From Attitudes to Action: Building an Educational Model for Intercultural Sensitivity Among Bedouin Education Students

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In the context of global multicultural education challenges, this study examines intercultural sensitivity development among Arab-Bedouin education students in Israel's ethnically diverse academic environment. This qualitative case study analyzed reflections from 16 second-year Bedouin education students participating in mixed Arab-Jewish collaborative learning experiences. The research addresses critical questions relevant to international multicultural education: How do minority students navigate cross-cultural academic interactions? What pedagogical approaches effectively foster intercultural competence among future educators? Findings revealed two primary phenomena: "intercultural personal struggle" and "intercultural distress", characterized by dynamic tension between protective cultural distance and desires for meaningful cross-cultural dialogue. Student attitudes toward intercultural pedagogy ranged from passive institutional reliance to active investigative engagement with culturally responsive teaching practices. Key barriers included linguistic challenges, demographic segregation effects, and insufficient preparation for cross-cultural encounters. The study proposes a six-step educational model for developing sustainable intercultural competence among diverse student populations. This framework emphasizes: (1) systematic cultural learning, (2) addressing historical educational inequities, (3) developing critical consciousness about manufactured cultural divisions, (4) implementing culturally relevant curricula, (5) engaging in practical cross-cultural projects, and (6) training future educators in both intercultural connection and appropriate professional boundaries. This model offers implications for international contexts where minority student teachers must navigate between cultural preservation and professional integration in majority-culture educational systems. The findings contribute to global discussions on preparing culturally responsive educators in divided societies.

Keywords: multiculturalism, interculturalism, intercultural caring, intercultural distress, personal intercultural struggle, calculated intercultural distance, intercultural differentiation, complex and dynamic identity, a dynamic educational model for intercultural competence

The Bedouin Society in Israel

The Bedouin in the Negev are part of the Arab-Palestinian minority that remained in Israel after the war of Independence in 1948. The Arab Bedouin community is a traditional and conservative community basically. According to estimates, before the 1948 war the Arab population numbered Bedouin in the Negev between 65,000 and 90,000 people (Falah, 1989). During the 1948 war and after that, most of the Bedouin Arabs fled and were

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expelled from the Negev and became refugees in the neighbors' Arab states like: Egypt—Gaza Strip and Sinai, Jordan—West Bank and east Bank. Out of 95 tribes that lived in the area until then, only 19 tribes remained in the Negev and estimates indicate that in 1952 only 11,000 Bedouin Arabs remained in the Negev (Marx, 1967; Falah, 1989). State Israel took over most of the Negev lands, and the Bedouin Arabs who remained in the area lost the source of their traditional livelihood—sheep breeding, trade, and traditional agriculture (Abu Saad, 2010; 2011; Lustick, 1980). In fact, the Arab Bedouin population is concentrated in a defined area known as the "Saige area", in the north-eastern part of the Negev, which was grown only about 10% of the Arab Bedouin territory before 1948, without any solutions proper housing or livelihood, and without any possibility of permanent agricultural settlement (Abu Saad, 2010; 2011; Falah, 1989; Lustick, 1980; Marx, 1967).

From 1948 to 1966, the Bedouin Arabs lived in the Negev, like the rest of the Arab population in Israel, under a military government. The military government meant they couldn't return and cultivate their lands, they were geographically isolated from the rest of the Arabic population in the State of Israel, and were required to present special permits from the military governor to leave the "reserved area" for work, studies, medical treatments, trade, etc. During the period of the military government, a large number of acts of deterrence, violence, and punishment were recorded group against the Arab minority in general, and against the Bedouins in the Negev in particular (Boymel, 2011; Falah, 1989; Lustick, 1980; Marx, 1967). Jiryis (1967) in his book on *The Arabs in Israel* stated that "the Bedouin Arabs in the Negev suffered more than any other group from the harshness of the military government."

The military government was removed in 1966 and only then did the Bedouin Arabs of the Negev have closer contact with Israeli-Jewish society (Abu-Saad, 2014). In the late 1960s and early 1970s of the past centuries, the government developed plans for the resettlement of the Arab Bedouin population in the Negev in permanent urban settlements without any consideration of their lifestyle the traditional, and without their participation in choosing the type of settlement (Elsana, 2021). For years the Arab Bedouin population in the Negev has felt that there is no willingness on the part of the State of Israel to meet them, and to provide basic services for them such as settling settlements, water supply, electricity, internet infrastructure, and educational accessibility. This leads to increasing feelings of frustration and distress, lately, strong feelings of alienation and hostility towards the state, alongside the long-standing Israeli-Palestinian conflict and processes of national radicalization in Bedouin society. These tensions could lead to a crisis of trust between the parties and long years of unrest (Abu-Saad, 2023).

One hundred thousand Bedouins out of two hundred and fifty thousand live in unrecognized settlements, these settlements do not receive organized government services: municipal budgets and basic services and therefore life in them is characterized by, among other things, dilapidated physical infrastructure, poor accessibility to services, underdevelopment, and extreme poverty indices (Swisrki & Hasson, 2006).

The Bedouin Arab education system suffers from long-term neglect of physical and human resources. One of the main characteristics of the Bedouin education system is a severe shortage of quality and professional teachers. This lack hurts the school's ability to provide quality teaching and hinders the development of the education system. Arab Bedouin education in the Negev is characterized by insufficient teacher training and low-quality teaching, the teaching methods in it are outdated and traditional, which mainly use the method of memorization and learning by heart and do not emphasize research and analysis methods (Abu-Saad, 2023). The Bedouin schools in the Negev also suffer from physical difficulties that prevent them from improving the service

they provide. First, there is a lack of facilities and equipment, this is especially true for my house which is temporary in the unfamiliar settlements. The equipment in the temporary schools is poor, the budgets are low, the facilities are few, the buildings and furniture are inadequate, and there are almost no teaching aids (Weissblai, 2006; 2017).

Multiculturalism

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; Norberg, 2000). 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 in 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, Alan, & Devine, 2005). A multicultural society 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 that aimed to see 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 only liberal cultures that recognize the equal status of the social groups that make up the entire multinational society. This multiculturalism is characterized by political interactions driven by the interests of each group. In this case there is no need to engage in cultural relativism and the 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 between the similar points that exist between them and hence, the formation of a different culture interests (Tamir, 1998).

Intercultural conflicts can be resolved through two paradigms according to Walzer (1992): Liberalism 1 favors taking a neutral position on the part of the state, thus representing a policy that preserves the rights of the individual; Liberalism 2: 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, exists only through the creation of mutual relations in which the other culture respects all its partners; the second is 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).

