



**UNIVERSITATEA “ALEXANDRU IOAN CUZA”
DIN IASI**

Faculty of Philosophy & Social and Political Sciences

Department of Sociology and Social Work

Field: SOCIOLOGY

Long Abstract

**INTEGRATION OF PALESTINIAN HIGH SCHOOL
STUDENTS LEARNING IN A LARGE CITY IN THE NORTH
OF ISRAEL: ASPECTS OF IDENTITY**

PhD Coordinator: Professor Dr. STEFAN COJOCARU

PhD Student: SAHIRA ABD EL RAHMAN

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ABSTRACT

This research explores the integration of Palestinian students who learn in a high school in a large city at the north of Israel. It investigates aspects of identity among high school students from the Palestinian Authority who learn in an Arab school in a large city in the northern part of Israel. This research aims to explore the issues of identity of high school students from the Palestinian Authority who learn in an Arab school in a large city at the north of Israel. It investigates the interaction between the Palestinian students and the Israeli Arab students at school and its impact on self-identity, and national identity of Arab high school students from the Palestinian Authority.

This research has been conducted according to the mixed methods approach, integrating both qualitative with quantitative research instruments. It has been conducted during the academic years 2019-2021, using semi-structured interviews combined with closed-ended questionnaire that provide data from students and teachers belonging to the Arab high school in Haifa, Israel.

The findings show that the conflict between identities constitutes a key issue in the interaction of the students from the Palestinian Authority with the Israeli-Arab students at the school where they are learning. The students from the Palestinian Authority experience a sense of alienation, language gap, adjustment difficulties and shame. Moreover, this research illustrates that in the context of the interaction between the students from the Palestinian Authority and the Israeli Arab students, the more positive the attitudes towards the integration of the students from the Palestinian Authority, the higher the level of self-efficacy of the two student groups.

On the basis of the research findings, a new sociological thinking framework about the integration of Arab students from the Palestinian Authority in the life of an Arab high school in Israel has been created. The research shows the importance of the social interaction between students from the Palestinian Authority and the students and teachers at school to the promotion of the self-identity and national identity, as well as the sense of self-efficacy of the two groups of students.

Keywords: Self-identity, National identity, Nationality, Palestinian Authority high school students, Interaction between a minority and majority groups.

INTRODUCTION

Research Focus

About 15 years after the foundation of the State of Israel, and still living under the martial law, the young poet Mahmoud Darwish published his famous poem "Identity Card". In the poem he poetically addressed the issue of the new identity enforced upon the Arabs left within the borders of the State of Israel. In a poet's words he said then what Palestinian academicians and politicians in Israel are saying today is that they are a native minority, people of the land rather than immigrants, living here as of ancestral right and not on sufferance, "rooted even before the birth of time". It seems that this is the central and decisive element in the Arab community's identity since then and until our present days. Seventy years

of Israeli citizenship clearly differentiate them from their people in the other part of the country and in the wide Palestinian dispersed population. Years of thinking, research and writing have failed to untie this Gordian knot. The debate about the identity and essence of this unique community has been conducted in various arenas and in the constantly changing political and generational circumstances, through internal and external controversies and with no ability to formulate an agreed upon definition.

The Arab youths in the State of Israel find it more difficult to define their identity, since the entire Israeli-Arab society is preoccupied with renewed processes of identity definition. This is due to several reasons: a transition from a traditional society to a modern society; a wide diversity in the society itself (Muslims, Christians, Bedouins, Druze, Circassians and others); and tension stemming from the definition of a joint identity (Arab-Israeli). Consequently, like in the case of all people, albeit in greater intensity, the emphasis of the identity components (or identity circles) in different situations is one of the issues that bother the youths.

The perceptions of students and teachers in the school regarding the integration of the Palestinian students.

The students' perceptions: the students that came with their parents from the Palestinian Authority encounter difficulties in defining themselves, attempting always to avoid the question: "Where are you from?" They find it hard and/or are afraid to explain where they have come from. They usually say they are from Jerusalem and have a blue identity card.

The teachers' perceptions: based on their family name, the teachers know that the students come from the Palestinian Authority. However, as teachers, they have to accept all the students and integrate them among all the class students. Moreover, these students have difficulties in speaking and understanding Hebrew. Therefore, the school enhances their knowledge by allocating individual lessons so that these students can take the matriculation exams.

Research Background and Gap in Knowledge

Who are these students? They are helpless children who were born to Palestinian families considered as 'traitors' by the Arab people living in the Palestinian Authority and by the Arabs who live in the State of Israel. It is very difficult for them to explain to everyone what their real origin is. They are living a kind of inner conflict. Furthermore, these children were born to parents from the Palestinian Authority who 'had worked for the State of Israel' and, thus, they are collaborators in the eyes of the Palestinians. This is the reason why they have come to live in Israel.

The attitudes of the Israeli Arabs towards the Palestinians living in Israel:

The Israeli Arabs are those among the Arabs living in Israel that are citizens of the State of Israel. The Israeli Arabs comprise many of the country's inhabitants since the British Mandate period, who stayed in the territory of the State of Israel at the end of the War of Independence or who succeeded to return to their homes before the borders were closed. At the end of the war, this population was granted an Israeli citizenship and, within the framework of the Israeli Citizenship Law, these people became citizens of the State of Israel. This population consists also of Arab immigrants, mainly as a result of Family Reunification Procedure as well as of additional individuals who were granted the right to settle down after providing services to the State of Israel.

There are those who include in this group also the Arabs who are not citizens but have been granted a 'permanent resident' status, as well as Arabs living in the territories annexed by Israel, namely East Jerusalem and the Golan Heights. Many of the Israeli Arabs identify themselves as Palestinians, citizens of Israel. The status of the Israeli Arabs who have an Israeli citizenship, differs from that of the Arab inhabitants of East Jerusalem, an area annexed to Israel in 1967. Therefore, the aim of this research is to try understanding this occurrence, give it legitimization as well as examine how one can come to terms with it (Aggabaria & Mohand, 2013).

Research Aims

1. To explore the issues of identity of high school students from the Palestinian Authority who learn in an Arab school in a large city at the north of Israel.
2. To investigate the interaction between the Palestinian students and the Israeli Arab students at school and its impact on self-identity, and national identity of Arab high school students from the Palestinian Authority.

Research Questions

1. What is the interaction between the Palestinian students and the Israeli Arab students at school?
2. What is the impact of an interaction with a learning environment that encompasses Israeli Arabs, on the self-identity, and national identity and self-efficacy of Arab high school students from the Palestinian Authority?

Research Boundaries

This research was conducted according to the mixed methods approach, integrating both qualitative with quantitative research tools. The research was conducted during the academic years 2019-2021, using semi-structured interviews combined with closed-ended questionnaire that provided data from students and teachers belonging to the Arab high school in Haifa, Israel.

Thesis Structure

Chapter I provides a comprehensive survey of the relevant sociological theories and a literature review of various research that were done on the topic of the current research. Chapter II presents the methodological considerations that led the application of a mixed methods research approach, including the research design, research tools and data analysis methods, as well as a discussion of the research quality dimensions. Researcher position and ethical considerations are provided at the end of this chapter. Chapter III outlines the findings

that emerged from the various research tools and data analysis, then, Chapter IV provides a discussion of those findings. Finally, Chapter V presents the conclusions and recommendations as they emerged from the discussion, as well as contribution to knowledge and future research.

Significance of the Research

Ultimately, the research offers a new optimal integration model that can support the understanding of the needs of the students from the Palestinian Authority who suffer from prejudice and stigma on their national identity. Additionally, the study can serve as a basis for a proposal of a new thinking framework for the integration of the Palestinian students at the high school. Furthermore, there have been no previous studies on this topic. It is a new topic that will serve the needs of the students and teachers.

Key words: Self-identity, National identity, Nationality, Palestinian Authority high school students, Interaction between a minority and majority groups.

