

Shared academic learning as a basis for multicultural intervention and attitudes toward multicultural kinship among Muslim-Bedouin and Jewish education students in the southern region of Israel

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Abstract:

The cultural and social characteristics of Israeli society in the State of Israel have existed for many years in the shadow of the Israeli-Palestinian conflict. Various political bodies as well as the general education system and within it the academic institutions in general and the teacher training colleges in particular raise many dilemmas dealing with the issues of multiculturalism and education for intercultural care and education for a common society and a common life. Various challenges intervene in this educational process, such as the dynamic security reality that characterizes the State of Israel and is a major catalyst for the radicalization of intercultural attitudes. Another aspect is the military service which is mandatory for young Jews. Another major challenge that characterizes this process is the simple fact that the main goal of the students from both companies is to acquire an academic degree and not to take part in educational processes of this type that aim to challenge existing positions and create cultural kinship. This research seeks to examine whether joint academic work in mixed groups, in an academic course, will lead to intercultural rapprochement due to the setting of a common achievement goal. 109 undergraduate students in teaching at the Kay Academic College of Education in the city of Beer Sheva in the south of the State of Israel participated in the study. 100 women and 9 men, in the age range between 18-40; 63 Jews and 45 Muslims - Bedouins. Two questionnaires were posted: a cultural affinity questionnaire and a questionnaire to evaluate a program of meetings between Jewish and Arab children that were completed before and after - at the beginning and at the end of the course. The results of the study indicate negative attitudes towards intercultural closeness as a starting point among the Jewish students with a non-significant improvement trend towards some of the indicators in filling out the questionnaire in the second measurement. The intensity of the attitudes towards cultural closeness in both questionnaires among the Bedouin Muslim students is higher in both measurements but indicates a decreasing trend - after learning the courses and completing the joint academic task.

Keywords: Teacher Training, Education for Multiculturalism, Education and Culturalism, Cultural Closeness, Multicultural Campus

Literature Review:

Israeli society: between pluralism and multiculturalism:

Israeli society is characterized as a member of many cultures and over the years this has not created a multicultural ideology and an orderly and active multicultural policy. Due to the lack of policy, the various communities did not formulate a multicultural agenda, and therefore intercultural relations were created characterized by mutual denial, distance, alienation, and the absence of reciprocal relations encouraging

mutual recognition (Mautner et al., 1998; Peled & Shafir, 2002). Multicultural ideology does not see diversity as a problem that must be solved, but an ideal that must be worked on to preserve and nurture it. In other words, multicultural ideology preserves diversity and takes care of its development through political action that requires recognition of the right of the groups to preserve their cultural uniqueness while guaranteeing their basic rights. In the absence of a multicultural policy there are many and varied results for the state and society. In the absence of a multicultural policy in a multicultural democratic society, a destructive potential is inherent (Kimmerling 1998), to the point of threatening the existence of the fragile democracy (Zieser and Cohen 1999).

The absence of social arrangements has profound negative consequences for the individual as well and how he takes his place in society. Charles Taylor argues that the identity of Individuals is shaped in part by the recognition or non-recognition they receive from others, and mainly by inaccurate recognition. An individual or a group of people can suffer in a way severe when people around them reflect a derogatory or worthless image of themselves Taylor (2006), who belongs to the communal camp in the rabbi discourse culturally, a positive self-image is a necessary condition for optimal self-realization as a person and as a citizen. Will Kymlicka, who belongs to the individualist camp in the multicultural discourse, also stands on the individual's right to culture (Kymlicka, 1995). According to him, the individual's self-realization only possible within a community with a cultural heritage and shared values. Yossi Yona and Yehuda Shenhav, following in the footsteps of Kymlika, claim that the moral and effective way to ensure the democratic nature of the State of Israel on the one hand, and to establish legitimacy Its own and its stability on the other hand, is to establish governance systems based on an ideal the multicultural democracy, therefore institutional arrangements must be established to ensure that the diversity between the conflicting groups and interests will receive adequate expression in society (Yona & Shenhav, 2005).

Multiculturalism and a multicultural society:

Multiculturalism and a multicultural society are characterized as a dynamic, developing society with a sensitive self-critical ability, which has the ability to enrich its constituent partners and creates a fusion of values and morals between all the societies that compose it (Nodding, 2013). Additional definition of the concept of multiculturalism emphasizes the need for systems of recognition and perception expressed in a belief system that sees and acknowledges the importance of ethnic and cultural diversity and sees it as an opportunity for social development. The expression of this is the ability to invite diverse social experiences, choosing an appropriate lifestyle that matches the belief system and behavior patterns of the individual and the ability of subjects from different groups and nationalities to gain an equal opportunity for a proper education (Gay, 1995).