Intercultural competence is defined by Bennett (2013) as the ability to embody and enact intercultural sensitivity. Intercultural sensitivity is defined as the ability to discriminate cultural differences and to experience those differences in communication. Intercultural competence enables people from different nationalities, ethnicities, and religions to interact effectively. It enables them to be aware of cultural differences, be non-judgmental about those differences ("acceptance"), be curious and empathetic about these differences, and be adapted to them ("adaptation") and, eventually, maintain relationships in which people develop their own culture through dialogue with other cultures ("integration") (Bennett 2013; Lazaridou, George, & Polymeropoulou, 2020).

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 Assaba & Kennan, 2015). Despite these multicultural opportunities, especially among Western countries, policy leaders are not in a hurry to adopt multicultural educational approaches even in cases where these declare actions 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 (Koppelman, 2011).

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 (Woodson, 1990). 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 (Lamm, 2000). 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 to promote them (Savage et al., 2005).

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 is formal, and 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 (Lamm, 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 puts at its core an ideology that must be advanced into a movement that strives for educational and social change (Figueroa, 1995). 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 goals that was presented by Banks (2004) is the creation of a society with common goals that knows how to achieve them by working together. This goal will be achieved by providing assistance to 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 (Ball, 2006). At its center is the willingness to learn the cultural characteristics of each group and to emphasize 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" (Allan & Hill, 1995). 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 is 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 beyond theoretical learning processes, teaching students must be allowed to experience culturally diverse environments (Bhargava, Hawley, Scott, Stien, & Phekps, 2004). The ability to implement multicultural education is reflected in helping the student to develop cross-cultural inclusion abilities by guiding, supervising, and 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, 2015).

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, Thomas, & Causey, 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. 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 (Kennan, 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 (Yona, 2007).

Educational Approach to Caring

Care-ethics is an approach that sees people as dependent subjects 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 cared, 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 care approach is based on two main areas of thought: psychology and philosophy (Gilligan, 2008). In the psychological field, it is related to the formation of the moral concept among humans and deals with the relationships between position, personal relationships, and response (Gilligan, 1993). 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 philosophical approach can be found in Martin Buber's (1980) works on interpersonal philosophy. Kierkegaard (1985) assumes a connection between the level of morality of a person and the ability to care for others. The care approach is also based on feminist approaches that emphasizes the importance of listening and responding to others (Gilligan, 1993; Noddings, 2013; 2008; Weil & George, 1977). These characteristics of attention and response play a central role in the development of the caring approach for teaching (Gilligan, 2008). The approach of care is based on the establishment of concrete relationships, a tangible encounter between two parties—one cares for the other that is cared for (Carmon, 2016; Noddings, 2008). The party who is cared for also has a contribution to the relationship, responding in a way that signs that the care has been received (Noddings, 2008).

Education for care places at the core of it 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). 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).

Education for Shared Society

Education for a shared society is a holistic way of life that requires regular maintenance. Further, the claim of Rosen and Perkins (2013) is well expressed in the title of their article, "Shallow Roots Require Constant Watering: The Challenge of Sustained Impact in Educational Programs". Education for a shared society among a population that does not necessarily identify with these values, requires continuous investment, and a pedagogical commitment from kindergarten to teacher training institutions. The meaning of the multicultural ideology is the preservation of the differences between the social groups out of concern for a unique cultural existence and respect for rights (Powell-Benyamin & Rheingold, 2016). Education for shared society is seen as an egalitarian education that provides for all student tools for efficient and valuable functioning in society, regardless of their ethnic origin, the racial, cultural, or social (Weissblai, 2017). That is, education for a shared society promotes learning, respecting cultures diversity, and creating an inclusive space for all cultures (Ho-Kyung, Seong Woo, & Ju Sung, 2015).

Education for a shared society has been called—and is still called in different countries of the world—education for peace, education for coexistence, and education for democracy. Each of these definitions

emphasizes a certain aspect, but all of them engaged in finding educational ways to deal with the prevailing hostility and frustration in interactions between different cultural groups, to reduce manifestations of racism, to reduce stereotypical thinking, to deepen the acquaintance with the other and establish recognition of him. Among these concepts, the concept of education for a common society is inclusive and egalitarian most. The goal in education for a common society is the creation of common citizenship (Gat, 2023a; Powell-Benyamin & Rheingold, 2016).

Unlike education for coexistence, the encouraging individuals and groups live side by side, education for shared society seeks to establish reciprocity relationships based on the one-on-one approach, which expresses partnership (Gat, 2023b). This approach is not satisfied with the legal-procedural equality and the formal representation but asks to give space also to the subjective feeling of belonging to the public space. The underlying infrastructure of this education is not the procedural-instrumental democratic one, but the essential liberal democracy, based on education for the values of human and civil rights, respect for others, and recognition of their individual and collective uniqueness (Frasner, 2014). To establish such a society, a democratic culture is required permeating all levels of the population. However, the multicultural liberal discourse, which was established in the academy and slowly seeped into the public spaces, still encountered opposition from various social groups, including academics (Mizrahi, 2017). Hence this study seeks to examine the following research question: Can a continuous educational meeting that creates personal connections and common goals establish a positive position towards multiculturalism and multicultural education and can it consolidate a personal and professional commitment to the subject?

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 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 the cultural diversity 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 different cultures, the classical frontal education discriminated against the majority of those who were not cultured (McIntyre, 1997). Following further studies, it was decided in many places in the world, raising awareness of the changes must be made in teaching and learning in multicultural spaces. Today in many countries, including Israel, the United States, and most European countries, courses on multiculturalism are taught in the academic training, but mostly unfortunately, this learning remains only theoretical, and teaching processes encourage a lot of dialogue—Cultural and multicultural cooperative learning does not happen as a routine (Schlein & Garii, 2011; Sleeter, 2001; Smith, 2013).

All teaching approaches are based on understanding the thinking and learning processes of human beings. The cultural-social aspect also affects the development of thinking; therefore, psychologists addressed the issue of diversity in learning from this aspect as well. In the seventies of the 20th century, Feuerstein, Falik, and Feuerstein (2015) developed the theory of cognitive change, which describes how the mediation of the surrounding society affects a person's thinking. A decade later, Gardner (2011) claimed that thinking in general

and intelligence in particular also form 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 and examine if highlighting multiple voices of members of a minority group in a course whose focus is sensitive pedagogy to intercultural care in a multicultural college serves as a tool for revealing intercultural social layers: positive and negative and formulating an applied educational model for intercultural competence.

