the majority. The HCNM aims to intervene as early as possible. The analysis of socio-cultural relations provides several arguments supporting the thesis that any minor opposition or tension, if left unattended by the parties involved, may escalate to a more severe state of contradiction, antagonism, or conflict. Therefore, specialists recommend assimilating and applying different models of communication, collaboration, and cooperation between social groups living in the same space.

The legal, normative basis for the integration of national minorities into Moldovan society is also provided by the Strategy for strengthening inter-ethnic relations in the Republic of Moldova in 2017-2027 [221]. This document defines the key notions for research/interpretation and assimilation of the topic addressed: social integration, national minority, tolerance, civic peace, civic belonging, civic nation.

Social integration is a dynamic, multi-stakeholder process that aims to facilitate the participation of all ethnic groups in economic, political, social, and cultural life. It fosters a shared sense of civic belonging to the Republic of Moldova and strengthens society. One of the essential conditions for civic peace in the Republic of Moldova is tolerance and respect for the language, culture, and beliefs of all ethnic communities. It is also a crucial step towards integrating national minorities. Integration involves ensuring the rights of individuals from all ethnic groups, promoting and respecting cultural diversity, and creating the necessary conditions for strengthening society.

The concept of national minority is defined by Law no.382-XV of 19 July 2001 on the rights of persons belonging to national minorities and the legal status of their organizations [222; 223]. According to this law, persons belonging to national minorities are individuals who reside within the territory of the Republic of Moldova, are citizens of the country, possess ethnic, cultural, linguistic, and religious particularities that differentiate them from the majority population (Moldovans), and identify themselves as being of a different ethnic origin.

Various interpretations of the notion of integration can be found in the literature. Integration is a multidimensional process that extends beyond the cultural plane and reaches social and political dimensions. Broadly speaking, integration involves the unification and merger of two or more human groups, giving them socio-politically equitable positions, which results in a new culture. It

is important to note that integration should not be confused with forced assimilation of one group by another. Integration is the process by which multiple elements interact to form a harmonious whole at a higher level.

The investigation of social integration is interdisciplinary, with the term frequently used in sociology, psychology, and cultural/ethnic studies. Emile Durkheim (1858-1917), the founder of sociology, emphasized integration in various instances, including family, church, school, and corporations. The theory of social integration is concerned with the principles that govern the relationships between individuals and social groups, and how they interact with one another. Key principles of the theory include how individuals accept and interpret social rules within society, which are crucial in determining how well they integrate into the dominant culture. Social rules and norms vary by nation and even geographical region. Emile Durkheim argued that individuals must rely on others to provide certain things that they cannot achieve on their own. Therefore, the need for interdependence with a larger group is crucial. Durkheim's theory emphasises the importance of social cohesion and the role of institutions in maintaining it.

In *The Division of Labour in Society*, published in 1893, the scholar discusses how society has evolved from small-scale groups to larger, more interdependent ones with distinct divisions of labour. The necessary interdependence and sharing of skills and jobs are important factors that influence society, as individuals cannot provide for their own existence. The division of labour enables individuals to contribute to the functioning of society as a whole, based on their skills, needs, and abilities.

Emile Durkheim argued that in pre-industrial societies, the division of labour was smaller and people were less likely to require a larger group to survive. He believed that society is characterised by the collective consciousness of its members, which sustains and multiplies the results of social integration. Furthermore, Durkheim argued that individuals are influenced by society in terms of their actions, emotions, and thoughts. Adhering to society's expectations and norms can provide certain advantages, while going against them may result in adversity. Norms evolve as larger groups within a society shift their attitudes and opinions, which then become part of the mainstream collective consciousness.

In the interpretation of the scholars B.K. Malinowschi (1884-1942) and Talcott Parsons (1902-1979), integration is the clear basis for the harmonious evolution of civil society. When we set out to build a civic society, these theses can be useful. In this respect, the suggestions of the researcher Claude Corbo are of major importance: "integration is a mechanism by which society, enriched by new donations, maintains its identity by associating new participants with what specifically makes it up. Integration prevents the displacement of the minimum common core, without which the



community cannot exist as a human community. Integration is a process that allows society to continue its development in harmony and to protect itself from unresolvable conflicts" [219].

Examining various methods of social integration, it is evident that it is a multifaceted process involving the assimilation of minority groups into mainstream society. The success or failure of social integration depends on several factors, including language, meaning, and culture. It is a complex process that requires careful consideration of these elements. An example of social integration is the assimilation of immigrant groups into a new nation. Social integration involves:

- A set of processes by which there is a unity in a whole, a system (social community, society) of interacting parts and heterogeneous elements. Social integration processes can take place both within an already established social system (society, group, etc.), in which case they lead to an increase in its level of integrity and organisation, and when a new system emerges from previously unrelated elements;

- Ways of maintaining stability and balance in social relations between individuals, groups, organisations, states, etc.;

- The capacity of a social system or its components to resist destructive factors, to preserve itself in the face of internal and external tensions, difficulties and contradictions;

- The extent to which the aims, interests and interests of various social groups, ethnic groups and individuals coincide. If societies do not have good social integration policies, there is a danger that the different communities within them, especially the more numerous and geographically concentrated ones, may become isolated. Separation into unconnected parallel societies poses a considerable risk to the viability and stability of any multi-ethnic state, which can be mitigated by a well-managed social integration process, through the adoption and implementation of policies and strategies aimed at strengthening social cohesion. In this context, it is important to assimilate other phenomena such as: inclusion and marginalisation, belonging to the dominant culture in the community [233].

Gabriela Goudenhoft, a well-known Romanian scholar and university lecturer, in the book "Social Europe in 100 terms. An insight into the social and institutional culture of the European space" points out: "Inclusion is often superimposed on the term integration and is treated in close connection with the phenomenon of social exclusion...". In the Green Paper on European Social Policy, it is mentioned: "combating social exclusion as a line of public policy" [228]. This imperative is significant for all European states, irrespective of their status: member state of the European Union, EU candidate state, associated state, because the phenomenon of exclusion has an enormous destructive potential in democratic states. At the Stockholm Summit in March 2001, the European Commission suggested seven indicators in the field of social inclusion. The following

indicators will be used to measure poverty: income distribution, the share of the population below the old poverty line and after social transfers, the persistence of poverty (share of poverty below the poverty line for three consecutive years), the proportion of jobless households, regional disparities (coefficient of variation of regional unemployment rates), low educational attainment (proportion of 18-24 year olds not in any form of education or training and with less than secondary education), and long-term unemployment rate. In this research, we acknowledge that the integration of all citizens in the community, including their participation in various social processes such as decision-making, is a prerequisite for the functioning of a democratic system. This ensures stability in society.

In the contemporary world, there is a growing diversity of forms and an intensification of migration processes that significantly impact the development and resilience of Israeli and Moldovan societies. This is a topic of great importance for scholars and politicians alike. To address the consequences of migration, the social sciences, particularly political science, prioritize the issue of social integration and coexistence among representatives of different ethno-cultural groups. To achieve this, the phenomenon of multiculturalism, which is a defining characteristic of civil society, is studied in various ways [21, P.122]. The multicultural approach has been developed to establish cultural rights as a part of individual rights and a fundamental component of individuals' group membership, social identity, and national identity [16; 27; 41].

Davis N. in the paper: "Intercultural competence for future leaders of educational technology and its evaluation", argues that the multicultural approach has been applied both in countries formed from diverse cultural and national groups, such as Belgium and Canada, and in countries seeking to provide a place and expression for the groups and cultures that have joined them in recent generations [40, P.3].

Gehrke N. J. observes that in the last two decades, social and political processes have clarified questions about the tensions between multiculturalism based on liberal values and non-liberal minority practices [59, P.248]. About these tensions S. Jagdish has written that they have undermined the validity of a seemingly neutral approach to diverse cultures [92], while J. Kivirauma and his collaborators, have argued that this step has produced a reality in which increased attention has been paid to how to maintain the identity of such a society, define it, maintain and encourage its culture and cultural unity [98, P.118]. Some scholars add that these considerations and deliberations are expressed in the cultural policies of many countries [126, p.145]. Therefore, countries such as Denmark or the Netherlands, have formulated cultural policies aiming to re-emphasize a local and national socio-cultural identity [124, p.740]. The interpretation of the processes: promoting cultural sharing, encouraging cultural diversity and multiculturalism, as part

of a general political doctrine against the background of political changes and strengthened national factors, has been monitored by international organizations: UNESCO [248] and OECD [250].

Various approaches take precedence in the process of integrating ethnic groups. Each country has its own preferred model of integration. It is important to note that no country can perfectly apply a particular typology. States may have different attitudes towards ethnic groups, and their policies may also change over time. Thus, a state may adopt a policy of assimilation towards ethnic minorities at a certain historical period and gradually move towards ethnic pluralism or multiculturalism.

The scientific literature on community and ethnic group integration identifies four classical models: assimilation, synergy, marginalisation, and integration, as described by L. Black in the article 'Historical and Conceptual Foundations' [26]. Other studies have described the instruments used to absorb ethnic minority communities, groups, and migrants.

The pattern of assimilation reflects a process in which migrants adopt dominant cultural values while abandoning their own cultural values [18; 33]. In contrast to the assimilation model, the synergy model reflects an opposite process in which the migrants' original cultural identity is preserved without adopting dominant cultural patterns in the absorbing countries. The marginalisation model leaves migrants on the margins of society. They do not adopt the target culture and give up their affiliation to their original culture [24, P. 70].

A model midway between assimilation and synergy is the integration model: migrants retain their original cultural values and, alongside this, add a new layer of values from the target culture in a number of areas of life [77]. This model corresponds to the goals of both community members and the majority population. In the last forty years, veteran communities, including in Israel, have accepted the ideology of multiculturalism, seeing the integration model as the desired one [127]. From the point of view of integration-oriented communities, the model allows them to respectfully benefit from adopting the diverse cultural patterns of the target society. This adoption facilitates their integration into a new society. Scholar's study: A. M. Padilla, E. Keefe, S. Keefe [125, P.188] on the integration of Mexican migrants in the U.S. finds selective adoption of American cultural characteristics. Migrants exhibited a slightly similar integrative pattern. They retain their original culture and partially adopt the dominant cultures, while choosing cultural components that contribute to their adaptation in the target society and rejecting other components that they perceive as less effective for this purpose. Researchers have therefore termed this time of integration as selective acculturation.

Fass D. describes a non-pluralistic society with no uniqueness and no multicultural approach, noting that all societies are held together by this kind of mutual culture. This approach clashed with

the multicultural spirit that began to flourish in the 20th century. The researcher points out that the spirit of the current theory "hovered" over policy makers in many countries where it was found that the majority population, which dominates municipally and politically, tries to unite minority groups within the framework of the existing regime policy and its cultural characteristics [48, P.143]. Orman J. in the article: 'The linguistic thought of Ernest Gellner' highlights an additional critical point which Ernest Gellner refers to as 'nations and nationality'. The scholar points out that nationality is the overlap between the political entity and the national entity, which leads to the creation of the nation state [60, P.388]. The link between the state - political element and the national consciousness forces majority decisions on small groups, as minority societies, to demand homogeneity and practical and ideological partnership [81].

Advocates of egalitarian pluralism: G. Gay & T.C. Howard describe three structures in which this model operates: (a) Liberal democracy - the common democracy in the West, which gives priority to equality. Substantive democracy does not exist unless the principle of equality applies to all members of society [57]. (b) A state of all its citizens - equality among all citizens as individuals. The state does not formally recognize the existence of distinct groups, and therefore cannot prefer some groups over others. The political claim for "a state of all its citizens" is a known claim of the Arab minority in Israel [2]. (c) A state of all its communities - the state recognises the existence of different communities (ethnic, cultural, etc.) and gives institutional expression to each community (governmental authorities, national status, etc.). The status of different cultures is enshrined in the constitution. The model is implemented in: Belgium, Switzerland, Canada.

Sabatier & J.W. Berry used the original definitions of social integration in the community, according to which assimilation or integration is a process in which a minority group, such as migrants or ethno-cultural minorities, undergoes a process of moulding based on the dominant group and seeks to adopt the values, behaviours and beliefs of another group [138, P.160]. F. Yilmaz & M. Boylan have noted that sometimes the factor leading to cultural assimilation is the tendency whereby the adoption of elements of a dominant culture is conditional on the integration of the population (in this case migrants) or minority groups in the state or historical areas in which they wish to integrate and advance [160].

J.A. Banks argues that minority groups are expected to assimilate into the dominant culture through language, appearance, and socio-economic factors such as integration into the local cultural and employment community [17, P.12]. Feldman also notes that large-scale migration can lead to political unrest and opposition towards migrants with a foreign culture [50, P.677]. Due to the process of 'cultural integration', the unique characteristics of new migrants or minority groups may disappear. Cultural institutions may initiate programmes to assimilate the dominant culture into

minority populations. According to Faas, governments may impose cultural assimilation on ethnic minorities. Government unification policies were accepted in the 19th and 20th centuries in many countries [49, P.166]. Such policies resulted in the emergence of 'Fraternisation' in France. Its roots can be traced back to 1539, but it gradually became an official policy after the French Revolution. This policy was expressed through a language ban in certain regions of France. The process of 'Germanization', first implemented by Prussia (future Germany) on the Slavs in its eastern regions, and the 'Russification' led by the Russian Empire, particularly after 1863, which continued in the USSR [73], supported the pattern of assimilation. This policy also subjected the majority group, Moldovans in the Republic of Moldova, to Russification. The political approach commonly attributes significance and weight to governmental decisions, public policies, and educational policies in achieving the priority goal of strengthening the civic nation and society of the contemporary democratic state, Israel and the Republic of Moldova.

Andrei Iovu with reference to the models of social integration of ethno-cultural minorities, the theories analysing the phenomenon of socio-cultural integration highlights the political theories: primordiality, instrumentalist and constructivist. This is a sociological, anthropological approach to the phenomenon of ethno-cultural minorities, with deep roots in the history of mankind and universal culture: "The primordiality theory perceives human society as a conglomerate of distinct social groups, at birth a person "becomes" a member of a particular group, ethnic identification is based on deep and "primordial" elements of kinship and attachment to that group. A person's ethnicity is therefore "fixed" and remains an unchanging part of his or her individual identity." In primordiality theory, the idea of a person's belonging to a social group or community is assigned at birth and is perceived as permanent. Representatives of this theory promote the idea that ethnic values are primordial to a person, that they are part of the process of socialization of the individual, through which the worldview of the personality is formed, and that the core of this theory is morality and civic consciousness.

According to the 'elite theory' formulated by sociologists W. Pareto, G. Mosca and R. Michel [139], socio-cultural evolution can be analysed through the emergence and integration of minority groups. The theory aims to explain power relations in modern society and has several variations and interpretations, ranging from small elite regimes to civic group regimes. The instrumentalist theory is a modernised version that views national identity, nationalism, and ethnicity as constructs of elites. Proponents of this approach argue that elites create modernisation and social and economic factors to generate societal conflict. According to Ernest Gellner, nationalist propaganda intentionally invokes ethnicity as a source of social conflict to conceal the elites' intention to maintain their socio-economic and political status.

Joseph Alois Schumpeter (1883-1950) represents the theory of elites in the modern era. His works reflect the relationship between 'elite theory' and the principles of democracy, in the spirit of Montesquieu's approach. Montesquieu saw democracy as a system of balances between several powerful factors [90]. According to this approach, the 'elite' can contribute to the consolidation of democracy when three conditions are met: high civic involvement, cooperation between the various elites (political, intellectual, and religious), and mutual commitment to excellence [15]. This partnership, which indicates the 'unification of destiny' of groups in the population, created the social-national theory with the political implications of 'egalitarian pluralism' [5]. Bazan-Monasterio V. proposes a second model for majority-minority relations in society that does not view the differences between ethnic groups as negative. The model does not advocate for the assimilation of a single culture or the erasure of old identities [21, P.122-124]. A. Dubbeld also supports the model, stating that 'difference is good and fruitful, and there is room for everyone' [43, P. 599-617]. According to scholars D. Couldy [38] and N.J. Gehrke [59], the United States of America is the main example of this model, where the heterogeneous culture orients the population towards democracy. According to S. Glock, the model assumes the existence of diverse groups and aims to maintain a peaceful coexistence between them, rather than unification. Additionally, the model does not show preference for any particular group, as all are considered equal [67, P. 697].

Constructivism is a theory that emphasizes the socio-cultural integration of ethnic minorities. Its representatives argue that ethnicity is a continuously developing phenomenon, built up in everyday life, which manifests itself throughout life. According to constructivist theory, ethnicity is situational, changeable, and dependent on the structure of society. Ethnic identity may change over time due to various factors, including the ability of politicians to mobilise society towards common goals or to eliminate external threats. According to scholars who support the main thesis, ethnic groups are social constructs that are only sustained through social-human interaction. According to this theory, ethnicity is seen as a unifying factor for various groups, as individuals who identify with an ethnic group may be entitled to additional rights.

Thus, theoretical approaches to key phenomena and processes of investigation: Social integration and ethnic minorities, axes of the concepts of civic nationalism, ethnic nationalism, civic society, multiculturalism, important features of the democratic state, inclusive society allowed the author to expound in her article "The Arab Minority and the Jewish Majority in the Israeli Educational System" [7] the thesis, that social integration is a means by which people connect, attach themselves to one or another truth in a community; people experience mental, emotional and physical benefits when they believe they are contributing to the development and resilience of their own community, the state of which they feel a part. The author of the thesis points out that the social

process of including marginalised groups in society will contribute both in the short and long term to the sustainable development of the country's economy.

### **1.2. Integration of national minorities through training and education. Education policies in different democratic states**

In the era of globalization, countries around the world are facing complex socio-political challenges in which the features of the ideology of equality are being put to the test [48, P.677]. The intensification of migration processes has led to the emergence of minority communities in the social structure of host countries. An early social phenomenon that erupted even before the migration crisis of 2012-2015 was the localisation of minority populations as part of the multiculturalism of nations. In this sense the researcher R. Alba defined a national minority as a group of citizens whose national identity is different from the majority one [4, P. 25]. F. Hampf & L. Woessmann argue that a national minority group is a social category that does not belong to the majority, dominant group in a society. Members of the minority group share common physical, social and/or cultural characteristics [79, P. 257].

From a political sociology perspective, a social minority is not necessarily a numerical minority. It includes any group that faces discrimination in various areas such as social status, education, employment, wealth, and political power. P. Gonon [71; 84, P.115; 88] completes the analysis of minority with the socio-economic dimension, mentioning the subjugation of ethnic groups separated by language, nation, religion, and culture [66, P. 81]. Members of minority groups may face challenges integrating into the economic subsystem, such as limited employment opportunities due to age or gender identity.

Ben David argued that public policy makers in Israel do not adopt the same view as those in some democratic states, such as France. France is a national state that considers all citizens as members of the same nation [172, P.44]. According to accepted views, French nationality includes all members of society, not just French citizens. A common mistake is to believe that nationality in a country like this is defined solely by citizenship. French nationality encompasses not only citizenship, but also language, culture, and identity, representing the shared belonging of all citizens.

Political scientist N. Hopkins highlights the importance of updating the term 'minority group' in political and civil discussions about civil and collective rights [87, P. 4]. In their study, M. Albertini, D. Mantovani & G. Gasperoni also address this issue. Intergenerational relations among immigrants in Europe: the impact of ethnic differences, migration, and acculturation. It is important to note that individuals from minority groups often experience discrimination in various areas, such as housing, employment, health, and education [5]. Discrimination can be carried out by individuals, but it can also be a result of structural inequality, where rights and opportunities are not equally

available to all. The discussion of laws designed to protect minority groups from discrimination and provide them with a social status similar to that of the dominant group often employs the language of minority rights [38].

The given approach has both advantages and disadvantages and follows an internal logic. As a result, the country does not recognize any national minority. For instance, France does not have any minorities, which is its official position. Therefore, those in charge have not signed the Council of Europe Framework Convention for the Protection of National Minorities [244]. Hanushek and Kimko criticised this approach, noting that France does not consider itself a country where all citizens are members of the same nation. In contrast, Israel is a nation-state with national minorities [80, P.1187]. When two national groups establish a regime in which the state gives equal expression to two identities, it becomes a bi-national country. P. I. Jackson and P. Doerschler identify three fundamental country types, each with diverse variations:

1. A nation-state is a country where all citizens are considered members of one nation.
2. A nation-state can also refer to a country in which there is a majority and one or more minorities, which may produce the expression of a national identity. Those who do not belong to the national identity of the majority are considered part of a national minority. Israel serves as an example of this.
3. A binational country is one that gives national expression to two identities of two main groups, although each is generally a minority. In such a country, there may not be numerical equality, but there is no difference in the social status of the two groups. Belgium is a bi-national country with a Flemish majority and a Walloon minority. It is not a Flemish nation-state, but rather a bi-national or bi-communal state [83, P. 249-251].

The investigation's conceptual analysis indicates that numerous minority groups exist, and many of them advocate for independent definition. This is both a social-political act and a means of preserving and consolidating cultural characteristics for future generations [137]. Minority communities, whether defined nationally (as state citizens) or as immigrants, have the right to integrate their children into education systems under the 'UN Convention on the Rights of the Child' [238]. Each member country of the United Nations must provide an appropriate response to each child, regardless of their national or cultural affiliation. The Convention comprises 54 sections that address the needs of the child and their family unit. Its aim is to support the child's maturation process and ensure their personal, psychological, and educational security [147]. According to S. Jagdish, the United Nations made this decision because they believe that families are the fundamental unit of society and the natural environment for the development and well-being of their members, particularly children. Therefore, they must receive all the necessary assistance to fulfil



their responsibilities in the community [92, P. 116]. The author suggests that the implementation of the convention is not uniform and provides examples of countries, including the State of Israel, implementing it in a different narrative than the one adopted. Here are some examples.

Finland has experienced significant immigration in recent years, particularly from Eastern European and Arab countries. Despite being considered a homogenous society; Finland's demographics have shifted due to this influx of immigrants. As a result, some schools in Helsinki now have a student body where half of the pupils are children of immigrants [86, P.111]. J.C. Gagnon notes that the aim of education for minority groups is to provide them with equal opportunities as Finnish citizens, tools for rapid integration into Finnish society, while supporting their cultural identity and mother tongue [54, P.12]. Finland has two official languages, Finnish and Swedish, according to the Constitution. In Finland, Finnish is the dominant language of instruction. However, a small percentage of pupils, at least 2%, receive instruction in Swedish. Additionally, in some schools in the Lapland region, the language of instruction is Sami [87; 78]. J. Kivirauma further explains that several educational institutions, including universities, are bilingual [98]. Sami speakers, sign language speakers, and other minority groups have the right to receive government services in their respective languages. According to specialists at the Finnish Ministry of Education, the primary objectives of education for the minority population in Finland are to integrate them into Finnish society and the education system, while also acknowledging and supporting their cultural identity. Additionally, they aim to provide optimal bilingual education to ensure that they have a good command of their mother tongue, as well as Finnish or Swedish [245]. It is believed that this position is acceptable for other countries as well, as it allows for the orientation of public policies towards the sustainable development of society. Leaders of political and social institutions should be concerned about the cohesion and resilience of society.

In their article 'Segregation, integration, inclusion - ideology and reality in Finland', J. Kivirauma et al. note that children from minority populations have equal access to all free services offered in schools [98, P.118]. In primary schools, children already have the opportunity to learn in a multicultural environment where teaching is conducted in both the local language (Finnish or Swedish) and the students' mother tongue. According to H. Morgan [116], some primary schools may teach parts of the curriculum in the students' mother tongue or provide separate classes for this purpose. Additionally, children can participate in study groups with peers from their religious community to attend religious classes. In Finland, immigrant children benefit from an inclusive education system that caters to their specific needs, which is noteworthy when compared to other countries [116, P.453-457]. In Finland, all students have the right to education regardless of their status, similar to other countries that monitor immigrant education. Finland is highly ranked in

identifying school needs. According to Ministry of Education publications, students who require assistance in learning the Finnish language are entitled to high-level classes [94, P.52-72].

Scholar P. Shalberg argues that the Finnish education system exemplifies a comprehensive approach that provides equal opportunities to all students. The education system underwent a reform in the 1970s, which led to the creation of comprehensive schools. These schools offer a wide range of academic, emotional, social, socioeconomic, and linguistic opportunities for students of all backgrounds, including minorities [139, P.168]. According to M. J. Schachner, in compulsory education, the state funds many services, including school meals, which are provided free of charge [141, P.1-17]. Enrolment in schools is not a matter of free choice for parents due to the policy of encouraging the integration of all cultures and minorities. Learning occurs in small classes, learning groups, and individual programs. Children with difficulties are identified as early as possible, and the system aims to provide them with comprehensive support from the beginning of their schooling. Teachers are trained to identify learning and emotional difficulties as part of their university preparation. They are also trained to develop an individualized curriculum tailored to each student's needs and abilities. Teachers have significant autonomy in curriculum development, based on the extended national curriculum. Children from minority groups in Finland benefit from an inclusive education system that caters to their specific needs.

Estonia offers a model of a country with several national groups (Estonians, Russians, Ukrainians, Belarusians, Finns) and two main languages - Estonian and Russian [154, P. 71-91]. According to researcher M. Siiner, the achievements of students are particularly high [146, P. 603-617]. According to OECD data, the national average score is 514, which is higher than the OECD countries' average score of 497. OECD data also indicate that the education system in Estonia provides the entire population with an equal approach to high-level education, so that the gap between the achievements of 20% of advanced students and the achievements of 20% of weak students is only 64 points compared to the average of 99 points [107]. Another OECD research presents the well-being of students in European countries and found that Estonia ranks second in education [250]. The study included, in addition to the OECD indices, the NEET (Not in Education, Employment, or Training) index, which examines the level of participation of young people in education and employment systems. K. Korts argues that beyond its outstanding achievements in education, Estonia represents a unique and egalitarian educational system that promotes weaker classes and supports different types and styles of learning [101, P.121-137]. T. Kiilo & K. Dagmar also point out that the first section of the Cultural Autonomy of Diverse National Minorities Act was passed in 1993 as a legislative action on government policy regarding minority groups and linguistic multiplicity [97, P.245-262]. The Act defined national groups as Estonian citizens and

identified bodies authorized to organize cultural and educational systems within the Ministry of Culture. D. D. Latin completes the information with reference to Estonian language - the only official language in Estonia, mentioning also that in regions, populated by Russian speakers, it has the status of a common language. In these regions, local authorities are obliged to provide community services in both languages [103, P.197-222]. With reference to other minorities, the state or authorities do not provide services in another language, but in some places the Ministry of Culture funds grants to cultural institutions that promote minority culture. In the long term, the aim of funding cultural programmes for minority groups is to help them integrate into society and at the same time preserve and develop their national identity [95; 99; 68]. The Estonian Constitution and the Child Protection Act (as well as the UN Child Rights Act) define the child's right to education, freedom to learn and the principles of teaching. The Education Act defines the levels of education including basic education, the principles of management and organisation of the education system, participation in compulsory education and the different types of educational institutions.

In their approach to high quality education, schools are guided in their work by the principle of equality, regardless of social and economic background, nationality, gender, place of living or any special learning need. Policy statements about the goals of the government and local authority, which should provide children with the opportunity to participate and have basic education in compulsory education are analysed in the article: 'The Bronze Soldier: Identity Threat and Maintenance in Estonia' by M. Ehala [46]. The scholar argues that in order to implement and respect the principle of equal opportunities, the local authority must determine which school each pupil belongs to according to where they live, and children must be enrolled without entrance examinations. D. Gorley adds that one of the criteria considered in admitting pupils to the local school is the proximity of the school to where they live [73, P.60].

Estonia is considered a leader among Central European countries in terms of its strategy to integrate students from minority groups and increase their participation in education and social life [107, P. 1977]. By the beginning of the 21st century, Estonian policy identified the need to provide equal opportunities for higher education to all students. This goal is reflected in the reform documents embodied in the 21st century curriculum, which promoted systematic change aimed at meeting the individual needs, skills and abilities of each student [122]. M. Siiner argues that Estonia's integrative policy is one of the best in Europe because it can locate specific needs in the education system [146, P. 603-617]. Support for foreign language speaking pupils and their parents is serious and much higher than in most European countries [142, P. 73]. The OECD annual reports on education show a significant improvement in anti-discrimination policies by European standards [248]. Some schools run integration programmes for immigrants and their parents, although the

Ministry of Education does not expressly request this. Once in the education system, children from minority groups are entitled to additional support. All teachers must be able to solve problems in a multicultural learning environment. New students have high-level assistance in learning the Estonian language, while in addition they can study their mother tongue and learn about their home culture. In order to implement multicultural education programmes, governments understand and take responsibility for training more teachers who are able to work with cultural variations (as has been done in the Netherlands and the UK).

OECD data indicate that student achievement in the Netherlands is one of the highest in Europe in literacy, mathematics and science, with a score of 519, compared to the OECD average score of 497 (in 2020). In addition, OECD data [234] indicate that the Netherlands has a good reputation on the issue of equality in education, as it offers programmes to educate gifted students, as well as providing an equal approach to education and supporting schools with large minority groups. Through the Dutch government policy [251], the immigration and educational integration policy in the Netherlands advocates the integration of minority students, aims to prevent the separation and segregation of minorities from society. Unlike in other countries, in the Netherlands the communities themselves are responsible for integration. The policy encourages them to contribute to Dutch society by taking care of their own economic provision, their living environment and society in general. Immigrants are also expected to learn the Dutch language and learn about the local culture. J. Lei in his book "Culture in the evaluation of higher education in the Netherlands" points out that the educational-social integration policy is designed to respond to both equal educational rights and social integration. He argues that the meaning of equal social entitlement is the achievement of social status through social integration, while social integration attempts to cross ethnic, cultural and religious dividing lines with the aim of integrating minority populations and developing their membership of civil society [98]. Responsibility for integration policy in the Netherlands lies with the Ministry of Housing, Communities and Integration. It works in cooperation with the Ministry of Education, Culture and Science on integration in the education system [25, P.184-192]. Some of the joint projects of both ministries are: increasing the range and quality of education per school and kindergarten, creating schools on a wider basis and reducing the dropout rate, emphasizing minority populations.

According to a government education and science source [252], public education in the Netherlands carries out a policy of free choice in schools. Parents are not obliged to admit their children to their neighbourhood school, so many parents of Dutch origin send their children to distant schools where there is a low concentration of immigrants and ethnic groups (minority populations). As a result, in areas with a relatively high concentration of non-Western origin, most

primary schools are 'ethnic schools', where 75% of the population is of non-Western origin. In addition, although many schools with a large non-Western ethnic population also have children of Dutch origin, there are also 'ethnic schools' in areas where the percentage of non-Western population is relatively low due to the policy of free choice. The implementation of the policy of closing the gaps and including minorities in the comprehensive education system includes schools with a high percentage of children defined as weak (ethnic schools and children with low educated parents), which receive special subsidies from the Ministry of Education to combat the existing gaps in the educational process [236]. As a result, most of these schools typically have significantly larger budgets and resources than other schools. Similar grants are also awarded to high schools with minority populations, but the criteria are different. State institutions place a special emphasis on connecting with parents from minority groups with whom it is usually harder to communicate and who are less involved in their own children's education [116, P. 453-444]. The Ministry of Education has built a special programme to integrate parents from ethnic minority and immigrant groups which has included home visits by teachers, a space reserved for parents in schools, courses to enrich parents' knowledge of language and communication, and a parent information centre in schools. Many schools with large numbers of minority pupils have a policy of encouraging parents to be involved in their children's education. The Ministry also invests in programmes to promote sport and culture beyond the regular school curriculum in minority schools.

In the Netherlands we find a high capacity to locate the specific problems and needs of pupils belonging to minority groups. Important in this respect is the building of platforms that allow for fruitful cooperation and greater involvement of parents in the education system. Valuable experience is also offered by the Netherlands in dealing with the problem of school drop-out among minority children from non-Western countries, especially in secondary school, and in supporting language skills in early education. At the same time, K. Gravemeijer et al criticise this approach, noting that the Dutch education system is going through a variable inclusion adjustment process, but is still incomplete in providing opportunities for a variety of languages, cultures, parents and pupils in all schools [75]. Furthermore, despite the pro-integration policy, in fact the policy of free choice in schools makes many primary schools' ethnic schools with a relatively large number of pupils of non-Dutch origin, whose parents have low socio-economic status. This leads to a trend towards segregation, which contradicts the official policy of educational integration.