The term multiculturalism refers to the ability of a general society to make perceptual and mental change towards the way they see another society or another class from observing through a point of view that perceives them in the framework of general interactions, in a macro view that may also lead to exploitation to the ability to see the details within that group and the possession of resources of each and every one of them and thus converge to a concept dealing with cultural capital (Savage et al, 2004). A multicultural society that seeks to exist as such and from a concept of cultural continuity seeks to define anchored actions that require it to act appropriately in this area. For example, such a company places two central issues at the center of its existence: the creation of an open and cohesive cultural space and the recognition of multiple points of view and the right to represent them. Such a multicultural framework, beyond the anchoring of the definitions, will also work to preserve them both on the private - civil level and on the political level and the obligation of both forces to preserve them. The collective recognition will be shaped through public action, by the enactment of laws aimed at seeing its good of the general and thereby guarantee the continuity of society and its ability to establish a common existence (Elior, 2000).

A multicultural society that concentrates on multicultural practice and not only the one that recognizes it, places at the center of its systems the recognition of heterogeneity and recognizes the whole of the cultures and societies of which it is composed. A society of this type seeks for individuals and groups to preserve their uniqueness characterized by their diversity and according to this concept it must adapt the fundamental structure of its institutions to this and give expression to this diversity (Yona, 1998). Thin multiculturalism: includes liberal cultures only. Sales in the equal status of the company groups - the culture that make up the complete multinational company. This multiculturalism is characterized by political reciprocal relations motivated by the interests of each group. In this case there is no need to deal with cultural relativism or the lack of a common discourse or, on the other hand, a lack of agreement regarding the basic principles on which that society is founded. Tensions that arise in some cases in societies that operate in this way, do not stem from fundamental cultural gaps that exist between groups but from the inability of the two groups to distinguish the similar points that exist between them and hence, the formation of different cultural interests (Tamir, 1998).

Intercultural conflicts can be resolved through two paradigms according to Walzer (1992): liberalism favors taking a neutral position on the part of the state and thus representing a policy that preserves the rights of the individual; Liberalism: at its core is the ability to support the existence of a defined general culture, but this is also committed to maintaining all the rights of individuals from all groups. Two bases for the existence of multiculturalism based on respect between cultures as a foundation and multiculturalism of liberalism, which is based on rights. One, recognition of cultural diversity and respect for this diversity, which exists only through the creation of mutual relations in which the other culture respects all its partners; The second, respect for the individual's personal tendencies and preferences (Tamir, 1998). Another definition of multiculturalism lies in the roots of liberalism that deals with the rights of ethnic minorities and centers on the recognition of the importance of the culture that motivates the autonomy of its individuals. This culture will recognize ethnic and hence cultural pluralism that exists in every society and operates in it, and at the same time will formulate an external point of view towards cultures different from it - which are not Western as part of safeguarding the rights of the individual (Kymlicka, 1989).

Education for culture and education for multiculturalism

Intercultural interactions that become part of the routine of many companies in the world places the field of knowledge dealing with culture and multiculturalism at the center of the educational discourse in general and the academic educational discourse in particular. This education strives to inculcate concepts of tolerance, harmony, and coexistence (Abu Asba, 2015). Despite these multicultural opportunities and especially among Western countries, where policy leaders are not in a hurry to adopt multicultural educational approaches even in cases where these declare actions that are taken to accept the other and his culture. In order to be able to analyze multiculturalism in society, four parameters must be examined: social conditions, ideology, official policy and assimilation processes (Eldering, 1996). There is an opposite relationship in the context of multicultural education in the various educational systems around the world: more and more teachers and students encounter a multicultural reality and cultural diversity and few training processes take place in the academic frameworks for teacher training (Yazbek Abu Ahmed and Yahav, 2015).

The integration of cultural studies as an independent discipline was established in Western universities after the events of World War II. Its establishment is related to historical, social, and technological processes that began at the beginning of the twentieth century. The integration of these processes highlighted the importance of learning culture in the education systems in order to understand the life formations of human beings in the various political spaces and especially in those that became independent after the war (Abu Asba, 2015). One of the approaches that deals with change processes for multicultural education seeks to create a social status process defined according to categories, which classify people into groups according to the amount of

resources they have accumulated and the types of resources they have obtained (mostly of similar types) and their ability to invest them for the advancement of their own lives and the advancement of their children's lives (Savage et al, 2004). This approach is based on a mental transfer from the generalization of mutual relations to an individual view that sees the subjects that are part of the same group and the personal resources found in them and to promote them (Savage et al, 2004).

Another approach related to multiculturalism education seeks to foster a critical perception of the individual - the subject towards his culture. The learning of culture is done in two ways: one, through informal intergenerational transfer, in an active framework in the individual's family unit and usually by his parents and relatives. The second way, formal, takes part in education systems. These two ways lead to the assimilation of two central concepts: mass culture and high culture - the culture of the elites (Lem, 1999, 2000). Multicultural education is often placed within a social context and requires actions. The set of actions required for its activation are related to the creation of change processes in the educational system and it is binding on all concerned. This process requires the immediate rejection by response of any manifestation of racism or discrimination. At the same time, this process requires the formation of a pluralistic view of the whole community: students, teachers, and parents. This approach is combined with critical thinking that can help lead to change. This way that sanctifies multicultural knowledge and establishing actions for multiculturalism promotes principles of social justice (Nieto, 1992).