CHAPTER I: THEORETICAL PERSPECTIVES AND LITERATURE REVIEW

Social Identity Theory

While the Palestinians come in contact with a new culture and are exposed to new values and norms, their identity is expected to change, especially when this concerns adolescents. Identity consolidation is a basic and normative task in adolescence and adulthood, but it can be particularly challenging for young immigrants who search for their place between two different cultures. In this process, they attempt maintaining a consistent feeling of the self while embracing new identity components without changing their past beliefs.

Self-Identity

Self-identity implies the self-definitions of individuals. According to this study, there is a clear distinction between the self-identity definition of Arab students who live in the State of Israel, and that of the students who came from the Palestinian Authority to live in the State of Israel. Hence, the identity that represents the individuals' set of values, beliefs, and goals, that also encompasses aspirations in the professional area and preferences in the couple-ness area, as well as other aspects of the self that help identifying people as unique and different from others.

Consequently, most of the studies and the empirical literature that focuses on self-identity, is based on the work of Erikson (1968). The researcher maintains that shaping an identity is a major task in people's development throughout their life, but it is also present in developments that transpire during the period of adolescence. Consequently, students who come from the Palestinian Authority undergo a process of re-organization of their children's identities, as well as the consolidation of a set of values, professional commitments, and ideological and political views. This is a process whereby students from the Palestinian Authority are affected by the mutual relationships between the Palestinian adolescents and the Israeli society. Exploring the identity at this stage can bring about a commitment in the professional area and a confusion in identity between two different cultures (Tartakovsky, 2009). This study exposed teachers and educators' attitude towards this issue among students from the Palestinian Authority who are integrated at a school with Israeli Arab students.

Cultural identity

Cultural identity is defined as a sense of belonging to certain social groups, together with the values and feelings that come with it (Schwartz *et al.*, 2006). Thus, the uniqueness of this study resides in the fact that it investigates a different cultural identity that reflects entirely different perceptions, behaviors and self-determination. According to this study, acquisition of a cultural identity by the students from the Palestinian Authority is done in a consolidated culture. This culture enables the students a balanced approach to life, granting them a sense of meaning and an ability to protect themselves from various threats to their mind and health (for example, use of the language, cultural customs, and social relationships with other students (Tartakovsky, 2009).

Integration between self-identity and cultural identity

The school where I am working caters to adolescent multi-cultural students. In the school there is a mutual effect between the development of self-identity and social identity. Students from the Palestinian Authority belong to a certain group, either by choice or not by directed choice and, thus, the alternatives of their self-identity available to them are limited.

Nevertheless, the beliefs, values, and set of goals embraced by the adolescent students, shape the way by which they maintain contact with the social environment and the opportunities they choose for themselves. For example, when students from the Palestinian Authority belong to a certain cultural group, this can limit the varied options that are available for their self-identity. Self-identity is partly shaped by values and norms assimilated from the cultural groups to which individuals belong. Hence, students from the Palestinian Authority do not get connected a lot to the other school students that are closed and introverted. As a result, students from the Palestinian Authority can sometimes experience pressure and confusion regarding different cultural identities as far as various aspects of self-identity are concerned, in particular when the two cultures are contradictory (Tartakovsky, 2009).

Social support – this study shows that for the students from the Palestinian Authority, social support is a source of social capital accumulated by high-quality social relationships.

There are three main sources of social support for students from the Palestinian Authority who have been integrated in Arab schools in Israel. The first source is family, namely the nuclear family that should provide their children with support and confidence, so that they can protect themselves from the difficulties they may encounter in the new society. This is not a simple task because the parents who have been uprooted from their familiar environment could lose their parental sense of self-efficacy and the ability to support their children. The second source is the school staff, namely support provided by the teachers of these students. The teachers have to make the students feel that they are an inseparable part of the school, as well as behave towards them equally as to the other school students. The third source is an informal support by friends and other adults.

Social support has a positive effect on the students' academic and behavioral functioning and it also protects them from adverse effects of pressuring life situations. A supportive and stable environment is particularly important during adolescence, mainly when the young people explore their identity. This does not transpire among the students from the Palestinian Authority because they have simultaneously to learn a new language and a new cultural reality, as well as deal with difficulties at school (Abd Alrhman & Cojocar, 2022), problems of livelihood, and establishment of new social relationships (Tartakovsky, 2009).

Symbolic Interactionism Theory

The Symbolic Interactionism Theory was chosen as the main theory of this study. This theory can explain the issues involved in the interaction among students from the Palestinian Authority who learn in Israeli schools, in a foreign social environment, during the process of consolidating their self-identity and national identity.

The key principle of the Symbolic Interactionism Theory is the fact that it focuses on individuals in society and on their interactions. This theory advocates that the individuals in society define themselves through their interaction with others. People respond to “elements in their environment according to the subjective meanings that they attribute to these elements, e.g., meanings created by the social interaction that encompasses symbolic

communication with other people, including symbols. Symbolic interactionism is a descriptive framework in sociology that depicts how societies are formed and grow stronger by means of the individuals' recurrent actions" (Carter & Fuller, 2015: 14-15). Moreover, the Symbolic Interactionism Theory addresses the "subjective transparency of individuals and the way they understand the world from their own perspective" (Carter & Fuller, 2015: 16).

Figure 1 illustrates and theories and their meanings in the symbolic interactionism.

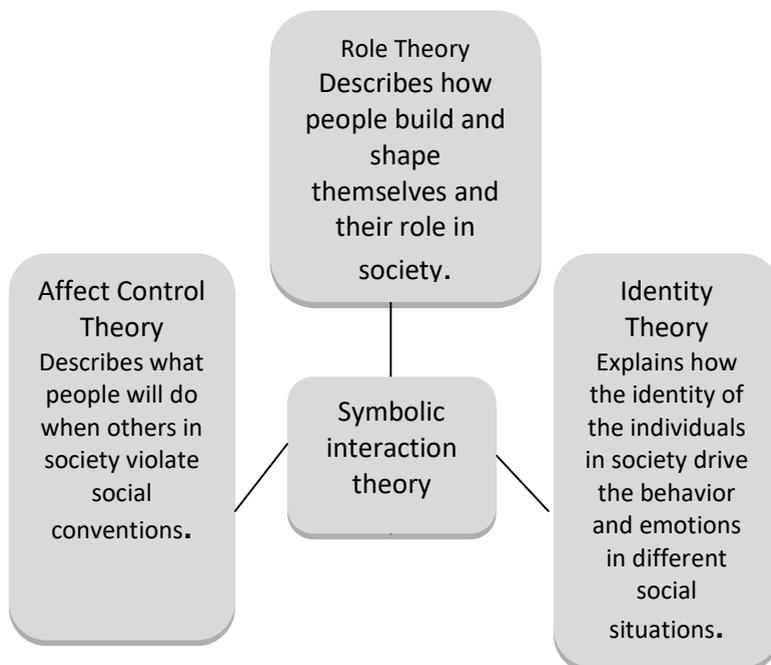


Figure 1 Theories and their meanings in the Symbolic Interactionism Theory

Social Constructionism

The Social Constructionism Theory is a learning theory in the field of sociology. It examines and explains how individuals in society develop knowledge and understanding of the society and the world in which they are living. Mead (1934) argues that while the Symbolic Interactionism Theory explains how people's identity is consolidated through daily encounters with others in society, the Social Constructionism Theory provides a framework for understanding social behavior of individuals in society. That is, Social Constructionism of reality is a learning theory of sociology that explores the common development of

understanding the world. Social Constructionism can be defined as a viewpoint according to which a large part of people’s life occurs according to social and inter-personal effects.