Method

The qualitative research paradigm was chosen to examine the attitudes of Bedouin students towards the concepts of interculturality and intercultural care since this allows thoughts, considerations, feelings, experiences, and interpersonal relationships with others to be part of the discourse. The research is basically a case study (Shlesky & Alpert, 2007) that combines the primary elements of action research (Shkedi, 2007) through the guideline for writing the work in mixed ethnic groups. This study is the product of two methodological classes in qualitative research methods that took place during one semester over 13 weeks, which were chosen to be taught in the format of a pedagogy that prepares the students for sensitivity and intercultural care. The course was taught by two lecturers: an Arab and a Jew who mediated the teaching in two languages.

The students were asked to write the research summary of the course in a mixed format of Bedouin Arabs and Jews (a move that does not happen naturally and to which the students were not exposed before). The size of the groups varied and ranged from two writing partners to four writing partners. The students were asked to write a developing reflection-introspection and to create an internal self-examination (Gophnik, 1993) in relation to exposure to sensitive pedagogy, according to six guiding questions to which thoughts were added several times during the semester. The role of the questions was to answer the problem of the method based on the assumption that a person cannot observe himself during an action (Nisbett & Wilson, 1977).

The sample consisted of 16 Bedouin Arab on-going teacher students studying for a bachelor's degree in education: 14 women and two men. All students study in the second year. The age range was between 19-23. The students submitted their reflections during the semester and at the end in an anonymous format and they were assured of confidentiality regarding their personal details that may identify them.

In an attempt to formulate an applicable educational model, from which it is possible to learn for the continuation of the educational operation in the context of this subject in the college, the researcher decided to isolate the attitudes of the Bedouin Arab students. The focus on them stems from the understanding that giving a central place to the voices of the members of the minority group in relation to the issue of interculturality could shed light on sensitive processes that have not been brought up so far. In addition, it was decided by the researcher to isolate from the words of the Bedouin Arab students only the categories that represent multiple voices: positive, negative, processual, conflicting, and converging in relation to the process they went through and towards the attitudes that formed towards the concepts being examined.

The leading questions:

(1) Please tell us a few details about yourself so we can get to know you, what is the track and specialization you belong to in the college?

(2) Describe the learning experience in the course.

(3) What are the insights regarding the members of other cultural groups, which you have sharpened during the course?

(4) What are the insights regarding your relationships with members of other cultural groups, which you have sharpened during the course?

(5) How did the learning in the course affect what you want to do as a teacher, in matters related to relations between members of different cultural groups within your company and between other companies in Israeli society?

(6) How do you think the course could have been improved?

Data Analysis

The analysis of the data was done using qualitative content analysis in the strategy of "Grounded field theory approach" (Strauss & Glazer, 1967). This method uses a process of sorting phenomena, distinguishing, and separating a sequence among the data, until finding the meaning of the data through the disclosure of the characteristics found in the data and their classification into groups with a common denominator (categorization). The categorization includes two elements: the process of dividing the data into segments and put them into categories that join the sections to each other (Charmaz, 1995; Corbin & Strauss, 1990). The sorting of the phenomena is done by coding based on the assumption. Because in human behavior there are patterns and repetitions that can be discovered through open research questions and a careful, structured, and systematic search for contexts and structures. In the first stage, open coding was conducted—dividing the data according to themes, that is, initial conceptualization. In the second stage, axial coding is performed organizing the coded concepts while creating meaning categories and subcategories. In the third stage, selective coding was applied: another examination of the received categories and filtering those that are not necessary and directed to the subject under investigation.

Results

The main point of this study is to try and formulate models that allow the establishment of a consciousness of intercultural care from the observation of the term multiculturalism through the point of view of Muslim-Bedouin students studying for a bachelor's degree in an academic college of education. The starting point of this study is the understanding of the positions of the students: Muslims and Jews must be isolated and investigated separately, and this from the social and demographic complexity of the State of Israel. From the writing of the reflections, a variety of themes were obtained, from which those that present both positive and negative voices were chosen. This choice was made of thinking about a way to correct the existing situation and improve it.

Recognition and Familiarity With the Pedagogy of Integration and Diversity

From an external educational initiative of shared learning to the assimilation of personal processes. This category refers to attitudes arising from a pedagogical educational process imposed on the students, to expose them to a process of teaching guided by a pedagogy of intercultural caring (sensitivity). The purpose of this move is to motivate thinking about the subject, which is not the case in most cases where the various courses are studied as part of the curriculum since their natural move is to impart knowledge only. This forced process revealed the formation of positions from three deductive cognitive orders that indicate the level of observation

of the concept of interculturality and pedagogy for intercultural sensitivity. These orders range from a general-institutional point of view, a projective learning experience on the lecturer, and the formation of an investigative research point.

A personal learning experience driven by institutional initiatives as part of the curriculum as a formative of a sensitive intercultural vision. This position is represented by three students: two Bedouin and one Jewish, it has a very general expression of a "passive" move in relation to a personal educational experience driven by external institutional initiatives that are part of the curriculum. These initiatives allow the student (by the student himself) to cooperate with proactive moves that the college implements and without the formation of significant autonomous thinking on his part. Thus, in fact, the student throws the educational act onto an external party and represents a lack of significant assimilation in relation to the importance of the subject. The expression of this position is in general projective statements that place the responsibility for the formation of pedagogical processes of intercultural care on the educational institution.

For example: at Kaye College I experience enriching and in-depth studies in everything related to the English language and in general other subjects that deal with the integration of our population in Israel (man, male); To be honest, the course lacks nothing, but I think that since the students were sent to the Arab and Jewish community, it is in the interest of understanding the course materials and living their experience in the field (Ali, male); But this course was different in that we participated and fully integrated with the Jews in this course (Norse, female).