In addition, multicultural education advocates that this education is at its core an ideology that must be advanced into a movement that strives for educational and social change. This approach gives students who come from a different cultural moment and ethnic background the same opportunities to acquire an education. This approach seeks to help learners form a personal cultural identity that will enable them to establish solid attitudes and acquire knowledge and tools required for human-civic functioning in a multicultural-pluralistic and democratic society (Banks, 1995). One of multicultural education goal that presented by Banks (Benks, 2001) is the creation of a society with common goals that knows how to achieve them by working together. This goal will be achieved by helping students to maintain normal relationships with people from different cultures and other societies and to conduct negotiations with them.

Education for multiculturalism and the investigation of the area of knowledge multiculturalism should be used as a central pillar in the focus of educational activities at every age and at every level. At its center is the willingness to learn the cultural characteristics of each group and emphasizing the differences between the minority group and the majority group. This educational approach seeks to motivate an integration that begins with rebuilding the socialization of the educator class and continues with the creation of a sensitive multicultural consciousness in two directions: minority and majority, while preserving the identity of each group (Coulby, 2006; Ulkpokodu, 2002). Another aspect in the context of multicultural education emphasizes the importance of integrating the cultural and social diversity of the teaching staff at all age levels. This tool is another element in this multicultural approach that moves towards strengthening the definition of personal identity and strengthening the sense of solidarity that encourages critical thinking and equips its partners with tools that can lead to social change (Guyton & Wesche, 2005).

Multiculturalism is an educational goal. Those who see it as a goal seek to rule out "cultural chauvinism". The growth of this approach promotes a two-way critical observation of the individual towards his own culture and towards the culture of another (Repel, 2000). At the base of the approach to academic education in general and multicultural education in particular is the concept of academic freedom. At the root of this, the motive that asks faculty members to do research in diverse areas of society and to work on different social issues (Zimmerman, 2005). The approach to multicultural education holds that the future teachers must be trained in unique abilities that will give them tools for their application, for example: attention, sensitivity and understanding of diversity and the source that beyond theoretical learning processes, teaching students must

be allowed to experience culturally diverse environments. (Bhargava, 2004; Horton & Scott, 2004). The ability to implement multicultural education is reflected in helping the student to develop cross-cultural inclusion abilities by guided and supervised dealing with prejudices, with learning the other culture by learning its symbols, customs, traditions, and accepted norms of behavior. This process will form a bicultural individual who knows and understands the culture of his significant other (Benks, 2001).

The education for multiculturalism seeks to train educators in this field of knowledge and equip them with applied tools that will be integrated into the educational process. This preliminary education and these practical tools will enable teachers to maintain an appropriate cultural and pedagogical discourse that characterizes a multicultural and ethnically diverse educational space. With its help, these will be able to mediate a variety of issues dealing with the formation of racist attitudes, softening them, and creating a perceptual transition towards the formation of a perception that represents intercultural sensitivity that allows the inclusion of cultural diversity and openness to different cultures (Bennett, 1995; Armento et al, 2000). Other approaches that deal with multicultural education holds that the teachers are the ones who should be at the forefront of action and who should strive to build a society that is tolerant towards different cultural diversities and cultural diversity. At the core of this approach is embedded the understanding that this responsibility belongs to the teacher educators and that these tools will be used as part of a permanent and dynamic educational toolbox that can be integrated as part of teacher training programs both theoretically and practically (Yogev, 2001).

Teacher training institutions have additional roles beyond providing future teachers with pedagogical and educational tools, but also a highly important public, social role that seeks to create renewed and permanent accommodation processes of the multifaceted reality, understanding the renewed and new series, learning it, education for new attitudes and thereby trying to prevent social injustices (Kenan, 2014). For example, the foundations of the multicultural education approach prevalent in the United States lie in the ethnic cultural diversity that characterizes the education system there and the need for teachers to deal with many conflicts that arise within this framework. On the other hand, in Europe, the approach of peace education that seeks to shape a multicultural society that strives to integrate all its details representing societies with different and sometimes even opposing interests is widespread. This approach teaches mutual respect, which is a broad basis for establishing a harmonious society (Yazbek Abu Ahmed & Yahav, 2015).

Educational approach to caring:

Care-ethics is an approach that sees people as dependent creatures longing for relationships and not as self-sufficient independent individuals. According to this approach a moral person is a person who consciously creates, maintains, and preserves a caring encounter with other human beings. In such encounters one attentively listens to others, understands their thoughts, feelings, and experiences from their point of view, discovers what are their needs, and responds to these needs as successfully as possible. The central focus of care-ethics is not on the person's ability to express commitment to universal morality. Rather, the central focus is the moral prominence of being caring, that is, listening and responding to the needs of the people for whom we take responsibility (Gilligan 2008; Held 2006; Noddings 2002). This approach which is based on virtue-ethics (Clament, 1996) distinguishes between minimal concern that refers to taking care of the other's needs, and authentic concern that seeks to help the other get to know oneself (Heidegger, 1996). Hence, care-ethics is relevant both on a social and personal levels (Gilligan, 2008). The caring attitude is expressed in listening and in the intention that aims to drive change according to the needs of the other (Carmon, 2016). A true ethic attitude cannot exist unless it is accompanied by actions leading to social change (Gilligan 2016).