National Identity

This study explores the issue of national identity of students from the Palestinian Authority. I hope that the research findings could provide ideas and insights about the way teachers and educators of these populations will be able to evoke their sense of belonging and consolidated identity (Berzonsky, Branje, & Meeus, 2007; Cooper & Grotevant, 1987; Marcia, 1993; Zaretsk, 2005). After completing the interviews with the students, I found a positive relation between the quality of the familial relationships and the ability to consolidate the self-identity. In the more cohesive families, the students could express their opinion regarding their objectives in life, helping them in shaping their self-identity. On the other hand, in the dissociated families, the students’ identity was much weaker (Erikson, 1968; Hemi & Rich, 2019; Tzurriel, 1990).

Theories of Social Marginality

Doron *et al.* (2008) claim that the concept of exclusion has gained a central place in the inquiry of inequality in Israel. According to the Central Bureau of Statistics, the rates of poverty and social exclusion in Israel are higher than those of the OECD countries. Moreover, Israel has the highest rates of poverty and social exclusion in comparison with industrialized OECD member-states (Central Bureau of Statistics, 2019). Israel is also positioned high on the scale of inequality (OECD, 2018). The Palestinians who are illegal refugee seekers and work immigrants constitute one of the most excluded groups in society.

Furthermore, the incidence of poverty in Israel is being discussed today in wider contexts, such as inabilities and frailty that might link the term ‘poverty’ to the term ‘social exclusion’ (Ben-Arie, 2006; Krumer-Nevo, 2015). Hence, the term ‘social exclusion’ is much wider than just poverty, and it encompasses a dynamic reference to social rights and involvement in the life of society (Rom, 1995).

The Ecological Theory

The Ecological Theory is the theory of the environment. It examines the impact of the environment on people’s identity within the framework of societies. The main component of this theory is the mapping of the social environments and the emphasis on the environment and its effect on people, and vice versa, people’s effect on the environment (Bronfenbrenner, 2005). People are affected by the culture to which they belong, i.e., state laws that they have to obey, political events, as well as relationships in the family, classroom and ballet course. Furthermore, individuals are affected by events that transpire in four ecological environments. Each environment envelops the other and the individuals are at the center of the envelopes.

Table 1: Summary of presented theories

| Theory | Explanation | Within this research |
|--|---|--|
| Social identity theory (Tajfel, H., & Turner, J. C. | Individuals in society consolidate their identity | The theory explains identity aspects of adolescents from |

| | | |
|--|---|--|
| 1986) | according to their affiliation to a group, i.e., ethnic or gender. | the Palestinian Authority who integrate in an Arab high school in Israel. |
| Social constructionism theory (Cojocar, 2005) | Explains how individuals in society develop knowledge and understanding of the society and the world in which they are living. | The theory explains how social interactions among the participants in this study creates reality. The constructed reality affects the participants' self-efficacy and the consolidation of their identity. |
| Symbolic interaction theory (Nickerson, 2021) | Focuses on individuals in society and on their interactions with the social environment, including attributing meaning to the symbols embraced by society. Individuals in society define themselves through their interactions with others. | The theory explains how the participants in this study interact and relate to symbols such as religion, language, customs which affects the consolidation of their identity. |
| Ecology theory (Bronfenbrenner, 2005) | Explains how the environment affects individuals' identity within society. | The theory explains how high school students' identity from the Palestinian Authority who study in a learning environment in an Israeli high school is affected by the ecological elements within the premises of this Arab high school. |

The national identity of the citizens of Israel

National identity is a component in the identity that determines people's belonging and sense of belonging to their people in the cultural-ethnic sense. This is based on a common ethnic origin, common territory, tradition, culture, language, and history that are common to members of the people, their common symbols and values, as well as the sense of relation of mutual identity between them.

Citizens of a state usually have a national identity (in the cultural-ethnic sense) that is not shared by all the citizens of the state. This identity unites members of this national group who live in the state, distinguishing them from members of other national groups in the state. In Israel there are three central national identities: Jewish, Arab and Palestinian, and another identity that is not national but cultural-ethnic – the Druze.

The Jewish national identity is common to the group of Israeli citizens' national majority. It emphasizes the tradition, history, and culture of the Jewish people, together with a strong sense of solidarity towards the entire Jewish people in Israel and around the world. Some Jews have a strong national affiliation and they want to maintain a contact with the world Jewry. Others feel less affiliation to their Jewish-national identity and more affinity to their Israeli-civil identity.

The Arab national identity underscores an affinity to the Arab nation (Pan-Arab) in the Middle East. This identity is common to Arab citizens and to a small number of Druze citizens. The latter view themselves as members of the Arab nation who have a common history and language, Arabic, and oppose the existence of the state as a nation-state (Hadar, Heiman-Reish, & Kanfelman, 2022). Following the literature review in this section, it can be said that Israel is a state with a multitude of group identities, national identities, religious identities and ethnic identities. Each of these identities encompasses a great number of Israelis, and the prominent identity in the Jewish and Arab groups is the national identity. Every group identity has its own language, symbols, customs and collective memory (Har-Even, 1999; Hadar, Heiman-Reish, & Kanfelman, 2022).

Arab-Palestinian national identity

National identity has many definitions and, hence, educators and teachers find it hard to educate students for national values (Hawrylycz *et al.*, 2012). Jiang (2006), a social sciences researcher, defined national identity as the sense of belonging to an imagined community, the characteristics of which are a homeland, common memory, and public culture. Suleiman (2006), a researcher of modern Arabic, distinguished between two Arab identities and a cultural-national identity with the ideological index at its center.

Theories of Self-Efficacy

Self-efficacy is a term conceived by Bandura (1977). It relates to beliefs people have with respect of their capabilities in different situations, affecting their behavior, efforts, and choices, as well as their ability to cope with their various life tasks. Self-efficacy is based on self-perceptions of knowledge, performance, and control, associated with specific future activities (Woolfolk-Hoy *et al.*, 2004).

In the field of education, a sense of self-efficacy is mostly investigated as far as academic attainments are concerned (Khasawneh & Bates, 2007). Moreover, self-efficacy is associated with motivation for learning, optimism, and goals accomplishment (Follman *et al.*, 2006). Students with a sense of self-efficacy assess their academic work and can solve problems more efficiently than students with a low sense of self-efficacy (Schunk & Pajares, 2005).

The Israeli-Palestinian Conflict

The reasons for "the failure of the Oslo process and the outbreak of the violent Israeli-Palestinian conflict in September 2000, have been extensively discussed in the memories written by the parties to the peace process and have been analyzed in many academic studies. Some presented the Israeli-Palestinian conflict as persistent, un-controllable and unsolvable. Others attributed the failure of the talks to the parties' immaturity to make necessary

concessions required for settling the conflict, mismanagement of the negotiations, focus on an interim settlement rather than permanent settlement, lack of reference to the parties' national narratives and issues of justice and fairness, leaders' failure to design a clear and orderly peace strategy, and mobilization of public support of the peace process" (Bar-Siman-Tov, 1996 in Vartman, 2021:19).

Theories of Culture and Multiculturalism

The key to "multicultural education is the help given to students so that they can develop a cross-cultural ability. A first encounter with prejudices and acquaintance with the symbols and features of the external ethnic culture, can help individuals to fully familiarize themselves with the culture of others and to understand it" (Elfahel, 2019: 98). Education for multiculturalism is not only acquaintance with the culture of others, but rather shaping an environment that reflects the cultural differentiation, and mainly generating structural changes that manifest the cultural difference. The education should be shaped so that it matches every culture, every race, and every social group (Gilday-Weitzman, 2009:11-16).