A personal projective learning experience driven by the guidance of a lecturer. This position is represented by four female Bedouin students. This point of view towards a pedagogy of intercultural care places the responsibility of implementation on the lecturer: his good will and the ways he will choose to implement it. This position does indeed represent a specific point of view, but it does not differ much compared to the representations of the previous position—the general institutional one; Both place the responsibility on an external authority and reflect the students' lack of willingness to take proactive responsibility as educators in the present and in the future according to this point in time, towards the subject and its social importance and especially in the social context of the Land of Israel. The position that seeks to assign the responsibility for creating intercultural sensitivity moves on a dichotomous axis that characterizes the perception of the female students. At the end of the first one, a reference to the instructions and guidelines is given by the lecturer and their implementation by the students. For example:

> ...and on our first day in this course, Professor Ofer said that the final assignment would be mixed, so we had to start mixing with each other, and so over the days I started to feel that we were really getting closer to each other, and we started talking to each other especially that the professor always tries to make for us to get closer to each other, so I felt that this course was a way to be closer to each other. (Huda, Female)

> The course had a great impact on me, I learned a lot about what culture is and how we combine different cultures from each sector and cooperate with each other, and even if it is from a different culture, we are all one hand, at the beginning of the course the relationship between the Arab sector and the Jewish sector was a bit sensitive because we saw New students and we didn't know them and there was no connection between us and after they explained this course and we assigned each other to the role, we started interacting with each other and got to know them. (Rawan, Female)

At the other pole of the axis stands a higher-order concept that, while it does place the responsibility on the lecturer conducting the class, does so by taking the lecturer's point of view and projecting it onto the student's ways of thinking and his ways of acting in the present and in the future as a teacher.

For example:

> the teacher must always work to build mutual, strong and beautiful relationships between the students because the
> school has many students from different cultures, and not only from the school, but in every class there are different cultures,
> so it is important that the teacher teaches the students to respect the cultures of others whether they are Arabs or Jews, and
> if they are from a place other than them. (Hanin, Female)

"At first it was difficult to create a connection, I asked myself how I was supposed to create a connection with them and moreover to write a work together." (Rania, Female); "... because he implores everyone. To live here in peace and security because he is a free man." (Taima, Female).

Formation of an investigative point of view on the pedagogy of intercultural sensitivity through an applied teaching model. The third position that receives its expression through the words of the students (five female students) represents a higher-order point of view in relation to the two previous positions and its expression is by observing from above the pedagogy that was implemented within the course and trying to understand it through testing processes. The processes isolated by the students are divided into two cognitive groups: one, recognition of the operation of features and values related to the pedagogy of intercultural care and the ability to identify them; the second, identifying the practices that were implemented to activate the pedagogy. This category is dramatic in its importance because it represents the product of the educational act that establishes a concept of a "researcher teacher" who develops intercultural sensitivity, and is able to recognize it and isolate it from the features relevant to the educational space in which he operates and takes action that advances the subject.

In the first group, the following qualities were identified: inclusion, establishment of mutual respect, establishment of a perception that avoids cultural judgment. For example: "...the learning experience in the course was different and special, I had a lot of fun studying in the course and meeting new people and seeing the inclusion of the lecturers in both sectors." (Sondos, Female); "...and through this course, my respect and understanding of other cultures increased following my meeting with my research colleagues and my Jewish and Arab classmates." (Hanin, Female);

> ... the teacher must always work to build mutual, strong and beautiful relationships between the students because the
> school has many students from different cultures, and not only from the school, but in every class there are different cultures,
> so it is important for the teacher to teach the students to respect the cultures of others if they are Arabs or Jews, and if they
> are from a place other than them. (Safaa, Female)

In the second group, the following tools were identified: group learning, peer learning, learning about the culture of the individual and the differences that exist in it and from that learning about the culture of the significant other as a basis for creating pedagogy, creating personal acquaintance, creating an active acquaintance between the members of the groups and the ability to manipulate it over time.

For example: "... the learning experience in the course was different and special, I had a lot of fun studying in the course and meeting new people and seeing the inclusion of the lecturers in both sectors." (Sondos, Female); "... the learning in the qualitative research methods course was group learning with colleagues, I really liked this type of learning and acquired many things from it: I knew a lot about other cultures." (Halla, Female); "... During the course we were divided into mixed groups for small class work, the meetings with them developed a connection between us." (Rania, Female); "... and through this course, my respect and understanding of other

cultures increased following my meeting with my research colleagues and my Jewish and Arab classmates." (Hanin, Female);

> ... the teacher must always work to build mutual, strong and beautiful relationships between the students because the school has many students from different cultures, and not only from the school, but in every class there are different cultures, so it is important for the teacher to teach the students to respect the cultures of others if they are Arabs or Jews, and if they are from a place other than them. (Saffa, Female)

For example:

> ...to be honest, the learning experience in this course is disturbing and bad for several things ... Also, when I was in a group to do the final assignment, it was very difficult to allocate an appropriate time for all group members to work on the assignment because each of us has our own plan and during the course, the teacher always explains and doesn't give us a chance to work with each other on the final task. Also, the class time was late, and we felt very tired, and this course is important, so we need to be focused on it, but after a long day of teaching, it's hard. (Huda, Female)

"In my opinion, the course was very enriching and fun, I don't think it should be touched too much in terms of changes"; "I don't feel anything about this course, like any other course, I just have to come get the information I need and then go home. It's a required course, so it doesn't matter if I liked it or not." (Sondos, Female); "This course was every Tuesday at 17:45 to 19:00 almost but sometimes we finished in 40 minutes. And on this day, I don't have any other courses so I came to the college just for it." (Eyat, Female); "...we will participate in order to do a good job until the end, the greater the number of group members, the easier the work and the less time it takes." (Shirin, Female).

Developing Consciousness for Intercultural Sensitivity and Intercultural Care

Aspiration to reduce intercultural barriers in a student academic space. The expressions of the desire for lowering intercultural barriers came from the words of all the students who collaborated in this study (16). These phrases range from general statements that state the general need and personal desire for a shared life or a safe life side by side. The continuation is in the desire to learn the culture of the significant other and reduce the mutual feeling of fear. This expression moves between two axes: personal and professional. The personal reflects an open and safe discourse and the academic reflects the common point of identity that exists between the two companies by the very choice of the same profession. In some cases, the expression of professional partnership led to a declaration of intentions for intercultural work in the future as teachers. As mentioned, this research framework will focus on bipolar intercultural categories to learn how to improve the implementation processes of a pedagogy sensitive to intercultural care.