The field of education is defined as a care profession (Kuhse, 1997; Gay, 2005). However, there is a difficulty to discriminate between the terms used for the educational definition: "caregiving" and "caring". Not everyone who is defined as a caregiver acts out of care (Noddings, 2007). Education for care places at the core of it

doing the building of the caring relationship between the teacher and his student. Placing the caring as underlying the educational act implies several implications regarding teaching goals, methods and assessment, teacher training and the curriculum and it requires its practitioners to be flexible (Carmon, 2016; Slote, 2002). Education for caring seeks to consolidate the ability to identify the overt and hidden needs of the students. The main motivation theory that exists in the field of caring education is the theory that places the learner's inner needs and desires at the center (Noddings, 2002; 2007).

Collaborative learning spaces as a foundation for meaningful multicultural learning:

Shared learning spaces were developed out of the understanding that the differences between the learners they are an important basis for social learning, meaningful learning, and long-term learning. The developers of the collaborative learning space approach refer first and foremost to diversity the cultural among the learners and only after those differences in other fields, for example in the cognitive field (Flavian, 2020). Avinon (2013) claims that in a democratic and multicultural country like Israel It is appropriate to adopt a concept of teaching in a collaborative learning space, to prevent integration, which is only external (like that of the African-American learners in the education system the usual in the United States at the beginning of the road); It seems that in the classrooms where students studied From different cultures, the classical frontal education discriminated against those who were not cultured the majority (McIntyre, 1997). Following further studies, it was decided in many places in the world, raise awareness of the changes that must be made in teaching and learning in spaces multicultural. Today in many countries, including Israel, the United States and most countries Europe, courses on multiculturalism are taught in the academic training, but mostly unfortunately, this learning remains only theoretical, and teaching processes that encourage a lot of dialogue- Cultural and multicultural cooperative learning do not happen as a routine (Schlein & Garii, 2011; Sleeter, 2001; Smith, 2013).

All teaching approaches are based on understanding my son's thinking and learning processes the person The cultural - social aspect also affects the development of thinking, therefore psychologists have addressed the issue of diversity in learning from this aspect as well. in the seventies of the 20th century, Feuerstein developed the theory of cognitive change, which describes how the mediation of the surrounding society affects a person's thinking (Feuerstein et al, 2015). A decade later, Gardner (Gardner, 2011) claimed that the Thinking in general and intelligence in particular also from the cultural aspect. these researchers and others have contributed greatly to the development of the shared learning spaces approach Integrative learning, in which there is no separation according to learning styles or level of achievement of the learners. **From here**, This study seeks to add another layer to the discussion and to examine the relationship between learning in the process of intercultural intervention in a common learning space that invites personal acquaintance processes and the execution of a joint academic task and how attitudes toward cultural closeness and cultural distance are formed among teaching students: Jews and Muslims - Bedouins in a multicultural academic institution for teacher training in the south of the State of Israel.

Method:

Sample: 109 students studying for a bachelor's degree in teaching at a multicultural college participated in the study: the Kay Academic College of Education in Be'er Sheva - Israel: where Muslim - Bedouin students' study alongside Jewish students. The students were sampled by a "convenience" sample: 100 women and 9 men (a representative picture for choosing a teaching profession in Israel). 61 Jews and 45 Bedouin Muslims. Age range:

Age range: less than 20: n=9; 8.3%; 20 – 25: n=58: 53%; 25 – 30: n=19: 17.4%; 30 – 35: n=6: 5.5%; 35 – 40: n=5: 4.6%; 40+: n=12: 11%.

As part of the research, 6 courses were included in which the student's study together. All courses were studied during one semester which included 14 sessions. Two courses deal with multicultural education, one course

is part of the teaching training and three methodological courses for qualitative research methods. The students in all the examined courses were asked to write a joint work in mixed groups. In three courses the topic of the work was defined for the students and it dealt with their attitudes towards the concept of multiculturalism - interculturalism; In another course, no topic was defined, but the students were instructed to write about a topic related to education in a multicultural society; In two additional courses, the students were asked to write a paper dealing with the process of their training as teachers and aspects of personal and cultural identity and their view of the Israeli education system.