Integration of Jews and Arabs in Israeli schools

In 2014, about 75% Jews and about 20% Arabs lived in Israel. Yes, "in most areas of life, there was a prominent separation between the two groups. The great majority of the Jews live in uni-national localities, work in separate places, and learn in separate institutions of the education system. Nevertheless, the reality of separation is undergoing a process of change, and in different areas more integrative spaces are formed" (Shwed *et al.* 2014: 285-303). Moreover, Integration in the Ministry of Education raises many questions, such as: What is the extent of social integration in terms of friendship relationships between Arab and Jewish students who learn in integrated classes? Are there any differences between the degree of integration in these schools? What are the school-based factors that promote integration? What are the implications of integrated education on students' attitudes towards other students and towards the Israeli-Palestinian conflict? How do the students' parents relate to the integration at school? Elucidation of these questions and a deeper understanding of the integration in the education system are the challenges faced by future studies (Abu-Asba, 2007; Al-Haj, 1995; Bekerman & Horenczyk, 2004; Benziman, 2008; Cohen, (2006); Dror, 2007; Hamaissi, 2009; Levy & Shavit, n.d.m.; Mar'i, 1978; Mizrahi *et al.*, 2013; Rash & Kfir, 2004; Shavit, 1984; Abd Alrhman & Cojocar, 2020).

Conceptual Framework

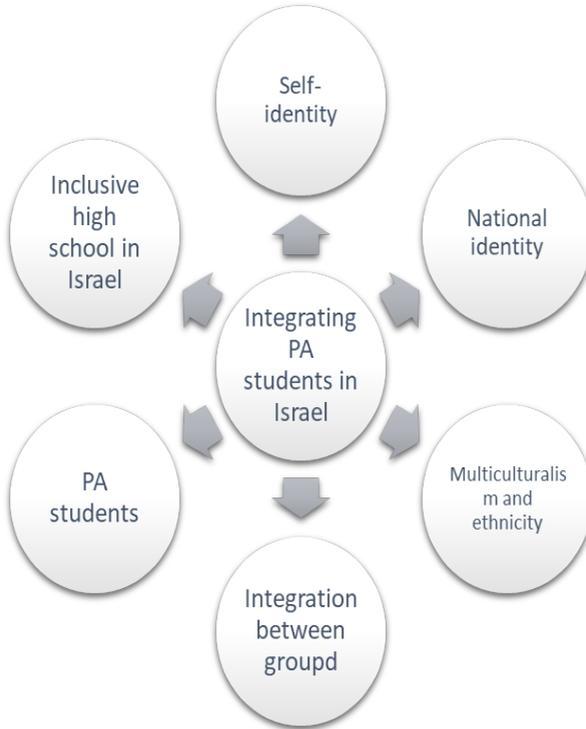


Figure x. Title

CHAPTER II: METHODOLOGY

Introduction

This study explores the integration of Palestinian students into a high school in a large city in the north of Israel: Aspects of Identity.

Research Aims

1. To explore the issues of identity of high school students from the Palestinian Authority who learn in an Arab school in a large city at the north of Israel.
2. To investigate the interaction between the Palestinian students and the Israeli Arab students at school and its impact on self-identity, and national identity of Arab high school students from the Palestinian Authority.

Research Questions

1. What is the interaction between the Palestinian students and the Israeli Arab students at school?
2. What is the impact of an interaction with a learning environment that encompasses Israeli Arabs, on the self-identity, and national identity and self-efficacy of Arab high school students from the Palestinian Authority?

Research Hypotheses

1. Students from the Palestinian Authority will perceive the interaction with the Israeli-Arab students in a more positive light than will the Israeli-Arab students.
2. The Palestinian students' self-determination will be more frequent and the Palestinian students' sense of belonging will be more important among students from the Palestinian Authority than among Israeli-Arab students.
3. The integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light by students from the Palestinian Authority than by Israeli-Arab students.
- 3.1. The greater the knowledge about the other group will be accumulated, and the interaction with the other group is perceived in a more positive light, and the integration of students from the Palestinian Authority in a

high school in Israel will be perceived in a more positive light, then the self-identity will be more consolidated.

- 3.2. The greater the knowledge about the other group will be accumulated, and the interaction with the other group is perceived in a more positive light, and the integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light, then the sense of self-efficacy will be higher.

The more positive the interaction with the other group will be perceived, then the integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light.

- 3.3. The greater the knowledge about the other group will be accumulated, then the interaction with the other group will be perceived in a more positive light, and the integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light.

Variables

Dependent variable:

Perception of the interaction

Independent variables:

Students from the Palestinian Authority (PA students)

Israeli-Arab students

Part 1: Demographic background details

Part 2: Description of the relationship between students from the Palestinian Authority and the Israeli-Arab students during the acquaintance period, before the studies at school.

Research Paradigm – Mixed Methods Approach

According to the research aims and the research questions, and since this study aims to develop a model of integration of Palestinian students into a high school in a large city in the north of Israel, the paradigm chosen is the mixed methods approach.

A paradigm is a worldview. The term consists of the ontological question, the epistemological question and the methodology. The ontological question deals with the nature of the investigated world and what can be known about it in the quality of reality. Researchers think what they can know about the world and about reality. The epistemological question engages in assumptions regarding researchers' ability to understand the investigated world and, hence, about the status of people's knowledge. This question copes with the entire set of the researchers' assumptions that relate to their status of knowledge.

Epistemology is a branch of philosophy that investigates the origin, nature, methods and limitations of human knowledge. In the case of research, the question is what the place of

researchers' is in the empirical narrative. Methodology is the entirety of principles, action methods, laws and assumptions, on which research is based (Creswell, 2012).

Table 2: Research design

| Stage | Aim | Research instrument | Research population | Da An |
|-----------------|---|----------------------------|---|----------|
| 1- Qualitative | To explore the issues of self-identity and national identity of high school students from the Palestinian Authority who study in an Arab school in a large city at the north of Israel from a cultural point of view. | Focus group | 10 PA students 10 Israeli-Arab students | Co an |
| 2- Qualitative | To investigate the interaction between the Palestinian students and the Israeli-Arab students at school from a cultural point of view | Semi-structured interviews | 10 PA students 10 Israeli-Arab students 10 teachers | Co an |
| 3- Quantitative | To examine the impact of this interaction on self-identity, and national identity of Arab high school students from the Palestinian Authority, from a cultural point of view. | Closed-ended questionnaire | 145 high school students | Sta |

CHAPTER III: FINDINGS

Qualitative Results: Findings Obtained from Research Question No. 1: What Issues Are Involved in the Interaction between the Palestinian Students and the Israeli-Arab Students at school?

Table 3: Categories according to the different participant groups

| Category | Conflict between identities | Sense of belonging | Sense of alienation | 4.Cultural differentiation | | | | 5. Feeling of shame |
|---|--|--|---|---|---|------------------------|----------------------------------|---|
| | | | | Language | Customs | Boy-Girl Relationships | Adjustment Difficulties | |
| Students From the Palestinian Authority | <i>I was born in Jerusalem my father was born in Jordan and my mother was born in Jerusalem.</i> | <i>Dad told me: explain to them that you are from Jerusalem, an Israeli with a blue ID card.</i> | <i>At the beginning I didn't like Haifa, it was difficult for me to be integrated since I love Jerusalem better, until today I feel like this. Every weekend or holiday I go to</i> | <i>I got used to the Haifa way of speaking and when I go to Jerusalem people laugh at me. Then, slowly slowly I go back to their way of speaking, ha...</i> | <i>Our food is different than that of Haifa</i> | | <i>No one is bullying me now</i> | <i>People from the Palestinian Authority mock me and I was ashamed.</i> |