Expressions of kinship and expressions of differentiation as evidence of a level of kinship and reduction of intercultural barriers. The manner of addressing the significant other and the manner of its definition is evidently of great importance in the discourse of intercultural caring. The choice of the descriptive word that shows the significant other places the definer's position in relation to the other and the degree of closeness and the degree of distance represented in his position towards the other cultural group. In addition, the word of description—the signifier, is meant to represent the position of the speaker—the signified, towards processes of intercultural closeness and intercultural caring at the given moment in which it stands in the particular social context. From the words of the students (12), four ways of addressing stand out: one, focuses on defining the significant other through a gender distinction (2). The second focuses on defining the significant other through a professional distinction (3) related to the field of study, in this case, teaching. The

third, focuses on the definition of the significant other through the distinction of religious affiliation (Jews) and social affiliation (sector) (6). The fourth, focuses on the definition of the significant other through a broad and general distinction according to a differentiating cultural affiliation (2). It is evident that the use of distinguishing the significant other through the most polar definitions of distance: religious and social affiliation and cultural affiliation, which makes up two-thirds of the total responses, are the most prominent and have the potential to represent the academic social situation in which the students find themselves and perhaps even outside of it.

Professional distinction: social and educational. The professional distinction was under-represented by two expressions representing two attitudes towards intercultural caring kinship: personal and distant. An expression of this weak figure can indicate the failure of the professional socialization process that the students went through. The personal expression is represented by a statement that expresses a professional partnership that establishes the possibility of kinship ties and a position that sees the professional common denominator as a shared path—continuous from the very fact of the shared occupation. The second, more distant position chooses to use the noun "disciples". This reflects on the one hand a general sense of belonging to one group and on the other hand maintains distance and fixation in a distant intercultural position.

Representation for the personal expression. "...the insights I have about my classmates (the Jews in general) is that I feel freer to talk with them." (Adam, Male); Representation for the distant phrase:

> ...we saw new students and we didn't know them and there was no connection between us and after they explained this course and we assigned each other to the role, we started to interact with each other and got to know them. (Rawan, Female)

Religious-social distinction: Jews; sector. Another type of expressions of kinship and differentiation is represented by using definitions that originate from direct religious affiliation (defining the other according to his religion—in this case Jews) and dividing according to differentiating social affiliation (five students). In the State of Israel, the demographic distribution in different areas is done according to religious affiliation, which also defines a person's social affiliation. Most of the citizens live in a demographic framework of separate homogeneous settlements and few mixed settlements (eight settlements). In addition, the vast majority of the education system is separate and stems from the same discriminatory demographic policy (Boymel, 2011; Falah, 1989).

This process establishes the cultural and social concept system that differentiates between the parts of the general Israeli society and in fact constitutes one of the main barriers to creating a continuous intercultural rapprochement. In most parts of the State of Israel, citizens do not meet other people in their daily life in a meaningful way and the cultural spaces remain oddly sterile (Gat, 2023a).

The other distinguishing expression is represented by the use of another cultural term established in the Hebrew language and in relation to the components of Israeli society. The different communities are called "sectors" and not communities or companies. In Hebrew, the word sector comes from the word "to cut". The perpetuation of this term, even if done to be natural, perpetuates a situation in which the various communities of Israeli society maintain social and cultural separation from one another.

The use of these terms represents relations of significant cultural distance and most of the representations that emerge from the students' words express this by using very general and unreasoned terms on the one hand and those that refer to the cultural sensitivity that exists in active educational meetings between the two groups:

Arabs and Jews on the other hand. In addition, the students' words in this context emphasize the perception of the differences that exist between the communities and not a search for the many commonalities that exist between them. Also, these emphasize the fact that they do not know each other (it is important to remember that the students representing the sample of this study are sophomores who attended the same academic study space for an entire year, but the mere presence does not create closeness, familiarity, and intercultural care).

For example: "... when they have prior knowledge of their culture, the student is able to understand the actions, behavior and conditions of the Jews, and thus has a good relationship with them." (Hanin, Female); "I had a very pleasant experience during the course with my group while working with new girls from another sector. We got to know each other and our different cultures." (Rawan, Female);

> The course had a great impact on me, I learned a lot about what culture is and how we combine different cultures from each sector and cooperate with each other, and even if it is from a different culture, we are all one hand, at the beginning of the course the relationship between the Arab sector and the Jewish sector was a bit sensitive because we saw new students And we didn't know them and there was no connection between us and after they explained this course and we assigned each other to the job, we started to interact with each other and got to know them. (Adam, Male)

"... But this course was different in that we participated and fully integrated with the Jews in this course." (Norse, Female); "... This is a social group within which the work revolves around the changes that arise from us." (Asmaa, Female).

Distinction according to cultural affiliation: members of other cultures. Defining people according to their other cultural identity and not being able to define the other's culture represents the far end of a position of intercultural distance and a position that seems to originate in a sense of fear and alienation. This phrase was presented by only two students. The phrase "culture" is a very broad phrase that contains a complex charge and is not finite. The use of the terms: "people outside my culture" and "members of other cultures" places the speakers in an intercultural position that cannot establish a clear recognition of the social and personal components of the significant other. The use of these expressions is accompanied by a lack of knowledge of the other, the lack of learning their culture, customs, and practices and hence it is not possible to bridge even the simplest cognitive gaps in each social moment.

For example: "... But when I worked with people outside my culture, I learned that we could live in absolute peace with each other." (Ali, male); "... If I make connections with people from other cultures and time has passed and I don't talk to them or we don't have any contact, it doesn't mean they hate me, but that they might be busy..." (Sondos, Female).

Creating a Safe Space for Personal and Intercultural Dialogue

All the students (16) who took part in this study related in this different way to the fact that active learning in an academic study space encourages proactive interactions between students and seeks the creation of collaborations, establishes the creation of a safer study space for personal and intercultural dialogue. The starting point of the discourse varies between the speakers, and this represents three subjective intercultural perspectives that have formed in relation to the educational situation managed by the intercultural baggage—values held by the student: suspicion, distance, and readiness for free and open discourse.

Starting point of "intercultural suspicion". The intercultural starting point that derives from a feeling of suspicion is expressed by direct statements that use the word "fear", "sensitive situation", and indirect statements that express distrust and an inability to analyze a basic intercultural social situation.