The measurement process:

In the first lesson, in all courses, the purpose of the research and the framework of the lesson were presented to the students. These were asked for their consent to participate in the study and to sign an informed consent form (3 students refused to participate). As part of the beginning of the first lesson, a general explanation was given about the concepts of multiculturalism, interculturalism, intercultural care, education for shared society. Also, in the first part of the lesson, the students introduced themselves and were asked to choose their partners for writing the paper as a mixed learning group. After the explanation, the students went to normal learning and at the end of the lesson they were asked to answer the questionnaire for the first time. In the courses that did not deal with the research topic, 4 discussions were held during the semester that sought to find out the feelings of the students and encouraged them to engage in the research topic. In the last class of the semester, the students were asked to answer the questionnaire a second time. It should be noted that no objection to the process was raised in all the courses, but during them various dilemmas dealing with the difficulties of working together such as language difficulties and which are derivatives of the quality of the writing of the work said by the Jewish students, division of work and a feeling of greater burden on the part of the Jewish students, coordination difficulties due to living in separate communities were flooded : Jews and Bedouin, dilemmas of fear on the part of the Jewish students to enter a Bedouin settlement, dilemmas that dealt with presenting the personal narrative so as not to offend the other side (these dilemmas were raised mainly by the Jewish students).

Research tools:

The study based of the Measurement of Personal-Group Relations questionnaire according to Bogardus (1947). The questionnaire was filled out in two stages: before: first lesson, after: last lesson. The measurement scale used in the questionnaires is the Likert scale. The measurement scale for intercultural distance according to Bogardus (1947) was used for many studies, and used to reveal prejudices, stereotyping and perceptions that could cause discrimination between groups (Maurer, 2013). Bogardus type scales were found to be highly valid and reliable instruments in research on individuals with special needs (Bogardus, 1932; Huskin et al, 2018; Ouellette-Kuntz et al, 2010; Tringo, 1970). Another study that will operate the measurement scale, did so as part of an international survey and found that the scale is a good tool with strong validity for measuring social distance and social and cultural closeness (Parrilo & Donoghue, 2005). Another study in which attitudes towards social distance or social closeness were investigated in relation to exposure to television personalities representing different societies - through wild - sociological contact resulted in a reduction of prejudices and found that the measurement scale had good validity (Schiappa et al, 2005).

Results:

Analysis of questionnaire: before – after, asked for the positions of ongoing teaching students: Muslem - Bedouins and Jews studying at the Kaye Academic College of Education in Israel.

The presentation of the data based on the analysis of the average of the answers will be done by describing the answers according to their strength and direction as they are expressed in each society: Muslim - Bedouin and Jewish separately and emphasizing the comparative point of view that emerges from them.

Table.1. The analysis of the data according to a questionnaire of cultural closeness according to Bogardus (1947):

| Religious affiliation | Arabic | Jewish | Arabic | Jewish |
|---|---------------|---------------|----------------|----------------|
| Item name | average after | average after | Average before | Average before |
| affection | 3.75 | 3.31 | 3.98 | 3.05 |
| Hate | 1.96 | 2.33 | 1.76 | 2.28 |
| anger | 2.03 | 2.76 | 1.82 | 2.56 |
| understanding | 3.93 | 2.98 | 4.20 | 2.92 |
| fear | 1.93 | 2.71 | 1.80 | 2.87 |
| proximity | 3.35 | 2.64 | 3.51 | 2.30 |
| identification | 3.41 | 2.55 | 3.56 | 2.41 |
| to visit his home | 2.84 | 2.52 | 2.69 | 2.43 |
| study with him in the same educational framework | 3.88 | 3.95 | 4.22 | 3.72 |
| Live with him in the same residential building | 3.28 | 3.64 | 2.87 | 3.48 |
| live with him in the same city | 3.57 | 4.05 | 3.56 | 3.97 |
| spend time with him in the same framework of a trip or joint recreation | 3.78 | 3.74 | 3.73 | 3.25 |
| Participate in a joint project like this course | 4.137 | 3.52 | 4.51 | 3.52 |

In this part, attitudes were measured among the two groups towards universal values seeking to gauge the readiness for cultural kinship among two groups of students: Jews and Muslims - Bedouins who were required to write a paper in mixed groups within the framework of the Cross: "Qualitative Research Methods" which is part of the compulsory courses in their second year.

Regarding the value "**affection**": a different trend is evident between the two groups: Jews and Muslims - Bedouins. Among the Jewish students, an improvement trend is evident between the two measurements: before and after the beginning and end of the course. In contrast, there is a noticeable trend of change in the worsening of opinions and their extremism among the Muslim students - the Bedouins

Table.2.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|------------------|----------------|---------------|-------------|------------|
| affection | 3.98 | 3.75 | 3.05 | 3.31 |

A similar trend that strengthens the hold on the previous position is obtained in relation to the value "**hate**". While the Jewish students report an improvement in this position and a reduction in feelings this year, the

Muslim - Bedouin students report a trend of negative change and a return to the feeling of hatred towards the Jewish group. It is worth noting that the change received among the Muslim-Bedouin students is marginal, but it indicates a change in perception and an understanding that the way the course was conducted does not meet the needs of these students and that a much more sensitive policy must be established that educates for cultural competence and a responsible process.