| | | | | | | | | |
|-----------------------|--|---|--|--|---|---|--|---|
| | | | <i>Jerusalem.</i> | | | | | |
| Israeli-Arab students | <i>I define myself as a Palestinian-Arab who was born in the State of Israel.</i> | <i>I was born in Israel.</i> | <i>The more positive the adjustment of the students from the Palestinian authority, the higher the level of self-efficacy.</i> | <i>The mother tongue is Arabic and they use Hebrew a lot in their everyday life.</i> | <i>Traditional Arab food.</i> | <i>Are accustomed to boy-girl relations, are accustomed to learn together from young age.</i> | <i>No adjustment difficulties.</i> | <i>There is no feeling of shame.</i> |
| Category | <i>1. Conflict between identities</i> | <i>2. Sense of belonging</i> | <i>3. Sense of alienation</i> | <i>4. Cultural differentiation</i> | | | | <i>5. Feeling of shame</i> |
| | | | | <i>Language</i> | <i>Customs</i> | <i>Boy-Girl Relationships</i> | <i>Adjustment Difficulties</i> | |
| Teachers | <i>..., I had the opportunity to get to know ...students who came ... from different areas of Israel</i> | <i>They are trying to feel they belong but sometimes they fail because they</i> | <i>Most of their friends were not born in Israel and they have the same way of</i> | <i>Usually, they do not have a common language with the students in their class,</i> | <i>I think that they do not have friends among the students who came from the</i> | <i>There are no boy-girl relations like the students who were born in Israel.</i> | <i>When there are social activities at school. Like parties, birthdays and activities in</i> | <i>First of all, they do their best to get connected to the students from the</i> |

| | | | | | | | | |
|--|--|--|--|---|-------------------------------|--|---|---|
| | <p>and, ... from Jerusalem and the Palestinian authority. At the ... it was possible to easily find out these were students from other areas than Haifa according to the way of speaking and body language that transmitted lack of self-confidence. ... Therefore, it took them longer to get connected to other students and</p> | <p>are rejected by other students.</p> | <p>speaking and similar code of behavior. For me they are like all the other students and my attitude toward them is not related to their origin and social background</p> | <p>until they become more open and dare more to get connected to other, they usually get connected to students who have similar background and status since they feel more at ease talking to them.</p> | <p>Palestinian Authority.</p> | | <p>the schoolyard, and also when they join trips outside the school (at least until the second trip).</p> | <p>same area and origin and, then, they get connected to other students and if they can do it easily and quickly, then the issue of belonging to school becomes most normative and positive. It takes them longer to be prominent in certain field until they</p> |
|--|--|--|--|---|-------------------------------|--|---|---|

| | | | | | | | | |
|--|---|--|--|--|--|--|--|--|
| | <i>establish social relations hips.</i> | | | | | | | <i>break the boundaries of social distancing and feeling of shame.</i> |
|--|---|--|--|--|--|--|--|--|

Category 1: Conflict between identities – I was born in Jerusalem, my father was born in Jordan, and my mother was born in Jerusalem

The content analysis illustrated that the students from the Palestinian Authority experienced a conflict between identities, indicating several sources of this conflict. One source was their place of birth that was different from that of their parents: I was born in Jerusalem, my father was born in Jordan, and my mother was born in Jerusalem. The students also mentioned:

“There are students who insult us about the way we have come here, the fact that we do not have an Israeli identity card. They also talk among themselves, saying that we are traitors” (S1, M, 16)

This internal conflict made it difficult for the students to understand their self-identity and the group to which they belonged.

As for the Israeli-Arab students, the content analysis indicated additional sources of the conflict between identities. For example:

“O. said that I am a Palestinian Israel”, or, “I cannot forget the roots and the love for the land” (S1,M,16).

There were students who, although they liked sport and reached high places in competitions, stopped and did not want to continue competing because it was difficult for them to be represented as Israelis, particularly with the national anthem that they did not know and did not feel they belonged to it.

It was interesting to see the teachers’ opinions about the category of conflict between identities. For example, A., a home-class and Arabic teacher, pointed out:

“When I am explaining about a national topic, e.g., about a local poet like Mahmud Darwish, they I feel that they become united... like when there is some tension between two student groups (fights / threats / hot arguments)”(S1,M,40).

There were other teachers who felt there were additional types of conflict between the students regarding the issue of identity. G. said:

“They would like to go back because they feel they belong more, but do not want to go back because life is better for them here”.(S5.F.30)

“They would choose a place with only Arabs from Jerusalem and in the same city that is theirs because they feel close to everything, both mentally, politically, and religiously”(S10.M.40).

To sum up, the conflict between identities constituted a key issue in the interaction of the students from the Palestinian Authority with the Israeli-Arab students at the school where they were learning.

Quantitative Results Obtained from Research Question 2: What Is the Impact of an Interaction with a Learning Environment that Encompasses Israeli Arabs, on the Self-Identity, and National Identity of Arab High School Students from the Palestinian Authority?

Hypotheses Testing

Hypothesis 1: Students from the Palestinian Authority will perceive the interaction with the Israeli-Arab students in a more positive light than will the Israeli-Arab students.

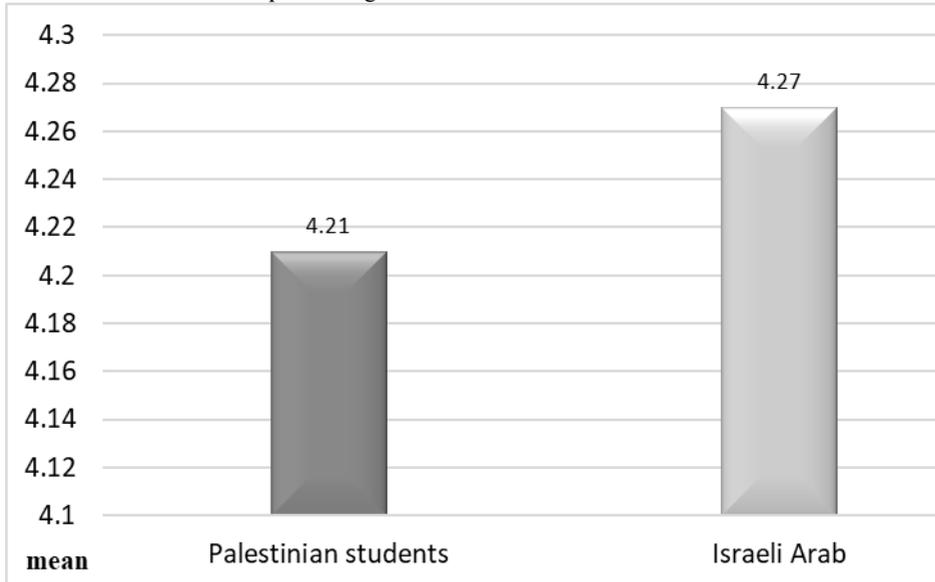
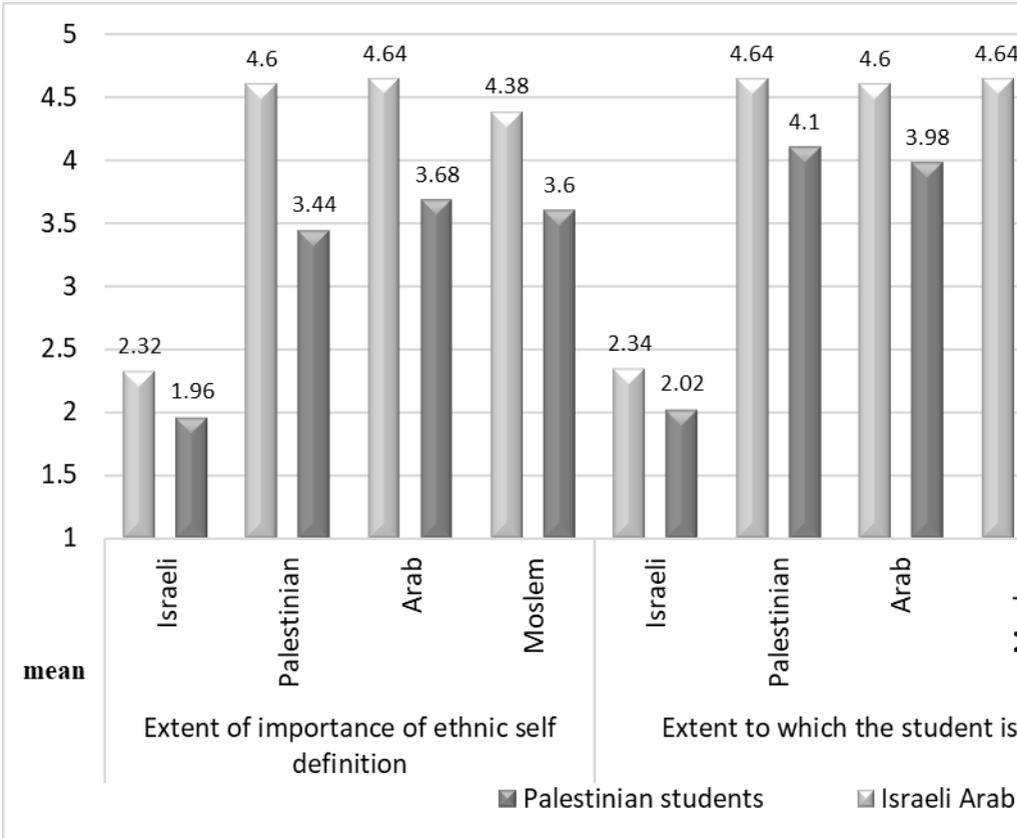