"I can't know his intentions…"; "... with prior knowledge of their culture... able to understand their actions, behavior and conditions...”; “... At the beginning of the course, the relationship between the Arab sector and the Jewish sector was a bit sensitive." (Asmma, Female); “An important and positive aspect that emerges from the words of the students, who all express alongside the presentation of the intercultural suspicion a desire to find a solution to the situation and take action,” “...but I approach him.”; “... and so he has a good relationship with them.”; “... we started interacting with each other and got to know them." (Rawan, Female);

> More precisely, there is no specific answer to this question, because there is always fear and it will remain, because the person in front of me is a human being, and I cannot know his intentions unless I approach him. (Saffa, Female)

"... When they have prior knowledge of their culture, the student is able to understand the actions, behavior and conditions of the Jews, and thus has a good relationship with them." (Henin, Female)

> ... At the beginning of the cross, the relationship between the Arab sector and the Jewish sector was a bit sensitive because we saw new students and we didn't know them and there was no connection between us. After they explained this course and we divided each other into roles, we started to interact with each other and got to know them. (Adam, Male)

A distant point of view: "intercultural distress". This position is represented by unsubstantiated statements that claim to present knowledge and tools but in practice indicates their complete absence (four students). This cultural point of view indicates a great ambition to improve the intercultural situation that exists in the collegiate educational space (which seems to testify to the regional and national situation) on the one hand but represents the lack of knowledge and the ability to apply it. Hence, it is possible that this position even represents a feeling of "intercultural distress" arising from the understanding of the need to change the current situation accompanied by a strong pro-active desire for change, in the face of the lack of basic cultural and intercultural knowledge and tools to apply the knowledge. This combination of understanding, desire, and recognition of the lack of knowledge and the lack of tools create a distant point of view from the formulation of a position of "intercultural distress".

For example: "... the course had a great impact on me, I learned a lot about what culture is and how we combine different cultures from each sector and cooperate with each other." (Adam, Male); “... But this course was different in that we participated and fully integrated with the Jews in this course." (Norse, Female); “... and we talked about a very, very interesting topic recently and we also had another opportunity to do multicultural joint work." (Ansam, Female).

Cultural distance-cultural closeness: reducing the space of fear. A behavioral pattern in relation to reducing the space of intercultural fear and creating reciprocal relationships with the Jewish students emerges from the words of the Bedouin Muslim students (five). The expression of the pattern is a uniform cognitive axis that moves through three landmarks. The first: the presentation of the factors of distance; The second: proposing a solution to the gap presented as a distance factor; The third: formation of interpersonal or educational relationships. Three reasons for intercultural distance factors were expressed in the students' words and in relation to the first intercultural benchmark: The lack of prior cultural knowledge about the culture of the significant other; The lack of early interpersonal acquaintance despite prior joint educational attendance as determining a situation of intercultural sensitivity between Jews and Muslims; Choosing the type of course to operate a pedagogy of intercultural care and the field of knowledge taught in it. In relation to the three factors of distance, two solutions are given: accumulating knowledge, clarifying the goals of pedagogy for intercultural care. In relation to this

process, the students present the product, the expression of which is the creation of a process of interpersonal acquaintance. In all cases, the product of the intercultural distance axis is getting to know individuals from the group of the significant other and creating interactions between personality and studies.

For example: "... when they have prior knowledge of their culture, the student is able to understand the actions, behavior and conditions of the Jews, and thus has a good relationship with them." (Hanin, Female);

> At the beginning of the cross, the relationship between the Arab sector and the Jewish sector was a bit sensitive because we saw new students and we didn't know them and there was no connection between us and after they explained this course and we divided each other into roles, we started to interact with each other and got to know them. (Adam, Male)

"I had a very pleasant experience during the course with my group while working with new girls from another sector. We got to know each other and our different cultures." (Rawan, Female); "... I wouldn't have preferred the subject we were investigating either. But despite everything, I had a desire to study, research, learn from others and more." (Sundos, Female).
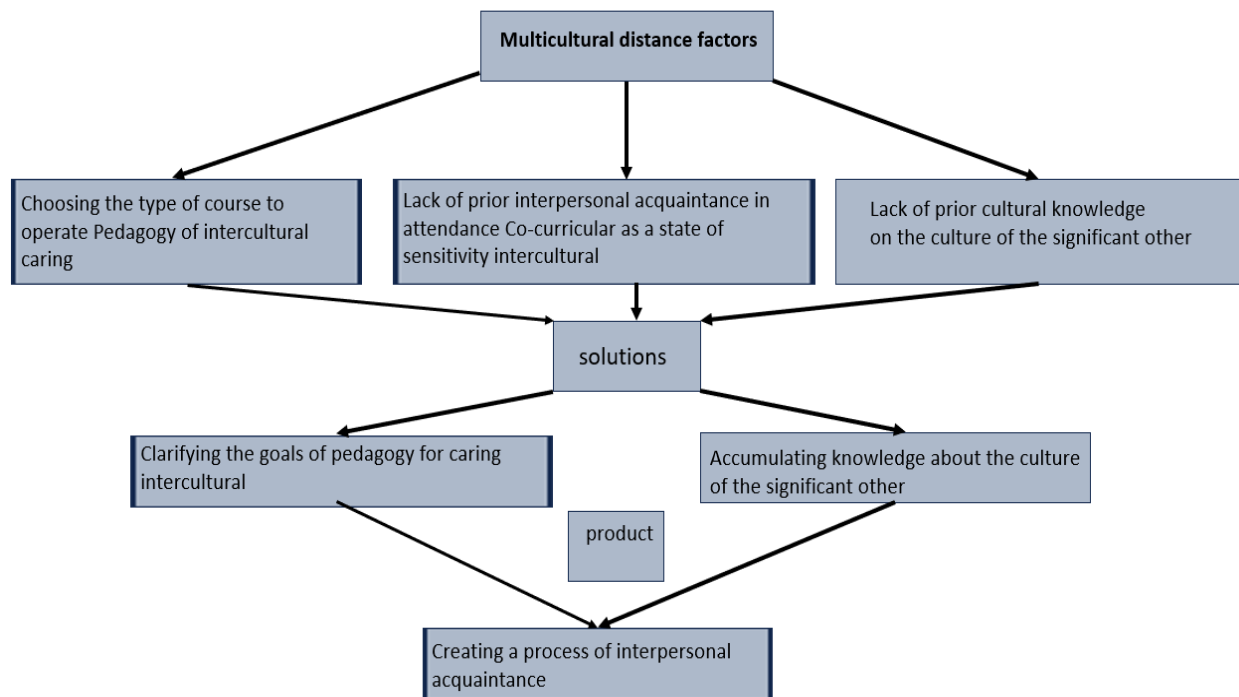

Figure 1. The model of distance factors and proximity factors that emerged from the students' words.

Creating processual and gradual cultural closeness: interpersonal-cultural closeness. The cognitive pattern that emerges from the words of the students (11) in relation to this intercultural point of view emphasizes the need for the processes that will enable interpersonal-cultural closeness. Understanding the ability to create a primary kinship arises from the very recognition that the college—in this case—a college of education represents a social-professional group whose professional-social goals are the same.