Sweden is demographically similar to Israel in its level of heterogeneity and in dealing with minority groups [109, P.10-25]. In contrast to Israel, Sweden manages to significantly reduce the differences in student achievement between minority and non-minority populations. Sweden ranks first in the Migrant Integration Policy Index (which includes 20 countries in Europe, America and

the Far East) R. Lofgren, H. Lofgren points out that minorities in Sweden are agog with the policy of supporting minorities, thanks to the intention to deal with the whole population, including minorities [108, P.390-410]. According to the Swedish government's education policy every pupil is eligible for general and specific assistance designed to meet his or her individual needs and provide new opportunities: translators to help with family integration, curriculum based on mutual respect and tolerance, and the right to receive funding for learning Swedish at a high level as a second language and mother tongue studies [253].

In this context, L. Lundahl argues that since educational integration is the cornerstone of Swedish government policy, it also provides an important organising principle in the Ministry of Education's regulations, especially in the social integration of minorities, students with difficulties, students whose mother tongue is not Swedish or children with special educational needs [109]. Scholars: Helmstad & Jedemark note that this principle is based on the approach: each group of students is heterogeneous in certain respects, and its value and contribution to creating richer learning environments should be seen. The perception of variety is an important component of the teaching process [84, P.1-21]. To this end, teacher training courses emphasise the perception of variety in inclusive education. The national curriculum emphasises in compulsory education, in addition to the acquisition of knowledge, aims, norms and values such as the values of democracy, equal rights and opportunities for all, regardless of gender, race or ethnic origin [77, P. 241-252]. It also emphasizes the individual development of each student and the development of individual skills, as well as the ability to cooperate and communicate effectively with others, to think critically and creatively, etc. Thus, the objectives of the subject are divided into four categories: facts, understanding, skills and experience [66; 77].

Remember that Sweden's population is relatively heterogeneous. About 20% of students speak languages other than Swedish. There are more than 16 languages spoken in Sweden [84, P. 1-21]. According to the Swedish Central Bureau of Statistics more than 13% of Swedish residents were born in other countries [235]. To cope with this cultural diversity, the Swedish government is promoting several programmes to integrate minority children (whether born in Sweden or elsewhere) into the education system. For example, the government is committed to promoting the teaching of the Swedish language to minorities and adults, and to immigrant children [61; 24]. As a result, the school performance of immigrant children in Sweden is impressive compared to other countries. In order to promote minority children, Sweden operates intensive integration programmes [253]. Minority children in Sweden are integrated into designated classes where they receive funding for the study of Swedish language, culture and society. In addition, they study school

subjects according to their prior knowledge. The programme runs for a period of 6-12 months and their integration into mainstream education depends on their knowledge of Swedish social reality.

Minority communities are also required to study Swedish as a second language in school as part of the core curriculum. J. Mufic & A. Fejes, in the article: "Lack of quality in Swedish adult education: a policy study" defines the purpose of this programme: to provide students with the language skills needed to understand and express complex ideas in conversation and in writing [117, P. 1-16]. New students, who have moved into the regular classroom, study the same core curriculum as everyone else. They are usually integrated into the same age group. Those who need extra help to follow the lesson are entitled to 'guided learning'. Help is provided by the support teacher in Swedish or the pupil's mother tongue, given in small groups or individually in the pupil's class. The policy strategy for integration into the Swedish education system is implemented by a special government ministry that also monitors the integration of pupils with special needs and from different cultural backgrounds into mainstream schools.

Addressing integration and recognising the needs of minorities in their integration into Swedish society enhances the experience of achieving the principle: equal opportunities for education. Every learner has a legal right to receive support that meets any special needs, such as: orientation programmes to integration courses, learning Swedish language and mother tongue courses etc., a moment appreciated by M. Dahlstedt & A. Fejes [39, P. 217 - 221]. S. Glock et al describe Sweden as a multicultural and above all multilingual country [67, P. 696-713]. The institutions responsible for integrating everyone into Swedish society have made it a priority objective: to provide favourable conditions for studying and learning the Swedish language, whether in integration classes, learning Swedish as a second language at school or even for those in early childhood institutions where parents can also study the language [43, P. 220]. teachers in Sweden receive specific training for working with children from different cultural backgrounds, and schools operate a set of support tools to help students with difficulties integrate into the classroom and move on to the next class to avoid repetition [65, P. 79]. As a result, the level of integration of immigrant children is higher compared to other countries. V. Bazan-Monasterio et al indicate that the integration of immigrant pupils and their parents in school and community life is still due to the exclusive consideration of the municipality or local authority and therefore not uniform [21, P.127].

The UK. In PISA tests the UK is around average, with a score of 500 (slightly above the OECD average of 497 in 2020) and is not prominent in the rankings for narrowing the gap in the education system (a score of 103, which is slightly above the OECD average of 99). At the same time, the UK provides a model for the integration of pupils from minority groups into the education system. OECD research [245], which examines education policy from the perspective of integrating

different populations into the education system, indicates that the percentage of students growing out of additional educational resources is very high. In addition, 14.4% of students are integrated into mainstream education, a relatively high level compared to other countries. The scholar J. H. Goldthorpe points out that the UK, like the US, and Australia, faces a very high percentage of immigrants and a discernible diversity of ethnic groups, minority types, cultures and languages [70, P. 433]. Integration and bridging social gaps are therefore constantly on the public agenda. Local government operates various programs to improve student achievement and offer a wide variety of curricula [85]. J. McIntyre & C. Hall compare and indicate that, as in Finland, public schools use more project-based programs, student assessment uses as few exams as possible, and technology subjects are integrated to bridge gaps [114, P. 587]. Although the UK is not placed at the top of the OECD table, we must consider the cultural - ethnic - social heterogeneity it faces and its achievements in reducing educational and social gaps. The authors of the article "Education Policy in the UK" argue that UK law prohibits discrimination in education and supports the promotion of inclusive education [112, P.15]. The scholars highlight that the education system is committed to the international human rights convention to provide all children with inclusive education, namely (a) giving equal treatment to pupils; (b) reorganising rules and procedures in schools and rewriting learning materials.

A. Hodgson & K. Spours point out that the curriculum of inclusive education should be based on perceptual change that aims to respond to the cultural, social and economic diversity of students at the local, municipal and institutional levels, to reduce gaps by valuing all possibilities [85, P. 515]. British education specialists A. Braun, M. Maguire & S.J. Ball, argue that a perceptual shift is needed whereby differences between students will be defined as a resource requiring support in learning and as a difficulty to be overcome. To this end, the role of schools in integrating the minority community, promoting values and improving learning achievement, and developing school-community interaction is valued [31, 547-560]. C. Gladwell describes an example that the British Ministry of Education has had with the Roma-Gypsy minority [66, P.1-8]. The British Ministry of Education has implemented programmes to integrate pupils from different ethnic groups, immigrants, foreign nationals whose mother tongue is not English and minority populations - Gypsies. The GRT group - a minority group from Ireland - has also joined. These minority students had extremely low achievement and the gap between them and other students was wide. The gaps were the result of low socio-economic status, low educational attainment of their parents, lack of parental involvement or aspiration for their children's academic success, and high absences from school [15, P. 2-5]. All students were treated in a programme called Pupil Premium in which the UK education system operates to date (since 2013).



In "Creative Education, Teaching and Learning - Creativity, Engagement and the Student Experience" G. Brewer & R. Hogarth convince us that British policy in dealing with students from minority groups is ambivalent. The need to adapt the education system to the variety of students from diverse cultural, socio-economic, linguistic and academic backgrounds is identified. Scholars provide a clear definition of systematic measures that should be taken to prevent discrimination in the education system [33, P.11-14]. D. Faas notes that data on the performance of minority students has been collected from across the country. Also, schools that segregate and differentiate are located and dealt with [48, P.163-183]. According to the British Department of Education [247], most of its work is focused on responding in budgetary policy through various grants to schools and especially to families and pupils who face difficulties resulting from a difference that limits their ability to integrate into mainstream schools [20]. The UK can learn from the experience of the Nordic countries and Canada how to map the new needs and opportunities that immigrants bring to schools. These students do not, as in Finland and Sweden, receive high-level training in English as a second language.

In conclusion, the review of policy responses to minority communities in each country, whose educational policies have been exploited, reveals that there are many interpretations of terms such as diversity, integration, equal opportunities, and inclusive education for these population groups. The researcher highlights that there are varying perceptions when it comes to dealing with minority populations, immigration, and multiculturalism. However, the ultimate goal is to establish a model for a multicultural society or a society with intercultural interaction. Furthermore, in the article 'Equality Politics in the Education System: The Arab and Bedouin Sectors of Israel' [13, P.150-154], the author suggests that when analysing the process of integrating minorities into education, it is more appropriate to use the term 'diversity' rather than any subjective evaluations. The term 'diversity' has multiple interpretations, and its meaning in the countries analysed is linked to the level of positivity or negativity with which it is perceived. For instance, in Sweden, it is acceptable to refer to people's diversity as a relative advantage because 'the whole is greater than the sum of its parts.' In contrast, in the UK, the term is concentrated in the purely literary sense of diversity. Sweden accepts the positive interpretation of diversity. Human diversity can be a valuable resource in building a more qualitative social system, where general human values are respected.

Nowadays, social sciences study all aspects of the process of integration of the individual, the social group into the life of the community [19, P.168]. This integration leads to participation in public life, which is a crucial aspect of a democratic society governed by the rule of law. The experience gained by states whose public policies promote the principles of equal opportunities and

equal rights to education for all citizens can serve as a foundation for investigating the social integration of ethnic minorities in Israel, particularly the Bedouin minority.

### **1.3. Models for integrating minority groups into the education system**

In the modern era, education is examined from various angles. From a pragmatic perspective, education contributes to the development of society and the personality. Since social integration is a process in which all members of the community participate, knowledge about political organisation and the political system is of particular significance for understanding integration. In this context, J. Dewey in the work: "The School and Society" presents the results of in-depth research on the relationship between democracy and education [41, P.20]. J. Dewey believed that people's desire to communicate leads them to create shared values and approach positions that differ from traditional ones [91]. In his work 'Experience and Education' [40], Dewey argues that shared values and knowledge are the result of research and social interaction. For Dewey, democracy is not just a political system, but a way of life in which people participate in decision-making. The scholar observed that democracy is characterised by the diverse interests of community members and the social groups that underpin social relations. Additionally, the scholar notes that education plays a multidirectional role in contributing to both integration and being integrated [41, P. 25].

According to G. Brewer and R. Hogarth, integration in the educational world refers to the operational-sociocultural step of educational fusion between groups of students from different social backgrounds. This process is commonly referred to as 'desegregation' in American discourse, which essentially means undoing separation [33, P.12]. Social groups may be separated based on race, ethnicity, or socioeconomic status. R. Chetty et al. define integration in education as the mixing and bringing together of learners from different social strata or ethnic backgrounds in a common learning setting, such as heterogeneous schools and classes [36]. The integration of ethnic or socioeconomic groups may also result in separation based on their skills and learning achievements.

D. Couldy in his paper "Intercultural education: theory and practice" argues that educational integration is a general term for the educational arrangements made by various ministries of education in the late 1970s and early 1980s, the approach was imported from the U.S.A., but gradually it was understood that it had to be changed and adapted to the concrete situations in each country [38, P. 246]. Integration as a framework is the basis of educational reform, expressed through the establishment of innovative educational frameworks. The issue of integration has been the subject of public debate in many countries, as it arouses many reactions both positive and negative. Proponents of integration have seen this framework as an opportunity to reduce social gaps and divisions based on cultural differences, to create unifying values and to contribute to the cohesion of society. In this sense, integration is a unifying factor. Opponents of this policy have

predicted risks, such as: social integration leads to reduced learning levels at the average weekly rate.

The well-known researcher of the demographic situation in the United States, D. Boyles has interpreted educational integration as a consequence of the national need to bring racial integration to the forefront. In other words, educational integration serves as a model for bridging the socio-cultural gap as a result of the race issue. This has been the problem in the United States for decades [30]. Racially motivated integration (or as it is called in the literature - desegregation) is aimed at preventing segregation (racial separation) between different races in the same country through social law, promoting equal rights and opportunities, and affirmative action.

G. Gay identifies two main approaches associated with the concept of integration in education [58]. Some scholars emphasise the social dimension of the audience. From this perspective integration is seen as having its own social purpose. The second approach emphasizes the importance of educational integration as a means of achieving various goals, at the learning, psychological, social and economic levels [53, P. 12]. Opinion leaders, for the purposes of integration, support a liberal ideology, according to which the social integration of the public is reconciled with economic inequality and even see it as a factor in stimulating and encouraging economic growth, only if income is distributed in a way that guarantees equal opportunities for various individuals, social groups [53, P. 7]. In the article "Barriers to equality in the Arab education system" the author of the thesis notes that the distinction between equality and equal opportunities requires clarification of the difference between the two concepts. The concept of "equality" refers to the degree 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 level of resources. It is customary to measure the degree of inequality in income or education by various measures - the Gini coefficient." [8, P.18] In contrast, the meaning of the concept of inequality of opportunity is not as unambiguous as that of equality. Goldthorpe argued that there is a close agreement associated with differences in the chances of success of social strata and groups competing for social and economic achievement [69, P. 431-450].

In every human society, people compete with each other for the chance to get an education, good jobs and high incomes. The chances of succeeding are not equal and are associated, among other things, with each person's socio-economic background. Some researchers define equal opportunities as circumstances in which different social groups have the same conditions, the same opportunities to achieve. According to this interpretation, the greater the differences between groups, the greater the inequality of opportunity [206]. Although a simple definition it allows the

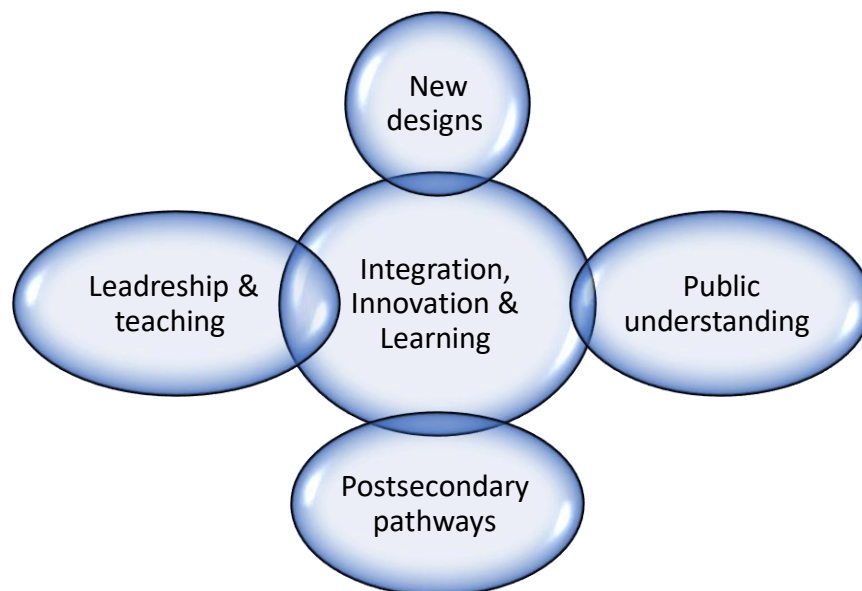
measurement of inequality in opportunities, but ignores the important distinctions between all kinds of factors that affect the chances of achievement.

In the academic literature and in the accumulated experience of scholars in Israel, the author of the thesis points out, a distinction is associated with the choice factor and the differences between political and cultural groups in their tastes and preferences. According to the views expressed by C. Hajisoteriou & P. Angelides social groups appreciate different values. For example, ultra-orthodox groups, prefer Bible studies at the cost of damaging their earning abilities and even if this makes it difficult for parents to equip their children with material resources. Similarly, among the various Muslim communities, there is a preference to preserve the traditional roles of married women and to restrict their engagement in various socially useful activities, again at the cost of damaging possible family income. Some researchers argue that inequality also stems from the cultural preferences of groups and this is not an expression of inequality of opportunity but of inequality by choice [78, P.149-166]. The third category of researchers argue that these differences in values and preferences reflect how people perceive the range of opportunities and limitations they face. At the same time, we observe that learning outcomes among members of Arab society in Israel reflect choices and preferences influenced by the understanding that it is not worth investing in education because, ultimately, members of Arab society are discriminated against in the labour market and fail to value their education fairly. Y. Jabarin points out that while studies have shown that young Arabs have high aspirations some drop out of higher education due to fear of discrimination in the labour market [190, P. 51-68]. In other words, Arab students in Israel reinforce values and ambitions that correspond to their perceptions of the resources and opportunities available to them. C.A. Grant & C.H. Sleeter offer another view on the main purpose of educational integration, which deals with the distinction between inequality stemming from cultural preferences and values and inequality stemming from perceived opportunities and accepted limitations, as well as another distinction: between inequality stemming from effort, motivation, ability and inequality stemming from differences in access to economic and educational resources or discrimination [74, P.97-118]. As mentioned above, those who support the liberal approach reconcile with and even encourage inequality that stems from differences in ability and effort. They see it as legitimate and do not define it as inequality of opportunity. Instead, there seems to be agreement that inequality of opportunity that stems from discrimination between groups' access to education or other resources is not legitimate and must be diminished. In this context we will update the characteristics of the American and Canadian models of integration into the education system.

The American model of educational integration. In the United States, the case study addresses the changes that have taken place in the education system over the last three decades (1990-2020).

Unlike Chile and Sweden, which have carried out educational integration processes that have led to structural reforms, education in the United States is characterized by a high level of decentralization [19, P.166-181]. E. Bonilla -Silva notes that each state has its own educational mechanism responsible for creating its educational policy, while schools themselves are responsible to the region in which they operate [28, P. 220-227]. Therefore, the changes introduced in education in the United States in recent decades are not uniform and are 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 factor of social integration: (1) legislation prohibiting discrimination, promoting equal opportunity; (2) providing parents with vouchers to enrol their children in publicly funded private schools; (3) opening public school enrolment to parental choice; (4) opening special supra-regional public schools (magnet schools); (5) allowing private institutions (both for-profit and non-profit) to establish schools that operate with public funding (charter schools). A. Barabasch and F. Rautner, in the paper "Work and education in America: the art of integration" [19], have detailed the American model and presented how policies in the United States have introduced various reforms to implement actions aimed at educational integration.

The following figure (1.1) will present five factors that develop the intensive process of integrating students into the American education system.



**Figure 1.1. The American model of education for student integration**  
Source: author's elaboration from [19].

Scholars & Barabasch argue the thesis that the model is an integrated process that deals directly with the integration needed to best absorb a person and their family into a community, while

considering that integration through educational systems is best as a natural and fastest catalyst/accelerator [19, P.170]. One group of scholars is slightly critical of the model, arguing that the national government must be the governing, controlling and funding body so that national provision succeeds, not placing the heavy responsibility solely on municipal or state systems [35, P.1595]. The basic advantage of the model, as deduced by the researcher, is that it includes an integrative process that, on the one hand, provides tools for "public understanding" of the organizational structure around an absorbed family, on the other hand, nurtures learning skills and community leadership that provides opportunities for economic absorption, employment, while ensuring compatibility between the family or a community with a local community, and ultimately creates added value with huge benefits from the absorption itself (for the country and the local community).

The Canadian model of educational integration. Canada is also known around the world for absorbing several communities and for having a number of minority populations that have found themselves integrated into educational and community life. In the article "Inclusion's confusion in Alberta", authors G. Gilham & J.W. Williamson point out that between 2015 and 2019, 1,212,075 new migrants arrived in Canada, making up 3.5% of the total population. Approximately 60% of immigrants were accepted to develop the Canadian economy, 26.8% came through a family unification framework and 11% arrived as refugees. The majority of migrants came from Asia (including the Middle East), followed by Europe [58, P.555]. In general, the main countries of migrants to Canada are the Philippines, India, China, Iran and Pakistan.

M. Jahukainen notes that educational integration also refers to Canadian communities representing minority populations that are socio-culturally and sometimes religiously segregated [94]. With reference to educational integration, Canada faces three challenges:

1. Educational integration - social support helps to create a partial transition to the absorbing society. Loss of friends from the past, exclusion in the absorbing country, bullying and rejection are challenges faced by refugee students. At the same time, most refugee children have to help their parents with translation from English or French, household chores and livelihoods.

2. Educational psychological integration - lack of confidence due to stigma associated with the label "refugee", loss of identity and culture, loss of sense of belonging, post-traumatic stress, loss of childhood and diagnosis of limited abilities among refugee children are among the main factors affecting the emotional and psychological state of refugee students.

3. Higher educational integration studies - in the area of learning, absence of training programs, interrupted studies and poor assessment of academic skills are the attested challenges in the field [236].

N. Takeda & J.H. Williams supported this approach, pointing out that in order to distinguish between migrant and refugee students, to institutionalize appropriate policy, the Canadian education system uses assessment-based concepts [148, P.76-77]. Cooperation between the federal government, local governments, local school units, service providers and schools could help promote the well-being of refugee students in Canada [122, P. 87]. M. Siiner complemented these statements by noting that cooperation can be expressed, for example, in adopting intensive language teaching methods, providing opportunities to share refugee students' personal stories as a way of belonging, with multi-layered cooperation between different representatives, by implementing school-based programs to prevent unpleasant situations as a tool to support refugee students. Education specialists have found that all the methods and tools applied contribute to progress in the absorption of refugee pupils. Thus, one of the recommendations proposed was to promote pedagogical policy advocating restorative justice (restorative justice pedagogy) [146]. In this context, A. Hodgson & K. Spours mention that, according to the principle of recognizing the injustices faced by students from suppressed communities and minority populations, it is necessary to support processes of "recovery" by recognizing injustice, analysing needs and providing a response to such situations [85, P. 513].

In support of the adaptation and well-being of students, G. Brewer & R. Hogarth made additional recommendations to improve integration policies in the education system:

1. Among students, a distinction should be made between minority groups and students from migrant backgrounds, based on highlighting different characteristics and feasible means of integration.
2. It is important to provide successful models for minority populations who want to integrate, to highlight their unique strengths, resources and will. Strengths include skills such as mobility, learning a new language, contributing to the renewed education policy and even budgets. The natural tendency to lump all target populations into one component and portray the image of socially excluded victims helps to marginalise them.
3. It is up to the country and its education system, in particular, to support school success, encourage positive views about school, labour market integration and future livelihood opportunities.
4. It is important to tailor studies to students' personal level, to test their language skills, to ensure placement in classes appropriate to their academic ability, and to prevent falling behind a year because of language gaps.
5. Institutions responsible for instruction and education should apply tools focused on changing the identity of students within a single minority population and the community as a whole.

6. Education policy must diminish teachers' practices of making fateful decisions about students and provide space for students and their families to have an influence.

7. Address each pupil as an individual, highlighting their unique characteristics [33].

Canada's education integration policy is known in the contemporary world as one based on the implementation of the principle of equal opportunities for all students and their families. This conclusion is important for the modernization and sustainable development of contemporary society, one of the characteristics of which, according to the scholar M.G. Ameny - Dixon, is the level of education. Scientist points out that education and knowledge are significant milestones in the life of individuals, allowing them to realize their abilities, formulate their own world views, develop social consciousness, monitor their own life and professional activity [15].

R. Alba in the paper "Bright vs. blurred boundaries: Second-generation assimilation and exclusion in France, Germany, and the United States" draws the attention of the leaders of state institutions to the fact that the implementation of the objectives of the educational system, the volume and level of assimilation of knowledge by a generation, allows a country to increase and develop its human capital [4, P.20-49]. Educational policies in developed countries strive to transmit knowledge, apply tools that increase the level of assimilation and application of knowledge, develop skills, expand the circle of learners at each level of education, reduce dropout rates of students, increase the level of education in the entire population [26, P.18]. From the experience of developed countries, we learn that if there is a concept, a strategy for the development of the education system, then we will see the presence of measurable results in the development of the national economy, the registration of important results in all areas of social life. The group of scholars, signatories of the paper: "Public policy and multicultural societies", have appreciated the correlation between the coefficient of educational integration and the promotion of the values of multiculturalism in the state of Israel [171, P. 118-139]. They assessed the difficulties encountered in the process of integrating the cultures/communities of the State of Israel into a common nation, which together could face the challenges of the 21st century. A different view is put forward by J. O'looney, who criticizes the scholars' conclusion, stating that while educational integration promotes significant multicultural capacity, it cannot do so alone without a government force capable/empowered to unite society as a whole [121].

The discussions are joined by scientist K. Parding joins in, proposing a concept that generally refers to a process of social influence in which an individual acquires his own culture and a secondary culture while gaining independence. It is about the socialisation of the person, the development of the individual personality. The term socialization refers to the way in which individuals learn and internalize the values, norms and accepted roles of their culture [126, P. 217].



Some scholars believe that socialization allows the transfer of culture from one generation to another and, therefore, the harnessing of each individual's creative potential to maintain their cultural characteristics [123]. C.A. Torres, M. Tarozzi in the paper: "Multiculturalism in the world system: towards a social justice model of inter/multicultural education" noted, from the individual's point of view - the process includes acclimatisation of individuals to other norms, internalisation of values in society, through self-realisation (as defined - symbolic interaction). Researchers note that socialisation in education systems can be a 'catalyst'. The education system does not highlight cultural difference, and when it comes to students, it will present an inclusive and integrated picture, without the differences and prejudices that exist in society [150, P.10]. In this context, R. Chetty et al argue that when individuals encounter an older social system, they encounter a different reality from that experienced within the system, finding it irrelevant to their environment [35, P.1601].

Another view of the role of the educational integration process as a factor in promoting multiculturalism and nationalism was presented by Pui Hung et al. in the article: "Classroom, media and church: explaining the achievement differences in civic knowledge in the bilingual school system of Estonia" [131, P.70-84]. K. Poder, T. Lauri noted that the process of educational integration is one of learning, within the life cycle (not just the educational setting) in which individuals acquire status and assert themselves in society. This process is part of the consolidation of personal and social identity when they successfully retain their first culture. According to the functionalist approach to integration and multiculturalism [130]. D. Faas argues that people adapt to a social structure and place themselves within it according to the connections and needs of society. Certain groups in society are more influential than others and therefore members of the lower strata are placed in less prestigious roles [48; 47]. A. Forte et al. have observed that, from the point of view of the individual, it is his or her placement in a social structure that gives him or her identity, that teaches him or her how to be a member of society, how to honour his or her role as a son, a brother, a neighbour, a pupil, and so on. This process of placement in a social structure continues throughout a person's life [51].

#### **1.4. The Israeli education system: historical and political approach**

The Israeli education system is not elucidated in the political science literature. On the one hand, there are universities in Israel, established before 1990, which are considered the best in the world [164, P.104]. The population is among the leading countries according to the criteria: average years of study per capita and academic degree rate [162, P.22; 193]. On the other hand, high school students in Israel score very low in international tests in basic subjects such as reading, mathematics and science. This situation is also reflected in the labour market. Y. Reiter & A. Cohen in the paper: "Information Booklet: Arab Society in Israel" complete the analysis with the thesis: Israel is among

the most advanced countries in the world in the field of high technology and many Israeli experts work in high tech centres around the world, such as Silicon Valley, but it is also correct that many Israelis of working age have not developed the necessary skills to compete in the modern labour market [200]. The findings of research, conducted in May 2021 for the Minister of Finance [242], show that average labour productivity in Israel is not only lower than in most advanced countries, but also relatively lags behind labour productivity in the leading index countries by decades. One of the main roles of the public education system is to provide equal opportunities for success to students whose parents are not educated and therefore increase their chances of improving their economic mobility when they are older. Chetty et al research results indicate that differences in educational quality perpetuate economic inequality. R. Chetty et al. based on a comprehensive study of the U.S. education system, estimate that erasing quality differences between schools will reduce the intergenerational income correlation to about a  $\frac{1}{3}$ . Scholars therefore observe a direct correlation between the economy and education, which they illustrate statistically [35]. Israel's education system has been going through "transformations" since the establishment of the state [158]. Each period of Israel's development is distinguished by historical characteristics that have influenced policy, decision-making, priorities and obviously budgeting. In order to understand the nature of the problem under investigation, the author presents the historical and perceptual development of the educational system in Israel [159; 169].

The first period in the development of the state education system (1948 - 1960) is known as: "everything for the nation". Z. Bekerman in the paper: "Shaping re-conciliatory memory: Towards Palestinian Jewish Co-existence through Bilingual Education" states: the focus of education in the early years of the country's existence reflected the basic challenges of Israel as a state under construction assimilating an unprecedented scale of immigration waves and struggling to modernize various areas of life. The education system of the early period was valued as the high point of the Zionist enterprise, which aspired to transfer immigrants arriving from around the world into the "new Jewry" [170, P. 235]. Three main compasses directed the state of Israel in these years - melting pot, pioneering and modernization. R. Gavison & T. Balfour note that the education system saw itself as the leader in crisis politics, and therefore made a colossal effort to include all immigrants in the Zionist ethos [56, P. 37]. One of its impressive manifestations was the integration of immigrant children into settlement education and the establishment of teacher training from the ranks of soldiers, sent to Ma'abarot (immigrant camps) throughout the country. A. Argov, known at the time as an advocate of political, social and educational change in his work: "The Development of Education in Israel and Its Contribution to Long-Term Growth" notes that the developing

education system made an effort to bring education to every established point, so that not a single child would remain who could not read and write Hebrew [165, P.15].

In the same context, Ben David points out that the critical shortage of national resources has made the survival and prosperity of the young country an important priority, which has prompted the modernisation of society, especially in science and technology. The education system was seen as the main lever for achieving this national goal. The "pioneering idea of Jewish society" was considered by the state leaders as a constitutive value even after the establishment of the state. The importance of Israeli youth in the main national missions of settlement, defence, education and many other subjects was perceived as crucial and the educational system was recruited to constitute it. The system perceived the individual as "a person in the service of society", which is why it loaded this perception with educational values and contents [172]. Y. Harpaz points out "as part of the attempt to build a united nation in the main state spirit, all educational streams were abolished by the State Education Law (1953), but created four other educational systems that accompany Israel until now" [186, P.39]. The first decades lay the foundation for many educational achievements, oriented towards the future. For example, school dropout rates are at the lowest in the world, and tertiary education (higher education) is among the most advanced in the world.

At the same time, Ben Peretz, an Israeli education specialist, criticizes past processes and notes that in the 1950s, during the massive immigration of Jews, the state coped with the need to provide elementary education to the ever-growing population, but less so with the severe limitations of the educational infrastructure, expressed by: lack of schools and classrooms, lack of qualified teachers, low parental education and severe economic crisis [173]. These years of immigration have led to a change in the number and quality of pupils at primary school level. As a result, the rate of students from poor populations increased.

**The second period defined as the era of institutionalisation: 'excellence above all' (1961-1980).** In the 1960s and early 1970s, the education system underwent an important change, known as the 'tonic reform'. Its main landmark is the adoption of the conclusions of the "Rim-alt Committee" by the Knesset in 1968 and the raising of the age of compulsory education to 15 [169; 164; 173]. Y. Harpaz supports the assessment, according to which the main aspects of this change were: the significant development of secondary education; the strengthening of the status and importance of the baccalaureate examinations; the promotion of integration, pluralism among teaching staff and courses of learning, while adjusting it to the weak needs of the population; the deepening of the academic foundation in the education system; an important strengthening of theoretical education [184, P. 40]. In this way the State of Israel matured, along with its education system [173; 174].

According to Y. Shavit, the main challenge for the leaders of the generation was to meet international academic standards. This led to the unification, institutionalisation and rationalisation of the educational system [205, P. 31]. During these years, the State of Israel was faced with two processes: developing excellence and closing the gap. Although the immigrant camps were abolished, the gaps remained. A. Rudnitzky, in his article "The Arab Minority in Israel and the Discourse on a 'Jewish State'", notes that this period shows the efforts of the system to support uniform standards at all levels of learning, especially in the matriculation exams. In addition, the social objectives of the system were derived from the adoption of the ideas of the welfare state, expressed in four pillars: integration, academisation, standardisation and the promotion of values of excellence among teachers and students [202]. The thesis aims to clarify whether during the transition from Period 1 to the institutionalisation phase (Period 2), society and the education system underwent a radical change, which manifested itself in the replacement of the melting pot approach by the integration approach. The integration approach partially abandoned the 'new Jew' ethos and focused on efforts to reduce economic, social and educational gaps between social groups. In addition, the Ministry of Education sought to standardise schools and curricula. Such standardisation was necessary to compete with the globalising world. Part of this is the accelerated process of academisation of schools and teacher training colleges. As a result, the situation in the baccalaureate process has improved and has become a prerequisite for integration into higher education and employment. Meanwhile, the theoretical school has been strengthened in relation to the vocational school. The transition to the knowledge economy and the open market has supported this process. S. Smuha notes that the academisation of the education system and the orientation towards uniform standards led to an increase in the value of individual excellence at the expense of the national values of the previous period - values of pioneering and recruitment for the benefit of the whole nation [207, pp. 128-139]. The achievements of the educational system during this period led to a significant improvement in the standard of living of the majority of Israel's inhabitants [196; 176; 209].