Figure 2: Perceived inter-group interaction

To sum up, inter-group interaction was evaluated as moderately positive, with no significant group difference.

Hypothesis 2: The Palestinian students' self-determination will be more frequent and the Palestinian students' sense of belonging will be more important among students from the Palestinian Authority than among Israeli-Arab students



Most students in both groups have defined themselves as Arab-Palestinian, while others tended to choose combinations of categories, involving Arab, Palestinian, and Israeli self-definitions. Thus hypothesis 2 was refuted.

Integrative Findings

Findings obtained from research question No. 1: What issues are involved in the interaction between the Palestinian Students and the Israeli-Arab Students at school?

The conflict between identities constitutes a key issue in the interaction of the students from the Palestinian Authority with the Israeli-Arab students in the school where they are learning.

Lack of sense of belonging was demonstrated as an important component in the process of interaction between the students from the Palestinian Authority with the Israeli-Arab students in a school in Israel.

Sense of alienation and estrangement was manifested as a key issue in the interaction of the students from the Palestinian Authority with the Israeli-Arab students in a school in Israel.

A feeling of estrangement and cultural differentiation from the aspect of: a) Language; b) Customs; c) Boy-girl relationships; d) Adjustment difficulties

A feeling of shame due to the way society views them as collaborators.

Table 4: Summary of Hypotheses

| Hypothesis | Corroborated | Partially corroborated | Refuted |
|---|--------------|------------------------|---------|
| Students from the Palestinian Authority will perceive the interaction with the Israeli-Arab students in a more positive light than will the Israeli-Arab students | | | V |
| The Palestinian students' self-determination will be more frequent and the Palestinian students' sense of belonging will be more important among students from the Palestinian Authority than among Israeli-Arab students | | | V |
| The integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light by students from the Palestinian Authority than by Israeli-Arab students | V | | |
| 3.1 The greater the knowledge about the other group will be accumulated, and the interaction with the other group is perceived in a more positive light, and the integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light, then the self-identity will be more consolidated | | V | |

| | | | |
|---|--|---|--|
| 3.2 The greater the knowledge about the other group will be accumulated, and the interaction with the other group is perceived in a more positive light, and the integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light, then the sense of self-efficacy will be higher | | V | |
| The more positive the interaction with the other group will be perceived, then the integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light | | V | |
| 4.1 The greater the knowledge about the other group will be accumulated, then the interaction with the other group will be perceived in a more positive light, and the integration of students from the Palestinian Authority in a high school in Israel will be perceived in a more positive light. | | V | |

Findings obtained from research question No. 2: What is the impact of an interaction with a learning environment that encompasses Israeli Arabs, on the self-identity, national identity, and self-efficacy of Arab high school students from the Palestinian Authority?

1. The students from the Palestinian Authority perceive the interaction with the Israeli Arab students as negative.
2. Most students define themselves as Palestinian-Arabs.
3. The students from the Palestinian Authority perceive that they are integrated at school, more than the Israeli-Arab students perceive them as integrated.
4. The more knowledge the Arab students from the Palestinian Authority accumulated at school, the higher their perception of their integration as a result of the interaction with the Israeli-Arab students at school.

5. The more positive the Arab students from the Palestinian Authority perceive the interaction with the students at school, the more positive their attitude towards their integration at school.
6. The higher the attitudes of the Arab students from the Palestinian Authority regarding support of their integration at school, the higher the self-identity of both groups.
7. The more positive the perceptions of the Arab students from the Palestinian Authority towards the interaction, the higher their perception towards their integration, and the stronger their sense of self-efficacy.
8. The more positive the perception of the interaction between the two student groups, the higher the sense of self-efficacy of the students from the Palestinian Authority.
9. The more positive the perception of interaction between the two student groups, the higher the level of self-efficacy of the Arab students from the Palestinian Authority.
10. The accumulated knowledge and perception of the interaction between the groups among the Israeli-Arab students, is unrelated to the sense of self-efficacy.

CHAPTER V: CONCLUSIONS AND RECOMMENDATIONS

Factual Conclusions

Factual conclusions related to research question No. 1

Research No. 1: What issues are involved in the interaction between the Palestinian students and the Israeli Arab students at school?

Research question No. 1 engaged in the social issues associated with the interaction between students from the Palestinian Authority during their integration in an Arab high school in a large city located at the north of the State of Israel. The conclusion drawn from the discussion was that the integration of students from the Palestinian authority in a high school, in which Israeli-Arab students are learning, was characterized by a conflict between the students' self-identity and the national identity. Moreover, the findings showed that the interaction between students from the Palestinian Authority and Israeli-Arab students who learn in the Arab high school, was characterized by a sense of alienation and estrangement, caused by the Palestinian students' transition from the environment, familiar to them since their childhood, to a foreign urban environment.

Furthermore, the conclusion drawn from the discussion was that the interaction related to the integration of students from the Palestinian Authority in a high school with Israeli-Arab students, was characterized by a sense of estrangement and cultural differentiation with respect to the language. The findings indicated that, although the two student groups spoke Arabic, there was a difference in their pronunciation, different emphases of the language, and the way of using it. This difference entailed difficulties of direct communication between the two student groups.

Another conclusion was that the integration of the students from the Palestinian Authority in a high school with Israeli-Arab students, was characterized by a sense of estrangement and cultural differentiation in the aspect of varied customs between the groups. This difference was particularly manifested by the boy-girl relationships at school. Students from the Palestinian Authority grew up in a conservative cultural environment, the values of which contradicted those prevalent in Israel.

Hence, this prevented free communication between boys and girls, as was the custom in the Arab high school in Israel. This cultural differentiation reinforced the sense of alienation experienced by the students from the Palestinian Authority.

The conclusions drawn from the discussion also showed that the interaction associated with the integration of students from the Palestinian Authority in a high school where Israel-Arab students learn, was characterized by numerous difficulties of adjustment to the new residential environment, coerced upon them due to the transition to an Arab high school in Israel. These students also experienced a feeling of shame because of their origin that is in a continuous historical-geopolitical conflict with Israel.

Factual conclusions resulting from research question No. 2

Research question No. 2: What is the impact of an interaction with a learning environment that encompasses Israeli Arabs, on the self-identity, and national identity and self-efficacy of Arab high school students from the Palestinian Authority?

The conclusion drawn from the discussion of this finding was that the interaction between the Israeli-Arab students and the students from the Palestinian Authority in the social-academic environment, was characterized by a sense of alienation and exclusion and, therefore, it was perceived as negative. The findings showed that this interaction resulted in an identical national definition and self-definition. The two student groups defined themselves as Palestinian Arabs, yet the students from the Palestinian Authority experienced difficulties during their integration in the school life. The findings indicated that the interaction between the Israeli-Arab students and the students from the Palestinian Authority was characterized by gaps in the perception of integration between the two student groups.