Table.3.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|-----------------|----------------|---------------|-------------|------------|
| "hate" . | 1.76 | 1.96 | 2.28 | 2.33 |

In relation to the value **"anger"** the trend of extremism is evident in both groups. The trend of change expressed in the second measurement - after, is the same in both groups and stands at 0.20%, but the intensity of anger in the first measurement - before, is higher among the Jewish students.

It is possible that the way of observing the interpretation made by the sampled from the two groups is different and this is due to the cultural perception that sees expressions in a different way. Hence, it is possible that the expressions of anger received in both groups represent a personal feeling of anger stemming from the joint work process that posed many performance challenges for the students of both groups and not anger at a social - national level. This is compared to the opposite change in the attitude towards the value of hatred, in which there was a reduction among the Jewish students as accepted by the majority, compared to the humiliation and a negative trend of change among the Muslim-Bedouin students. It is possible that the latter expressed a personal feeling towards their Jewish colleagues and due to the complexity of working together and did not present an expression of a social-general feeling as is possible Perhaps it can be assumed that the Jewish students spoke.

Table.4.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|--------------|----------------|---------------|-------------|------------|
| anger | 1.82 | 2.03 | 2.56 | 2.76 |

Regarding the value **"understanding"**, different trends are evident according to the reports of the students from both groups in the questionnaire of Ahri. It is evident that the position among the Jewish students in the first measurement - before is significantly lower compared to their Bedouin Muslim colleagues who hold a much more positive position. However, the trend of improvement in relation to this value among the Jewish students stands out compared to a negative trend of change - radicalization of opinions - control of the Muslim - Bedouin students. It should be noted that the change in the two groups is my own but indicates opposite trends that emphasize the educational inadequacy to the needs of the Muslim-Bedouin students within the course.

Table.5.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|----------------------|----------------|---------------|-------------|------------|
| understanding | 4.20 | 3.93 | 2.92 | 2.98 |

In relation to the value **"fear"** the same picture emerges as the trend obtained for the value "understanding", according to which the intensity of the emotion of fear reflected in the attitudes of the Jewish students has decreased, while among the Bedouin students the intensity of this feeling is represented by a trend of negative change and strengthening of this feeling, in the second measurement - after. Despite this negative trend change

in the Bedouin Muslim student control, the expression of the intensity of fear towards the significant other group is still significantly lower than that represented by the Jewish students.

Table.6.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|-------------|----------------|---------------|-------------|------------|
| fear | 1.80 | 1.93 | 2.87 | 2.71 |

In relation to the value "closeness" a similar picture was obtained to the one obtained in the two previous values, in which the Jewish students reported an increase in the feeling of closeness compared to a process of decrease in this feeling as reported by the Muslim students - Bedouins. Among the positive values represented in the questionnaire, this value was given a relatively low score by both groups of students, a bar that may testify to an overall - broad picture of the state of relations between these two companies in the southern region of the State of Israel. In relation to the general low score of this value tool and in relation to the general score picture, it emerged that the Muslim group - Bedouin holds a higher positive position in both measurements - before and after compared to the Jewish group.

Table.7.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|------------------|----------------|---------------|-------------|------------|
| closeness | 3.51 | 3.35 | 2.30 | 2.64 |

In relation to the value "**identification**" a similar picture emerges of an improvement trend in holding the positive attitudes towards cultural closeness among the Jewish student group compared to a negative change trend of creating a sense of cultural distance (albeit with a minor change) among the Muslim-Bedouin group. This position, as well as positions such as a sense of closeness and understanding, are meant to represent the "power relations" that are manifested in the complex social structure that exists in Israel, between a majority group and a minority group that is part of Muslim society, and long-standing social erosion processes that characterize the relationships between these societies.

Table.8.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|-----------------------|----------------|---------------|-------------|------------|
| identification | 3.56 | 3.41 | 2.41 | 2.55 |

In relation to the value: "**to study with him in the same educational framework**" an opposite picture was obtained in which the Jewish students felt a strengthening of a sense of cultural-social closeness after learning the course and the beginning of joint work in mixed groups in the second measurement - after. On the other hand, among the group of Bedouin Muslim students, an opposite trend was obtained, representing a weakening of this sense of kinship.

It can be assumed that this framework of active learning in common spaces flooded the challenges of the Bedouin Muslim students in a more visible way due to dealing with language difficulties and articulation processes in front of the significant other group which usually does not recognize these difficulties and does not deal with other learning processes that represent the Bedouin students. It is possible that the weakening of this position once again represents the need to characterize the unique needs of the Bedouin students and provide them with an answer, which does not reflect the academic reality.

Table.9.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|--|----------------|---------------|-------------|------------|
| to study with him in the same educational framework | 4.22 | 3.88 | 3.72 | 3.95 |

In relation to the value: "**to visit him at home**" an improvement trend is evident which represents a process of strengthening the position in both groups in the measurement of after compared to the measurement of before. However, it is evident that the intensity of the change in the measurement of after is higher among the Muslim group - Bedouin who reported a positive position also in the first measurement of before.