**The third period** 1981 - 2000, known as "in search of success" by exploiting the results of international tests. Scholars A. Weininger & E. Weisblai note that in the third period more influential are global issues [216, P. 29]. It is the heyday of international institutions: the International Monetary Fund, the World Bank and the International Trade Organization. In the context of education, this is the period of US President George W. Bush's No Child Left Behind Act (NCLB) reform, which focuses on assessment and measurement through the use of rigid standards [28, P. 227]. At the same time, PISA tests, which assess the world's education systems according to universal standards, were formed and spread [29]. Thus, the educational system in Israel was

outwardly oriented, with scholars justifying their conclusions based on the application of the comparative method [159, P. 42]. The use of international test results, the orientation towards implementing the conditions for success and performance in education allowed scholar N. Gruber to note that this period saw a rapid increase of over 50% in the number of secondary school students [183], and a decade opened in 1990 in which approximately one million immigrants from the former Soviet Union migrated to Israel, a process that led to a population increase of over 20%. The number of students also increased by  $\frac{1}{3}$ , with a significant increase in tertiary education (universities, academic colleges, higher education). V. Lavy points out that the disintegration of the Soviet Union, the fall of the Berlin Wall and the end of the Cold War gave impetus to the process of globalisation, which also influenced the policy of the Israeli education system. The Oslo Accords, which opened the national economy to the global economy, were discussed in Israel. Israeli consciousness moved into the tension between growing nationalism and strong globalization [104, P. 644].

The author of the thesis, generalizing the results recorded in the third period of the development of the educational system in Israel, argues that the system has shifted from the teaching paradigm to the learning paradigm. At the same time, internal motivation for learning takes the place of external motivation resulting from the "tyranny of the exam"; the autonomy of schools and teachers has been expanded. The reform of the Finnish education system is used as a model. In this regard, A. Agbaria notes that the advent of the internet and information technology has increased the accessibility of knowledge, and the world of work has changed due to the emergence of artificial intelligence [2, p. 29]. These processes have stimulated the education system to adapt to an unknown future world. At the same time, the international measurement system subordinates all Western countries. The OECD PISA tests, from 2000 to the present, provide a ranking of education systems every three years. For Israel it is worth mentioning that during this period an effective effort has been made to promote education in Arab society [258].

**The fourth period** from 2001 to the present: "Fight for the future" implements strategic educational projects. According to Ministry of Education reports, Israel's more than seventy-year-old education system serves more than two million students and nearly two hundred thousand teachers. Students and teachers have a mutual cultural-Israeli base, but it also has many different elements. S. Svirsky & N. Dagan-Buzaglo argue that "navigating this loaded and varied ship" is complicated. For "educated navigation" the system needs clear and agreed principles [211, P. 65-67]. The most important principles are: Israelism, excellence and the principle of appreciation of each student. These principles must be applied to all relevant indices and actions - in a) the field of education and knowledge, in b) the field of economy and c) employment and in the social field:

A. Education and knowledge - global competition in the information age. M. Tzuk [214, P. 70], a well-known education researcher, argues in the book: 'The Israeli labour market: successes and challenges' that the information revolution is one of the five revolutions changing human history, in addition to the agricultural revolution, the writing revolution, the scientific revolution and the industrial revolution. He argues that we live in a world where access to information is as easy as ever, but information use skills are underdeveloped. M. Hazan & S. Tzur point out that competition in all disciplines of life, especially in academia and industry, is taking place between the greatest minds in the world and between graduates of the top educational systems with many resources, in addition, including the phenomenon specific to our generation of information overflow on a historical scale [187]. N. Blass, N. Sussman & S. Tzur with reference to the goals of the revolution note that it is changing the way most people expose themselves to information and knowledge, its significance to our identity, and the way we process it and the applications we produce from it [177, P.121-122].

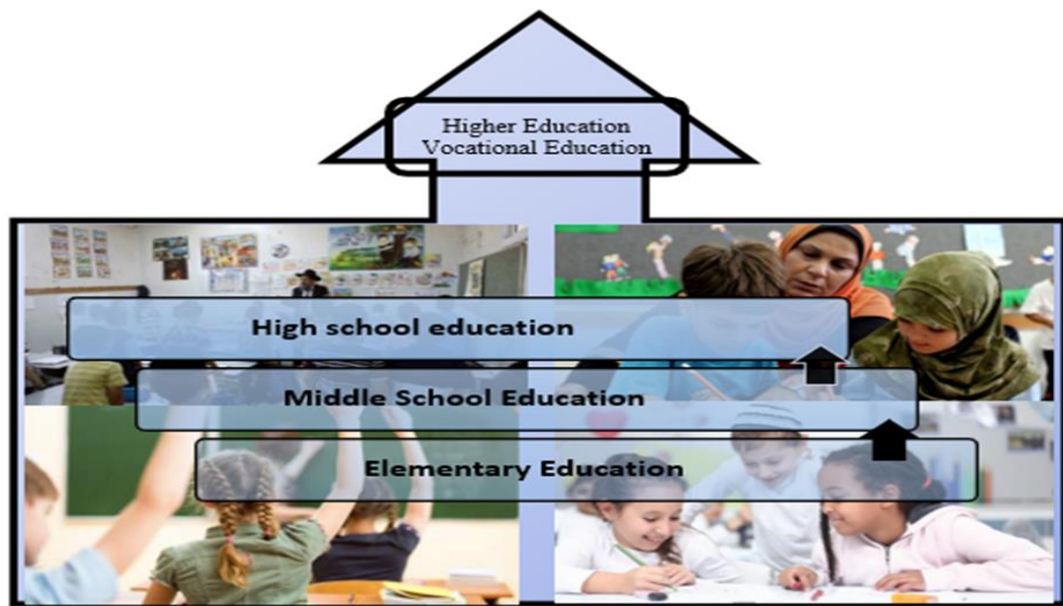
B. Economics and employment - from excellence to entrepreneurship. Israel's economy is also growing significantly in recent decades due to its success in high-tech, which is also deepening the economic gap between those who have access to jobs in the fields of global economy and high-tech industry, and those who do not, who lack the infrastructure to integrate into these fields [173, 39 p.]. In addition, the Israeli market is also increasing the shortage of professional employees in high-tech fields. The national challenge of responding to global competition, in addition to the demand for sophisticated professions, requires the education system to impart "21st century" skills to all students, especially, those from the periphery [173, P.40; 170]. Graduates of educational institutions in Israel will be measured not only by their excellence against the given standards, but also by their entrepreneurial, innovative and creative skills. Good grades and academic degrees are no longer a guarantee for success; the job market and research expect originality and entrepreneurship [178].

C. The social field - polarisation versus connection. Y. Jabarin & A. Agrabia write that the social field in Israel is also changing [190, P. 53]. In general, we can observe a two-way movement, which educators need to treat seriously. On the one hand, the tendency towards polarization that damages social coherence, and on the other hand, the opening up of sub-communities and their merging into the general community. Y. Yaish, a well-known researcher in education, who analyses the policy adopted by the Ministry of Education, argues that social mobility is an appropriate social and educational goal [219]. The education system invests a lot in promoting children of weaker or weak groups. Equality of opportunity in education is the most basic guiding principle of the education system. The two opposing social trends have educational meanings and the education system must understand and respond to them.

D. The author of the thesis, who has experience as a pedagogical guide in the teacher training college in southern Israel - Kaye College, generalizes the accumulated information and personal perspective in the article: "Barriers to equality in the Arab education system" [8]. In her conclusions, she argues that one of the acceptable indicators of the level of modernisation and development of human society is the level of education. Education and schooling are significant milestones in a person's life; they enable him to make the most of his abilities, develop a world view, have a social conscience and develop the ability to make personal and professional decisions. Education and training policies create conditions for improving human capital. Through its educational policies, Israel declares that it aspires to provide knowledge and skills, widen the circle of learners at all levels of education, reduce student dropout and increase the educational level of the population.

**The structure of the educational system in Israel.** Research on Israel's education system - selected issues for the Knesset Education, Culture and Sport Committee, conducted for the Knesset in 2017, presented the structure of the system, described the complexity of the society, showing that its diverse human texture is reflected in its education system. The heterogeneity of the education system is expressed in the different layers of the system's structure and its budget and in the existence of several types of educational institutions adjusted for each sector [220]. The structure of the Israeli education system, as a rule, is divided into four main sections: by age (stages of education) - pre-school education, ages 3-5; primary education, ages 6-11; secondary education, ages 12-14; high school education, ages 15-18. In addition, there is a division according to the legal status of the educational institution. Israel's education laws recognize three types of educational institutions, depending on their subordination and responsiveness to the level of state supervision: formal, state and religious education. The last division, corresponding to the structure of the Ministry of Education, is based on the type of supervision and sector - state education, which includes non-religious institutions (in the Jewish and non-Jewish sectors); religious institutions - state education - religious institutions - Zionist Jewish education, which are state-run with religious lifestyle, teachers and supervisors are also religious; ultra-Orthodox education - its institutions are unified in two large educational networks. The last classification is based on the sectoral division: Jews and non-Jews: Arabs, Bedouins, Druze and Cerkesi [219]. The structure of the Ministry of Education in Israel, like other education systems, directly influences Israeli society, which is characterized by social, economic and political indices [1, P.96-116]. The author of the thesis notes that as the system directs students to technological professions and/or vocational courses in Ireland, Finland or Estonia, the Israeli system influences the multiplicity and variety of streams, the regulatory configuration and the attempt to respond to each population group. As we have seen, the system and is quite divided in its ability to make a direct link between the occupational-productive system

and fields of study [151; 12]. Thus, specialists in the field face a difficulty that is the result of an educational policy that, on the one hand, aims to make way for multiculturalism, which promotes the 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 hand, recognizes the value significance of social pluralism in Israel, the tendency to abandon old perceptions, such as the melting pot and the merging of postcards, and to see social pluralism in Israel and multicultural education as an existential necessity for the existence of the State of Israel as a democracy. Minorities that existed here even before the rise of the State of Israel.



**Figure 1.2 illustrates the system structure and gender division for population groups or minorities.**

Source: by the researcher in [219, 236].

The author of the thesis, summarising the data presented in Figure 1.2, notes that state institutions recognise diversity, while also observing that it will influence the cultural, social inclusion of the elderly. The state is interested in maintaining multiculturalism, represented by pluralism, oriented towards the production and acceptance of diversity. The difference that each system establishes in the student's cultural perception, multiplied by teachers, perpetuates social and cultural gaps that subsequently influence society's perception, budgetary priorities, etc. Dr Shuki Friedman criticized the policy of educational flows in his article "The tragedy of educational flows in Israel" [180]. The author observes that tribalism in contemporary Israel, the split into ideological streams and sub-streams, social disruption, hatred of the other and the inability to facet other opinions endangers society. The leaders of the state's political institutions, especially educational institutions, are called upon to direct their work towards reducing the number of streams and sub-



streams, to work for unification and not further segregation, to create a common denominator if not on the school bench, at least on the core curriculum.

**The normative basis of the Israeli education system.** According to scholars: Ayalon & Shavit the strength of the education system, its capacity for performance stem primarily from the legislation regulating the work of public educational institutions [169, P.105]. The main laws regulating the operation of the education system, areas of responsibility and duties of the officials and teachers employed: the Compulsory Education Law, passed in 1949 [219]. According to legal information, the 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, that parents are obliged to send their child to such educational institutions. The law provides equal opportunities in education and personal development for all children, without discrimination on economic, ethnic or sectoral grounds. The main subjects covered by the law: the right to free education at the mentioned ages, the obligation of the state to maintain the formal education system and to allow every pupil to study in it, and the obligation of parents to register a child of compulsory education age. During the 19th term of the Knesset, the demand for compulsory education for 11th and 12th graders was finalized, and today it applies to all 1st-12th graders.

The State Education Act, passed in 1953, establishes licensing requirements for schools with more than ten students and systematic education. The Act details instructions on the establishment of schools and their operation and school licensing, supervision of safety and health, employment of employees in the school and the conditions under which the school closure order is issued [151]. As mentioned above, there are two main sectors in the Israeli education system - the Jewish system, to which all types of institutions belong, and the non-Jewish system, which includes the education of Arab society and minorities (Bedouin, Cherkassy's and Druze).

**The education system in Arab society and minority populations.** There have been achievements in strengthening non-Jewish educational institutions, but we also note the presence of challenges and gaps that need to be narrowed both in comparison to the Jewish educational system and to the growing population of Arab and minority populations in Israeli society and economy. According to data from the Central Bureau of Statistics in Israel [235], updated to 2021, the Arab population is approximately 1.94 million people, of which approximately 584 thousand are children and adolescents aged 5-18 (kindergarten to grade 12), the rate of children and adolescents in the Arab population (31%) is higher than the rate in the Jewish population (23%). The percentage of Arab children and adolescents in all age groups 5-18 is 27% higher than the percentage of Arab population in the country's population - 21%. The fact that a large part of the population is Arab or from other minority groups explains why the issue of education for children from these communities

is so important. In this context, Ben Porat, Yona & Bashir in the book: "Public Policy and Multicultural Societies", point out that the language of instruction in the Arab education system in Israel is Arabic, divided into four sectors: Arabic, Druze, Cherkassy's and Bedouin. Each sector has a unique curriculum [171].

At the establishment of the state, the level of infrastructure in the Arab education system was legal [9; 2; 150; 151]. Addressing this topic, scholars: Haj Yanya N. Haddad & A. Verodnitzky mention that until the mid-50s of the twentieth century, in Israel, there was only one Arab state high school, in Nazareth [184]. A few private Christian high schools, run by the church even before the establishment of the state, continued to operate. These schools were defined as "recognized but not formal", i.e. the state recognized their existence for the sake of maintaining compulsory education, but they were not part of state education. In addition, the very high cost of studying in private high schools led many students, who had completed eight years of elementary education (according to the law at that time), to give up their high school studies, to stay in their settlement to provide for their families. Most of the students, interested in continuing their studies in the state high school, had to study in Jewish towns near their place of residence. I.A. Krakara notes that from the first year of study, 1948-49, to 2018 there has been a significant quantitative increase in the number of schools and classrooms, and in the number of students in the Arab education system. The numerical growth of students in elementary schools in the Arab education system was dramatic and at a rate several times higher than in the Jewish education system, but the real revolution in the Arab education system occurred in secondary education: from an attendance far below the level of demand in the early years of the state's existence to an obvious problem expressing the accepted average in Arab society [192, P. 55].

Despite the consistent trend of improvement, the level of performance in the Arab education system is much lower than in the Jewish system and for many years there has been a large gap in the eligibility rate for matriculation diploma between the two systems [183; 187]. The dropout phenomenon is still very severe among Arab high school students, at a much higher rate than in Jewish schools. Data from the report published in July 2020 by the Prime Minister's Office, the Ministry of Finance and the Minority Economic Development Authority of the Ministry of Social Equality, shows that among Arab students, participation rates from high school (7th grade) to graduation (12th grade) dropped significantly compared to the rate of Jewish students - from 98% to 86% compared to 99% and 92% in Jewish education, according to [Central Bureau of Statistics website]. M. Justman, referring to school dropouts, mentions that the phenomenon has a hidden side, which imposes a heavy burden on the Arab education system. Despite the law of compulsory education up to grade 12, quite a number of students in the Arab education system are registered as

students, but in practice they are often absent and do not actually study [189]. According to various statistical data, the rate of overt and covert dropout in the Arab education system is about 20%. The dropout phenomenon usually occurs in the transition ages from middle school to high school, and the majority of dropouts are boys [190, P.55;175].

One view, promoted in recent years by Abu Asba and his collaborators, argues that the gaps between the Arab and Jewish education systems relate primarily to discrimination against Arab education expressed not only in the allocation of insufficient budgets but also in the hours of study. The main problem, a consequence of which are these gaps, is the state of infrastructure and physical conditions in Arab educational institutions. Unlike budget allocation, information about physical infrastructures is not collected and analysed in an orderly manner in the Ministry of Education, therefore the public presentation of this information is sporadic and partial [162]. While infrastructure and physical facilities influence student achievement, we find high levels of violence and low levels of safety among low populations. In this context, we note that the Ministry of Education does not have orderly, clear procedures for opening sports halls, computer labs, libraries and organized leisure courts. Even when we acknowledge some standards, they are not followed by policies and actions [154; 153, P. 96]. A. Argov in the paper: 'The Development of Education in Israel and Its Contribution to Long-Term Growth' notes that the relatively poor achievements of minority education students parallel the relative inferiority of educational services in terms of availability and quality [162, P.17-18].

Educational facilities for the minority population in general are numerically inadequate, especially at the primary level, and the lack of laboratories, workshops and sports facilities is still a common feature of Arab schools [220]. The relative deficit in the Arab education system is even greater when it comes to extracurricular activities and services. For example, 86% of Jewish schools have a psychological service, while less than 10% of Arab students have such a service. By 2020, there will be a similar gap in the availability of other educational inputs - such as the number of libraries, support programmes for weak students, computer courses, cultural activities and other services [236].

**The process of integrating minority populations into education systems.** The author of the thesis submits to multidimensional analysis the integration relations between the two educational systems, the exchange of experience in the field of integration of the specialist did not provide sufficient sources for the minority groups with the majority groups of the Jewish society. In this regard, the analysis of literature or social initiatives, which would allow the re-dimensioning of the scientific problem addressed. As noted earlier, educational streams operate in parallel without substantial experience and/or structured and meaningful interfaces that appreciate the process of

social integration through instruction and education as a "driver" in the development of Israeli society. The Education Integration Program is probably the largest program in Israel geared towards bridging the gap [196]. C. Ben-Porat, Y. YONA & B. BASHIR in their paper "Public policy and multicultural societies" support the idea of different divisions of high school students. The application of the term "integration" in Israeli literature is usually related to integration between Ashkenazi Jewish students and Sephardic Jewish students, but does not refer to students belonging to Arab minorities [171]. Z. Bekerman explains that whether integration has been successful or not, it has never been about integration between Jews and Arabs [170, P.236]. Therefore, the question is whether there can be integration between Jews and Arabs. The author argues that independent initiatives such as bilingual schools may have valuable reasons, but the social reality leads us to conclude that there will be no educational integration in Israel because the process is not valued as a social, national and political priority.

Haddad Haj Yahya & A. Verodnitzky consider that there is in Israel a process of "segregation in education" [184]. According to A. Reches, segregation designates the separation between social groups that are excluded on ethnic, racial, national, cultural or status grounds [198, p.104]. For 80 years, the United States has had a "separate but equal" policy separating blacks from whites in schools. In 1954, the court ruled that "separate education is discriminatory by its very nature," holding that racial separation was against the U.S. Constitution and called for its immediate abolition. The "contact theory" perspective assumes that the chance of interethnic connection (including interracial connection) increases as ethnic integration in schools increases. A. Rudnitzky in his paper "The Arab citizens of Israel at the beginning of the twenty-first century" describes the reality of segregation in Israeli education. The scholar considers that there is no uniform policy in state-religious education, we find different patterns of gender separation, especially in primary education: separate schools, mixed schools with separate classes and schools with mixed classes [202]. In addition, in some institutions gender separation is found only in the upper classes, and in some institutions, separation is an option: some classes are separate while other classes are mixed [200]. This approach integrates with Israeli politics, with the perception of politics, expressed also in the education system. The most prominent feature of Israeli education is differentiation - national, religious, ethnic, class. The differentiation is not the result of multicultural pluralist perceptions, but of long-term political and economic arrangements, which some schools have achieved by agreement and others by force. Differentiation, because it is anchored in political and economic power relations, is accompanied by a very high degree of inequality [201]. As mentioned, there is significant separation in the Israeli education system: Arabs are separated from Jews, religious from ultra-Orthodox, the latter two groups are separated by secular and traditional characteristics, classes

have some separation from each other. For example, Ethiopians are often separated from other students.

Israel is relatively small geographically, so members of different ethnic groups and classes live in close geographic proximity, but education specialists observe a great separation between them. Separation sustains political conflicts, accentuates differences in religion and religiosity, language differences and, to some extent, the intentional exclusion of some groups by others. T.Y. Jabareen in his paper "Constitution Building and Equality in Deeply Divided Societies: The Case of The Palestinian Arab Minority in Israel" notes that in Israel, at least up to university, there is segregation between Jewish and Arab students [189, P. 361]. In most parts of the country, Jews and Arabs do not live in the same towns, except for unusual mixed towns such as Jafa and Ramla. About 25% of Israeli students belong to minority groups, but the vast majority of them study in the Arab education system. From kindergarten and elementary school to high school, the vast majority of Jewish and Arab students' study in separate schools. A similar assessment can be found in the work by Y. Reiter & A. Cohen [200], who describe exceptional cases in bilingual schools or special schools, such as the "Alliance israélite universelle"), where Jews and Arabs study in separate classes. In addition, a less common phenomenon for the social reality in Israel is highlighted, when Arab parents choose to send their children to schools in the Jewish education system (as in the Druze villages near Haifa - 2021).

S. Madhala - Brick develops the thesis that Jewish and Arab students have almost no social interaction, either in the university where they study together or in segregated schools [195, P.166]. At the same time, there are some unique cases in Israel where Jewish and Arab students sit together in class. Writers claim that there are bi-national schools and cases of Jewish schools where Arab minorities study. The educational dilemma is unusual. Who would allow Jewish and Arab students to study in the same class in the state education system? What is more, how do you get them to socialise?

The author of the paper believes that the question is "how", not "whether" integration will take place, because the field and reality indicate that interactions already exist. Jews and minorities in Israel live in separate towns, but reality and daily life bring them together in various social interactions - at university, at work, in public institutions such as hospitals, etc. The expected demographic changes will require more schools and principals and educators to deal with the needs of social reality and this dilemma.

### **1.5. Conclusions to Chapter I.**

The theoretical, conceptual approach to the subject of the study allowed us to define the key categories: people, ethnicity, civic nationalism, ethnic nationalism, minority, ethnic minority, integration, social integration, integrated education. The manifestations of these phenomena have been highlighted by drawing on the work of scholars from the West, the Mediterranean, Israel, Romania and the Republic of Moldova. The topicality and practical significance of interdisciplinary research in the modern period of social development is intensified by the many waves of migration, mass emigration of populations. These processes led the Organisation for Security and Co-operation in Europe (OSCE) to establish the post of High Commissioner on National Minorities (HCNM) by the Helsinki Decision of July 1992 as an instrument for the early prevention of conflicts arising from tensions in social relations between ethno-cultural minority groups and the majority.

The legal and normative basis for the integration of national minorities into Moldovan society is also provided by the Strategy for strengthening inter-ethnic relations in the Republic of Moldova in 2017-2027, a document that defines the phenomena and processes: ethnic minority, social integration.

An analysis of the theories, concepts, phenomena and processes discussed allows us to observe that contemporary states favour certain models of "integration"; no country can perfectly implement a given typology. The state can adopt different attitudes towards ethnic groups and its policies evolve over time. For example, a state may accept a policy of assimilation of ethnic minorities at one historical stage and gradually move towards ethnic pluralism or multiculturalism. In this context, we have analysed the advantages and limitations of models of assimilation, marginalisation, synergy and social integration of ethnic minorities. The models of integration have been analysed on the basis of contemporary political theories: primordialist, instrumentalist, elitist and, more recently, constructivist, which provide state institutions with various tools to overcome the difficulties of integrating minority groups, immigrants into the society of the host country.

Political sociology develops the thesis that a social minority is not necessarily a numerical minority and includes any group discriminated against in relation to the "majority group" in various areas: social status, education, employment, wealth and political power [66; 84, P.115; 88]. Members of a minority group are less able or more limited in their integration into the economic subsystem. Three categories of countries are highlighted in the literature, each of which is characterized by numerous minority groups: A country where all citizens are considered members of a single nation, for example - France; A country where there is a majority and a minority or minorities, which produce the expression of a national identity. Those who do not belong to the national identity of the majority are part of a national minority. Israel is an example of this; a bi-

national country, which gives national expression to two identities of two main groups, although each is generally a minority. In a bi-national country, there is not necessarily numerical equality, but there is no difference in their social status. For example, Belgium, a bi-national country, has a Flemish majority, but it is not a Flemish nation state in which there is a Walloon minority, but a bi-national or bi-communal state [83, P.249-251]. Thus, we have minority communities, whether nationally defined (state citizens) or immigrants, will have the right, through the "UN Convention on the Rights of the Child" [240], to integrate their children into education systems. The situation in different contemporary democratic states we have taken advantage of by applying the comparative analysis of educational policies in: Finland, Estonia, Netherlands, Netherlands, Sweden. The results of the study allowed us to assess the situation of ethno-cultural minorities with reference to their integration into the educational system in Israel and Israeli society.

The analysis of the models of social integration through training and education presented by Canada and the USA allowed us to observe that: as a result of structural reforms, education in the United States is characterised by a high level of decentralisation, while Canada faces three major challenges in this area: Educational integration - social support helps to create a partial transition to the absorbing society; Educational psychological integration, caused by the absence of confidence due to the stigma associated with the label "refugee"; Educational integration higher education, difficulties caused by the absence of training programs, interrupted studies and poor assessment of academic skills [239].

In the development of the educational system in Israel, three periods are highlighted in the literature: "All for the Nation", reflected the basic challenges of Israel as a state under construction, assimilating an unprecedented scale of waves of immigration and struggling to modernise various areas of life. Three main compasses guided the State of Israel in the period from 1948 to 1960: melting pot, pioneer and modernisation. In the second period: 1961-1980, defined as the era of institutionalisation: 'excellence above all', the education system underwent a major change known as the 'Toning Reform'. The main milestone was the adoption by the Knesset in 1968 of the conclusions of the "Rim-alt Committee" and the raising of the age of compulsory schooling to 15 years [169; 164; 163]. In the third period, from 1981 to 2000, known as "in search of success", the public education system aimed to capitalise on the results of international tests in order to multiply and diversify achievement. The fourth period, from 2001 to the present, defined as "Fighting for the future", implements strategic education projects.

The development of the Israeli education system has also been characterised by the consolidation of non-Jewish educational institutions. Despite a steady trend of improvement, the level of achievement in the Arab education system is much lower than in the Hebrew system, and

for many years there has been a large gap between the two systems in the rate of matriculation [183; 187]. Educational facilities for the minority population in general are numerically inadequate, especially at the primary level, and the lack of laboratories, workshops and sports facilities is still a common feature of Arab schools [220].



## **2. INTEGRATION OF ARAB-BEDOUIN MINORITIES IN THE ISRAELI EDUCATION SYSTEM**

The integration of minority groups into Israeli society is necessary to maintain and reproduce the link between education and the country's economic and professional capacity. The attitude of the educational system towards the Arab-Bedouin community as part of Israeli society has been controversial for many years and has been evaluated by educational experts. The potential of learning and education as a means of advancing the Arab-Bedouin minority society is poorly reflected in the state's educational policy, and the contribution of its adaptation to the process of modernisation and integration into the labour market has been insufficient. In this paper, we present an updated picture of the major changes in the development of the minority population, focusing on the Bedouin society and its civic-cultural integration process. It also examines the educational aspects of the interaction between investment in educational infrastructure and the exploitation of the economic and professional potential of the Bedouin community.

### **2.1. The social integration of Israel's minorities: the political dimension**

The status of members of Arab society in Israel, including their personal and collective rights and obligations, was shaped under the conditions of the Arab-Israeli conflict that preceded the establishment of the Jewish state [3, p.149]. In the early years of the Jewish state's existence, the political institutions decided that Palestinians who remained on its territory after the war would be citizens of the state, and that Palestinians who left Israel would not be allowed to return. In official documents, Israel is defined as the state of the Jewish people, which does not correspond to reality, as Jews make up only 75% of the citizens. The other 25% are Muslims - 17%, Christians - 1.9%, Druze - 1.8% and "others" - 4.3%: national, religious or ethnic minorities in Israel. Since the establishment of the State of Israel, the groups have undergone many changes [162; 165]. The desire to integrate minorities into the emerging Israeli society has been the subject of many statements by leaders and ruling parties, but has not led to any discernible results [162, P.43]. The author of the dissertation wants to justify his thesis: every minority group faces numerous difficulties, obstacles in its relationship with the majority society.

Some difficulties are caused by discrimination. The Citizenship of Israel Law and the Law of Return define Israel as the state of the Jewish nation, whether living in Israel or not. This discriminates against minorities in Israel because the land is defined as belonging to those who can 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 (because an Arab or Druze would have a hard time singing about

the "Jewish soul song" of the anthem or connecting to the "menorah" symbol). The scholar Al Hajj, addressing the subject of problematic relations with some state institutions, such as the Jewish Agency or the Jewish National Fund, whose land is sold to members of Jewish society in order to make the State of Israel as Jewish as possible, notes that this practice is a form of discrimination [164, P.95]. Generalizing such practices, we argue that the attitude of members of minorities in Israel towards the state, as well as within the groups themselves, can be problematic [169, P.170].

Y. Jabareen & A. Agbaria in the paper: "Education on hold: Government policy and civic initiatives to promote Arab education" [163, P.55], point out that many representatives of the Arab community want to know and speak Hebrew and also want to integrate into Israeli society. At the same time, scholars acknowledge that members of this community have feelings of frustration with discrimination and national feelings that allow them to identify with Palestinians. The Bedouin are marked by loyalty to the state and enlistment in the army, difficult struggles with state authorities and the law over their living areas in the Negev, where high involvement in crime is observed. Druze and Circassians serve in the IDF, although they too often face discrimination and socioeconomic disparities from the majority Jewish population" [177, P.55]. The author identifies the political motives of the majority population, the government, which is not interested in taking steps to integrate minority populations, including Bedouin society. One obvious reason is ideological, expressed by the statement: Israel is the home of the Jewish people.

Bedouin community land issue. According to Z. Bekerman & G. Horenczyk, the Bedouin of the Negev are the only Israeli Arab group that, despite being displaced from their original lands at the establishment of the state, despite being almost forcibly relocated to urban areas, still have considerable land ownership [170, P. 397]. It is a legal-political belonging that the state officially denies in principle, but recognizes in practice. And yet, members of Bedouin society in the Negev (the southern region of Israel) are the only large Israeli group that can be said not to be defined as a community entitled to adequate living conditions. In this context, A. Efrati argues that since 1948 the Bedouin have been struggling not only to gain state recognition of their ownership of land, but also to receive government services similar to those offered to other Israelis, so that they can maintain community life, work, education and ordinary cultural life. And while the Bedouin struggle, all Israeli governments are constantly working to drive them off their lands and gather them into as few settlements as possible [45, P.86-102].

A. Agrabia in his monograph "Informal education in Palestinian society in Israel" analyses the Israeli reality, noting the economic inequality and missed opportunities for intergenerational mobility in the minority society, highlighting the Bedouin society. The scholar argues that by using appropriate actions, the governmental system can close the gap between the ideal of equal

opportunities and the distribution of opportunities in practice. Although it seems over the years that this topic is urgent, the increasing economic gaps in Israel over the past three decades (1990-2020) have reduced the effective ability to provide equal opportunities in accessibility to education and fulfilment of peripheral potential, especially in Bedouin society [163, P. 298].