Furthermore, the findings showed that the interaction between the Israeli-Arab students and the students from the Palestinian Authority was associated with the accumulation of knowledge about their learning environment at school, increasing their perception of integration at school. The interaction between the Israeli-Arab students and the students from the Palestinian Authority was characterized by being inter-dependent and simultaneously intertwined with a positive interaction with the Israeli Arabs at school. That is, the more positive the perception of the interaction, the more positive the integration of the students from the Palestinian Authority in the school life.

Moreover, the conclusion drawn from the discussion of this finding was that the interaction between the Israeli-Arab students and the students from the Palestinian Authority was related to the reinforcement of self-identity. This was achieved by support of their integration in the social-academic environment and by improved academic attainments that increased the sense of self-efficacy.

Another interesting conclusion was that the interaction between the Israeli-Arab students and students from the Palestinian Authority manifested a direct relation between the parents' education and the students' adjustment to school. That is, the higher the mother's education, the better the chances of the students from the Palestinian Authority to be integrated at school.

Another conclusion drawn from the discussion indicated that the perception of interaction between the student groups was not related to their self-efficacy. However, the findings showed that in the context of the interaction between the students from the Palestinian Authority and the Israeli Arab students, the more positive the attitudes towards the integration of the students from the Palestinian Authority, the higher the level of self-efficacy of the two student groups.

Conceptual Conclusions: A New Sociological Thinking Framework about the Integration of Arab Students from the Palestinian Authority in the life of an Arab high school in Israel

The research findings facilitate the design of a data-based model of a new thinking framework regarding the effect of social interaction on the integration of students from the Palestinian Authority in the life of an Arab school at the north of Israel. Figure 10 illustrates the connection between sense of the students' self and national identity, sense self-efficacy, positive social interaction, and the Palestinian authority students' integration in the school life.

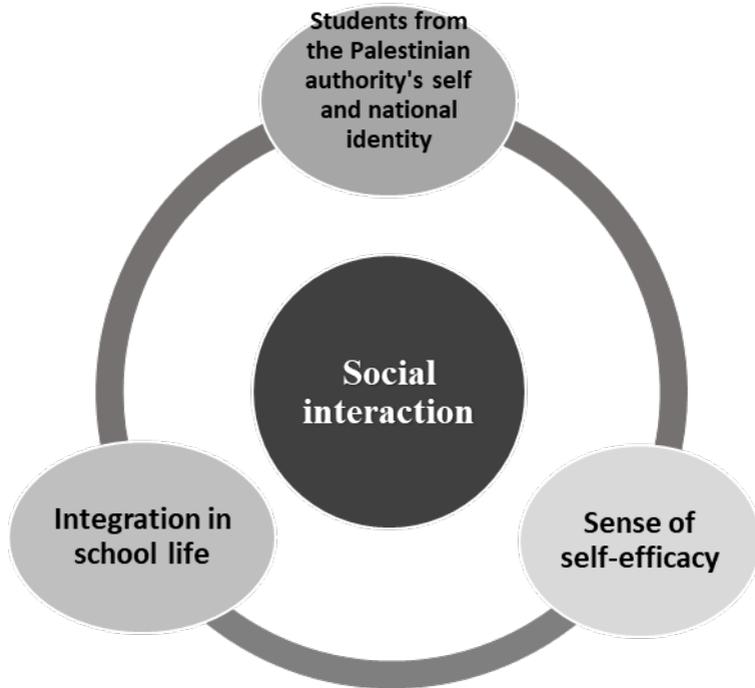


Figure 3: Social interaction as a facilitator PA students' self and national identity, a sense of self-efficacy and integration at school

Figure 11 illustrates that the research findings presented the centrality of the social interaction between students from the Palestinian Authority and the students and teachers at school to the promotion of the self and national identity, sense of self-efficacy of the two groups of students. Hence, the chances of the students from the Palestinian Authority to be integrated in the high school life is strongly related to the types of interactions created at school and outside of it with the Arab Israeli students and with their teachers. Furthermore, from a sociological point of view, this research findings provide a more comprehensive picture of the components that can comprise a model of optimal integration for the Palestinian authority students at their high school. Figure 11 presents a sociological model of all the components of the model of optimal integration.

From Negative Perception of Interaction to Positive Perception of Integration

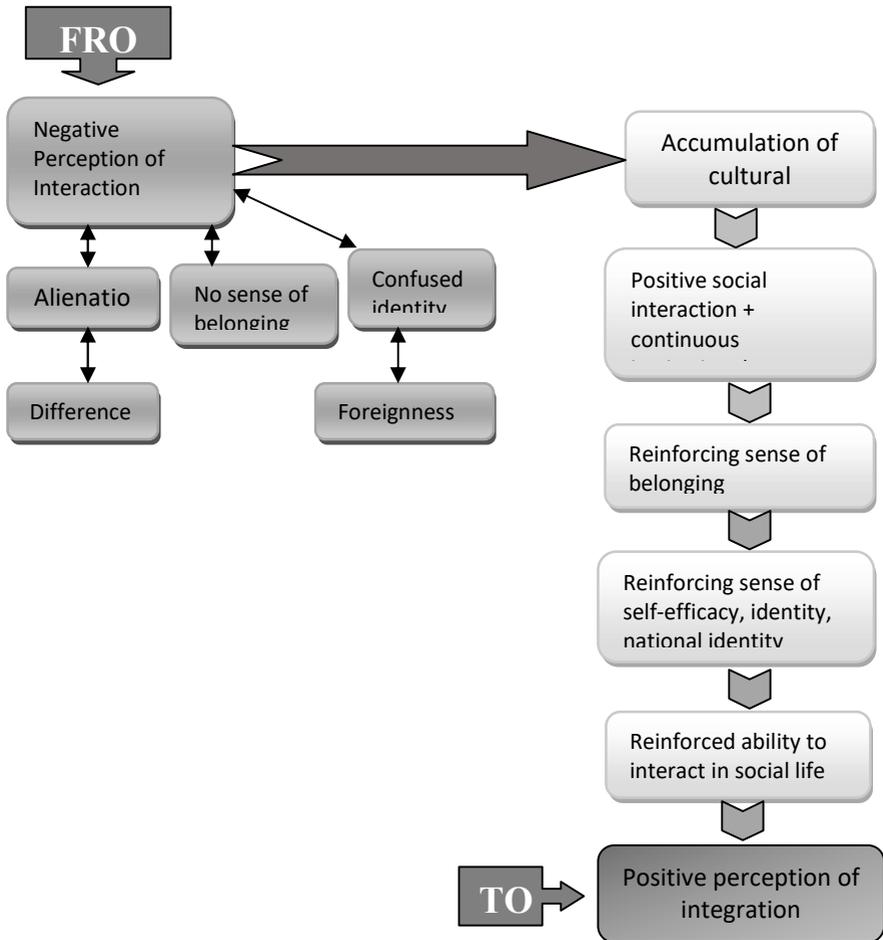


Figure 4: A sociological model of optimal integration of students from the Palestinian Authority in the life of an Arab high school

The findings obtained from this study showed the current situation at school when, in the geo-political context of the Israel-Palestinian conflict, students from the Palestinian Authority, upon the decision of their parents, come to learn in an Arab high school in Israel. The research findings showed that these students experienced a negative social interaction that comprised a sense of alienation and estrangement, no sense of belonging, cultural

differentiation, as well as confusion in their self-identity and national identity. Furthermore, even though the findings revealed that both groups of students defined themselves as Palestinian Arab, there are cultural differences related to language, customs, cross-gender relationships and continuous adjustment difficulties.