The educational process in which the students are qualified within this social framework to serve as future teachers, represents an opportunity to develop self-awareness and social awareness through exposure to various educational content. Recognizing themselves as a social group, with the ability to form intercultural self-awareness and intercultural social awareness can allow students to form a cognitive system for constructing the

meaning of the process and the ability to establish definitions for the set of concepts that characterize the field. The behavioral model can be summarized as follows:

Self-recognition for professional social association → development of self-awareness and development of social awareness → formation of a system of general definitions and a system of defining concepts
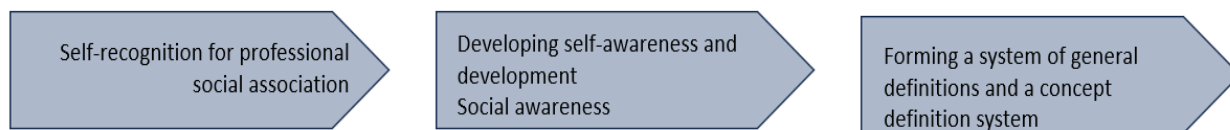

Figure 2. A cross-cultural cognitive pattern of a process need that will enable interpersonal-cultural closeness.

For example:

> Learning in the course was challenging because there were a number of things that every class I was waiting for or expecting to change under the guidance of the lecturers and the will of the other students. It was generally a good experience because it was the first time to choose the course topic "multiculturalism". (Sondos, Female)

"This is a social group within which the work revolves around the changes arising from us, such as terms of developing awareness, self and social, building its meaning and defining its concept, developing self and social awareness." (Asmaa, Female); "...but this course It was different in that we participated and fully integrated with the Jews in this course." (Norse, Female); "... and the relationship between us was mutual and excellent with my group through our work we understood and cooperated, and we listened to each other's opinion during the research, and we worked hard to be a beautiful research." (Eyat, Female); "I had a very pleasant experience during the course with my group while working with new girls from another sector, we got to know each other and our different cultures." (Rawan, Female); "We laughed about things and discovered things in common, we asked questions, and we were also exposed to our differences." (Rania, Female);

> ...and so over the days I started to feel that we were really getting closer to each other, and we started talking to each other... So, I felt that this course was a way to be closer to each other. (Huda, Female)

"The course had a great impact on me, I learned a lot about what culture is and how we combine different cultures from each sector and cooperate with each other." (Adam, Male); "The learning experience in the course was different and special, I had a lot of fun studying in the course and meeting new people and seeing the inclusion of the lecturers in both sectors." (Shirin, Female);

> The relationship between us as a group was really good, I didn't see racism or anything, on the contrary, we talked a lot, we felt that we were one group, there was nothing bad between us, we can coexist in the same environment. (Halla, Female)

"...and we talked about a very, very interesting topic recently and we also had another opportunity to do multicultural joint work." (Ansam, Female).

Creating intercultural closeness in a time-limited learning environment—cultural distance—cognitive cultural sensitivity—adaptation. The third position represented on the Muslim-Bedouin students (eight) thus expresses a relationship of personal cognitive intercultural struggle that represents a cognitive gap. The expression of this struggle is in a recurring cognitive pattern that examines limits in general and limits of cultural knowledge in particular. The perceptual structure of this cognitive structure first presents a positive position in

relation to the joint learning experience. This seems to constitute the understanding of the importance of the other and the recognition of it. After that, the presentation of a withdrawn intercultural position represents a return to intercultural distance—"intercultural pre-disposition", in which the students are placed according to the state of Israeli society. This withdrawal is a procedure of negative (but natural) consonance to a social and cultural balance that is more familiar to them than everyday life. Then, as a final step, these represent a process of positive intercultural cognitive consonance that seeks to find a personal internal balance in relation to the complex intercultural situation in which they find themselves and the creation of a sense of adaptation, the expression of which is a return to a position expressing sensitivity to intercultural caring.

The establishment of the first position dealing with the creation of intercultural closeness is reflected in pro-active educational statements. For example: creating closeness through joint learning processes, exchanging opinions and ideas with others, mutual respect despite the existence of differences.

The establishment of the second position, which represents intercultural withdrawal, is represented by expressions that reflect the students' feeling towards their placement within the institutional situation in which they are: the expression of this position is in statements from the semantic field of educational distance, social distance, cultural distance, intellectual distance, physical distance, spatial, cultural interpretive distance and fear. The establishment of the third position that seeks to create an intercultural cognitive consonance is represented by expressions of actions that converge to create connections and intercultural integration.

For example:

> ... But, within the framework of a course and within an educational institution, it does not mean that you will stay far away. You have to do research/work and study together, respect and give space to everyone. As educators, you have to understand how to integrate even though you do not agree or are not interested. (Sondus, Female)

"Exchanging opinions and ideas with others makes one think twice, rethink things and add new knowledge to one's knowledge." (Asmaa, Female);

> Learning in this course affected me a lot. I knew a lot about other cultures, the usual ones, thought, religion... It's like this is my second year in college and I never knew about other cultures, so this course allowed us to know, participate, talk with others. (Halla, Female)
>
> The relationship between us as a group was really good, I didn't see racism or anything, on the contrary, we talked a lot, we felt that we were one group, there was nothing bad between us, we can coexist in the same environment. (Halla, Female)
>
> To be honest, I really enjoyed the course because, firstly, there was interesting information about new topics that I didn't know, and secondly, the collective work. I thought at first that I would work alone, but I was surprised that I was in a group of Arabs and Jews, and to be honest, it was very interesting. (Ali, Male)

"If I make connections with people from other cultures and time has passed and I don't talk to them or we don't have any contact, it doesn't mean they hate me, but that they might be busy." (Sondus, Female); "It is important for us to respect the other despite the intellectual and cultural differences between us, because it is important for us to live in peace in this country." (Taimaa, Female);