N. Naser Najjab in his paper "Palestinian education and the "logic of elimination" argues that Israeli governments exclude the Bedouin from their development plans, as if they were a group that Israeli society and economy do not need [119, P.321]. Those Bedouin living in unrecognized settlements exist in a kind of legal-political bubble. "These Israelis are forbidden to form permanent residences, they are denied the basic right to register their place of residence on their identity cards, they are excluded from local government plans, they are forbidden to exercise the basic political right to choose, including in local government, they are forbidden to receive government services, they are forbidden to exercise the basic right of home ownership, and in fact in this reality they receive educational services that are not anchored in a standardized curriculum similar to all groups in Israeli society [119, P. 325]. In contrast, the Bedouin who have moved to the urban settlements that the government has planned for them live in a kind of political-economic bubble of their own: on the one hand, they lack the proper infrastructure systems and jobs that would allow them to conduct economic activity according to standards. to live like the nearby Jewish settlements; on the other hand, even recognized Bedouin settlements, as well as unrecognized ones, are generally not included in government development plans, both national and for the Negev region. Today, the Bedouin lack community resources for economic development and are low on the government's priorities. At the same time, the population of the Negev, which makes up about 25%, is a weak and fragmented population, with each group working to promote itself without cooperation with its neighbours. In such a situation, the Bedouin are the biggest losers, but the entire population of the Negev loses with them in the long run [144; 145].

**The religious dimension of discrimination.** Y. Gabay noted that the State of Israel recognizes the freedom of worship of Arabs and Druze, their right to honour their holidays on time and in accordance with their decrees and rites. This right is reflected in the amended Hours of Work and Rest Law, which lists the holidays and important dates of all religions recognized by the state as days of rest [181]. And the Equal Employment Opportunity Act 1988 prohibits an employer from discriminating in 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 Arabs receive only 2.8% of the ministry's budget. Marriages and divorces in Israel are governed by the religious laws and religious institutions of each religious group. Freedom of religious worship is reflected in

the 1967 Law for the Protection of Holy Places. Economic aspects of discrimination and employment. One of the central points of contention, which some identify as the main variable causing discrimination in education policies, is the economics of discrimination [166]. The study: 'Employment Discrimination in Israel. A Differentiated approach', conducted by R. Hermon et al. in 2018, highlights discrimination against minorities in Israel [188, P.38].

Scholars state that approximately 21.5% (2022 data) of the country's population are minorities, mainly members of Arab communities, the largest national minority [234]. Members of this community suffer discrimination in various areas, including the labour market. H. Yahel has noted that beyond the profound general inequality, there is no dispute that discrimination against minorities also exists at all stages of the hiring, promotion and even firing process [158, p. 607]. V. Lavy does not dispute this statement, but complements it with the results of the existing reality analysis of 2018, adding that occupational inequality is the main cause of poverty among the Arab population [104, P. 644].

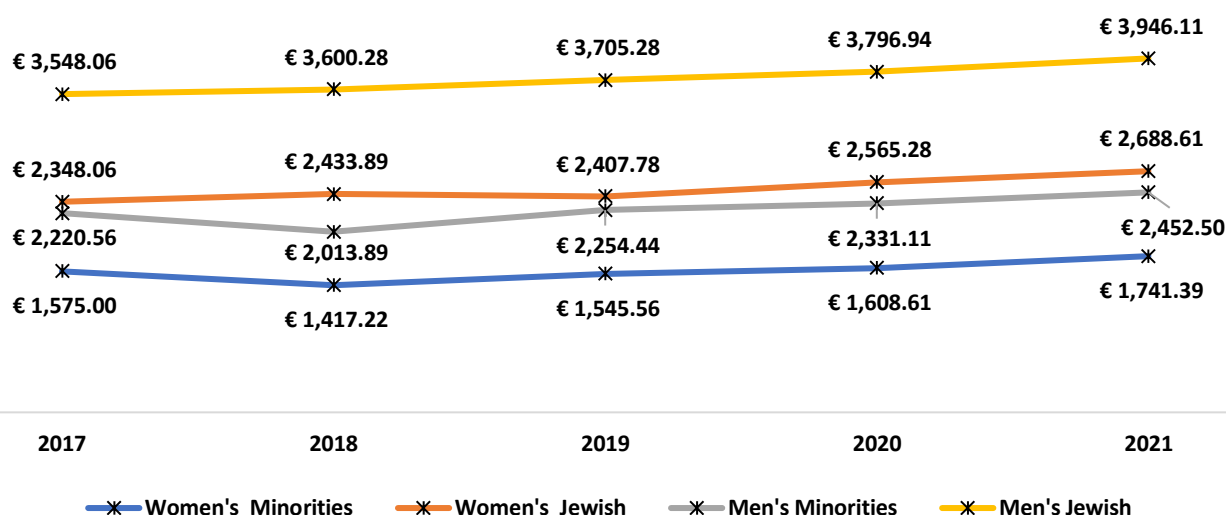
According to him, the labour force participation rate among men - members of minorities in 2019 was 79% compared to 86% among Jewish men, and the labour force participation rate among minority women was only 37.1% compared to 76% among women in the Jewish community.

**Table 2.1. Data sequence of the proportion of labour force participants 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 [235, 261]

The data presented in the table above allows us to see that the gaps are maintained, even if there are some positive changes in 2019, with a decrease in employment rates in the following years. The existing employment gaps support the inability of state institutions to develop competitive minority communities in the labour market. A similar situation is found in the area of wages. G. Yair and other scholars, note that the issue of wage differentials is one of the most significant barriers to the advancement of minority employees, as having more children in families allows less disposable income to go to private education. Thus, cyclical gaps prevail from one generation to the next [159]. Figure 2.1 presents data on the gender wage gap in Jewish and minority society, 2017-2021.



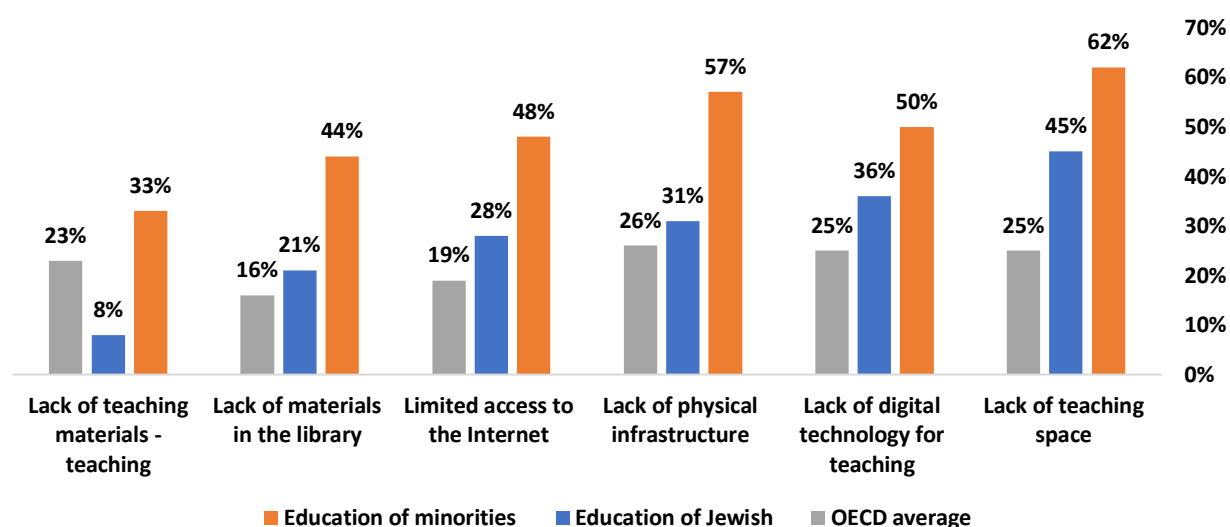
**Figure 2.1. Wage gaps Jewish and minority employees 2017-2021 (in Euro)**

Source: made by the author [235, 261]

We note that the gap between female and male minority representatives in average years of schooling was about two years until the early 1990s, narrowed by 2010, and then was completely erased. The improvement in minority student achievement in the education system is both quantitative and qualitative. Data from the Central Bureau of Statistics 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 [235]. M. Justman has argued that the application of the Compulsory Education Law up to grade 12 has reduced the dropout rate in Arab schools [191]. 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%). This has contributed to the reduction in dropout rates, but most of this change is attributed to the increase in the population at the relevant ages, for example, in the years 2000-2018 we see an increase of 68% for ages 12-17 in the Arab minority compared to only 20% in Jewish society.

**Physical infrastructure development.** The gaps between the Arab and Jewish education systems and discrimination in education are not only reflected in budgets and school hours [96]. Another major issue reflecting these gaps is the state of infrastructure and physical conditions in educational institutions. Unlike the distribution of budgets, which was publicly exposed in 2015, information on physical infrastructure is not analysed within the Ministry of Education in an orderly manner and therefore information is made available to the public sporadically and partially. Despite the impact of physical infrastructure and facilities on student performance, violence and safety levels, especially in weaker sectors, the Ministry of Education does not appear to have orderly and clear procedures for the establishment of sports halls and facilities, computer labs, libraries and

courtyard landscaping. Even when standards exist, they are not applied in practice [191]. The 2018 TALIS - Teaching and Learning International Survey [260], reflecting the reality in Israel, is an international survey conducted by the OECD. The survey focused on teacher and principal evaluations, examined teachers' and principals' perceptions of teaching and learning, classroom teaching practices, and teacher professional development. Information was collected through questionnaires administered to teachers and principals in schools. The study revealed a gap in infrastructure in Arab education and Jewish education. Figure 2.2. below summarizes the main reports from principals on the lack of infrastructure affecting schools' ability to provide quality educational services.



**Figure 2.2. 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 [260]

The analysis of the results of the study, reflected allows us to observe that principals in Arab and other minority education face several difficulties, among which are: lack of teaching spaces, physical infrastructure, possibilities of using digital technology. In general, the number of teachers indicating the need to improve school buildings and facilities and to invest in ICT is higher in Arab education compared to Jewish education. Interestingly, Hebrew education is lower compared to the OECD average on most indicators, a figure that explains the differences in educational outcomes between the OECD and Israeli averages. The situation is even more difficult in two regions that suffer from gaps in all areas of education: the Negev and East Jerusalem. In the Bedouin settlements of the Negev in general, and in the unrecognised villages in particular, 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 35 unrecognised villages with a population of around 70,000 by 2021, there are only 10 primary schools and not even one post-primary school. Pupils have to walk miles

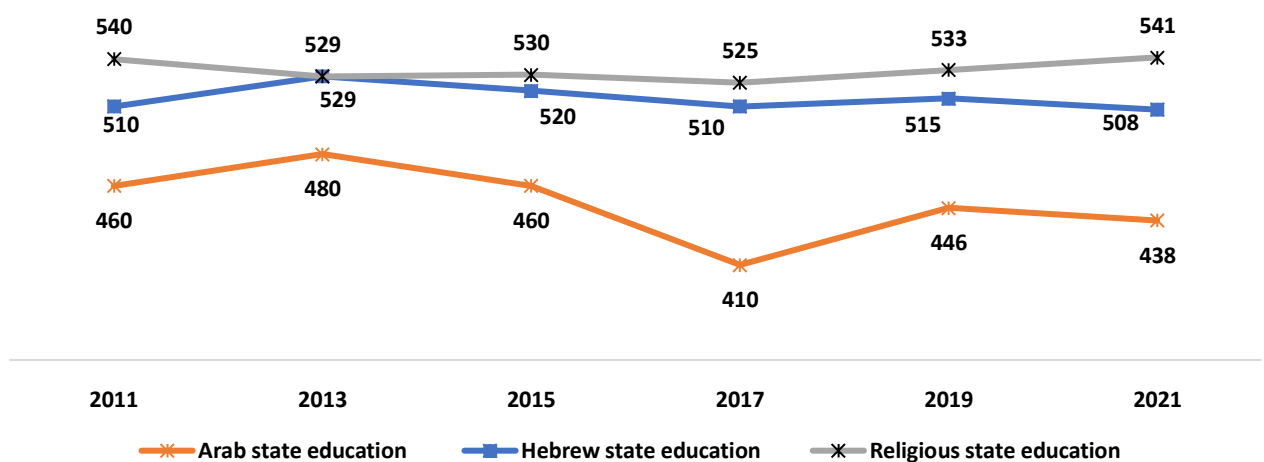
or commute, often crossing country roads, to reach the nearest school. The expensive transportation system complicates school attendance in the Bedouin regional councils in the Negev, burdens the education system in the regional councils [204].

Quality of teaching. Referring to the quality of teaching and other educational services, H. Super Foreman et al. note that the quality of teaching in the Israeli education system in general, and in the Arab education system in particular, is declining [209, P. 717]. S. Smuha in the paper, "Do not break the tools: Arab-Jewish Relations Index in Israel 2015" argues that the relatively low quality of teaching in Israel is attributed to the many hours of teacher work, a high ratio of face-to-face teaching hours compared to the total number of working hours (including professional preparation, making lesson plans, grading tests and homework, etc.), crowded classrooms, and lack of adequately trained teachers [207]. In addition, some of the findings show that the education system is not able to attract quality staff, as the salaries of entry-level teachers are lower than the national average and among the lowest in OECD countries [250, P.35]. Researchers S. Svirsky & N. Dagan - Buzaglo [212] and S. Friedman [180] consider that the quality of teaching is the most important factor in assessing the quality of learning and its long-term effects. In addition, studies published by the Mofet Institute, elucidate the content of the interdependent relationship between teacher professional development and teaching quality [262].

The quality of teaching is important in the assessment of learning, studies show that the impact of the teaching environment on the quality of educational provision is greater among pupils from disadvantaged backgrounds and therefore investment in them is of primary significance [258]. Studies examining the effect of reducing class size have also shown that this step helps to improve students' cognitive and emotional skills and future academic achievement, particularly among younger students and students from disadvantaged backgrounds. Therefore, the level of teaching and teacher preparation is of paramount importance in Arab education and in minority communities, where the majority of students come from low socio-economic backgrounds. A 2019 Bank of Israel survey showed that the level of mathematics and reading teachers in Israel is low both compared to other OECD countries and compared to the general population in Israel (ranked 29th out of 34) [261], as assessed by the International Skills Survey - PIAAC [263; 235]. Some indicators show that the quality of teaching and teachers in Arab education is below the level of teachers in Jewish education. However, in recent years, there has been an improvement in at least some indicators. This is the data reflected in the TALIS study [260], according to which: 58% of principals in Arab education institutions reported that the lack of licensed teachers hindered the school's ability to provide quality teaching. In Jewish education, such institutions account for -29%. For comparison, the OECD average is 21%.

Quality educational services cannot be provided in the absence of qualified teachers, a statement supported by 47% of those surveyed. 51% of teachers employed in Arab education work in schools where at least 30% of pupils come from disadvantaged backgrounds. For comparison, 29% of principals in Jewish education reported a shortage of qualified teachers teaching students from low socioeconomic backgrounds. The issue of the profile of teachers in a minority society is a major issue against which society's ability to sustain and develop the quality of teaching can be judged. According to the Meitzav data (Indices of School Effectiveness and Growth) 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 Jewish education. The proportion of teachers in Arabic education who reported participating in professional development activities was higher than their proportion in Hebrew education [162, P.104]. In addition, A. Argov in the paper: 'The Development of Education in Israel and Its Contribution to Long-Term Growth' points out that a significant proportion of teachers in Arab education value the teaching profession as a stable career that provides job security and adequate income [165, P. 28]. This figure explains, at least in part, the high demand for the teaching profession in Arab society and the low annual dropout rate of Arab education teachers.

The significance of this analysis for achieving the objectives of the research is important because of the definition of factors that can contribute through their synergy to the improvement and development of minority education. Statistical data from recent years show that the grades in baccalaureate exams and psychometric test of future teachers have been decreasing. Figure 2.3 shows the grades of teaching candidates in the three main sectors: Jewish society, Jewish-religious society and Arab society (minorities).



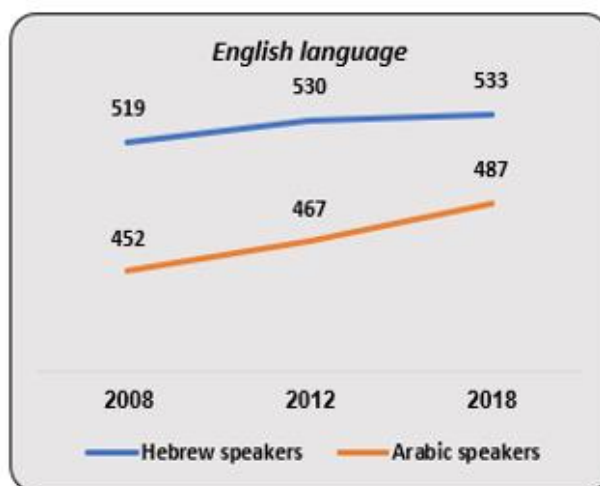
**Figure 2.3. Scores of candidates for teaching from the three sectors 2011 – 2021**

Source: made by the author [235; 270]

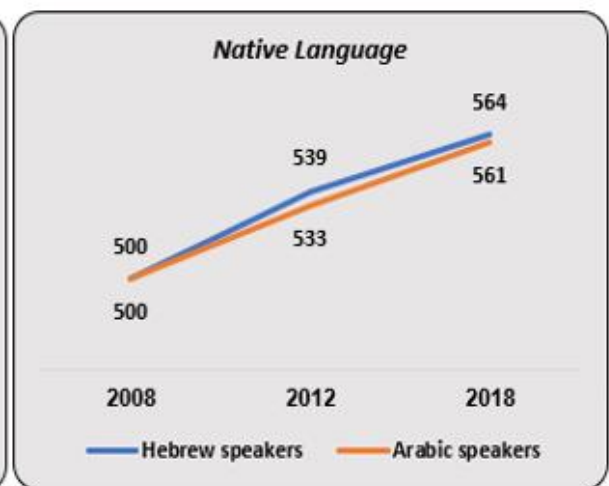


Figure 2.3 informs us that in the years 2011 - 2015 there was a steady increase in the psychometric score of first year students in academic colleges of education in Arab education (from 460 to 530), but since 2015 there has been a steep decline. There was a moderate decrease in state Jewish education from 2011 to 2013, but again there was a moderate decrease, while state religious education has seen an increase in the last three years after a consistent decrease in 2011. Today, the gap between first-year students in Arab education and their peers in Jewish state education is 70 points; the gap between them and their peers in state religious education is 103.

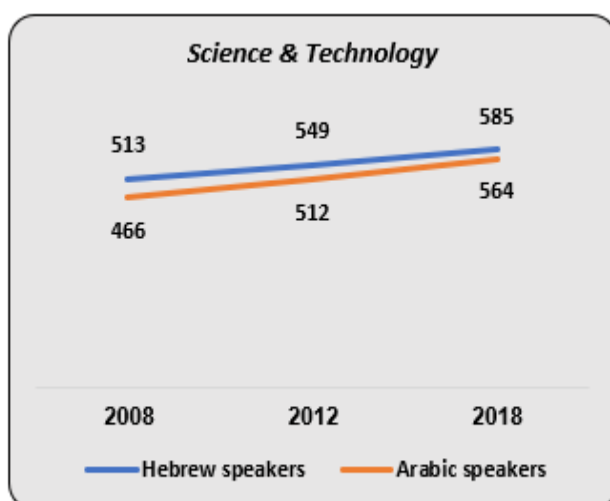
National and international test results. The Israeli Ministry of Education, like other OECD countries, assesses the achievement of primary and secondary school students using the Meitzav (School Achievement and Growth Indices) tests in which fifth and eighth graders are examined every year since 2008 [268]. One test examines students' cognitive abilities, and the results are intended to help the Ministry of Education in monitoring national trends. The Meitzav tests examine scores in several subjects, including: mother tongue (Hebrew in Hebrew education and Arabic in Arabic education), English, mathematics and science, and technology (for eighth graders only). Examining and analysing the test results at minority community institutions in Israel, one can see gaps that have been large, but have narrowed over the years, and in some subjects, they remain until recent years (2018). Perpetuating gaps in education will lead to social, economic, and employment gaps in the future, which will naturally affect Israel's national economic product. Figures 2.4-2.7 show data from the main exams.



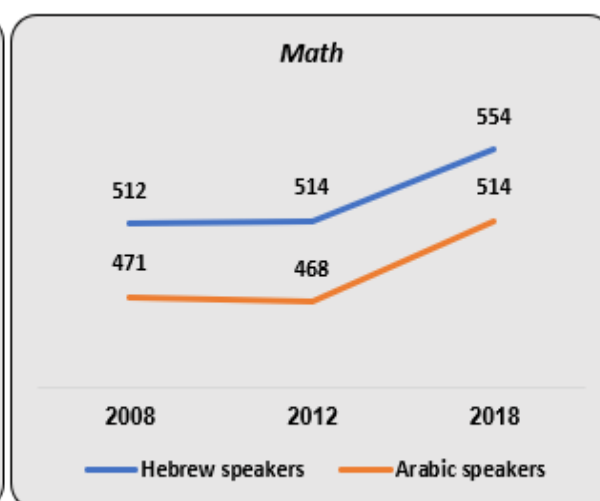
**Figure 2.4. International results in English language**



**Figure 2.5. International results in Native language**



**Figure 2.6. International results in Science Technology**



**Figure 2.7. International results in Math**

Source: made by the author [258]

The figures show a noticeable trend of improvement in all areas of knowledge among both Arabic speakers and Hebrew learners. The improvement in indicators characteristic of the Arab population is greater in all domains, so that while in 2008 there were large gaps between Hebrew and Arabic speakers in mathematics and English, by 2018 the gap in English had completely closed and in mathematics it had narrowed considerably. However, there is still a real gap between the two populations in this area. Unlike mathematics and English, in a mother tongue test the method of standardisation is not uniform and therefore it is difficult to compare test results in the two languages. However, it can be seen that even in the area 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 of 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. But the data show gaps still exist, especially in English, math, science and technology. Another reality is found in the statistics on students' socioeconomic status and its impact on test scores. When the socio-economic status of students is monitored, it becomes clear that in most subject areas there are gaps between populations.

The international tests that Israeli children take are PISA (Programme for International Student Assessment). The test used in this investigation, conducted in 2018, shows that the gaps have reached their widest. A worrying situation concerns the data on the three literacy domains: among Arabic speakers, the difficulty rate was 53%, compared to 12% among Hebrew speakers. Israel is also notable for the differences in scores between students in the Arabic and Hebrew education systems and between students from different socioeconomic backgrounds [258; 235]. The

test results show very large gaps between the two population groups. Recall that since 2015 there has been a significant drop in minority grades compared to Hebrew speakers and, of course, a larger gap compared to OECD countries. The test scores are seen as benchmarks in judging the success that students will score in the future: in academia, in employment and their integration into society, and indirectly, they will contribute to the resilience of the economy, economic growth, employment and increased labour productivity. In this context, the Bank of Israel has stated that low PISA test scores, as well as large gaps between students, harm the economy and the resilience of the state.

## **2.2. Integration of the Bedouin community in the Israeli education system**

The Bedouin population is part of the Arab-Muslim community, citizens of the State of Israel since 1954 [12]. The academic I. Abu Saad in his work: "Palestinian education in the Israeli settler state: divide, rule and control", informs us that Bedouins constitute about 35% of the total population in the Negev district (southern Israel) [1]. According to the Central Bureau of Statistics in Israel [235], the growth rate of the Bedouin population is high compared to the Jewish society and even higher compared to the growth rate of the Arab and Muslim population, about 7.3% in 2019. The Central Bureau provides a statistical forecast for 2035, in which it indicates a significant increase in the Bedouin population in the Negev, which will be around 370-500 thousand people, depending on the rate of population decline. In each of the CBS projections for the years 2009-2059, the minority group with the highest growth rate is the Arab population, and within this, the Muslim population in the south, which is how the Bedouin society in the Negev is identified. Yeshiv, Kleiner - Kassir [220, P.33-34].

The Negev region currently includes one city, six towns and two regional councils (the municipality concentrates eleven additional recognised settlements) in which approximately 76% of the Bedouin live. The rest of the Bedouin population in the Negev lives in unrecognised settlements. Scholars: A. Gardner & E. Marx point out that many Bedouin parents have realised in recent years that the key to social and occupational mobility is investing in good quality education for their children. This social perspective has already been realized in other minority societies in Israel and among policy makers. Therefore, in the decade between 2010 and 2020 the number of Bedouin students increased from 1,153 to 2,632 [55, P. 22]. However, the Bedouin education system still faces many challenges and difficulties [146]. In this context, M. Nasasra & E. BELLIS argue that currently only 22% of graduate students are eligible for the baccalaureate degree (compared to 78% in the Jewish population and 68% in other Arab groups) [119, P.405]. At the same time, the Central Bureau of Statistics shows that 29.3% of 17-year-olds are not enrolled in any form or level of education [216]. Most of the school dropouts are in the transition between lower secondary school and higher grades. Dozens of students do not return to class the following year for a variety of

reasons, such as learning gaps and difficulties, frequent absences, unresponsiveness to social and emotional difficulties, low parental expectations, and a desire to seek occupational opportunities that help the family economy. Generalising the results of the statistical data analysis, the author stresses that it is essential to refer to Bedouin society separately and to focus the studies on the actual situation of the Arab community in the structure of Israeli society.

The Central Bureau of Statistics consistently classifies all Bedouin settlements in the Negev into the lowest socio-economic groups [235]. A. Saif, N. Haddad Haj Yanya, A. Chai in the paper: "Integration of Bedouin society in high-tech and knowledge-intensive industries - a summarizing report" claim that the standard of living in all recognized Bedouin settlements and regional councils is very low - all infrastructures of electricity, water, sewage, health, recreation and education are maintained at a low level or do not exist. We observe a significant shortage of standards and professional manpower in the areas of local authority responsibility [204, P.143]. Y. Harpaz explains that the standard of living in non-state-recognised settlements is even lower, as there is no state intervention in the physical and human infrastructure there. The rapid growth rate of the Bedouin population results in a high level of youth compared to the general population in Israel [186, P. 40]. According to data from the Central Bureau of Statistics [235] combined with data from the Ministry of the Interior [241], approximately half of the population are children and teenagers aged 0-14, compared to only a quarter of the Jewish population in the Beer-Sheva district, the southern metropolis. According to Ministry of Interior data [241], the high rate of children leads to a low rate of funding and public spending. In addition, poverty among the Bedouin population in the Negev is up to four times higher than among the Jewish population in Israel. Poverty signals that the Bedouin authorities' income from taxes is low and spending on public services is high.

**Bedouin education system.** I. A. Krakara explains that, as citizens of the state, Bedouins are entitled to benefit from its legislation, including education [192, P.58-59]. Despite equality by law, we observe significant gaps between Bedouins and the rest of the population in Israel on the issue of access to education [190]. The gaps are observed in the participation rate of Bedouin students in the education system. According to the 2017 report of the Israeli Knesset (Israeli parliament) Information and Research Centre, entitled "Education in Bedouin society in the Negev - update [217, P. 25], in the 2020-2021 study year, 80,543 Bedouin students, residing in the Negev, studied in the education system, including 22,211 students in kindergartens and 42,361 students in elementary and high schools. Educational institutions serving Bedouin residents of the Negev are divided - 746 kindergartens, 147 elementary schools (some have grades I - VIII and some have grades I - IX) and 49 high schools.

**Table 2.2. Bedouin students and institutes recognised 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	<b>19,124</b>	206	31	9	<b>246</b>
Neve Midbar	3,612	7,492	1,941	<b>13,045</b>	122	26	7	<b>155</b>
El Kasum	3,083	6,224	1,752	<b>11,059</b>	109	25	7	<b>141</b>
Tel Sheva	1,891	3,189	1,340	<b>6,420</b>	65	12	5	<b>82</b>
Hora	1,775	3,434	1,778	<b>6,987</b>	64	14	7	<b>85</b>
Araara	1,492	3,390	1,445	<b>6,327</b>	47	11	5	<b>63</b>
Kseife	1,680	3,949	1,682	<b>7,311</b>	53	11	4	<b>68</b>
Lakia	1,387	2,680	1,075	<b>5,142</b>	43	9	2	<b>54</b>
Segev Shalom	1,176	2,644	1,308	<b>5,128</b>	37	8	3	<b>48</b>
<b>Total</b>	<b>22,211</b>	<b>42,361</b>	<b>15,971</b>	<b>80,543</b>	<b>746</b>	<b>147</b>	<b>49</b>	<b>942</b>

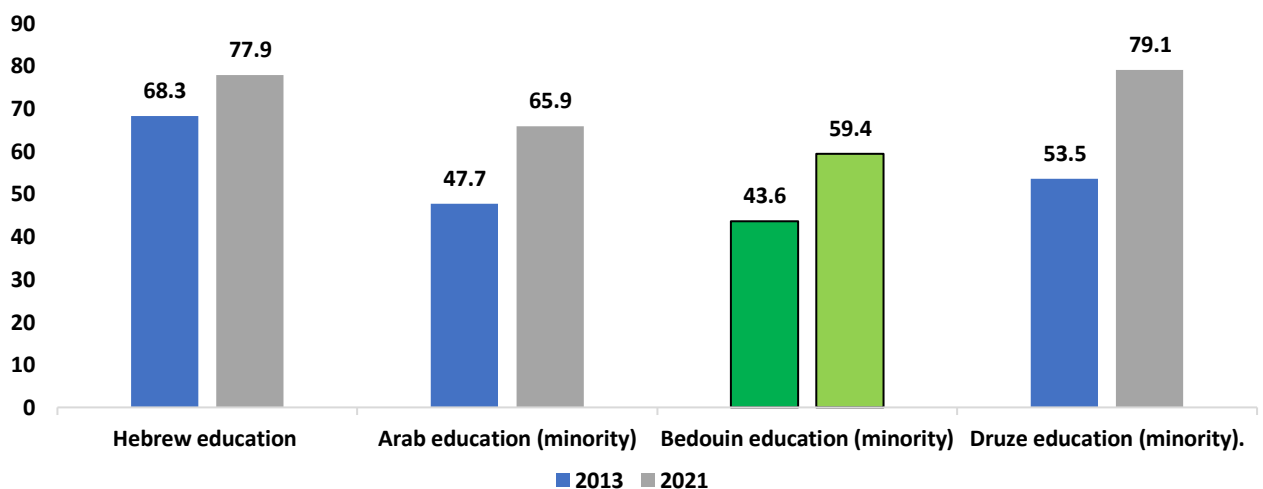
**Source:** made by the researcher [235; 270]

The findings in Table 2.2 indicate that the number of students is high compared to the supply of Bedouin educational buildings and institutes. The author, analysing the data presented in different sources, notes that the gaps are expressed in the participation rate of Bedouin students in the education system. For example, the number of students participating in secondary education in each settlement is decreasing due to the lack of cadres supervising studies in unrecognized settlements. At older ages, Bedouin children in the Negev tend to drop out of school at 2.6 times the national average [184]. A. Handin & D. Ben Rabbi point out: the potential for Bedouin students to drop out of education is the highest among all other minority populations in Israel. By stealth, the "obvious" result of all this is that the average number of years of study in the Bedouin sector is significantly lower than in the Arab (other minority) or Jewish sector. And it was only 9.5 years of study in 2010-2012. Hidden dropout is an emotional/cognitive/ behavioural disconnect (or a combination), so students are physically at the learning institute, but do not take part in its work and do not benefit from the expected outcome of being there [185].

Academic skills of Bedouin students (undergraduate and graduate). A further expression of the gaps can be seen in the level of performance of Bedouin students compared to non-Bedouin students. S. Madhala - Brick argues that Bedouin students' grades on the MSEGI (Measures of School Efficiency and Growth indexes in Israel) tests are consistently lower than all other students in Israel [195, p. 168]. Despite the relative increase in grades since 2016, we cannot indicate a clear and consistent improvement among Bedouin students due to fluctuation in performance over the years [270]. Furthermore, O. Tirosh & Y. Eyal add that we can assume that Bedouin students' performance on international PISA tests is also extremely low [213]. Although the results of these tests, as published by the National Authority for Measurement and Evaluation in Education, do not separate the scores of Bedouin society in the Negev from Arab society as a whole, there is a

breakdown that links students' scores to their social, cultural and economic conditions. O. Morgenstern et al. joins the discussion, noting that students who come from social, cultural and economic backgrounds with few opportunities receive the lowest test scores [196]. Since all the settlements of the Bedouin society in the Negev are at the bottom of the socio-economic scale in Israel, we can assume that the scores of Bedouin students are the lowest [203]. On the topic of discussion M. Tzuk argues that the gaps between populations are also expressed in the rate of those who are eligible for the baccalaureate degree, and even more so in the rate of those who are eligible for the baccalaureate degree who meet university acceptance standards [214, P. 77]. In the same context, Y. Yaish reminds that baccalaureate exam grades and psychometric exam grades are the two main criteria for acceptance to most faculties in higher education institutions in Israel [219, P. 34].