Table.10.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|-----------------------------|----------------|---------------|-------------|------------|
| to visit him at home | 2.69 | 2.84 | 2.43 | 2.52 |

In relation to the value: "**living with him in the same residential building**", a slightly different picture was obtained despite the similar report of the two groups representing a positive improvement and the strengthening of the hold on this value. First, the report on the strength of the hold on this value among the Jewish students in both measurements: before and after was higher than that of the Muslim-Bedouin students, which represents a different trend from the data of the questionnaire values that were examined. Secondly, the trend of improvement in this position as represented by the Muslim - Bedouin students is expressed more strongly - twice that of the Jewish students.

Table.11.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|---|----------------|---------------|-------------|------------|
| living with him in the same residential building | 2.87 | 3.28 | 3.48 | 3.64 |

In relation to the value: "**to live with him in the same city**": a picture emerges according to which the Jewish students express a positive change trend between the two measurements before and after, while the position of the Bedouin Muslim students in relation to this value has not changed. In addition, the intensity of the attitudes reported by the Jewish students in this value is significantly higher than the intensity of the attitudes they reported in most of the values in this questionnaire. It is possible that the placement in a similar position among the Bedouin students in both measurements represents, on the one hand, their descent from a traditional religious society, one of whose characteristics is spatial gathering and a lack of desire to be exposed to different social norms that could challenge its integrity. On the other hand, the vast majority of the respondents as a whole are female, and it is possible that Bedouin Muslim women, given the opportunity to make their voices heard and anonymously, express their hidden desires for a less supervised life and living within the framework of free cities.

Table.11.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|--|----------------|---------------|-------------|------------|
| to live with him in the same city | 3.56 | 3.57 | 3.97 | 4.05 |

In relation to the value: "**spend time with him in the same framework of a trip or joint recreation**" a positive trend of change is evident among both groups in the second measurement - after compared to the first measurement - before. The strength of this measurement is higher precisely among the group of Jewish students and this is contrary to the general trend of their answers. In addition, it appears that the strength of the grip on this position and in contrast to the strength of other values is somewhat similar among the fleet of groups and in both measurements.

Table.12.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|--|----------------|---------------|-------------|------------|
| spend time with him in the same framework of a trip or joint recreation | 3.73 | 3.78 | 3.25 | 3.74 |

In relation to the value: "**participating in a joint project such as this course**" a unique image is evident that indicates the failure of the joint learning process that was done within the courses and without giving students a choice, on the one hand and on the other hand, this finding can shed light on a desire for change on the part of both groups From the very fact of reporting with high intensity in both. The Jewish group did not change its position regarding this value between the two measurements: before and after, which indicates the absence of change, but on the other hand, they did not present a negative position regarding the joint learning project. Among the Bedouin Muslim students, there was a decrease in the strength of the grip in this position of closeness, but this does not represent extremism in the positions or a drastic change between the measurements and is maintained at a high strength.

Table.13.

| Value: | Muslim: Before | Muslim: After | Jew: Before | Jew: After |
|---|----------------|---------------|-------------|------------|
| participating in a joint project such as this course | 4.51 | 4.137 | 3.52 | 3.52 |

Discussion:

The study aims to test the degree of sensitivity to intercultural differences among the various populations in the college: Muslims - Bedouins and Jews; The extent of their readiness for cultural closeness and intercultural interaction in light of the work they study in a common academic space, which is one of the only opportunities in Israeli society for more meaningful meetings to get to know each other and create close relationships based on common goals.

First, it emerged that no differences were found between students from year one and students from year two and no differences were found by gender. In the analysis that will be presented here, I will therefore refer to all the investigated as a One unit: Muslim - Bedouin students compared to Jewish students.

The findings of the study, and the large differences in perception towards cultural kinship between Jewish students and Muslim students - Bedouin coincide with the known research indicating the complexity of the implementation of the arrangement's multiculturalism and multicultural education in Israel, at best, and regarding the lack of possibility to implement Such arrangements, in the worst case. The disturbing and inhibiting factor in this case is the very definition the state as a Jewish state and its attitude to citizens from the national aspect (Abu-Saed, 2007; Yona, 2007).

The term "cool environment" was coined for the first time in 1982- as a description of the treatment of women in the framework Studies. This concept was expanded later for minorities in general. cool environment claimed, affects the learning process and impairs it, but also spills out and affects people's lives and society. This finding is consistent with the attitudes of the Jewish students, which are expressed as low intensity (not positive) towards their colleagues from the Muslim - Bedouin society (Hendin, 2013).