However, the findings indicated that with the accumulation of cultural knowledge by the two groups about each other, improvement in academic attainments, and a high mother's education, a positive change transpires in the social interaction. Furthermore, the findings show that the more positive the students from the PA perceive the interaction with the Israeli Arab students at school, the more positive they perceive their integration in school, which, in return, facilitate their sense of self-efficacy. This positive interaction, combined with institutional support by the school staff, may reinforce the students' self-identity and may clarify the national identity. All these may lead to a stronger sense of belonging and a better ability to be integrated in the school life.

The model of optimal sociological integration that emerged from this study, illustrates an ecological process that focuses on the students themselves and their social environment, as well as an integrative process that combines social, educational, and psychological aspects. Moreover, the model can be implemented in schools that integrate groups of students from one culture and groups from another culture in a geo-political context of a continuous conflict.

Practical Implications and Recommendations

All learners are entitled to be equal before the law, regardless of their religion, race, and gender. Based on this belief, the equality of all school students is one of the most important and major principles according to Pupils' Basic Rights in particular and people in general. The optimal integration model allows making recommendations for implementation.

Recommendations to school principals

It is recommended that principals act as educational leaders and promote the students' learning and education by leading the staff and focusing on the individuals, regardless of their origin and culture.

It is recommended that principals set up professional development frameworks for the educational staff, aiming to accomplish their behavioral and social shaping, send the students a message of equality and mutual respect, and support the teaching staff in the education and teaching processes.

Recommendations to teachers of integrated students

It is recommended providing the students a continuous support and encouragement and nurture the sense of self-efficacy of the two student groups, regardless of their origin and culture.

It is recommended continuing the development of teaching and learning strategies that include practical implementation tools, as well as cultivating students' trust and consolidating the relationships with them on the basis of a positive social interaction.

Success is measured not only by academic attainments. Great importance should be attributed to the social and communicational attainments between the students, leading to a real success.

A conducting a good talk or spending time together can constitute a meaningful education.

It is highly important to adjust the studies to the students' life style. Consequently, the lesson should begin from several directions, trying to relate it to the learned subject.

Recommendations to decision-makers in education systems

Decision-makers in the Ministry of Education should allocate special funds for promoting the integration of students from the Palestinian Authority in Arab schools that absorb them for the purpose of creating a positive interaction, equality, as well as avoiding exclusion and discrimination of these students.

Research Limitations

Limitations related to qualitative research

Limitations of qualitative research are associated with interviews conducted with the students and with the teachers as colleagues in the school staff. This study complied with the most rigorous rules of ethics in order to avoid social desirability. These rules included: signing an informed consent form, lack of judgmental attitude in the data collection, and maintenance of appropriate teacher-student relationships.

Limitations associated with the researcher's position

First and foremost, observing the respect of the participating students, refraining from transmitting any information about their privacy and about the reasons why they have moved from the Palestinian Authority to live in Haifa. Most importantly, keeping the students' anonymity and confidentiality, safekeeping any individual information, saving it where no other person or body can access it, causing embarrassment, harm and damage to the students.

Limitations associated with generalizability

The ability to generalize the findings of this study is associated with the number of research participants. The qualitative research comprised 30 students and teachers, and the quantitative research comprised 148 participants. Moreover, this study triangulated the qualitative research instruments that included interviews and closed-ended questionnaires as a strategy for reinforcing the findings. Hence, if a similar context is found, it is possible to argue that a high generalizability has been achieved.

Contribution to Knowledge

Contribution to theoretical knowledge

This study aimed to bridge the gap in knowledge by developing a new thinking framework about the integration of students from the Palestinian Authority in the life of an Arab high school at the north of Israel. This was done by developing the optimal integration

model, based on the data collected for this study. Since the model emerged from the findings, it is original and innovative.

Furthermore, the optimal integration model expands the theoretical knowledge of the following theories: Social Identity Theory (Schwartz, Montgomery, & Briones, 2006), Theory of Self-Efficacy (Bandura, 1987), Theory of Social Constructionism (Cojocaru, Bragaru, & Ciuch, 2012), National Identity (Ben-Shalom & Hornchik, (2002), Theories of Social Marginality (Hujirat, 2005), Social Exclusion (Postan-Isik & Stryer, 2019).

Contribution to practical knowledge

The optimal integration model can serve as a guide to those who wish to create a positive interaction in the integration of two groups at one high school in the context of a conflict between two student groups. This model can generate a change in the budgetary policy of the Ministry of Education, as well as a social change and improvement of the students' state of exclusion anywhere around the globe.

Contribution to methodological knowledge - A new questionnaire

The contribution to the methodological knowledge is related to an original questionnaire that is based on the findings of the qualitative research of this study.

Future Studies

1. In order to expand the knowledge in this field, it is recommended conducting a similar study in schools that integrate students from the Palestinian Authority in Arab schools.
1. It is recommended conducting a similar study in Jewish schools that integrate students from the Palestinian Authority and compare them.
2. It is recommended conducting a similar study in primary schools that integrate students from the Palestinian Authority.

Universal Importance of This Study

As a teacher at an Arab high school in Israel that integrates students from the Palestinian Authority, it is believed people' personal right to learn at school does not apply to students that belong to a certain group. Hence, all the state's learners are entitled to the Right of Citizenship, Liberty, and Freedom of Learning, regardless of their race, religion, and nationality. All students who are integrated at a school should be respected without harming

their honor and they all have the right to be integrated in a school framework and learn like all their peers.

The findings of this study illustrated the importance of social interaction at school, with reference to the students' self-identity and national identity in the context of a continuing geopolitical conflict. Hence, the importance of this study resides in the fact that it illuminates the issue of identity of students who have been uprooted from their place of residence due to circumstances over which they have no their control. These students experience a crisis of self-identity that affects their ability to develop as people with equal rights in a democratic country. Moreover, this study can serve as a model for every educational framework around the globe.

And on a personal note, this study will hopefully contribute to the existing knowledge about this issue. Moreover, I hope that it promotes, albeit only to small extent, the option that one day, the urban planning of the city of Haifa will be egalitarian and inclusive, encouraging a positive interaction and contributing to the establishment of good relationships between the students from the Palestinian Authority and the Arab students in the city.

My Vision

The first process to be implemented in order to turn the school from an educational institution into a teaching institution, and in order to promote it from a value-oriented perspective, both the emotions and life course of the students themselves should be included, regardless of any difference between them. It is the duty of the school to find the ways for educating the youths in the contemporary language, making them experience a sense of belonging.

The students' world of values is associated with all areas of life, e.g., emotions, topics of interest, activities, hope, ambitions, goals. No one, not even the school staff, is entitled to determine for the students which values are worthy of adoption. All the students, whoever they are, should be respected.

Hence, it is the researcher's belief that for the purpose of promoting the issue of values, the first stage should consist of values clarification, and the second stage should comprise a moral judgement for the development of moral thinking. This can be achieved by conducting debates and, thus, the students can understand the dilemma and present arguments according to their way of thinking. Teachers should identify value-oriented issues in the curriculum and challenge their students by raising questions of elaboration, clarification of positions, discussion of arguments, and so on.

Schools must focus on the following values: (1) educate students for love of mankind, and develop their attitude of respect for others; (2) encourage mutual help, volunteering, and contribution to the community; (3) develop children's personality and social skills; (4) promote the love of knowledge, inquisitiveness, and broad horizons. In order to enhance the topic of values, all teachers have to present value-oriented issues in the teaching/education process.

Moreover, principals should consolidate strategies for the assimilation of this concept and the institutionalization of an organizational culture that promotes values. Teachers and other school position holders should be encouraged to attend in-service training courses in order to acquire work methods for engaging in value-based education that matched their students. I believe that a proper integration of value-oriented dimensions in teacher education will assist us as educators to actualize our vocation of moral education. Furthermore, this will

help all students, whatever their origin, in consolidating a sense of belonging to the school and, thus, reinforce their self-identity.

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