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 in terms of their participation and success in matriculation exams. In the 2014-2015 study year, the rate of those eligible for the matriculation diploma among students studying in Bedouin settlements was 38%-57%, while the national data was 73%-94%. In addition, the rate of Bedouin students who are eligible for matriculation degrees that meet university acceptance standards is even lower, at 20%-39%, which is below the national average in Israel, which is 79%-95% [218]. Thus, the rate of Bedouin students was extremely low in the 2015-2016 academic year, accounting for 6.2%-9.4%, at ages 20-29 in Bedouin settlements for the bachelor's degree [1, P. 108]. Compared to the average Bedouin in Israel which was 14% [268]. Figure 2.8 shows the baccalaureate degree eligibility rate among all 12th graders in 2013 and 2020 by education sector.



**Figure 2.8. Eligibility rate for matriculation diploma (by %) among 12th grade 2013 – 2021**  
Source: made by the researcher [235]

The data indicate that there is a national trend of increasing enrolment eligibility rates:

1. Students in Druze education had the strongest increase between 2013 and 2021, from 53.5% in 2013 to 79.1% in 2021 (on average), i.e. an increase of 25.6% (even higher than the data for Jewish education). This change is partly related to a program operated by the "YEHOLOT" association in most Druze high schools since 2010.

2. In Arab education, despite the significant improvement in eligibility for enrolment, we note an increase of 18.2%. In the period described, the eligibility rate is low compared to Druze and Jewish education.

3. Eligibility rates for enrolment in the Bedouin education system are in line with their achievement on the SEGM (Measures of School Effectiveness and Growth) tests and lower compared to other minorities and compared to Jewish education. Note that there was some jump in 2013 from 43.6% and an increase of 15.8% to 2021 (59.4).

**Technology education in the Bedouin community.** Thanks to the efforts of the Ministry of Education over the last decade to direct students towards technological matriculation courses, we are seeing a sharp increase in the number of students from the minority population (especially students) in general and Bedouin students in particular. D.F. Shmueli & R. Khamaisi in the article: "Bedouin communities in the Negev: Models for planning the unplanned d" draw attention to the results of the structural reform of technological-vocational education, initiated in 2006 - about 40% of high schools teach for technological matriculation in 25 courses of study [145, P. 110]. Since 2006 there is a sharp increase among Arab students, while in the Bedouin sector there is an increase of 248% and 190% in the Druze sector. M. Nasasra & E. Bellis note that in the Arab education sectors, in gender segmentation, unlike in Hebrew education, the rate of girls in technological education is higher than the rate of boys [118, P.402]. Ministry of Education data indicate that in high-tech education, the rate of students eligible for the matriculation diploma in Arab and Druze education is about 90% (compared to 74% in Bedouin education). This rate is similar to Jewish state education, although the socio-economic background of Arab students in higher technology courses is lower than that of Jewish students. Even in comparison to the eligibility rates of matriculation in the theoretical course, the technological course is much higher. However, it should be noted that among Bedouin and other minority students, in the medium course, and even more so in the low course, the baccalaureate degree eligibility rate is much lower, both compared to the number of Jewish and compared to Arab minority theoretical education students.

Psychometric testing and integration into higher education. According to data from the Council for Higher Education [270] in cooperation with the Central Bureau of Statistics in Israel [216], there is an improvement in eligibility for matriculation rates and quality of diplomas, and the

gap between the Bedouin (other minority) population and Jews, especially among girls, is narrowing, but the results on psychometric exams are slowly decreasing, but they exist. Psychometric exam results and test scores clearly indicate the Arab population's desire to integrate into higher education institutions, as well as the barriers that complicate it [163]. The 2018 Arabic psychometric exam rate was 33.6% for all minorities. Specialists in the field point out that in a decade, 2008-2018, their rate increased by about 5%. It can also be seen that the examination rate of the Arab population was higher than its proportion in the population structure - about 22%. According to M. Al Hajj "this rate is not only due to a higher desire to be accepted into higher education institutions, but also to a very high rate of candidate return, about half of the exams, compared to about one third among Jews. Comparing Arabic exam grades with Hebrew test grades, it is clear why Arabic speakers tend to repeat the exam several times [164, P.97].

Research conducted in 2019 by the National Centre for Testing and Evaluation [nite], which is in charge of the psychometric exam, indicated that there are, in addition to gender and language group, variables are crucial in determining the score: (1) economic status; (2) the cost of the exam preparation course; (3) father and mother's education. The candidate's socio-economic background also has a significant influence on his/her chances of getting good marks. Because of the significant gaps between the Bedouin population in particular (and the Arab population in general) and the Jewish population in terms of their economic status and gaps in education (especially among adults), it is obvious. Young Bedouin, for example, find it difficult to achieve a sufficient score on the psychometric test.

Another study by the National Centre for Testing and Evaluation informs us that the reading time of Arabic speakers is longer than the reading time of Hebrew speakers, even when controlling for cognitive and socioeconomic variables [261]. In addition, there have been claims over the years that the exam is culturally and gender biased, such that the proportion of weak-group applicants whose members are accepted into universities is lower relative to the proportion accepted if the exception was based on a criterion that is culturally unbiased. The psychometric exam is supposed to be an objective filtering mechanism for higher education in Israel, in reality it is a barrier for the periphery population whose openness data is poor and leads to the perpetuation of existing gaps and even widens it.

Integrating the Bedouin community into higher education. The development of higher education in Bedouin society in Israel is one of the challenges facing the community and the institutions of the State of Israel. About this writes H. Yahel who argues: the Bedouin society in the Negev is one of the communities facing many challenges in various fields that influence their ability to integrate into systems important for building a resilient society [157, P.617]. Integrating young



people into the labour market and higher education institutions is one of them. D. Levi in the article: 'Integration of Bedouins in Higher Education' Pilot Assessment 'Gate to the Academy' highlights six main reasons why members of the Bedouin community do not fully integrate into higher education, making it difficult for them to integrate further into the workforce. These are:

1. Many Bedouin face a language barrier, with poor knowledge of Hebrew, which makes it difficult for them to integrate into the education system, particularly university education. In addition, many Bedouin also have difficulties communicating in English.

2. The cultural aspect of Bedouin integration is analysed on the basis of the liberal approach, which recognises cultural gaps between Bedouin and Jewish students, which sometimes cause distance between the two groups and prevent optimal integration.

3. Lack of family support. Bedouin students find it difficult to cope with university life because they have not been encouraged to continue their studies.

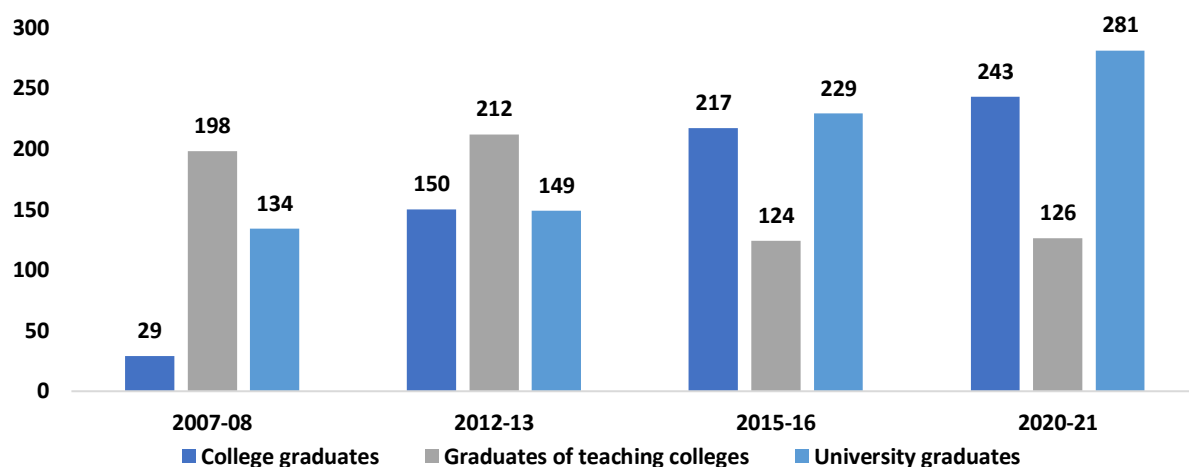
4. Conditions for registration. Some high school students cannot take university entrance exams because their matriculation average is low, or they are not eligible for the degree.

5. Geographical distance. In most cases, the Bedouin population lives relatively far away from universities, so young Bedouin cannot study in higher education institutions.

6. Economic difficulties. Many families cannot pay tuition fees and do not see this as a necessity for them, especially for women [193, P.18].

Although over the last 15 years we have seen a real increase in the number of Bedouin community members taking part in admissions to higher institutions, there is still a gap between the majority and minority groups in access to higher education. For example, in 2009, approximately 94% of the Bedouin population who had a high school diploma, i.e. met the university admission requirements, were admitted to higher education institutions. For comparison, in the Jewish population the rate is 83% [235; 239]. The statistics allow us to observe that the gap between Jews and Arabs (and Bedouins) is narrowing in the younger generation, so it is not surprising that the gap between Bedouins aged 25-34 and academically educated Jews is 10.4%, while the gap is 21% in the 35–64-year-old Bedouins and Jews (the older generation). According to the Council for Higher Education [270], in the 2018-2019 academic year, there were approximately 0.7% Bedouins (17.7% minorities in academic education) of all undergraduate students, a rate that is closer to their proportion in the population (3.2% Bedouins and 21% of all minorities). However, the rate of Bedouin students at master's and doctoral level is much lower, constituting 0.2-0.3% of all Israeli students [270; 235]. The integration of Bedouin society members is increasing especially in colleges (for teaching training and academic colleges), and less in research universities.

Figure 2.9 shows the evolution and numerical withdrawal of Bedouin graduates in colleges, universities and teaching colleges between 2007 and 2021 academic years.



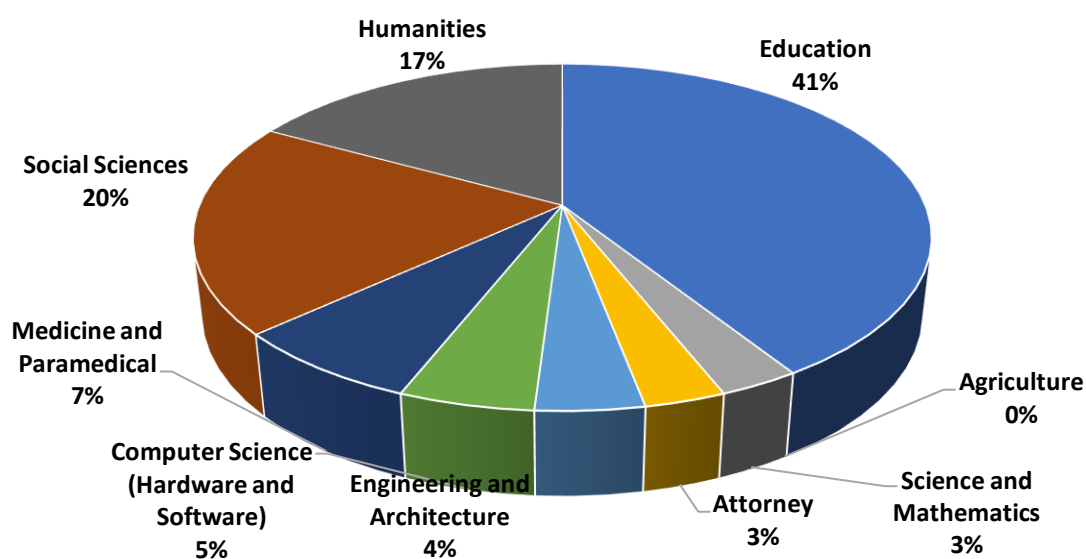
**Figure 2.9 The number of Bedouin graduates in each higher education framework academic years – 2007- 2021**

Source: made by the researcher [235, 270]

Analysing the data in Figure 2.10, the author observes that the number of college graduates (134 in 2007 vs. 281 in 2021) is increasing, while the number of graduates of educational institutions, especially those who will go into teaching, is decreasing (198 in 2007 vs. 126 in 2021). In addition, the number of college graduates is increasing, but still in small numbers compared to other minority groups and the Jewish population. This trend of transition to studies in academic colleges and universities is welcomed. We also mention the importance of teaching studies for teachers, which together with the presence of other factors could change the situation considerably for the better. Enrolling Bedouin in universities is an existential necessity resulting also from the understanding that, Bedouin family can ensure the conditions of a decent life, subsistence and welfare, will have to master the secrets of the professions in demand in the 21st century, mainly STEM (Science, Technology, Engineering, Mathematics) professions [202].

The research data justify the conclusion: the gaps are narrowing, but in addition to the various barriers, the issue of choosing study paths is a complicated challenge for young Bedouin. Indeed, the author describes the orientation of students towards educational and economic directions, pointing out that there is a "long way" to go before the graduates of educational institutions can enter the labour market. Approximately 20% of all Bedouin graduates from universities and colleges in the year of study 2020-2021 received the diploma of young specialist in the field of education and teacher training, the rest graduated from universities or academic colleges. A relatively small number of Bedouin graduates chose other fields, such as social sciences, medicine and paramedical professions, STEM professions, architecture, law and agriculture. The results of the full data

analysis of the number and percentage of Bedouin graduates by learning subjects and educational institutions in all degrees and in bachelor's and master's degrees separately are reflected in Figure 2.11. We observe that in both universities and colleges in Israel, the three most common learning subjects among Bedouin graduates in the period 2020-2021 (Figure 2.11) are. (2) general humanities, (3) foreign languages, world literature and regional studies (multidisciplinary), which are not studied in colleges and are the second most common subject of study in universities. Figure/circular diagram 2.10 shows the distribution of training profession in higher education in Bedouin society during 2015-2021.



**Figure 2.10. Higher education profession distribution in Bedouin society 2015-2021**

**Source:** made by the author [270]

Analysis of this data allows us to provide a clear picture of a growing number of students studying professions that will not necessarily become occupations. Professions, for example, characteristic of academic fields, such as humanities and social sciences account for 37% (more than one third of graduates). Employees in these fields are expected to "develop" professional, economic skills, a goal that is unattainable due to the presence of various circumstances, including occupational discrimination against minorities in general and the Bedouin minority in particular. The author's ideas on this subject will be elucidated in another section of the paper.

**Informal education system.** Since the mid-20th century, there has been a growing global interest in informal education, both at the research and public policy levels [205]. Y. Reiter & A. Cohen argue that informal education is characterized by freedom and an atmosphere of enjoyment, peer connections, institutional flexibility, and curricula, mainly composed of experiences. Informal education allows individuals to have a spontaneous and original expression that formal education does not necessarily allow [200]. A. Rudnitzky in his work: "The Arab citizens of Israel at the

beginning of the twenty-first century" explains that the organizational flexibility of informal education and the programs it offers respond to the needs, values and traditions of many populations or communities [202]. Not surprisingly, the importance of informal education and its positive influence, especially among marginalized populations, has a clear recognition by institutions and researches around the world [172; 173; 174]. In this context, we recall that the Report of the National Academy of Sciences in Israel, highlighted the large gaps between the level of development of informal education in Arab society and its level in Jewish society [270]. The gaps in educational achievement in formal education are largely explained as a result of socio-economic gaps. The report of the Taub Center for Social Policy Research in Israel [240], which examined the socio-economic composition of students in the different streams of education from 2004 to 2020, indicated that there is a significant improvement in the economic status of Bedouin students. In 2004, 54% of Bedouin students were in the three lowest deciles (1-3) and 32% were in the four middle deciles (4-7).

In 2020, there were fewer Bedouin students in the lower deciles, about -38%, and their share in the middle deciles increased to 44%. In fact, according to 2020 data, there is almost no difference between the share of students from all Arab education institutions (including Bedouin) in the middle deciles (44%) and the share of Jewish students in the state education system in these deciles. The large gap between the top three deciles (7-10) - 9% of Bedouin students (and 18% of other minorities) are in these deciles, compared to 45% of Jewish students. Y. Gabay notes that the gaps were expressed in the number and quality of activities, and the significant shortage of physical infrastructure in Arab settlements (sports fields, community centres and buildings for youth activities) [183]. Furthermore, researchers: N. Blass, N. Sussman & S. Tzur in the study: "Segregation of students in elementary and middle schools" note that the reality in the Bedouin sector, differs more radically in all the mentioned manifestations [177]. The observed gaps have an explanation: the huge gap in infrastructure and technological level between the Jewish society and the Bedouin community. Scholars also highlight cultural differences, justifying the need for education adapted to social and cultural issues.

Informal education, which operates outside school hours, is the area where the gap between Jewish and Bedouin society is widest. The Israeli Ministry of Education's SEGM (Measures of School Effectiveness and Growth - part of the requirements of the OECD educational organisation) test of the National Authority for Measurement and Evaluation in Education confirmed this situation. The 2017 test showed a significant gap in the participation of children and teenagers in leisure activities, it is a gap of 17% in elementary school, 26% in theoretical high school and 22% in high school. Further analysis indicates that the percentage of participation in Arab society is even

lower [185]. N. Jabarin & A. Agrabia in the paper: "Education on hold: Government policy and civic initiatives to promote Arab education in Israel" explain that in state institutions, and especially in the Ministry of Education, it is recognized that formal education is a lever for the integration of the Arab population in the sectors of the national economy, in the future labour market, in society in general. Those responsible for the development and implementation of public policies understand that informal education plays a key role in achieving the state's goals of developing a resilient society characterized by stability, prosperity and well-being for all citizens [190, P. 64].

In conclusion, the author of the thesis, a specialist in Bedouin education, analyses a series of social mobility tools practised in the modern era. In the education system the individual acquires various social, cognitive skills that help him to integrate into his social and economic environment. This understanding is common to all actors of the political process, the educational process, therefore different social groups: classes, ethnic groups, religious groups etc. are constantly fighting for the necessary resources to develop the infra-structure and provide with competent teachers in the organization and smooth running of both formal and informal educational process. field. In order to develop an integrated education system, one objective of which would be to reduce social disparities, it is necessary to respect the principle of equal opportunities for all players in the social process. The strength of education policy aimed at reducing gaps in education will contribute to the future reduction of social and economic inequality.

### **2.3. Analysis of the contribution of the Bedouin minority to the development of Israeli society: educational and political-economic aspects**

Since the establishment of the State of Israel, the Arab population has not participated in public discussions, but changes in politics, economy and society have increased public awareness. Today, the interest of state institutions and civil society organizations in the Negev, and especially the Bedouin population, is increasing [163, P.295]. Several politicians and leaders of non-governmental organizations discuss in various contexts the contribution of Bedouin society to the development of Israeli society. Analysing the January 2021 data provided by the Central Bureau of Statistics and the Immigration and Population Authority [239], approximately 280 thousand Bedouins live in Israel. It is the youngest community in Israel, in which about 51% are children up to the age of 18. The majority of Bedouin live in 18 established and state-declared settlements. The town of Rahat is home to about 70,000 people, the other towns are home to about 100,000 people and two regional councils are home to another 20,000. Bedouin settlements are administered by mayors and local councils. In addition, almost 80 thousand Bedouin live outside the state-recognised settlements.

At present, the image of Bedouin society is not very positive, and some even attribute the alienation of the political institution to them. M. Avinoam & H. Levi in the article: "Bedouin of the Negev and the State of Israel", point out that the media regarding Bedouins is only in negative contexts and portrays them as violent criminals terrorizing the south [168, P.115]. This is one-dimensional coverage that is not only untrue, but increases hostility and lack of motivation. In this context, N. Blass et al argue that Bedouin society is indeed in a problematic state and is the first to suffer from crime and violence. The best solution is to integrate its members into society and the economy. Thus, the scholars initiate a balanced discussion in which not only "Bedouin terror" is discussed [175]. The author, who participates in the discussion, proposes to examine the contribution of the State of Israel to the development of Bedouin society, an analysis that highlights the key points of interface, which seeks to promote society and bring it to the social, cultural, economic preparedness and competence required in the 21st century. Thus, we find that one of the main issues involving Bedouin society since the establishment of the State of Israel is the regulation of land and the urbanization of Bedouin society.

The process of urbanisation and the transition to permanent settlements. The Planning and Building Law passed by the Israeli government in 1965 stipulated that most of the uninhabited land was agricultural land, thus ensuring that every building would be considered illegal, including houses that had already been built [169, P.168]. In this way, Bedouin settlement in all areas became illegal. In addition, as of 2021, government authorities refuse to recognize Bedouin ownership of land and do not recognize traditional Bedouin law or other evidence of Bedouin ownership of land in the Negev. When the Bedouin in the Negev concentrated in uninhabited lands, a land dispute was opened, which shapes the reality of Bedouin existence so far [182]. H. Yahel in the article "Rural or urban? Planning Bedouin settlements" explains that today about 280,000 Bedouin live in the Southern Negev area in three forms of settlement: (1) about 35 unrecognised villages; (2) 7 planned projected towns established by the State of Israel; (3) 11 villages recognised by the state 20 years ago (in the early 2000s). The Bedouin population in the southern Negev represents about 12% of the Israeli Arab population. Although part of the state-planned urbanization process has been somewhat successful, there is a large population of tens of thousands of citizens living in villages not recognized by the state [158]. It should be noted that in unrecognized villages there are no basic services and infrastructure, and the population faces difficulties in creating a normative environment in such issues as education, better community life and adequate family life. The collective, political, social, cultural and communication reference that has "stuck" to Bedouin society by Israeli governments (for most of the years of the state's existence) and by large population groups negatively portrays Bedouin society and other minority communities. The fact that many

populations (tens of thousands of citizens) move from one place to another greatly complicates the manifestation of a sense of belonging, identification and commitment to the new place. In addition, many of them feel discriminated against because the process did not start on their own initiative, demand and were not involved in its design [170]. With reference to the difficulties faced by the Bedouin minority, T.Y. Jabareen notes that these have varied implications in different aspects of individual and community life. As a result, many Bedouin are not in a hurry to move to these towns, so they do not prosper and have little population [186].

The move to the new settlements required the consent of the Bedouins. Many of them refused, but it was the only option for them to have basic living conditions in the new settlement. Until the early 2000s, the transition to city living was a condition for the legality of the settlement to be recognised. An additional reason for their reluctance to move to regulated towns is related to one of the most significant characteristics of Bedouin society so far - tribal membership [194].

Belonging is an important indicator of individual Bedouin life, past and present. The level of social mobility between tribes is minimal. At the same time, these processes have also weakened the status of the sheikhs, the Bedouin tribal elders, who were very important in mediating conflicts in Bedouin communities [199]. After the failure of the Praver plan (2011 - government plan for Bedouin settlement), the Israeli administration started a new plan of the Bedouin Development and Settlement Authority in the Ministry of Agriculture, which aims to put an end to one of the most complex land issues in Israel - the settlement of the Bedouin population in the Negev.

Six years after the filing of the ambitious Praver Plan (2011), which sought a comprehensive solution to the problem [235], the Authority approves building plans for about 150 thousand housing units, of which about 40 thousand housing units have been allocated by 2021, when the five-year plan ended. Land for the remaining 110,000 units was allocated later, as requested by the Bedouin community. Resources [204; 197; 205] indicate that, as a result of the legal and planned availability of land, there was no need for illegal land-grabbing by the state. In the last two years (2021-2023), plans have already been approved for about 32 thousand housing units, and another 60 thousand units are in advanced stages of planning. The Bedouin Development and Settlement Authority in the Ministry of Agriculture is responsible for the development and infrastructure work under the plan, while the construction of the house is carried out by the residents. Through the resources of the Ministry of Agriculture and Rural Development [266], the budget of the program is approximately €2.5 billion (NIS 9 billion), of which approximately €1.6 billion (NIS 6 billion) is for physical and social infrastructure development, approximately €460 million (NIS 1.5 billion) for super-infrastructure (road infrastructure and urban development), and several larger amounts for land planning and regulation and compensation for loss of private land.

The new neighbourhoods planned in the Bedouin settlements are for two population groups:

1. 65,000 Bedouin residents, who have since been living in informal settlements that the state plans to evacuate.

2. 60 thousand inhabitants in need of housing and housing in regulated settlements in unregulated housing - a result of natural reproduction that had no infrastructure planning.

That plan is called "regulation in place", even though it often involves illegally destroying buildings 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 the development of industrial zones in Rahat and seven other towns, which will cost €83 million (approximately NIS 300 million) by 2024 and will be planned and marketed in cooperation with the Economy Ministry.

**Integration of IT professions into the professions of economic occupation.** As already reviewed, there is a perceptual-cultural problem with regard to directions of employment in Bedouin society. One of them is that they avoid working in economic professions. The occupational variety of the Bedouin population is restricted. Most Bedouins work in traditional or low-tech occupations and not in advanced occupations. Traditional occupations include farming and herding, often with little or no pay. Non-traditional occupations include construction work, auto mechanics, etc. These occupations have higher financial returns than traditional occupations.

Both types of professions require a relatively high level of qualification, but are not high-tech and have no development horizon, so minors are often integrated into these professions at the expense of their studies, even though it is prohibited by law. The absence of economic professions prevents Bedouins from competing for better social integration. It is about the quality of living conditions that allow adequate economic existence, social-cultural integration into Israeli society, connection to the effects of globalisation and escape from poverty. New research initiated by the Edmond de Rothschild Foundation - ERF [267] found that of the 350,000 people employed in the high-tech industry in Israel (in July 2021) only 50 are from Bedouin society. According to research initiated by this foundation, which works to bridge the gap in Israeli society through accessibility of higher education, Bedouin education has a low level and harms the level of knowledge and basic skills of young children, and the result is: that only 50 Bedouins are employed in high-tech.

The study also shows that only 135 Bedouin students in the 2020-2022 academic year are studying for a degree in high-tech professions in academic institutions, of which 60% to 70% drop out without a degree. Despite the great need for employees in the high-tech industry, even upon graduation, Bedouin academy students face many difficulties integrating into the field. Both official resource data - from the Ministries of Education, Economy and Employment, the Innovation



Authority, academic organizations and civil society organizations, and about 40 interviews (qualitative research) of Bedouin high-tech experts and employees were used in the calculation. According to the research, poor basic conditions harm and reduce the abilities of young Bedouin to be enrolled and graduate from academic studies to integrate into science in general and high-tech in particular.

Other challenges faced by young Bedouin are lack of experience and unfamiliarity with the high-tech world, conservative discourse, few job opportunities in their home area (mainly in southern Israel), lack of relevant personal connections and few success stories. All of these form additional barriers that prevent young Bedouin from integrating into a suitable workplace. The latest (2021) State Comptroller's report states, "In order to ensure the continued definition of the State of Israel as a "start-up nation," the relevant government institutions should address... removing barriers to achieving the goal ... of integrating populations that are currently underrepresented and, in general, can be said to be excluded from it: primarily lacking representation of women, but also of Arab and ultra-Orthodox Jewish populations", and the Bedouin population is the largest of the populations excluded by the state [268, P.61 ].

**Women's employment in Bedouin society.** The Bedouin population in southern Israel is characterised by low employment rates compared to the general population in Israel. The employment rate of Bedouin men in the south at the main employment ages was 72% in 2020, 14% lower than the rate of the general population of men in Israel (84%). The Bedouin women population has the lowest employment rate in Israeli society. In 2020, about 34% of Bedouin women at prime employment ages were employed, compared to 76% of the general population of women in Israel. It is known that employment by Bedouin women increased significantly between 2005 and 2020 - from 6% to 34%. The Israeli government decided in July 2010 (updating the 1994 decision) to set employment targets for Arab women, thanks to OECD experts and professional assessment. It was noted that the low rate of integration of Arab women in general, and Bedouin women in particular, into the country's workforce is damaging Israel's economic potential. The occupational target set for Arab women aged between 24 and 65 was an integration rate of 41% into the labour force in 2020. The parallel target for Arab men was 78%.

In addition, in recent years, due to the crisis, caused by the "COVID-19 Pandemic", there has been a severe decline in the employment of Bedouin women, which is damaging their professional status and erasing many of the modest achievements of the last decade. Also, H. Yahel notes that the employment target was set as part of a national policy aimed at reducing the employment gap between groups and, at the same time, achieving the national per capita employment rate of the 15 developed countries [158]. In the areas: centre and north, in the Haifa region there is a significant

destination approach. However, in the south, where most Bedouin women live, there is no improvement.

The 2017-2021 five-year plan for the Bedouin in the Negev includes employment promotion activities, including investments in the planned direction and employment centers. Recently, information has become public that employment rates among Bedouin aged 25-54 have increased: among men there is an increase from 58% in 2010 to 72% in 2020, and a parallel increase among women of up to 34%. The Brookdale Institute [180] indicated that among Bedouin women with an academic education (from age 13) the employment rate in 2020 was relatively high, up to 80%. However, among Bedouin women with only 12 years of education the employment rate was low - 22%, and among Bedouin women with 11 years of education or less the employment rate was lower - 11%. Therefore, the author concludes that education, period of study, have a major significance in employment. We note in this context that many women, who have not had the opportunity to pursue academic studies, cannot contribute significantly to improving the living conditions of their own families or to the development of the community economy.

**Average wage for the Bedouin minority.** The employment rate is not only material for comparison, for calculating the percentage of employees among the majority and minority groups, it is also expressed in family income. The small wage that a Bedouin employee earns is divided for many people, the average Bedouin family in the southern district has on average - 6.19 people, while an average Jewish family in this district has only 3.45 people.

**Table 2.3. Comparison of average wages between Jewish and Bedouin settlements 2021 (in euros)**

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%
<b>Jewish cities</b>		
Beer Sheva	2,537 €	39.3%
Dimona	2,633 €	37.1%
Arad	2,179 €	44.4%
Mizpah Ramon	2,071 €	47%
<b>Beduin cities</b>		
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 [235, 261]

Analysis of the data allows the author to observe differences of about 50% on average between the wages of the Jewish and Bedouin sectors. By correlating the data with the needs of the family, in terms of number of people, we understand how deep poverty is in Bedouin society. The column

on the right shows the number of employees earning the minimum wage and it can be seen that Bedouin society has a big "advantage" over Jewish society. There is no Bedouin settlement that employs less than 50% above the minimum wage. Looking at women's wages, the average monthly wage (according to data from the Central Bureau of Statistics) for employed women in Bedouin settlements in the Negev was €1,453 in 2020, a nominal increase of about 1.6% over 2019, compared to the wage of employees in Israel, which was €2,370, which has a nominal increase of 7% over 2019.

The occupational situation of the active Bedouin population allows us to see that the majority of Bedouins are employed in traditional occupations that do not require knowledge and skills, such as high technology and progress.

**Employment centres for Bedouin society.** The Israeli administration has decided to support the institutions with the opening of employment centres to improve the professional skills of Bedouins. The "Rian" occupational guidance centre programme is part of a wider programme established following four government decisions to promote employment of the Arab population in Israel. As part of this program, it was decided to establish 21 employment centres, 8 of them for the Bedouin population in the Negev [242]. The centres provide individual guidance and services to participants and work to establish regional and urban infrastructure to promote employment:

1. Services for the participant

- Building career plans that include initial placement, training and promotion to a quality job.
- Monitoring the work of workshops to prepare for various jobs and develop the necessary skills.
- Work skills courses such as: computer knowledge and use and English language skills.
- Presentation of designated vocational training courses.
- Implementation of programmes to promote business start-up and accompany small and medium-sized businesses offered by the "Maof Centre".
- Assisting in connecting to the workplace and placing the individual in a role that matches their skills.

2. Work with employers

- Develop links with employers and build the employer base in the settlements;
- Tailor training to employer needs;

3. Community employment development

- Develop cooperation to promote employment with community stakeholders: public institutions (such as local authority, community centres) and third sector organisations;
- Build a 'sharing network': an aspect of influencing people in the community who promote the work of the centre to create local leadership.

In addition to the director's work, it was decided to open training and placement centres for potential Bedouin minority labour.

Table 2.4 shows the contribution of the State of Israel to the training model of Bedouin society.