The current research data stands in contrast to what emerges from the literature dealing with meetings of groups in long-term conflict situations, including different and diverse strategies for intervening in these relationships. One of the popular strategies is based on a meeting between the members of the groups for the purposes of discussion, study or doing things together. This approach assumes that a meeting between people from conflict groups (as the contact theory) may reduce hostility and stereotypic thinking, if the meeting includes an intimate relationship between the participants. As part of the meeting, equal status and tasks interesting for cooperation will be determined, as expressed in Allport's theory of connection (Allport, 1954).

The attitudes of the students are the Jews who expressed weak attitudes - negative in both phases of the measurement - despite the slight improvement trends are the Muslim students - the Bedouin who expressed a retreat trend in their attitudes stand in contrast to the contact hypothesis adds an important component to the success of a meeting and is a common overarching goal (such as writing a summary paper in an academic course and obtaining good score) to the members of the groups in conflict which emphasizes the necessity of mutual help (Hewstone & Brown, 1986).

Another aspect of the scientific literature that is not supported by the results of this study is the creation of prior acquaintance and equal work in the joint project. The students did not go through a significant introduction process but were based on the natural first acquaintance as fellow students. Another aspect is the absolute advantage for the Jewish students who speak Hebrew, which is the language of instruction at the academic institution and represents one of the significant challenges for the Arab students (Paul-Benjamin, 2017).

The research results stand in contrast to what is known in the scientific literature and teachers that shared learning, a common thematic discourse for chapters, personal acquaintance by conducting mutual interviews and a fact about a joint project (Paul-Benjamin and Haj Yahya, 2019) are not enough to bring about change and sometimes even create a reverse process of radicalization of opinions Due to highlighting the cultural differences between the groups and exposing the weak points of some of the groups such as the language difficulties of the minority group - the Muslim students - the Bedouins.

Another aspect that represents the results of the present study and stands in contrast to the findings of the studies known so far which claim that in an intercultural educational meeting with common goals, a weak point of one group will be addressed by the other group (Paul Benjamin, 2017), indicates that weak points that arose mainly on the part of the Muslim students The Bedouins dealing with learning in Hebrew, which is not their mother tongue, was strongly emphasized during the joint work. The emphasis on these was reflected on

the part of the Jewish students who feared their grades on the one hand and on the other hand argued for more work on their part because they were required to correct the writing language of their Muslim colleagues (it is worth noting that it was made clear to the students by all the lecturers that there would be no reference from a scoring level to aspects of writing formulations and this in order to reduce barriers). It can be assumed that this challenge is one of the significant points in the radicalization of opinions and at least on the part of the Bedouin Muslim group who reported much more positive attitudes towards intercultural closeness in both measurements (despite the extremism in the second measurement) compared to the Jewish students.

The course of the courses gave a central emphasis to personal acquaintance between the students and especially in the courses that dealt with education for multiculturalism and personal and cultural identity, or to a partial acquaintance within the framework of the courses for qualitative research methods. In addition, in all courses the students worked in mixed groups: Muslims and Jews (but not out of personal choice but as part of the course duties that served the purpose of the present study). As mentioned, the research findings point to two key points: one, attitudes towards multicultural proximity are low in both measurements with a marginal positive change in the second measurement among the Jewish students and a reduction of positive attitudes in the second measurement among the Muslim students. This result stands in contrast to what is known in the research, in which it is claimed to invite an experience of personal acquaintance (Alport, 1954) and to encourage joint action (Maoz, 2009) by defining common goals (Gat et al, 2023).

The results of this study highlight the striking cultural diversity that characterizes Israeli society compared to other societies in the Western world that face dilemmas about multiculturalism. It is notable that due to the unique characteristics of the Arab minority in Israel, which has become a minority at once, alongside an ongoing political conflict, the lack of an orderly multicultural policy and the characteristics of unique regions - it is necessary to create thinking processes in cultural seas according to division into regions and to create thinking for caring in a cultural sea accompanied by in-depth research: historical and cultural and to form Unique local models.

Summary:

This study sought to examine attitudes of cultural closeness and intercultural closeness in a multicultural academic institution for teacher training where Israeli students from the Bedouin Muslim society and the Jewish society study. The research findings indicate two main worrying trends. One, holding distant and in some cases even alienated positions on the part of the Jewish students. A second trend indicated a reduction in positive attitudes among the Bedouin Muslim students after learning the courses, some of which are dedicated to multicultural education and within the framework of which they aim to create mutual acquaintance between the students. The research findings on the two questionnaires that will be used stand in striking contrast to what is known in the research findings that emphasize the need for a process of personal acquaintance and joint educational work that sets common goals. It is evident that the universal approaches that discuss education and culturalism and "intercultural care" (Gat, 2023: Article excepted for publication) that originate from longitudinal studies from different countries do not meet the needs of the students studying in multicultural academic spaces in Israel. It is notable that the lack of systematic thinking for intercultural policy both at the local level and at the national level in Israel, are reflected in this unique meeting. The main conclusion that emerges from the results of this study is the urgent need for the formation of an intercultural concept that will respond to the complex and unique reality that exists in the State of Israel and its products are a long-standing cultural and social conflict.

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