**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 [242]

From the table it can be understood that the Israeli administration has "woken up" in recent years (2010) and understood that it is necessary to integrate the Bedouin minority into Israeli society in order to gain their trust and economic-occupational cooperation. M. Tzuk argues that knowing and analysing Bedouin society, these solutions are not "magic", therefore a more extensive program is needed [214]. The author explains in the article: 'The politics of equality in the education system: the Arab and Bedouin sectors in Israel' [13] that the gaps are so deep, after so many years of neglect, that 'the cosmetic solution of training is not enough, and its contribution will be minor. She argues that there are social, cultural barriers that prevent large enough parts of the population from finding the necessary "engine of growth" in government solutions.

**Development of educational infrastructure** - a research topic that highlights the state of the Bedouin formal and informal educational system. This reality starts with the analysis of the infrastructure and ends with the analysis of the recorded results, with the quality educational services offered by the educational institutions. O. Tirosh & Y. Eyal in the article: "Socio-economic measures for the Bedouin population in the Negev" argue that the Bedouin society suffers from poverty and the Bedouin settlements are classified in the lowest socio-economic group [213, P.15]. As a result, the quality of life in Bedouin settlements is low, the level of resident services is low,

there is a serious lack of infrastructure. E. Weisblai, in the article: "Education in Bedouin society in the Negev - update" defines the problem of educational integration as a social-existential necessity, mentioning that the Arab-Bedouin population in the Negev is characterized by a low level of education, approximately - 9.7%, almost twice as high as their rate in the Arab population (5.0%) and five times higher than their rate in Jewish society (1.9%). In addition, the rate of higher education graduates (university and non-university) in the Bedouin sector (8.4%) is lower than their rate in the Arab population (13.8%) and more than 4 times lower than their rate in the Jewish population (36.5%) [217, P. 31].

These shortcomings are reflected in the education system, whose unprofessionalism is expressed in a number of ways, first of all, outdated teaching methods are highlighted, which are based on memorization and do not encourage the development of creative, critical thinking, which is necessary for baccalaureate exams and even more so in higher education. Additional expressions of the unprofessionalism of the system are: lack of talented manpower (kindergarten teachers, school teachers, educational counsellors, regular visiting officers, pedagogical guides and educational psychologists), lack of talented management, supervisory and controlling factors, lack of adequate learning facilities, and lack of community involvement and support [12, P. 399]. In her article: "Integration or Segregation in Societies (Case Study of the Education System in Israel)", the author of the thesis argues that these problems in the education system make it difficult for Bedouin society to integrate into the labour market and Israeli society in general. In this context, it is advisable to solve the problems analysed before the gaps multiply their influence. It is important for higher education to stimulate the promotion and explain the significance of higher education for the development of Israeli society and the Bedouin community [12].

The author is convinced that in the last decade the state has made efforts to increase the number of Bedouin students in higher education institutions, but the rate of students in universities and academic colleges is lower than that in Arab and Jewish society. Young Bedouin need academic support, from the selection stage of study subjects in high school, through admission to higher education and later to entry into the labour market. In the last few years, several individual projects have started in Bedouin society to strengthen STEM studies, the integration of mathematics, science, engineering and technology, with the aim of higher technology studies in universities and colleges. Only about 3% of Bedouin students enrol in these projects. Nothing is known about the effectiveness of the programmes. The study "Education in Bedouin society in the Negev - update" gives us the opportunity to understand that there is no correlation between these programs, that there are no interfaces and cooperation between them [206]. The reasons are objective for the Bedouin society

and set barriers for the development of the skills of Bedouin youth. Here are some examples of development barriers:

- Difficulty in recruiting teachers, there are more problems in recruiting professional teachers in their field, especially in advanced technology, physics, biology, where there are not they often return to the north after a period of work in the Negev, so there is little investment in their training.

- Limited number of students: only a limited number of students are accepted into the programme, representing only some potential students. Of particular note is Rahat, where only two students are selected from each class. Local authorities and parents are asking to increase the number of students in the centres of excellence.

- Exceeding the maximum number of students in the class: sometimes the school or the parents press the coordinator and guide and the number of students exceeds the maximum number in the class.

- Delay in purchasing equipment for the centre's work due to delay in submitting the centre's request to the local authority.

- Difficulty in transport: the transport problem is not fully solved in the programme, so a student without transport cannot participate in the programme.

- Lack of linkage with other programs: there is no continuous program for centre of excellence programs, even there are fewer talented and excellence programs in different classes and settings. For example, the Negev Ministry's program of excellence and the development of the Gali periphery, which targets students in grades 9 to 12 and has many centres in Bedouin settlements. There is no cooperation between programme operators.

Analysing the information about the programs that the State of Israel supports for the development of the Bedouin society, the author of the thesis notes the presence of actions in the Israeli policy, oriented towards the integration of the members of the Bedouin community into the Israeli society. Comprehensive actions are also needed, and a profound process of combining national and community challenges is important to enable minorities in general and Bedouins in particular to assimilate the conditions by which they can provide themselves with a better quality of life on an individual and community level.

## **2.4. Conclusions to Chapter 2.**

Defining the status of Arab society in Israel, based on knowledge of their personal and collective rights and obligations, developed against the background of the Arab-Israeli conflict that preceded the establishment of the state. In the early years of the state's existence, a policy of cultural separation between the Jewish people, Jewish society and members of minorities - Arab society -

was approved. This was a starting point, developed into policies of discrimination against the Arab minority in various areas, including issues of religion, investment and urban development, the economy and, obviously, the issue of education. For a long time, state institutions did not adequately appreciate the dangers, the threats coming from the marginalization of Arab minorities. It is only in the first decades of the 21st century that researchers are observing important changes in the public policies of the State of Israel, aimed at narrowing the gaps between the ethnic minorities and the majority group in all areas of social life, including the provision of quality educational services.

The author of the PhD thesis pays particular attention to the gaps in living conditions and employment. The conditions of employment are assessed, for which young and old people from Arab minorities, particularly - Bedouins, need to be well educated, qualified. In reality, for the development of skills required by employers, there are insufficient conditions for training and education, especially, in the Negev region. For a consistent change in the situation in the field of education, integration of marginalized minorities, investments are needed in housing development, solving the problem of residential land, creating jobs, developing infrastructure. The author presents a list of reference points, which expresses the discrimination of minority groups, marginalised and even excluded from the life of Israeli society. In the article: "Educational systems of minorities in the world" [9], the author of the thesis mentions that the Arab community, the largest minority population in Israel, has been discriminated against for years, without any justification, and the Bedouin society, concentrated in the south of the country, suffers most from all aspects of discrimination. This conclusion is justified on the basis of analysis of statistical data, set out in numerous tables.

The author presents the situation in providing schools, sports fields, and rest areas for students, a segment in which there has been neglect for years in areas populated by minority groups. In all the topics under analysis, the author applies comparative analysis to illustrate the existing gaps. It is noteworthy that the physical infrastructure in Jewish society is by a considerable margin compared to the OECD average, despite the large investment in the education budget.

Focusing on the analysis of the real situation of the Bedouin community, the author observes that the biggest gaps between Bedouin and Jewish society. The cultural gaps regarding settlement patterns have been the focus of several programs, through which the government has tried to address the problem, but none of them have been welcomed by the Bedouin community. To this day, this reality damages the economic, educational and professional status of the Bedouin community and places their young people at the bottom of the social ladder. Graduates of the education system have insufficient skills to integrate into higher education in economic professions.

The author points out that the Bedouin community, in recent years, has become aware of the significance of social integration through training and education, as a result of which engagement in economic professions leads the whole community to a decent life. Therefore, it started cooperating with the leaders of change, supporting an accelerated process of urbanization of Bedouin society. In addition, the state has launched a large number of projects that promote and focus on defined populations within Bedouin society, from kindergarten ages to adults in demand for professional, advanced training. One of the target groups of the programmes is the female population in Bedouin society. Various processes take place within this group, the common denominator of which is the empowerment of women, their preparation for various occupations and their integration into the labour market. Another group is made up of teachers, trained to educate and train the younger generation.

In addition, the author mentions many other projects, which aim to establish vocational training centres and develop urban infrastructure to provide an advanced set of services and commerce that will attract a Jewish population. The training programmes offer various options for the Bedouin community to move forward and out of the circle of poverty in which they find themselves. In his article: "The Arab Minority and the Jewish Majority in the Israeli Educational System" [7], the author concluded: In the period 2021-2022, the Bedouin community does not have the resources to enable their economic development. At the same time, the southern population constituting about 25% is weak and segregated, where each group works to advance, without cooperation with its neighbours. The author adds that in such a situation, the Bedouin are the biggest losers, but the entire population of the country has to lose as well.

With reference to the state's contribution to the development of the Bedouin community and its integration into the education system, the author raises the issue of empowerment in STEM studies. Based on the research, the author concludes that Bedouins need academic guidance from the choice of high school subjects, through the stages of admission to higher education institutions, and then into the labour market and back to the stage of advanced studies. In recent years, the Bedouin Society has launched several projects to improve STEM studies, the combination of mathematics, science, engineering and technology, targeting higher technology studies at universities and colleges. The experience gained in implementing these projects, which cover about 3% of students, does not provide enough information to assess their effectiveness.



### **3.DEVELOPING THE CAPACITY OF THE MINORITY COMMUNITY TO INTEGRATE INTO THE EDUCATION SYSTEM AS A FACTOR IN THE DEVELOPMENT OF SOCIETY AND THE NATION**

The policy of inclusion and integration of minorities in education systems in the modern world is used as a factor for unification and promotion of societies and communities [121]. It is an important objective of scientific research into the possibilities of integrating representatives of the Bedouin minority in Israel into the Jewish majority society. The recommendations of the state comptrollers and state committees, not having been implemented, failed to change the situation for the better. In chapter three we present models, implemented in countries, which are currently facing similar challenges, difficulties and dilemmas as in Israel. Experience shows that the integration of minority communities is a necessity, a possibility, a challenge which, if met, offers new opportunities for the development of both society and the nation.

#### **3.1 Models of integration of minority communities in developed countries of the contemporary world**

The politics of minority integration in the world is a public issue, reflected in the media wherever there is a political discourse on the inclusion of minority groups who are in or arrive in the country [16, P. 365]. V. Bazan - Monasterio et al point out that the global reality of immigration has prompted governments to think, decide and establish policies that allow minorities to exist on the nation's soil with all its advantages and disadvantages [21, P.129]. Currently, we are witnessing a massive immigration of refugees from conflict zones in Europe since 2012 to the United States, Australia and other countries [121, P. 733]. Y. Shavit notes that the leaders of institutions who were smart enough took advantage of the benefits of the arrival and organization of minority groups, their inclusion in the life of the local society. By adopting integrative policies, they found solutions, through which they achieved economic, social changes, thus motivating newcomers to integrate, bringing additional cultural "colour" [205, P. 37]. The experience of these countries teaches us that all the changes have increased the tourist attractiveness of the region and the country, which is turning into a huge economic power [110]. The economic value of these practices has been multiplied by their policies and solutions for integrating minorities into civil systems: economy, employment; education; society and culture. For this reason, we recommend to assimilate the integrative policies of Canada, the United States and Sweden, which have many minority groups integrated in all segments of social life: employment, education, economy, public domain, etc. In the selected states the work of integration of minorities as part of public policy, economic policy oriented to the development of quality human capital [132].

**Canada's public policy: solutions for minorities.** According to statistics, in 2021, Canada will be the second largest country in its area, with a population of about 37 million. Politically, Canada is a federation of ten provinces, three territories, a constitutional monarchy and a parliamentary democracy [123]. 10 provinces have a single-chamber parliament. The head of parliament is the "premier of the province", who is similarly elected for prime ministerial elections in regional cross-party elections. Each province has a lieutenant governor who is the emblem of the monarchy. The Lieutenant Governor is appointed by the Governor General and performs mainly ceremonial roles. Each of the provincial governments has many authorities especially in managing education and health issues in their area. Most provincial parties are "branches" of the major parties in the federal parliament, but there is not always a close link between the branches. In addition to the big parties, there are also weighted local parties.

The Canadian economy is a functioning free market economy, like its neighbour - the United States. Two main issues have influenced the development of Canadian economic policy. One issue is the balance between economic policy managed by the federal government and the demands, the desires of the various provinces. The second issue - the low birth rate, represented by an average of 1.4 children per woman (according to the Central Bureau of Statistics Canada, 2022). The low birth rate increases the need for immigration. Since the 1960s, Canada has had a liberal policy of immigration and qualitative inclusion of minorities. This policy has aimed to attract educated and professional people to the country.

Despite the policy of minority inclusion and the encouragement of selective immigration, some immigrants to Canada have difficulty integrating, mainly due to unfamiliarity with the language spoken in the area and unfamiliarity with the local experience. This difficulty leads many minorities to work first in a field other than their professional training, and in these cases their contribution to the development of the economy is reduced. After a structured process of local federal government, for example, about half of the doctors and nurses who immigrate to Canada work in their profession. At the same time, it is important to know that many second-generation immigrants achieve high academic results and integrate into leadership roles in the local economy, society and culture.

Canada is a polyethnic country that includes a diverse population in its origin and cultural, religious background. Immigration to Canada at different times in history has shaped its character. In 2021, Canada's population was represented by numerous ethnic groups: Canadians (people who define themselves as such) - 32%, English - 18.3%, Scottish - 14%, French - 13.6%, Irish - 13.4%, German - 9.6%, Chinese - 5%, Italian - 4.6%, Indian - 4%, Ukrainian - 4%, First Nations ("Indian") and Inuit ("Eskimo") peoples - 4.4%, South Asian - 5.6%, African - 3.5%. There are two official

languages in Canada - English and French (French was recognised as an official language in 1967), so all government services, including education and social services must be in both languages.

**The model of immigrant integration into the Canadian economy.** Over the years in Canada, a model of integration of minorities in the public sphere, of their involvement in the political process, in the decision-making process, has developed. There are two main models of integrating minority communities into decision-making centres in public administration: the mixed model - which works to ensure the participation of French-speaking minorities in administration; and the integration model - which uses to promote appropriate representation for additional groups at different bureaucratic levels: women, racial minorities, indigenous native peoples and persons with disabilities. These models lead senior bureaucrats to set policy lines that ultimately influence minorities themselves. The principles of the model are based on:

**Equality in employment** - all provinces are obliged to comply with the Employment Equity Act. The law was passed to bring about equality so that employment opportunities or the benefits involved are not withheld from anyone for reasons unrelated to their abilities. To achieve this goal the law seeks to correct the employment conditions of four "target groups": women, indigenous people, people with disabilities and members of visible minorities, a minority group distinguished by their race. As opposed to a non-visible minority group, i.e. a group distinguished by language or religion, parameters which cannot be seen in outward appearance. The term is commonly used for demographic statistical needs in Canada as well as for corrective discrimination [138, P.169]. The Act imposes four main obligations on employers:

- Collect information about their workforce and examine the level of representation, profession and salary of target group members, as well as the rate of new hires, their promotions and their breaks from work;
- Analyse the under-representation of each target group, by occupation, in the workforce.
- Examine their hiring methods, policies and practices to identify barriers to hiring.
- Prepare a comprehensive programme that will detail how you intend to remove barriers and present positive policies and practices. The program will include a sub-program with the employer's short and long-term goals. By law, employers that are subject to government (private and public sector) must report each year on the number and rate of target group members they employ, as well as their efforts to increase the target audience's participation rate in employment. In order to provide this information, all the data is consolidated each year in an annual report published by the government on equal employment opportunities for target groups, with leading provinces gaining increased government budgets. Based on a comparative analysis of education, scholars N. Takeda & J.H. Williams in the paper: 'Pluralism, identity, and the state: national education policy towards

indigenous minorities in Japan and Canada. Comparative Education" points out that the Canadian model has been working for many years, using effective means, expressed in different ways:

a) in communication - the majority of employees reported that they used intra-organizational and extra-organizational communication initiatives to promote equality in employment for members of minority groups in relation to the organization's employees;

b) fair work environment - many employers have developed an organizational culture that supports fair hiring and inclusion of employees who are members of minority groups. For example, the government security construction company distributed information to employees about events in different cultures throughout the year.

c) in employee recruitment - about three quarters of employers reported recruitment strategies geared towards integrating members of minority groups into the workforce.

d) mentoring and development - many employers, in order to meet the demands of the labour market, are constantly looking at positive practices for training and developing the skills of employees, both representatives of minority groups and other employees.

e) workforce retention initiatives - due to the competitiveness of the Canadian labour market, there is an emphasis on workforce retention. Most employers conduct farewell interviews with those who leave to learn lessons and to ensure that their departure is not due to an unfair attitude towards minority groups. Other institutions have also adjusted part-time work policies to retain employees who want to reduce their workload.

f) adjustments for minority group members - in order to create a barrier-free workplace, employers must take reasonable steps to adapt the workplace to the needs of minority group members. This allows employees to fully integrate into the workplace. Optional accommodations take into account employees' religious needs, improved workplace accessibility, parental leave and alternative work arrangements.

g) duty to consult - employers are required by law to consult employees on the needs and requests of members of the target group to promote equality in the workplace. Some employers have offered such consultations with employee representatives, while others have created special structures for valuing diversity and respecting equality in the workplace [148, P. 75-91].

**Respect for the right to education and training.** The education and training system (including tertiary education) in Canada does not have a government ministry as it does in Israel. Although in Canada the process of decentralisation is supported and has results, the independence of schools is promoted and important results are registered under the subject of respect for the right to education [58]. In Canada we do not find gaps between different geographical areas. The development programme for minority and immigrant communities is the main priority of provincial

governments and institutions. In a strategic move, started in 2003, the system has set three main goals: overall improvement of student achievement with a focus on minorities; closing achievement gaps between local population, minority and immigrant groups to create equal opportunities in the future; increasing public confidence in the public system. For these audiences, the development and advocacy program formed for 2018-2025 included three goals:

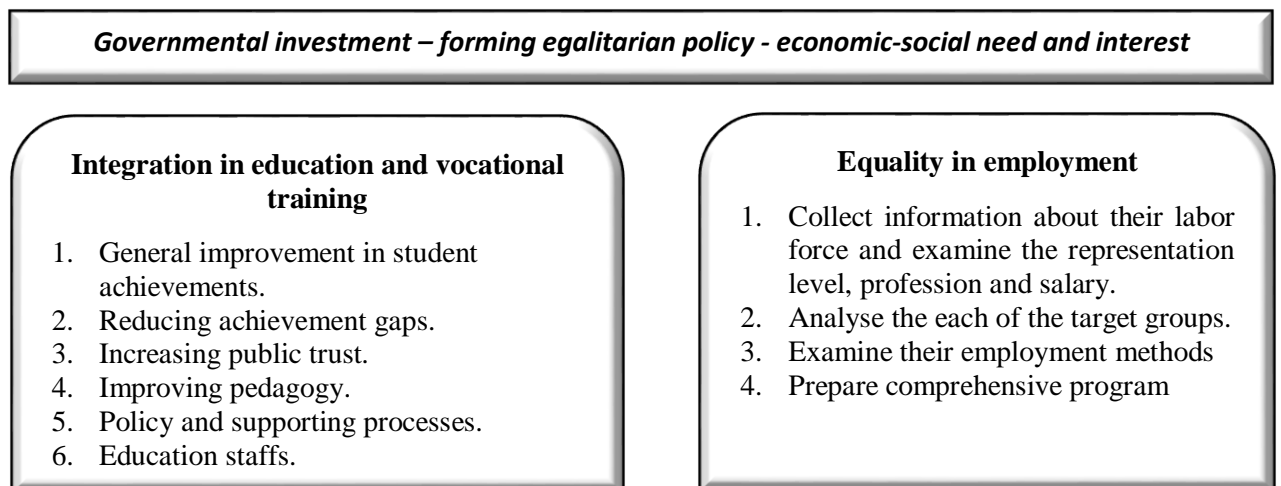
- Improve language and math skills among elementary school students: 75% of students up to age 12 will meet regional targets (up from 55% previously)
- Increase the high school graduation rate in five years to 68%.
- Reducing class sizes in primary education to 20 pupils, down to 90% of classes, which required a larger budget.

The "flagship programme" for achieving the integration of minority groups into Canadian society was diagnosed following a pedagogical, managerial, cultural process that raised three main issues requiring special reference. The programme: "Strategic Initiatives in the Process of Change" included the following components:

- Pedagogy.
  - A verbal and quantitative literacy project was launched to improve reading and mathematics achievement in primary schools.
  - A project to increase high school graduation rates was launched, including a new programme for high school students who are not interested in traditional academic subjects:
    - Practical skills training that can lead to employment opportunities.
    - The system emphasizes standards and centralized assessment, but has worked to reduce public reporting of results, emphasizing the message that struggling schools will get extra support and help from outside experts and won't be punished or closed.
  - Policy and support processes:
    - Strategic moves that have tried in the past to strengthen measurement have arisen from growing scepticism about the quality of education and a more general distrust of government. Instead, the most recent move has been designed to respond to this distrust and to make it a core issue;
    - The aim has been to create a better performance circle. These will lead to higher levels of trust, which will generate energy for further improvement;
    - The Ministry of Education has initiated a multi-stakeholder roundtable, from which stakeholder working teams have been created, focused on specific issues.
  - Educational staff:
    - unlike before, efforts have been made to harness teachers for strategic improvement;

- one of the biggest challenges has been to gain teacher support. This support has been achieved in the negotiation process with teachers' unions and moves such as reducing class sizes, allocating more time to classroom preparation, and creating a teacher role responsible for "student success" in every school. In addition, many principals and vice-principals participated in a mentoring program [94].

Education authorities in Canada work by districts. Since the early 2000s, Canada has been rated highly on international tests. The OECD attributes the relative success to cultural factors and welfare policy, as well as procedures such as a uniform curriculum in each district, selectivity in teacher hiring and equity-oriented funding. Districts fund local councils from students' economic needs to compensate poorer districts. When the new district government was elected in 2017, districts began a reform that continues to this day. The reform, which was called the "district education strategy" aimed to improve academic achievement in primary and secondary schools. The reform aimed to "reduce gaps in student achievement and increase public confidence in public education" [94].



**Figure 3.1. Canadian model for minority integration**

Source: made by the researcher [148]

The author presents the model for minority integration in an outline outlining the actions taken in parallel, jointly, while synchronizing a comprehensive policy on the importance of minority integration in local Canadian society. The model presented shows that the state is navigating the integration of immigrants and the integration of all minorities into Canadian society out of a national interest that sees these groups' human capital as a significant asset in building a strong economic society that draws on all human strengths, and does not engage in exclusion or discrimination on ethnic or religious grounds. The example of Canada provides a model of integration, features of

which can be found in Spain (with reference to the Catalan minority), the UK (with reference to the Welsh minority), Belgium (concerning the Flemish minority), Slovenia and Hungary.

**Belgium's policy: solutions for minorities.** Belgium is a parliamentary democracy, a federal state with a 'constitutional monarchy', which gained its independence from the Netherlands in 1830. Belgium's population is currently around 11.5 million, made up of two main ethnic groups: 60% of the population is part of the Dutch-speaking community and around 40% is part of the French-speaking community. In addition, it has a small German-speaking community, which represents less than 1% of the population. The Belgian government has approved a constitution guaranteeing the rights of these three groups.

The state of Belgium is divided into three regions: the Dutch-speaking region, the French-speaking and bilingual (Dutch and French) region of the capital Brussels and the German-speaking region. The double division, by regions and language areas, is the result of various reasons for the country to become a federation, i.e. in the beginning, there was an institutionalisation of the law which allowed the preservation of the culture of each community. The Dutch (Flemish) demanded cultural linguistic autonomy, so governments of the language communities were established with authority, while the French-speakers demanded autonomy mainly in culture, education and science, language, health policy and welfare issues, and an option for social issues, an economic autonomy. To this end, regional governments were set up with authority in the areas of economy, labour, agriculture, water, housing, public works, energy and transport. The authorities of the regional governments are detailed in the constitution.

**Equality at work.** Belgium solved the equality issue by joining the European Union and was obliged, by joining the union, to act in accordance with the European Union's occupational-economic policy. Belgium is a core member of the European Union, a member of the eurozone, and Brussels is considered the capital of the European Union. The market economy in Belgium is highly developed, labour productivity is high and the national product per capita is one of the highest among industrialised countries. The services sector is dominant and accounts for about 75% of GDP. There is no difference between minority and local employers in this country. Communities are not excluded in the use of jobs, and support and equality are prominent.

**Integration in education and training.** The structure of the education system in Belgium gives each minority stream budget and autonomous freedom if it meets the governmental requirements of the compulsory education law (ages 6-18). Minorities do not feel like minorities because they have freedom of choice for many years in determining school content, language requirements, etc. S. Gerritsen et al. note that the system is divided as follows: community-owned schools, public schools subsidized and organized by districts and municipalities, free schools are

subsidized mainly by church-identified organizations [57]. Each minority community has its own institutions if they meet government requirements for learning and training courses. The 1981 state reform shifted some problems from the Belgian federal level to the communities. In 1988 most of the education issues were transferred. Today only a few economic issues are regulated at national level. The current ministries of education are the Flemish government, the government of the French community and the government of the German-speaking community. In Brussels, because it is bilingual French-Dutch, there are schools of the Flemish community and the French community.

**Slovenia's policy: solutions for minorities.** Until 1991 Slovenia was a republic in the Yugoslav federation. Today, it is home to a variety of minorities. The population is over two million, 83% of whom are Slovene. Minority communities include Serbs (2%), Croats (1.8%), Bosnians (1.1%) and others who make up 12%. Slovenia's constitution gives a special status to the two smaller minority groups mentioned above who have lived there in the past: Italians and Hungarians [100]. The constitution states that the state guarantees all rights of the community and will protect it. The official language in Slovenia is Slovene. Where minority communities live, Slovene is also the spoken language. In addition to the language issue, all communities have the right to use their national symbols, and in order to preserve their national identity, they have the right to establish organisations, develop economic, cultural, scientific and research activities, as well as public media activities and publications. By law, minority groups have the right to education and teaching in their mother tongue, and the right to establish, develop such education. The areas in which bilingual schools are compulsory are established by law [102].

**Equality at work.** There are no cases of exclusion of minority groups in all areas of economic and employment in Slovenia. The country is known for its industriousness and is considered the richest among Eastern European countries. There is no difference or preference for an employee on the basis of his/her membership of the community and no cases of discrimination on this basis have been found. The author argues that Slovenia is similar in its minority percentage (17%) to Israel (21%), but Slovenia's economic values are higher than Israel's and its productivity level is higher than in all Eastern European countries.

**Integration in education and training.** The Slovenian government naturally links the education system with economic products: industry, services and employment. The products of the education system are known for their quality, and it is only in recent years that the administration has had to cope with immigration from Middle Eastern countries, which brings many families that the Slovenian administration has to integrate into the system. This trend has slowed down the pace of development of the system. The education system offers more alternatives for students and




families, there is no difference between populations. They have private institutions, public institutions and training courses for professional fields.

**United Nations and European Union policies on minority rights.** There is no formal definition of minority rights in international law. The European "Framework Convention" for the Protection of National Minorities, which many consider a legal document, does not define the term "national minority" [244]. The 1992 UN Declaration on Minorities calls on states in positive language to defend the presence of a national, ethnic, cultural, religious and linguistic identity of minorities and to encourage conditions for the promotion of this identity, while taking legislative and other measures. The declaration also states that persons belonging to national, ethnic, religious and linguistic minorities have the right to use their language in the private or public sector freely and without discriminatory interference.

The official document stresses that the state must create appropriate conditions that would allow minority representatives to freely express their group characteristics and develop their culture, language, religion, customs and traditions, as long as they do not violate state law or international standards. The author examined the policies applied in several countries and found a common denominator that includes the integration of minorities into civil and public systems without exclusion and discrimination. States are implementing the provisions of the Convention. Summarising the policies of the countries presented, one can learn from each country, and especially Canada, how to conduct interaction with minorities today (2022) in all countries. The author presents in Table 3.1 the main policies showing the typical integration of conditions and restrictions in each country.

**Table 3.1 Typical integration policy issues in each country.**

Country	Main policy lines	Administration activities that contribute to integration	Comparison to Israel
<b>Canada</b> 	Equality in employment	<ul style="list-style-type: none"> <li>• Work plan by province</li> <li>• Developing occupational abilities</li> <li>• Corrective discrimination</li> <li>• Promoting occupational infrastructure (physical, human capital)</li> </ul>	Minorities neglect 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	<ul style="list-style-type: none"> <li>• Pedagogy adjusted to minorities (language skills, skills improvement)</li> <li>• Supportive policy and processes</li> <li>• Developing education staffs from the community – creating local educational leadership</li> </ul>	Not updated curricula. Discrimination in pedagogic investment and in physical and human infrastructures. Developing teaching staff but with no physical

			<p>infrastructure there is no employment for working staff.</p> <p>Minority member staffs are can hardly integrate in local system (Jewish sector).</p>
<b>Belgium</b> 	Equality in employment	<ul style="list-style-type: none"> <li>• Subject to EU employment laws – all the union citizens are entitled to work opportunities</li> <li>• There is no occupational discrimination between minority communities and the whole population. The employment motive is economical - occupational</li> </ul>	<p>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.</p>
	Integration in education	<ul style="list-style-type: none"> <li>• Each "cultural area" sets his own education policy – almost full pedagogic autonomy under state regulation and budgeting</li> <li>• Autonomic pedagogy in curricula, creating multiculturalism outline in learning contents</li> <li>• Policy of supporting tertiary education for all Belgian population</li> <li>• Opportunities for language skills development for civil use (occupation-economy-public services)</li> </ul>	<p>Uniform policy to all minorities with willing to understand each minority group's cultural characteristics.</p> <p>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.</p> <p>In the last years there is some openness in learning and examining in Arabic.</p>
<b>Slovenia</b> 	Equality in employment	<ul style="list-style-type: none"> <li>• Economical-occupational considerations in developing innovative economy branches.</li> <li>• There is no discrimination or harming for being minority members.</li> <li>• Basic laws and regulations for minority communities' economic development (employment centers, transportation infrastructure, vocational training).</li> <li>• Leading economic interest over ethnic-national considerations.</li> </ul>	<p>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</p>

			industry, technology, public service). Exclusion from integrating minorities in public service decision-making positions.
	Integration in education	<ul style="list-style-type: none"> <li>• Curricula focused on minority human capital development.</li> <li>• National legislation regarding additional language as learning and cultural tool.</li> <li>• Obligation to teach Slovenian language as first national language.</li> <li>• Establishing excellence education centers in minority focused areas to improve professional skills.</li> </ul>	Similar to the reference to educational interaction in Belgium.

Source: made by the researcher

From table (3.1) we learn that the State of Israel is, either by choice or by years of inattention, in a reality where members of minorities are discriminated against both in terms of employment and educational infrastructure. Compared to what is being done and is acceptable in the featured countries and additional countries (not in the review or table), the State of Israel is not acting for the good of all its citizens, even though it understands the need and interest to promote populations for their economic-cultural contribution. The author identifies several countries that recognize and even accept the presence of minorities on their territory and act in their best interests, making them feel their full belonging to the society of the host country. According to the sources of the investigation, the national interest of these countries, is to assimilate minorities into the local society in order to integrate them into the economy, making them a moral force for the development of society. In Israel the reality is different, Arabs and especially Bedouins are discriminated against, they populate marginalized areas, far from economic centres, without education, transport and housing infrastructure, without the authorities understanding that developing the educational infrastructure and empowering the Bedouin community will make the country gain important resources to achieve strategic goals.

### **3.2. Improving policies for integrating Bedouin society into the Israeli education system**

In this sub-chapter the author highlights four main aspects of the successful integration of the Bedouin minority into the educational system in Israel. The author correlates the successes in education to produce a more positive trend in the economic, cultural and political integration of the Bedouin community into Jewish society. The focus in the policy lines is on the following factors: education; employment; central and local government budgets and their increased organizational and financial capacity; a sense of personal security. These factors have been chosen because, in the

author's opinion, together they can create a package to address the problem, the factors are in an interdependent relationship. Being correctly appreciated the interdependence relationship contributes to the development of the educational system and at the same time contributes to the economic integration, employment of the Bedouin community representatives. Increased and properly managed government budgets support the building of education and welfare systems, which in turn stimulate local public authorities to effectively harness the potential of human capital.

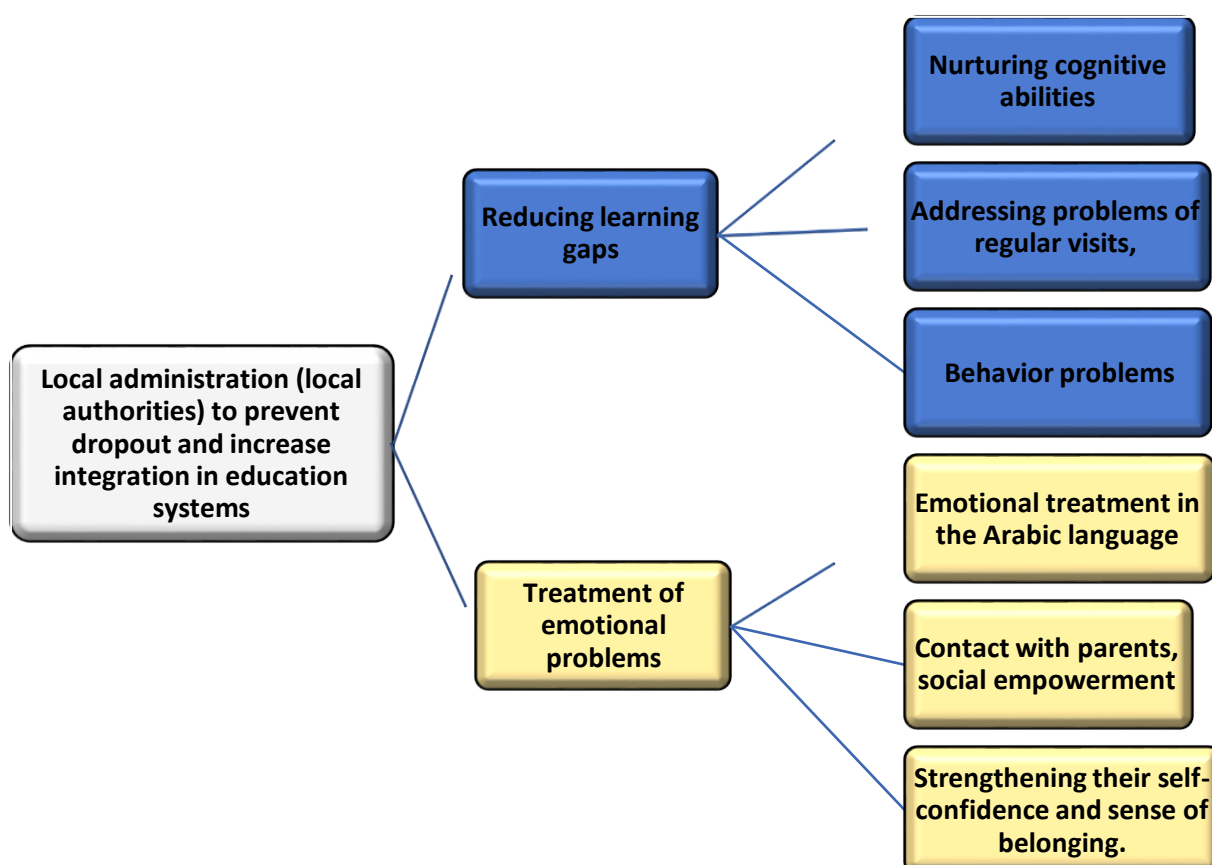
### **3.2.1 Development of education systems and infrastructure**

The education system is concerned with the enrolment of children in Bedouin society in different stages of education, from pre school to academic and non-academic higher education. The education system provides children with verbal, cognitive and social skills right at the pre school level. In the Bedouin sector, participation rates in the education system at age 3-5 are relatively low, even though it is free education. At the age of three, about 68% of Bedouin children attend kindergartens of the Ministry of Education in the Southern District, compared to 92% of non-Bedouin children. In order to narrow this gap, we propose to implement a programme to inform about the significance of attending educational institutions. In the information process it is important to involve the local leadership, hiring local counsellors, able to explain to parents the major significance of studies for the life and work, the affirmation of young people in Jewish society. It is important to realise that both parties are responsible for the integration of minority communities, first in the educational system and then in the social system of the majority Jewish community: the leaders of the minority groups, the parents of the children on the one hand, and the central and local public authorities on the other. Without an understanding of the need to communicate, to work together, the actors responsible for the integration of Arab, Bedouin minorities will not achieve their goals.

A major problem for the proper functioning of the education system in all countries of the world is school drop-out. Among Bedouin students, dropping out is perhaps one of the most serious problems facing the education system. According to experts in the field, dropping out of school is a phenomenon with major consequences for the life and work of the individual and his or her community. In 2018, the dropout rate among Bedouin in the 17-year-old age group in the Negev was 23.5%, compared to 10% among members of other minorities and 7.4% of the same age group in Jewish society. During the COVID-19 pandemic, the schooling situation worsened at the same time. School dropout can only be controlled and monitored if all actors in the social and educational process are involved. Solutions are proposed to reduce school drop-out, including a recommendation to implement three programmes to prevent the phenomenon: the perseverance

coordinators programme, the "Nachshon" programme and a programme to integrate students into industry.

**Perseverance Coordinators Programme.** Perseverance coordinators were appointed from among senior teachers at six large six-year high schools: three in Rahat town and three in Hura town. The "Nachshon Programme" is a national dropout prevention programme financially supported by the Ministry of Education. It has been proposed for implementation in other cities and is linked to the traditions, customs of the local community. This version operates from the school year 2022-2023, and the content including the version adapted to the Bedouin minority is also implemented from the school year 2022-2023. In this version the programme includes three components: bridging the learning gap, addressing emotional issues and social empowerment. The programme for integrating students into industry will diagnose needs and possibilities according to the abilities of young people, and then integrate them into a programme combining studies and employment in advanced industry fields (in regional employment centres). The author of the thesis recommends the implementation of parallel programmes 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

Another issue that the local system needs to address in order to improve the abilities of minorities to fully integrate socio-economically and culturally is the relatively low level of performance of students in Bedouin society and the gaps between them and their counterparts in the Arab minority and Jewish majority groups. As mentioned in chapter two of this paper, the percentage of graduates and the composition of the matriculation certificate among representatives of the Bedouin community is low. In order to improve the situation in this area, it is necessary to activate the "matriculation subject" program, which works in the Jewish society but not in the Bedouin community. Under the programme students in grades 11-12 who have not taken matriculation exams in one or two subjects receive extra help to overcome the barrier. Dozens of students are also selected who have 2 subject 'jams' to lead them to a full, high-quality certificate. In addition, we recommend a project to locate students with learning disabilities and diagnose their potential, to determine their eligibility for accommodation at Level 3. This level provides the most accommodation, gives more students the opportunity to pass the matriculation exams and thus increase the eligibility rates for matriculation among the Bedouin population. In this context, budgeting for a project to provide scholarships to finance diagnostics is of major importance.

For "high school students (re-examined)" we propose a project that would give them a second chance. This is for students, who have graduated from grade 12 and who the following year, when the results of the matriculation exams are obtained, it is clear that negative grades in one or two subjects prevent them from being eligible for a matriculation certificate. They are invited to take a course that will prepare them for the winter baccalaureate exam in the "jam subject". Because most Bedouins do not join the army, there is no restriction on their time for study after high school graduation. To increase the efficiency of their studies we suggest forming small groups or providing educational services individually.

Systematising empirical information about the level of integration of Bedouins into Jewish society through training and education, allowed the author to present some recommendations, aimed at improving the living and working conditions of minorities in Israel. To this end, local public authorities are asked to address the following issues:

- Lack of coordination between two budgetary systems: the Ministry of Finance's budgetary system operates after a calendar year (January - December), while the Israeli Ministry of Education operates after a school year (September - June). Because programmes cannot be launched without an approved annual budget, implementation is delayed each year and only starts midway through the school year. In addition, since the decision to continue budgeting for a particular programme takes into account its results, or is partly based on the results achieved, difficulties arise in setting continuing budgets if programme results are measured at the end of the school year (end of June),

while budget decisions are taken about six months earlier. Lack of coordination causes problems in monitoring processes, which are already difficult to promote in Bedouin society.

- Lack of transport complicates the work of the actors involved in the educational process. Some activities, such as reinforcement classes, cannot take place in parallel with school hours but must take place after school hours. The difficulty is that there is no transport after school and it is difficult for pupils who live far away to take advantage of these reinforcement hours. Sometimes there are solutions to such problems, such as parental transport, but these are largely solutions based on local initiatives.

- Personnel difficulties. We see significant fluctuations in teaching staff: many of the teachers who come from the northern region leave and after a certain period of time return to their stable place of residence. Some of those who leave the southern region occupy managerial positions, and their departure creates a vacuum in the managerial hierarchy of educational institutions, complicates the accumulation of knowledge and experience, causes a waste of resources in recruiting and training new teachers. The local system has difficulty recruiting officials to look after the regular attendance of pupils at school.

- Adopting a one-class programme. Each year only one programme is approved for each type of programme, and in practice there is no obligation from government ministries to the community to open additional classes. The working relationship is unstable, there is a lack of trust between the government and local management.

*Technology education for Bedouin community students.* The Director of Science and Technology at the Ministry of Education is responsible for technology education in Israel. The power of local authorities in Israel to attract budgets that promote a training system for technology education has been known for years. There are "powerful" authorities in Jewish society and some Arab minorities (Sakhnin, Taibeh) that have succeeded in establishing advanced systems of technological education and are now on the technological front, just like Jewish society. This is not the case for the Bedouin authorities. High school education in science and technology (grades 10-12) includes studies in a variety of major tracks and disciplines: vocational training, studies for a practical engineer/technician certificate, and studies for a matriculation certificate in engineering sciences.

The variety of study routes meets both the needs of students and the future employment system, as well as providing grounds for further study, including the acquisition of an academic education, depending on the student's aspirations and abilities. In the 2019 school year, more than 143,500 students studied in technological education, among which the number of Bedouin students was 6,007 students. Moreover, the number of girls was lower compared to any other sector. In

addition to science and technology education, which is the responsibility of the Ministry of Education, vocational education is managed by the Ministry of Labour, Social Welfare and Social Services. In the vocational training segment, for young people in grades 9-12, schools were opened in 2020 for students from vulnerable socio-economic backgrounds. In this table of participants, the share of the Bedouin minority is very small in relation to their size in the population. In order to improve the situation in this educational segment, the author recommends opening advanced training programmes. The pathway will allow students to study for a technician certificate and matriculation subjects as part of the usual 12 years of study. The program is based on several components:

- School studies, focused on obtaining a Technologist Certificate, similar to the Technician route studies and a matriculation certificate program.

- Studies at a college, in grades X to XI, students go weekly to the college for vocational workshops accompanied by school staff.

- Industry experience, over the years, students experience working in industry on a day-to-day basis, during which time they become integrated into the activities of the field.

- Staff empowerment, an action geared towards creating a positive student image, motivation and sense of self-efficacy, is achieved through outdoor field trips, workshops outside the classroom and learning skills. The programme has several features that make it particularly suitable for the Southern Bedouin sector:

- The programme is designed to prevent drop-out, a relatively common phenomenon in the Bedouin sector.

- The programme provides students with a clear horizon 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 suggested incorporating the following programmes:

- a. Pathway for continuing practical engineering and technician studies (grades 13-14). Graduates of the Ministry of Education's technological specialties have the option of continuing their studies to obtain a technician or practical engineering certificate.

- b. Updating learning routes and opening new ones, adapted to occupational needs and 21st century requirements.

- c. Professional development of teaching staff refers to advanced training, teacher seminars and training. Ongoing courses and seminars will be held on selected topics according to an annual plan.

A programme to develop excellence and motivate children with outstanding abilities from the Bedouin minority to continue their education is needed to address the problems in the education



system. Such a program would change the Bedouin community's representation of itself, of its position in the structure of Israeli society. The Gifted and Talented Students Division of the Ministry of Education is dedicated to the promotion and education of gifted and exceptional students in Israel. Among its other activities the Division has opened centres of excellence throughout the country. We note, however, that this focus did not extend to the Bedouin community. The author of the thesis insists on the establishment of centres of excellence also in the southern region populated by the Bedouin minority. In the centres of excellence, the teaching style is interactive: the teacher guides the students, formulates the problem, asks them to find the solutions. The teaching method in the centres is structured and consists of three types of learning: exposure to new ideas and areas; deepening, development of creative and critical thinking, learning and research skills. In addition to the Centres of Excellence programme, there are several other programmes designed for gifted and exceptional students:

A. The Gifted and Distinguished Student Division's "Amirim" program, a program of excellence designed for elementary, middle, and high schools, which takes place within standard school hours. Includes a science course, an enrichment course, drama and robotics, and social education.

B. A school for gifted students opened by the Division for Gifted and Exceptional Students. Bedouin communities have a large number of gifted students that warrant the establishment of such a school. The recommended location is the town of Hura. The school is intended for students in grades 4-9 in Hura and its surroundings, identified as gifted based on national test results.

### **3.2.2 Increasing employment in Bedouin society**

The idea and challenge of this issue is "to increase the employment rate of the Bedouin population in the Negev at the same time as diversifying employment and increasing the integration of employees into the Israeli economy" [14;162]. The Bedouin population in the south is characterized by low employment rates compared to the general population of Israel. According to Israel's Central Bureau of Statistics [235], the employment rate of southern Bedouin men in the main employment ages (25-54) was 65% in 2020, 20% lower than the rate in the male population in Israel (84%) and the rate in the Jewish population in the south (85%). The southern Bedouin female population 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 to 76% of all women in Israel. However, Bedouin women's employment experienced a significant increase between 2005 and 2020 - from an employment rate of 6% to 25% [235]. The author's recommendations on this issue revolve around a number of strategic and operational measures that, when implemented together, will lead to a gradual increase in employment rates. Obviously, such a

step would accelerate the overall integration of the Bedouin community with the rest of the population groups. These steps are divided into short-term and long-term responses.

In the short term, the author of the thesis recommends the establishment of 6 employment guidance centres in the towns of Rahat, Arara, Lakia, Tel Sheva, Neve Midbar and El Kasum, in addition to the Chura and Segev Shalom centres. Another centre to be opened in the future in the settlement of Kseife. To address the many problems, the government should budget for and request a direct link between employment and guidance centres in Jewish communities and guidance centres for the Bedouin population. The activities of the guidance centres have common objectives: recruiting professional staff and training them, largely from the local population; initiating unique activities tailored to the cultural characteristics of the Bedouin population, to encourage them to integrate into work. For example, community activities, one-off vocational training, organisation of job fairs and community and business forums. Developing relationships with large employers while creating a positive image for the activity.

In parallel with these measures, the author recommends increasing the cooperation of entrepreneurs with the programme staff and encouraging employees from its participants, e.g., by making the Ministry of Economy's incentive programme accessible to employers and strengthening entrepreneurs' forums within the programme. It is also recommended to establish a mechanism for collecting information on labour market requirements in the southern region to facilitate the selection process for vocational training and to increase the employability of participants after completion of training. Finally, the author recommends providing numerous solutions to address the barriers faced by programme participants. For example, for Bedouin women, it is important to organize more long-term empowerment and mentoring workshops, which would enhance job creation efforts in the localities and encourage small entrepreneurship in the localities for women facing multiple barriers. For Bedouin men, it is recommended to develop an intervention system that would encourage going to work, promoting work habits and perseverance in the workplace.

In the long term, the author recommends a number of strategic measures related to investment in the development of economic infrastructure, employment in residential areas of the Bedouin community. In order to promote such plans, local public authorities, decision makers have to overcome a number of obstacles and challenges, among which we mention: lack of commitment of entrepreneurs, lack of manpower, provision of incentives to employers.

Developers who have been allocated land in industrial zones often fail to meet the land, use and/or programming agreement. A significant component of the success of an industrial estate relates to the capacity of the institution managing it. The designation of a managing institution in the industrial area makes it possible to concentrate resources in the industrial area. Due to the lack

of government funding, there is no director who cares about the pace of development and/or the progress of plant establishment.

The lack of an educated and professional local workforce makes it difficult for employers in industrial areas to recruit suitable workers. This problem can be addressed by harnessing the formative potential of education in the Bedouin community.

Providing incentives to employers through an employment route for the Bedouin population, sometimes including vocational training. In order to continue to encourage the employment of Bedouin workers through an employment pathway, it is advisable to consider further expansion of subsidised industries, giving preference to industries with an under-representation of workers from the Bedouin population. In addition, giving preference to employers who provide their employees with training in areas required by the economy.

### **3.2.3. Authorities' budgets: developing their organisational-economic capacity**

The author believes that local management should motivate officials in the fields of education, economy and employment to get involved in finding solutions for the establishment/development of social and physical infrastructure, which is of enormous importance for the success of projects. Budgetary difficulties prevent authorities from meeting the requirement to participate in project funding. For example, the funding of formal education and workforce activities they manage. Authorities are unable to make proper use of the government budgets they should receive. The result is partial implementation of programmes. In addition, society is affected by nepotism (preference for family members), which is why there is pressure on the authorities to appoint relatives to programme posts even if they do not have the appropriate skills.

There are nine Bedouin authorities in Israel. It is recommended that all authorities prepare a work plan, based on objectives and results for each year. Bedouin authorities will prepare detailed work plans for the use of the budgets allocated to them under the Government Empowerment Programme. The work plans will be subject to an approval process by the Ministry of Interior. It will accumulate hundreds of projects chosen by the authorities, both from a "project basket" proposed by the Ministry (already proposed several times) and based on the needs defined by the authorities. The projects chosen are diverse and include ongoing services as well as one-off development plans. Examples of empowerment with authority: Cleaning and waste removal operations, gardening, planting trees and setting up public parks, improving the regular cleaning system, renovating sports grounds, setting up day care centres for children, creating networks of localities with security cameras and setting up centres to deal with and respond to hazards, paving and expanding roads, setting up a local Wi-Fi network, energy saving projects, implementing

extracurricular activities and educational programmes, expanding property surveys as a basis for property tax collection, promoting commercial industry.

The author recommends that Bedouin local authorities (in coordination with the Ministry of Interior), which are facing a significant shortage of labour in general, and of quality labour in particular, should take steps to fill the standardised posts with professional and quality labour. On average, local authorities have about half of the required workforce, relative to the number of residents and compared to the national average. This shortfall complicates the authorities' intention to improve the range of services they offer to residents and to develop complex programmes, even if they have adequate financial resources at their disposal. At the same time, the author recommends that the authorities improve and strengthen the workforce. Motivating the organisational side of the council's work is essential for implementing processes and developing a sense of trust in government decisions on the realisation of funds for designated programmes.

Bedouin authorities have limited possibilities to collect property taxes and fees, which is limited in any case because of the economic situation of the population, because of the lack of commercial and industrial infrastructure, and because of the distribution of regional revenues among local authorities. The authorities find it difficult to carry out property surveys and without them it is impossible to carry out regular property tax collection for residences and businesses. 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).

In this context, the author recommends the establishment of a mechanism to incorporate the empowerment programme on behalf of the Ministry of Interior and to provide feedback on aspects of monitoring implementation, assisting in problem solving, providing answers to questions from the authorities and developing, promoting optimal implementation of the empowerment programme during its years of operation. It is important that the integrated office operates with the support and active involvement of the upper echelons of the MFA. The modalities of operation of the HQ will be as follows:

- Authorities should be given orderly guidance on citizens' expectations and requirements, especially if the follow-up work plan includes different expectations and requirements than they are currently used to.
- It is recommended to hire project managers: the threshold requirements, how to recruit them and the possibility to replace them with another team, such as temporary post in the authority.
- It is important for the authorities to improve their capacities in terms of collecting property taxes and duties, despite the limited potential of the Bedouin authorities and the difficulties involved

in this. It is important to note that this often involves dealing with complex issues in the areas of property claims, land disputes or law enforcement.

- It is recommended to find a way to improve the labour situation in local authorities. Together with an organisational process that will improve the quality of the workforce and promote the organisational structure of the authority. Workforce shortage is a real barrier to the development programme.

- It is recommended that the Ministry of the Interior encourage and promote the appointment of experienced professional managers - senior officials who can initiate development processes in local public authorities in 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 to focus on the preparation and promotion of strategic development plans. Such a unit, which is similar to those operating in some of the country's local authorities, is likely to improve the planning capabilities of each authority.

#### **3.2.4. Personal security of the Bedouin community**

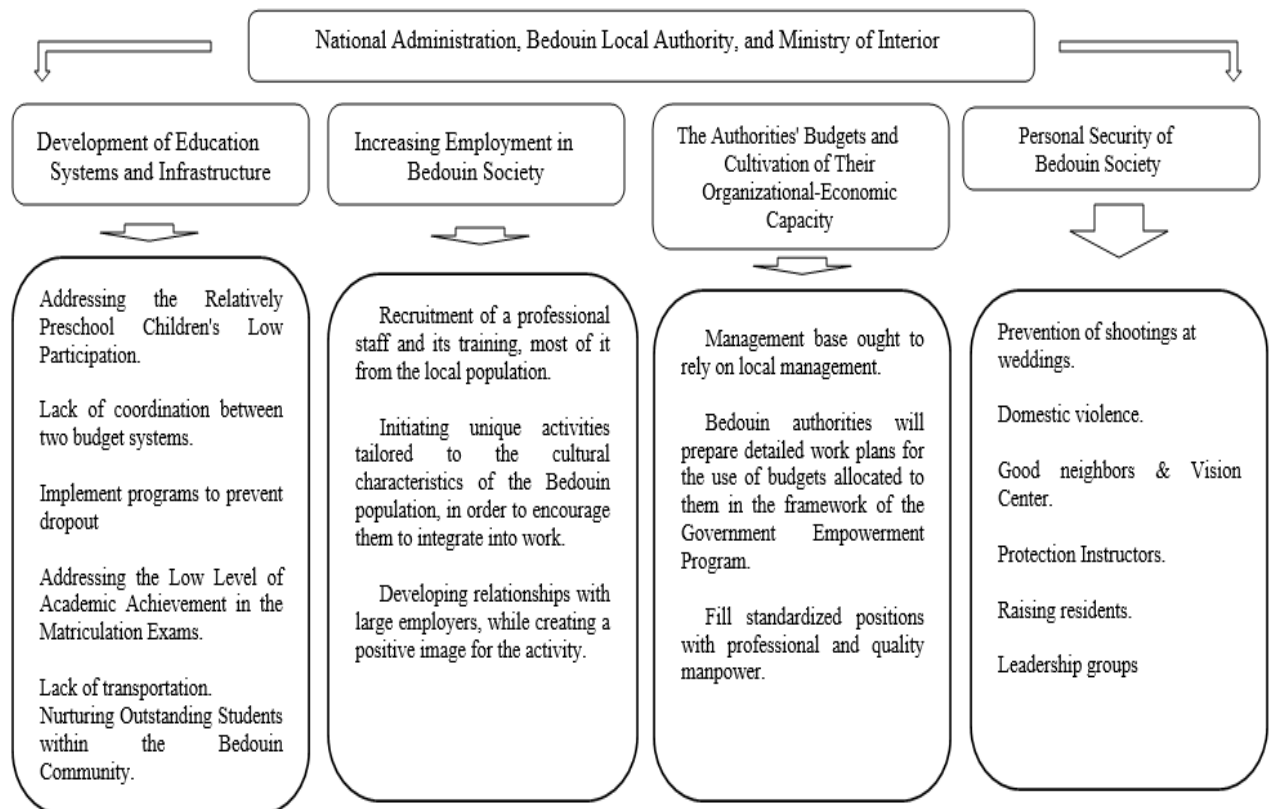
In Israel the behaviour of Bedouin minorities is publicly discussed, especially in the southern region. At the same time, there is no mention of the personal security of families, who suffer from the waves of violence present within the Bedouin community in the southern settlements. There is a national programme in the State of Israel, it is called "City without Violence". Regrettably, it does not include Bedouin settlements. Appreciating the major significance of the program, the author intends to implement it in the 9 settlements. The "City without Violence" programme aims to increase the capacity of local authorities to deal with violence and its various manifestations in five core areas: law enforcement, education, welfare, leisure and community. It is recommended to be implemented in some of the Bedouin localities (Rahat, Segev Shalom, Hura, Arara in the Negev and Kuseife) in the first phase and in the other localities in the second phase. For the implementation of the City without Violence Programme, several activities are needed to prepare the ground:

- Preventing shootings at weddings: activities carried out in cooperation with the police.
- Domestic violence: police work to eradicate domestic violence with a focus on women.
- Good Neighbours: the programme will support, diversify forms of communication between Jewish and Bedouin youth groups living in neighbouring localities. Four groups already organise such joint activities.
- Vision Centre: Cameras will be installed in all localities, mainly in "sensitive" crime-prone areas, and these will be linked to the centre for monitoring and activating enforcement. The installation of the cameras will be extremely useful in deterring and locating criminals.

- Protection instructors: to promote a school climate that prevents violence and anti-social behaviour - Raise awareness of the issue of drug and alcohol abuse and involve residents in the fight against it. For example, in the Arara local council in the Negev, residents have taken the initiative to demonstrate against drug and alcohol abuse.

- Youth leadership groups will be set up. The groups are guided by a coordinator and help to pass on messages to other young people.

For the benefit of focusing the recommendations and how to approach them, including interface points, working relationships and necessary adjustments, the author presents her recommendations in Figure [3.3].



**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 the interdependent relationship between factors and requirements requires a process of inclusion and coordination in both the short and long term. Successful capacity building 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 into Jewish society in all aspects (social-commercial-economic).

The conclusion promoted by the model is that only a significant improvement in the socio-economic situation of the Bedouin population in the Negev, in parallel with the reduction of the gap between this minority and the population of the whole country, supported by the strengthening of Bedouin local authorities, the improvement of their economic situation, the strengthening of their status at administrative and organisational level and the improvement of the level of services for citizens will lead to change. Moreover, the integration of the Bedouin population of the Negev into Israeli society and economy could take place through the strengthening of the localities in the region economically, socially and communally.

### **3.3 Implementing models in the education system as an integrating factor for the Bedouin community**

The Israeli education system allows and even encourages differentiation and separation between population groups: Arabs and Jews, between religious groups and religiosity, between ethnic groups, between girls and boys in religious education and sometimes between socio-economic classes. Some manifestations of differences between groups of pupils are perceived in public as 'natural' or 'bearable', 'explainable'. There are also opinions that constantly update the separation according to class or ethnicity, claiming that they provoke opposition, seeing it as an expression of discrimination. The author believes that we are discussing a complex subject that requires updating various aspects of social justice, cultural and religious autonomy, pedagogy and cohesion between individuals and groups. These assessments justify the thesis that integration between minorities and the local population offers an important tool in strengthening student groups. An important thesis suggests that integrating different groups into shared schools and classrooms helps to improve the relationship between them. In this complicated situation, the opponents' thesis that integration is an obstacle to effective teaching of the subjects studied because of the difficulties encountered by teachers who teach heterogeneous classes with different learning abilities cannot be ignored. In the social reality in Israel, we encounter groups and socio-economic classes that reject ideas, ignore actions aimed at integrating groups, because they fear that it will harm the achievements of their children or their education.

The author of the thesis, in the article: "Integration or Segregation in societies (The case study of Education system in Israel)" [12], explains that integration is a separate goal. In a society based on the principles of equality and democracy, it is difficult to justify the separation and exclusion of a group from certain institutions or social segments, including schools or classes. These ideas are developed in another article, signed by the author of the thesis, which states that integration means reducing the exclusion of groups from various institutions, such as good schools, prestigious neighbourhoods or the mixing of minorities and the general population [10]. In this context, the

author calls for compliance with the principle of inclusion, which underlies the liberal, social democratic perception accepted by the majority of the Israeli public and the Western world. In a democratic society based on civil equality, inclusion is a value, an instrument for democratising social life. There are opinions that promote cultural autonomy, a phenomenon that is seen as an opponent of integration, because democratic society must allow communities to teach their religion, language and ideology to their children according to the values promoted by all forms of traditional culture. This sometimes requires separation between groups, as is common in religious and ultra-Orthodox schools (in Jewish society), which avoid accepting students whose families do not meet their religious standards. However, there are local authorities, school principals and policy makers in both societies (Jewish and Arab) who believe that integration adds value beyond the evolving civic being, especially in economic and social circumstances. Here are some examples that apply some of the actual ideas of the thesis.

The Ort Abu-Tlul High School of Bedouin society has started several joint projects with the Yeruham local authority in recent months. Several school enrichment programmes are being carried out within the framework of joint ventures, which started in September 2020 in the Ort Abu-Talul High School in Neve Midbar. Here are some of the joint activities:

1. The "Ofanim" association course for science enrichment - scientific guides, experienced Arabic and Hebrew speakers, run this program. During the COVID-19 pandemic, learning was online using laptops. Now there are 3 groups of 20 students in grades 10-12, each given 20 experiential workshops in the subjects of science, technology, physics and nature, energy and social integration between Jews and Bedouins. The aim of this project is to create a mutual language to improve cognitive skills and social skills for multicultural knowledge of both societies.

2. Academic reinforcement for 30 students: weekly lessons in Hebrew, English and Maths for 10th - 11th grade students. These classes are in distance learning, led by teachers who are authorised to teach Hebrew/English as a second language and mathematics (in Arabic). The aim: to prevent dropout and build a strong infrastructure in teaching these essential core subjects in high school to tertiary education courses.

3. "Friend on the phone", a project aimed at improving Hebrew school students through weekly phone calls with the religious girls' school in Yeruham, accompanied by the teaching team. The aim: to improve communication skills, conversation and cultural knowledge on both sides. Educational projects that were returned after being stopped due to lack of budget.

4. Hebrew Occupational Studies, a mixed group of female and male students from the villages, aged 17-24, who study in the community centre in Yeruham, through the "Rean"



(occupational direction association) and the school. Aim: to improve verbal skills in communication, self-expression, self-confidence and image improvement.

5. Robotics studies for children from villages who reach school. The course is taught by guides from the Yeruham robotics team, run by the city science centre.

6. Reopening of the "Tamar" centre: the "Tamar" centre works to help more students from the Bedouin society in the Negev to be accepted into higher education institutions in general and in the fields of science and technology in particular and to graduate successfully. The Promoting Excellence in Science program is a four-year program, from 9th to 12th grade. The program focuses on studies to receive the matriculation diploma in quality science, which is an "entry ticket" into academic studies institutions. The program is holistic and pays attention to different aspects of students' integration, carefully analysing the barriers, difficulties they face. The programme aims to provide meaningful learning of both content and skills in mathematics, physics or chemistry and to address all the issues that hold Bedouin students back. Also included is meaningful learning of English as a spoken language, preparation for academics and academic direction, development and cultivation of emotional and social skills, and exposure to employment and academics.

The application of empirical methods of researching politics, the political process, allowed the author to describe the school activities, noting that there is a real desire of the administration of the educational system to create social-cultural integration with the neighbours of the Jewish society. A cooperation between institutions, exchange of positive experiences leads to increase the main contribution - the development of Israeli society and the Bedouin community. Bilateral knowledge, understanding that integration obliges both sides to improve life on the ground, enhances the capacities of integration policy. In recent years, Bedouin parents have begun to understand that the key to social and occupational mobility lies in educational institutions providing quality education to their children. Thus, in the decade between 2010 and 2020, the number of students regularly attending educational institutions in the southern area increased from 1,153 to 2,632. The main increase was among girls. In the article "Barriers to equality in the Arab education system", the author points out that the Bedouin education system still faces many challenges and difficulties [8]. The rate of graduates eligible for the baccalaureate diploma is now 46%, and according to the Central Bureau of Statistics, the rate of 17-year-olds not studying in any educational institution is 29.3%. Most school dropouts are in the transition from high school to college. As part of the educational institution's effort to adopt the findings and recommendations outlined in this thesis will result in dozens of students returning to school each year. This positive change encourages as the system will overcome disparities and learning difficulties, frequent absences, lack of responsiveness

to social and emotional difficulties, low parental expectations, and a desire to seek employment opportunities that help the family economy.

**Institute of Further Education - El-Nur in the city of Rahat.** A joint effort by the author and the school manager, Mr. Khaled ELZIADNA, has ensured the promotion of programs that integrate the student's individual abilities and socio-emotional needs as a minority citizen member of Israeli society. The school is currently running several projects that promote integration between the two societies, and the actors involved are looking after his economic and occupational future.

The "Living Together in the Negev" programme organises meetings between Jewish and Bedouin schools in the Negev. This programme brings together Bedouin and Jewish teenagers to enable them to study and shape their personal identity through direct interaction with the 'other'. Teens learn to know and evaluate the other and their culture in order to reduce stereotypes and prejudices, build trust, encourage cooperation for the Negev, and promote shared and equal citizenship building, while being exposed to socio-economic and political issues in the region 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 10th to 12th grade, and is recognized by the Ministry of Education as a social baccalaureate diploma course. The program is run by leading teachers from Jewish and Bedouin schools, and by Jewish and Bedouin students after designated training. Training includes getting to know the program, enriching and deepening knowledge, and accompanying teachers and students in the process. The program is constructed of non-national meetings of each group led by a school instructor and bi-national Jewish-Bedouin joint guided meetings.

A project to develop academic skills and future careers, the Actors' work ensures educational enrichment in science, technology, engineering and mathematics (STEM) for students living on the periphery to provide them with equal opportunities and close the gaps in informal education. The aim is to empower children's skills and ability to succeed and study in higher education institutions. The association has "mobile labs" that are equipped with everything needed for STEM learning and activities.

The "Academy in High School" programme, the endowed division in cooperation with the school management, the thesis author and the local authority have succeeded in promoting this programme, aimed at students, qualified as excellent, who have a high motivation for studies and can cope with academic learning materials and have high results in school. The program is for students in grades 10 through 12 and gifted students in grades 9. Academic courses are taught in academic institutions and assess the student with a grade on the baccalaureate diploma and academic accreditation for undergraduate studies.

The "Youth Vocational Training" project is important in helping immigrant teenagers who have not adapted their regular high school curriculum. Instead, by dropping out of school and in exchange for continuing their school studies, the school management provides vocational training that allows them to be certified in practical professions such as smartphone/computer repair, cosmetics, commercial photography, etc. The program guarantees that these students will graduate from high school, study a useful profession, enable them to earn money and integrate into Israeli society. The vocational courses are managed by experts and accompanied by social workers, educators who develop in the students' work ethic skills and overcome the barrenness of uncertainty.

The educational institute that decided to apply in particular the findings and recommendations for the development of technological-occupational skills expresses more than any management responsibility for developing an orderly policy anchored in the planning and budgeting of educational systems for the local Bedouin community. The development of occupational skills in this course allows for the removal of forced paving and provides more flexibility in selecting learning topics and approaching matriculation exams. Student enrolled in technology in other schools in the area can study in about 20 vocational courses, divided into three main types: engineering courses, technology courses and occupational courses. The career education programme-oriented students about their studies and job opportunities. Career education programmes in Israel are not an official part of school activity, usually run by third sector organisations or schools.

The Neve Midbar municipality authorities decided to adopt some of the ideas of the thesis on the issue of informal education. Therefore, it established, in cooperation with the author, several local leadership development projects that will train/educate young people to work as leaders of social-economic institutions. Yuvalim program (الوييلات) in educational institutions have introduced four days a week, each frame has a day dedicated to informal education in various subjects: technology education, personal identity development, gender, life skills, training and standing in front of an audience, entrepreneurship, volunteering and social involvement and many other contents. The policy of integration through informal education integrates Jewish and Bedouin guides working in small groups, which encourages personal and responsible contact between guide and students, providing quality group discourse. The main emphasis is on social-cultural integration, which focuses on the direct connection between the two societies and is less concerned with professional-economic reasons. The main idea here is the development of social links leading to business, commercial links in the future between all localities participating in the social project.

ISTEAM (Innovation Science Technology Engineering Arts Mathematics) is an innovative programme in development, implemented in educational institutions, supported by local authorities.

It aims to prepare graduates for the challenges of the 21st century. The program is highly appreciated abroad and in Israel, because in it students participate in multidisciplinary projects (including science, engineering, technology and arts) and through these subjects acquire skills, necessary in today's ever-changing world, such as teamwork, critical thinking, innovative thinking and entrepreneurship. According to the programme leader in the local authority, learning in ISTEAM allows for a comprehensive overview of different areas of science and engineering. Learning in this way develops in learners a broad perspective on scientific and engineering fields, product design process and system approach. Integrated teaching and learning allow students to develop a professional, 21st century language that links science, engineering, art and design. According to the Director of Education, Mr Ali Alhoashle (Appendix 3), an introductory unit has been developed within the ISTEAM project to support multidisciplinary learning where students experience the five ISTEAM disciplines and its links to the 21st century multidisciplinary working environment. The introductory unit is based on project-based learning (PBL) methodology, which focuses learning on a product that students characterise and select, applying collaborative group work skills, critical thinking, research skills and entrepreneurship. Students then create, plan and develop their own multi-disciplinary projects through a curriculum that accompanies them at all stages of PBL. In addition, the research, development and training division support the development of innovative curricula for 5-unit subjects (leadership and specialization) in technology courses in the Ministry of Education and the refinement of the final project in technology education in collaboration with Technikon. The programme is designed for 9th and 10th grade students. In the next three years the teaching model will cover all students in the village from grades VII to XII.

The "sera" (دفيئة) project is an exclusive one-year educational program for high school graduates in full boarding conditions. The programme was adopted by the local authority at the proposal of the thesis author. Interns of the program develop their leadership skills and shape their identity by facing many challenges in demanding field activities throughout the country, practical experience in social and community entrepreneurship, meeting different groups in Israeli society, learning about the world of work and developing life skills. In addition, the trainees are prepared for the academy, visit many educational institutions in Israel, get to know unique pieces and study Hebrew and academic English. Sera promotes a proactive approach among its learners that fosters success that represents not only the individual, but serves the entire Bedouin community and Israeli society. The program selects learners from all Bedouin high schools in the Negev, examines their academic skills and leadership abilities, and the most suitable are selected to participate in the program. The goals of this program are local leadership that pushes Bedouin society and will represent the community's interests in the Israeli parliament in the future.

Vocational training for adults, a very important objective for the successful completion of this investigation, served by the project "Shambles" (شباب أسد), opened in cooperation between the local authority and the Ministry of Labour, teachers and the 259 young Bedouins, who are initially studying various practical engineering subjects in supervised colleges, and whose graduates will be integrated into local industry. The programme is state-supervised and aims at professional integration after graduation. The meeting between the mayor, the manager of the education department and government ministries indicated that the Ministry of Labour and Welfare attaches great importance to practical engineering studies among minorities in the Bedouin sector in southern Israel and is working to promote the project.

The development of teaching staff in the locality is one of the key problems of the Bedouin community, which suffers from a lack of qualified teachers. Currently, the system relies on almost 50% of staff arriving from the north. The solution to this problem was discussed at the proposal of the author of the thesis with the manager of the education department, as a result of which it was decided to create an intranet-municipal mechanism empowered to promote the teaching staff for two main objectives: strengthening the link between education staff and local staff; professional development of education specialists to improve their personal skills needed to implement the solution in practice. Professional development will include:

- A program to develop leadership and interpersonal skills
- Mentoring and training to strengthen personal and professional identity
- Training to improve skills and teaching of Hebrew and Arabic languages
- Enrichment and deepening of meetings between schools, teachers and principals from various educational streams in Israel

Increased participation of Bedouin teachers in advanced training and professional development programmes is very important to integrate innovative teaching methods, technologies and practical experience even after the internship year and will certainly contribute to preparing Bedouin teachers to face the challenges of education in local government educational institutions. The quality of teachers is an important factor in the provision of quality educational services. Various barriers, such as low self-confidence or low self-esteem in terms of management skills, hinder the promotion of teachers from the Arab community in general and teachers from the Bedouin community in particular. The social-cultural structure of the area they come from also makes it difficult to promote Bedouin teachers to leadership positions, including in the management of educational institutions.

The social position of the teacher in a society that is struggling to cope with the contradictions arising in the management of progress and technology versus tradition and religion, the processes

of urbanization versus the preservation of the traditional way of life, and the desire to promote the chances of young people to integrate into the Israeli labour market, have led to the awareness of the need to develop and propose for approval a new policy less dependent on local government. According to the manager of the local education department, the leadership skills of young people and the promotion of the status of educated Bedouin teachers is a major factor in harnessing the skills of Bedouin society. The author of the thesis adds that the lack of human resources, especially in schools in unrecognized localities, provided with teachers from other regions, is a reality that influences the quality of teaching and increases the feeling of alienation of local teachers due to cultural, social and ethnic differences between the two groups of teachers, therefore these are blessed activities.

**The municipality of Segev Shalom**, whose education department is currently headed by Kamal El Amrani (Appendix 1) decided, adopted some of the ideas, conclusions of the author of the thesis, focusing on the problems of infrastructure development, both physical and human, with emphasis on the teaching staff. The mayor's policy is based on the creation of infrastructure, necessary to carry out several periodic projects that provide temporary solutions. The main applications are expressed as follows: Enabling and encouraging women to study. The local authority recognises the barriers that have prevented women from integrating into the educational and occupational system.

The academic literature highlights four main barriers to the employment of educated women in Bedouin society: social norms; lack of public transport infrastructure; lack of caregivers for young children in Bedouin settlements; difficulty in combining and integrating career and home care.

Recognizing their presence and appreciating their impact on the development of the local economy and the improvement of the living and working conditions of the citizens, the local authority decided to assume its responsibility, considering that the integration with the Jewish society will start a process of social, economic and educational integration that will lead to the elimination of the gaps between the two societies (Bedouin and Jewish). The idea is to strengthen women's status in the educational system, both social status and status as leaders of change in the economic-occupational subsystem. To this end, the following activities have been undertaken:

- Raising awareness of the importance of education and its role and value for the development of the Bedouin community in the Negev.
- Linking the desire to preserve religious tradition among the younger generation and the intention to integrate into Jewish society.
- More women are turning to teaching, valued as an agent of change.

- A new social status for the teacher: from connoisseur, strong educator and social leader to professional aspiring to improve as an expert.

In order to increase the employment rate, the local authorities have approached the manager of the Ministry of Economy at regional level to establish national priority employment zones (tax and incentives) and work has already started on building the primary infrastructure. These actions will create and diversify jobs, increase the number of employees, integrated into the region's economy through the establishment and operation of employment centres; development of industrial zones; provision of incentives to employers; vocational training and spending activities to encourage business entrepreneurship.

The local authority has initiated legislative actions to develop infrastructure with a focus on infrastructure that supports employment, education and society: improving accessibility of public transport (increasing the number of lines and frequency) to educational institutions and workplaces and to children's institutions.

Municipal surveillance police actions have been approved to strengthen the personal security of the President in acute problems: crime, drugs, investigations, trafficking and youth by strengthening activities to prevent violence and prevent dangerous phenomena and by strengthening the volunteer system in the localities.

The most effective use of the region's human potential is supported by the manager of the education department, in cooperation with the author of the thesis, who have developed and promoted dedicated programmes to improve academic performance; modernize the science-technology education system; strengthen excellence and promote excellence; career education; adult education completion programmes; establish kindergarten and school classrooms; develop informal education and implement the youth education secondment programme. Analysing these programs, appreciating their strategic significance, allowed the author to observe that the local authority did not focus on some topics such as education or welfare, but decided to spread some resources to several areas.

The topics that the local authority deals with range from formal education to informal education and physical infrastructure. This policy has been aimed at trying to attract as many budgets as possible in order to have different projects to improve the quality of life of local residents. Unlike other municipalities and educational institutions that have adopted the ideas of the thesis, this authority did not set itself the goal of integrating into Jewish society, 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 forms of education and employment, economic prosperity and the reduction of violence. Therefore,

it was decided that the policy should include dispersing resources to all necessary 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	<ul style="list-style-type: none"> <li>– Improving local public transportation</li> <li>– Emphasizing occupational direction</li> <li>– Local authority intervention and control</li> </ul>	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	<ul style="list-style-type: none"> <li>– Encouraging women to study</li> <li>– Increasing employment rate</li> <li>– Employment, education and society supporting infrastructure</li> <li>– Municipal supervision to strengthen personal security</li> </ul>	<ul style="list-style-type: none"> <li>– Emphasizing social-political-economic leadership development</li> <li>Vocational training for adults – "Eshbal" (أسد) (شباب) project</li> <li>– Developing teaching staff in town</li> </ul>
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	<ul style="list-style-type: none"> <li>– "Ofanim" association course for sciences enrichment</li> <li>– Weekly academic reinforcement</li> <li>– Telephone friend: Hebrew improvement project</li> <li>– Robotic classes</li> <li>– Reopening "Tamar" center</li> </ul>	<ul style="list-style-type: none"> <li>- "Joint life in the Negev" project</li> <li>- "Academy in high school" project</li> <li>- Project of vocational training for youth</li> </ul>	Upgrading the technologic – scientific education system	<ul style="list-style-type: none"> <li>- Yuvalim (الويالات) program of the Neve Midbar municipality</li> <li>- ISTEAM program</li> <li>- "Greenhouse" (دفيئة) project</li> </ul>
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 author concludes that the four organizations that adopted the ideas of the thesis and some of the recommendations were able to adapt it to the reality of their locality/educational institution and succeeded in realizing the existing potential for the best integration of youth and adults as one: integration into Israeli society. The Israeli educational system did not mention the Arab-Bedouin society in the Negev as an integral part of Israeli society, therefore the educational services offered are few. The potential of schooling and education in promoting the Arab-Bedouin community, adapting it to the modernization process and integrating it into the Israeli labour market, is insufficient, not meeting the needs and requirements of the 21st century. The Bedouin community in the Negev, at the moment, constitutes approximately 300,000 people, living in nine permanent settlements, established by the state and in several villages that are not recognized, all characterized by a low level of socio-economic development, which leads to a lack of basic resources: infrastructure, minimal level of services, poverty and high unemployment.

The President's willingness and ability to improve the situation is very weak if the current policy continues. The applications mentioned above are few compared to what is necessary and expected from a country that has citizens who, although part of a minority group, are nevertheless citizens with equal rights. Examination and analysis of the models of other countries such as Finland, Germany, Norway, USA, Canada show that the national interest - the sustainable development of their economies - is the result of cooperation, collaboration of all social groups, regardless of their state: majority or minority. For this reason, education policies adopt and promote the principle of equality in education, which means guaranteeing the right to education, providing equal opportunities for all citizens of the country.

The State of Israel is committed to recognizing not only Jewish culture, but also other cultures of minority groups, but in practice we have observed, we have highlighted gaps, barriers preventing the achievement of social cohesion, essential for the existence and development of the society of democratic states in general, of Israeli society in particular. Policy makers and managers of public policies, of educational policies, must develop "the concept of unity that is not based on flatness and unity, but on respect for diversity in society" [44]. Against this background, the constitutional value of human dignity in Israel requires recognition of the cultural value of all groups in Israeli society, in the sense of multicultural recognition that the author has deciphered in all chapters.

Recognising the value of minority cultures does not mean that the country does not diminish the value of the culture of the majority population. The investigation of the complex phenomenon - social integration of the Bedouin community into the Jewish society through training and education, allowed us to capitalize on the positive experiences, recorded for this purpose by several educational institutions. Thus, we note that the constitutional law recognizes some important rights of the Arab-

Bedouin national minority, including the rights of self-conduct and self-government, the status of Arabic as an official language, the existence of the Arab state education system, religious judgment in personal status, the right to integrate representatives of Arab minorities into governmental frameworks and their adequate representation. At the same time, we have highlighted untapped reserves, which we have tried to promote in other institutions and Bedouin-populated areas.

### **3.4. Conclusions to Chapter 3.**

The researcher concludes from the results of the policy model of inclusion and integration of minorities worldwide that the problem persists in the public consciousness and emerges from the media in any country where there is a state-political discourse about the inclusion of minority groups who are and/or have entered the country. Minority absorption has been a real necessity in the last decade due to the reality of global migration. This reality has forced governments to think, make decisions and establish orderly policies that allow for minorities to exist within the nation, including the advantages and disadvantages that come with it. We have witnessed the reality of mass migration to mainland Europe since 2012 and the decades-long reality of migration to the United States, Australia and other countries. A large number of countries see the existence of minorities as an advantage in national terms (economic, social, employment) driving an equal rights policy for all groups in the community.

A successful model for integrating minorities 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 migration and the withdrawal of minorities from economic and social needs, and therefore pursues a policy of informed immigrant choice of who enters the country, thereby creating quality human capital. Success in international tests is therefore not far off. The state implements community development programmes based on the operational autonomy of districts and provinces. The self-management system of education systems allows direct contact with minority families, thus making care and nurturing without intermediaries. The policy of employment equality, under which all employers are required by the Employment Equality Act to create equality (as shown in Figure 3.1), is that employment opportunities or related benefits will not be denied to any person for reasons unrelated to their abilities (as shown in Figure 3.1). To achieve this goal, the law seeks to correct the inferiority in employment conditions of members of four "target groups" explicitly listed in the law: women, Native people, persons with disabilities, and members of minority groups (visible minority members). In addition, the researcher concludes that the Canadian model of integration into education systems holds the "equality flag" as written above. The education and training system (including tertiary education) in Canada operates without a ministry, unlike the state of Israel. What is surprising about the Canadian education system is that,

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

Additional models for integrating minorities into state systems (employment and education) can be found in Belgium (with a German and Dutch minority) and Slovenia. These countries have employment arrangements due to the subordination of EU labour law. There is therefore no discrimination in employment between minorities. The reason for employment is economic-occupational. Moreover, the researcher concludes that each "cultural region" determines its own education policy - almost complete pedagogical autonomy which is under government regulation and has a public budget. In terms of integration in education, it was found that pedagogical autonomy in terms of curriculum, the realization of an outline for multiculturalism in curricula and a supportive policy for tertiary education applies to the whole population, regardless of gender. Even in Slovenia, a country that has gone through many political and social upheavals, there are basic laws and regulations for the economic development of minority communities (employment centres, transport infrastructure, vocational training). Here again, the main national interest is economic rather than ethno-national considerations.

Within the proposed solutions in sub-chapter 3.2, the researcher wishes to emphasize that the provision of solutions must be carried out as a complex of governmental and local actions in order to professionally and fairly improve the situation of Bedouin society. There is no room for partial solutions that benefit the population a little, but in practice do not provide an adequate solution to a problem that grows from year to year. As mentioned in her article [8] "Barriers to equality in the Arab education system", integration in education is a first, determined and necessary step towards integrating the Bedouin minority population into Israeli society. Such a policy is already implemented with members of Arab minorities, especially in the north of the country, but for some reason not with the Bedouin population in the south. The focus in the renewed policies will include the following factors: (1) education; (2) employment; (3) government budgets and increasing their organisational and economic capacity; (4) a sense of personal security. These four factors were chosen because, in the researcher's view, together they can create an envelope to address the problem, each factor depending on the other, and the success of one will contribute to the success of the other and so on.

The author concludes that of the range of solutions proposed for integrating minorities into the education system, the highest priority is the development of education systems and infrastructures, which should be based on several parallel strands. The first is the physical infrastructure, which members of Bedouin minorities lack considerably in relation to the general population (including members of Arab minorities in the North). Investment is needed in school

buildings, classrooms, science rooms, community rooms, annex rooms for role holders, accessibility of pavements and adequate parking. In addition, the pedagogical aspect and, as outlined in sub-chapter 3.2.1, the variety of needs and gaps that exist have been enormous so far. The necessary treatment must begin in early childhood, continued through primary school and high school ages, where the level of public confidence in the state's education systems is unprecedented. Treatment should focus both on the emotional-cultural aspect, such as building community confidence in the education system's solution to economic-occupational difficulties, and on the vocational-training aspect that will eventually lead Bedouin society to a fair and equal adjustment to a - to the Israeli public as a whole. In addition, there must be a separate and "surgical" approach to the issue of girls (students) and women in Bedouin society, because of the cultural modernization gaps that require a different approach to the valorisation of women's status in the family-community cell.

Beyond the proposed solutions in education, all solutions must also be referenced in the municipal-government envelope; otherwise, and as in previous years, there will be no real impact on the actions taken. The researcher concludes that it is necessary to invest considerable resources in the physical infrastructure of buildings as employment centers, improvement of the public transport system to the employment centers that already exist in nearby cities, development of trade and reduction of regulations for setting up businesses and entrepreneurship, regulation of land. And providing urban development budgets, including human resource standards. No real integration of Bedouin society would be possible without economic support. As explained and described in the article [13] "Equality policy in the education system: the Arab and Bedouin sectors of Israel", the state of Israel knows how to use minority communities, such as some Israeli Arabs in the north, but has for decades neglected Bedouin society in the south. The level of physical neglect of the economic infrastructure, the attitude of violence and criminality, unprecedented municipal vandalism, and the neglect of welfare and education factors have brought the Bedouin minority country to its current state.

From the application of the ideas of the thesis, as shown in sub-chapter 3.3 the institutions that adopted the recommendations were able to adjust them to local needs and characteristics and to create a structure and an operational mechanism to stabilise the organisational system that regulates the long- term implementation and change. One of the conclusions that emerges from all the applications presented is that any educational or training activity requires budgetary funding and a mechanism to support its operation. In addition, management training activities, based on local human capital, contribute immeasurably to building and strengthening public confidence in the systems. The researcher, who has been involved in all the processes in the applications presented, finds many similar interfaces to the theories and paradigms that appeared both in the literature

review in the first chapter and in the socio-cultural aspects that emerged from the successful models presented. in sub-chapter 3.1.

Various models presented in sub-chapter 3.3 highlight the main weaknesses of Bedouin society that require perceptive change and rapid action. From Figure 3.3, which summarises the activities of each research application, it is concluded that each organisation/local authority sees the needs 'one-sided'/unilateral, but seeks to make a change according to its priorities. It appears that all implementing organisations emphasise the need for significant development of the education system, perhaps due to an understanding of the link between the economy and employment and well-being and quality of life. In addition, they understand that the more investment in younger ages, the more human capital in skills will develop. The starting age is agreed and it is in early childhood - kindergarten, where the gaps between population types begin. The researcher was also able to raise the issue of cultural change in the status of girls and to get organisations to identify a unique approach to this issue and to consider whether a budgetary reference or a change in perception and policy is needed to address this issue. Indeed, all applications have succeeded in ensuring that girls in the community participate in all educational - training - leadership - social activities, of course, while maintaining cultural-religious codes.

## **GENERAL CONCLUSIONS AND RECOMMENDATIONS**

### **Conclusions**

1. The analysis of the sources selected to assess the situation of minorities in contemporary societies of democratic states, the evolution of the social status of minorities and their relationship with the majority society, allowed us to observe that the phenomenon can be explained in two ways: politically and historiographically. The existence of minorities, the tension, the struggles between them and majority populations are known in all historical stages of human development. We have seen that there were periods when tensions, interethnic conflicts were not dangerous for the development of society. In the 21st century, the situation has changed, and in various regions of the world national and local stability is affected by conflicts caused by numerous, massive waves of migration, which multiply the challenges and security risks. For many decades the European Union has provided a viable model for regional Security and Stability. Regrettably, since February 2022, when the Russian Federation triggered the war in Ukraine, a state of uncertainty and insecurity has been experienced by European citizens in Europe. This has been the case for minorities and Israeli society for many years, a situation aggravated by the Hamas attack on 7 October 2023. All this increases the practical significance of the investigation, which addresses the social integration of national minorities through training and education - a sure way of maintaining and reproducing the conditions of stability of the political, social system in every contemporary country.

2. In order to strengthen a civic, cohesive society in contemporary democratic states we need a normative system: a set of rules, which regulates the use of the toolbox. Systems for the protection of national minorities have had as their ideal systems codifying human rights and fundamental freedoms, such as: the International Covenant on Civil and Political Rights; the European Convention on Human Rights and Fundamental Freedoms. These are systems of standards. Attempts to develop instruments in the field of the protection of national minorities along the same lines have run into difficulties. Assimilating the contents, meaning of the key categories of the investigation allowed us to develop the thesis plan, formulate and achieve the research objectives.

Training and education are important milestones in the accumulation of human capital and the realisation of an individual's capabilities. The formal education system has many roles in modern society, including imparting skills, developing independent and critical thinking, forming a worldview, and preparing for the period of employment" [35, P.205]. The analysis of scholarly debates on the forms and models of integration of ethnic minorities in developed democratic states has provided us with an important theoretical and methodological basis for assessing the status of the Arab-Bedouin minority in Israel. In the article: "Integration or segregation in societies (Case

study of the education system in Israel)", the author presents the benefits of such integration as requested and proposed to the State of Israel [12].

3. Social integration is seen as a dynamic, multi-stakeholder process that facilitates the participation of all ethnic groups in economic, political, social and cultural life, fosters a shared sense of civic belonging to the state of the Republic of Moldova and strengthens society. Tolerance and respect for the language, culture and confessions of all ethnic communities in the country is one of the inalienable conditions for civic peace in the Republic of Moldova and is one of the main milestones in the process of integrating national minorities. Integration means guaranteeing the rights of persons belonging to all ethnic groups, respecting and promoting cultural diversity and creating the preconditions for strengthening society.

4. A review of the academic literature on social integration through training and education, particularly in European countries, allows the author to conclude: the leadership of central and local public authorities that have developed an inclusive and egalitarian policy that values the cultural, economic and social pride of minorities, their ability to serve the national interest of the country that gave them citizenship. Educational policies adapted to the requirements of the 21st century, the use of local experts' opinions and the results of empirical research demonstrate the future contribution of minority groups to the development of the national economy support the author's thesis on the importance of educational integration. The models presented by Finland, Estonia, the Netherlands, Sweden and the United Kingdom undoubtedly demonstrate the power of social integration of minorities through training and education.

The application of the comparative analysis method allowed us to describe the particularities of the integration process of minorities in the Israeli educational system. In the first part of the second chapter, the relationship between the educational system and the minority population is deciphered, the author concludes that the current situation of the minority population in general and the Bedouin minority in particular is the result of the application of the policy of discrimination. Demonstrating the presence of large gaps, supported by government reports on physical investments, the establishment of educational, occupational and cultural infrastructures, and the grim reality of neglect that is expressed in the numerous waves of violence in the southern region of Israel.

5. Analysing the results of the data related to the poor integration of minorities and Bedouin society, the author points out that the political lines of discrimination against minorities on cultural-religious background continue and even "grow", due to extremism and the process of mental-psychological distance of Bedouin minorities from their neighbours, members of the majority society - Jewish society, and even from members of the Arab minority (minority residents of

northern Israel). Lack of physical and human infrastructure is followed by engagement in relatively low-income activities teaching, welfare, agriculture and constant maintenance in poverty. Despite the descriptive findings on policy lines, multi-budget programs and the establishment of steering centres ("Rian" centers), as described in sub-chapter 2.3, the author does not find many effective - integrative programs that create long-term infrastructure and real impact on Bedouin community development.

6. From the conclusions of sub-chapters 2.2 and 2.3 the author deduces how valuable and useful educational integration is as a factor of population advancement for members of minorities, the majority society and the policy-making state. All the data, description, comparisons and inductive method allow conclusions from private cases to generalized determination. It is the components of the policy that do not sufficiently develop population groups, especially Israeli minority members, that can indicate similar phenomena and effects on the population as a whole. The author concludes that in the future it is the state that will work and insist on ensuring educational integration in the Bedouin community, the success of this policy will mobilize the entire minority population in Israel. In the article: "The Arab minority and the Jewish majority in the Israeli educational system" the author proposes the solution to the problem of integration policy in Israel [12].

The findings presented in the process of the literature review, which includes the analysis of theories and definitions, global trends and phenomena, strategies and management policy lines in different countries, and the comparison of data with Israel, indicate that the author's proposal and the accompanying solutions allow the research problem to be solved. An important factor in solving the problem addressed, which requires special treatment, is the status of women in Bedouin society. Based on the generalized results, we can state that the research hypothesis has been confirmed and it has been proven that the process of combined integration, which is an interdisciplinary advantage, emphasizing investment in physical and human infrastructure, will enable members of the Bedouin minority to integrate into the Israeli economy and society.

7. For the solution of the problems faced by the institutions of the Republic of Moldova, the institutions of the educational system, the results of the investigation have a major significance, because the Moldovan society by its structure is polyethnic. Being concerned with the achievement of strategic objectives of domestic and foreign policy, among which priority is the integration into the European Union, whose functionality is ensured by the respect of the principle: unity through diversity, the state institutions, particularly the Ministry of Education and Research, pay greater attention to the respect of the right to education for all young people, regardless of their ethnicity, material situation, social status of parents.



The normative basis of educational policies that solve the problem of social integration of young people in the Republic of Moldova through training and education is provided by the Education Code, the Strategy of Interethnic Relations, etc. All citizens of the Republic of Moldova enjoy the same conditions, rights and fundamental freedoms. Problems arise in the process of assimilating the content of normative acts, strategies and policies, which must be studied, correlated with the traditions and customs of the traditional culture of minorities. In a situation partially similar to that of the Bedouins in Israel is the Roma minority, which represents 0.34% of the population of the Republic of Moldova (data from 2014). In the culture of this minority group interest in school, schooling is less educated in the family. For this reason, school dropout among Roma is a serious problem, on which the leaders of the minority group and local public authorities must work together. The problems faced by Moldovan society on the subject of research are analysed in the paper: "Integration of ethnic groups and civic nation-building in the Republic of Moldova", signed by a group of authors, a project coordinated by Arcadie Barbarosie and Oazo Nantoi [3].

### **Recommendations**

The assimilation of the experience of developed democratic states and the recommendations presented in: monographs, scientific articles consulted, documents, etc. allowed the author to formulate some recommendations, the implementation of which would support the production of change/revision of educational policies in Israel, would reshape the paradigms in both the majority society, the Jewish society, and the minority community - the Arab and Bedouin.

1. In order to improve the situation of the Bedouin minority by successfully integrating them into the educational system in Israel, we recommend that local public authorities implement programmes/policies that would create conditions for meeting the important factors for the integration process: education; occupation; budgetary funding and development of their economic organizational capacity; sense of personal security.

2. To the central public authorities: Ministry of Education, Ministry of Labour, Ministry of Finance we recommend to use a new methodology in allocating resources for the development of educational systems and infrastructures in the Bedouin society. Coordination between the two budgeting systems is necessary. The system is obliged to coordinate the budget per calendar year (January - December) or Israeli study year (September - June). Significant expansion of the student transportation system. It is not acceptable that students and adults cannot get to educational institutions (school/vocational training) because of the large deficit in the transport system.

3. It is recommended to develop early childhood curricula emphasising language, cognitive and social skills. Implementing the regular attendance explanation and implementation programme in schools, in cooperation with local management and activating local guides to explain the

importance of children's attendance in the primary system. Adopt a strategic programme, funded by the government and local authorities, to prevent school drop-out.

4. We propose to identify a way to improve the workforce in local authorities, which together with the organisational process, which will improve the quality of the workforce, will promote the organisational structure of the authority. It is recommended that the Ministry of Internal Affairs encourage and promote the appointment of professional and experienced chief executives in the authorities.

5. In the Republic of Moldova it is necessary to promote non-discriminatory ethical policies aimed at the gradual and comprehensive integration of minorities, which contribute to increasing the degree of political representation of minorities. It is recommended that the Ministry of Education and Research develop action plans based on good practices in Finland, the Netherlands, Estonia, Sweden, the United Kingdom, the USA and Australia. All the more so as, following the war in Ukraine, the Republic of Moldova received a large number of refugees, tens of thousands of whom enrolled in educational institutions.

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## ANNEXES

Annex 1.

### Implementation letter 1



מועצה מקומית שב שלום  
מجلس شقيب السلام المحلي  
ת.ד. 804 באר-שבוע 84106 מ"י: 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


כאמל אל עמרני  
מנהל חינוך וקהילה  
מ.ד. שב שלום  
מועצה מקומית  
שב שלום

## Implementation letter 2



מדינת ישראל - משרד החינוך  
المجلس الأعلى للتعليم





מדינת ישראל - משרד החינוך  
دولة إسرائيل - وزارة المعارف

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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,

ראגיי אלכרם  
מנהל תיכון אורט  
אבו תלול

66023  
אמאן  
משרד החינוך

---

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

## Implementation letter 3

المجلس 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  
Ali Noha

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

## Implementation letter 4

בי"ס מקיף קהילתי אלנור  
רח"ט ת"ד 51 מיקוד 85357  
טל' 08-9910416



مدرسة النور الثانوية الجماهيرية الشاملة  
ص.م. 51 رهط صيكون 85357  
ت.د. 08-9910416

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  
מدرسة النور الثانوية الشاملة-رهط  
ת.ד. 51 רהט, טל': 08-9910416

Date: 19.1.22

## **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

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(signature)

Date: 27.5.2024



## 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.