> More precisely, there is no specific answer to this question, because there is always fear and it will remain, because the person in front of me is a human being, and I cannot know his intentions unless I approach him. (Saffa, Female)
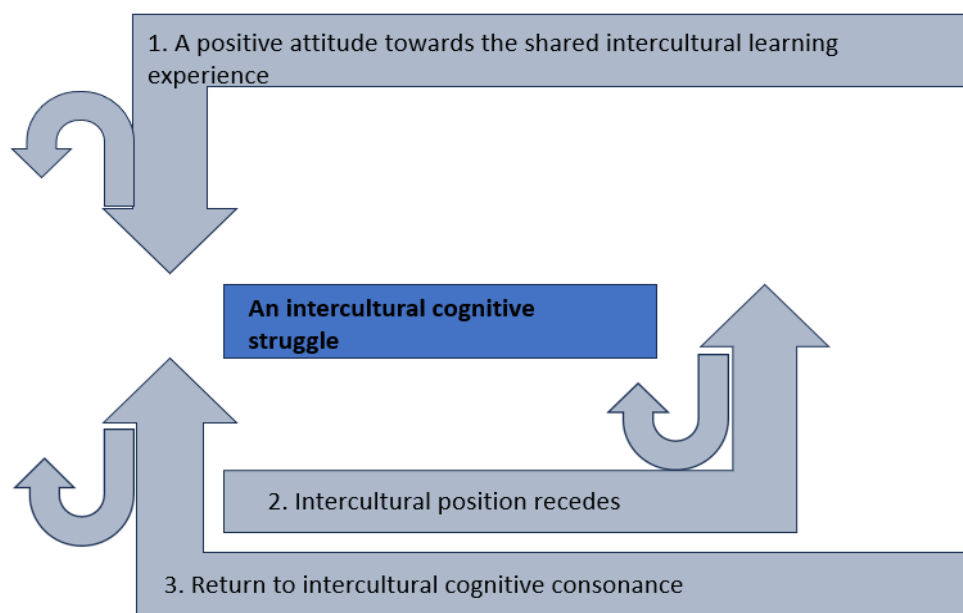
Figure 3. An intercultural cognitive personal struggle that represents a cognitive gap.

Cultural Judgment Between Balancing Mechanisms and Intercultural Balancing Mechanisms

Intercultural gaps: language, physical and cognitive demographics, and time of learning as barriers to intercultural and intercultural mediation. Three main barriers facing the ability to mediate between cultures emerge from the testimony of the students (14). Two very fundamental barriers actually refer to the students' ability to succeed in the academic educational framework and are related to significant knowledge gaps in the Hebrew language and the perpetuation of the demographic distance that characterizes the policy of dispersing the population in the State of Israel into settlements according to religious and social affiliation since its inception. The third barrier is technical, related to the need for institutional intercultural sensitivity and is therefore easy to operate, when building the system of hours for students and placing courses at hours that are in line with limitations related to time and accessibility to the college and back home. A social norm characteristic of Arab society, including Bedouin society and even more so, is the creation of mechanisms to control the mobility of women. It is accepted that women in this society cannot leave the house without the notification of a man: father or spouse and these have a clear definition of a return time. Independent mobility that goes beyond these hours is problematic in terms of the ability of the female students to move to and from the college-home.

The official language of instruction in all academic institutions in Israel is Hebrew (Abu-Asba & Kenan, 2015). And so is the academic college of education named after Kay. This concept is part of a general national concept that seeks to make the Hebrew language accessible to all its citizens and thus allow them, as it were, a better ability to integrate into general society. As part of the college studies, there are courses in dedicated teaching tracks for the Arab society that are taught in the Arabic language since all the students in them are Muslim-Arab students. In addition to them, there are few general courses in education, and especially in the first year for studies taught in separate classes: Muslims and Jews, hence the language of instruction for Muslim students is Arabic. Apart from that, the rest of the courses are taught in the Hebrew language only.

Another important fact in this context is that the Arab students learn the Hebrew language as part of their studies in elementary and high school in a compulsory format, whereas in the Jewish state education frameworks

Arabic studies are not defined as compulsory studies and the vast majority of the Jewish students do not know how to speak this language. Hence, the entire burden on the ability of mutual communication between Arabs and Jews falls on the Arab society. Another important statistic indicates that the level of Hebrew acquired by the Bedouin Muslim students is not high and this creates a significant intellectual challenge for them as those seeking to acquire an academic education.

Majority language is used to reinforce the feeling of exclusion. The course was taught by two lecturers: a Jewish lecturer and an Arab lecturer. The vast majority of the course is taught in the Hebrew language due to the fact that it is a mixed course: Jews and Arabs, and the inability of the Jewish students to understand the Arabic language. In part of the course, the study content was taught in duplicate: both in Hebrew and in Arabic, and the rest of the time the Arab lecturer acted as a translator and mediator of the material taught in the Arabic language. A vast majority of the students (14) reported that they had great difficulty understanding the material taught in **spoken** Hebrew language during the lectures. In addition, the vast majority stated that they had great difficulty understanding the material written in the Hebrew language: presentations and summaries that were uploaded to the course website. Some of the students (seven) referred to the relative advantage of the joint teaching programming (Co-Teaching) but others saw it as an additional intellectual challenge that burdened them to deal with the ability to understand the material being taught due to the different teaching approaches between the lecturers and the different way each lecturer (of the two) sees it the process of conducting the research. Another aspect that emerges from the students' words is the sensitive intercultural placement of the Muslim-Bedouin students in relation to their Jewish colleagues due to the language advantage of the latter. This positioning seems to have created various conflicts: internal and external among the Muslim-Bedouin students. These conflicts range between a sense of autonomy in relation to their contribution to the joint research writing process and the establishment of prejudices or the empowerment of those due to a subjective feeling of inferiority that they experienced. This barrier reflects one of the greatest challenges facing Israeli society, which perpetuates a social demographic distance from which stems the inability of some members of Arab society to use the Hebrew language as part of everyday life and thus qualify themselves for better integration into the general society.

Physical distance that establishes cultural distance and consciousness. As mentioned, the policy of demographic dispersal practiced in the State of Israel from the beginning of its establishment to the present day is of settlement separation according to religious and social affiliation. In the State of Israel, there are currently 1,267 settlements: urban and rural, of which only eight settlements are defined as mixed settlements (seven cities and one communal settlement) where Jews and Arabs live together. In addition, the state education systems in the State of Israel are separated according to the same principle. A consequence of this is that most of the human individuals that make up the various societies (especially in the first two decades of their lives when the socialization process takes shape) hardly ever meet each other on the timeline except in commercial and service relationships. This separate location seems to form a consciousness of distance from a cultural space that includes suspicion and alienation. The expression of this is in maintaining the cultural interpersonal disconnection with the members of the other culture even during joint presence in the same academic study space.

For example: difficulties in understanding the Hebrew language: "As a student whose mother tongue is Arabic, therefore I am not a fluent Hebrew speaker, so it is very difficult for me to understand the materials and understand the things the professor talks about in class." (Ali, Male); "The course was more than good, it would be better if the materials required for research were justified and easier to understand." (Huda, Female);

... Also, because this course has two lecturers it makes it more difficult, because everyone has their own way of learning and conveying the material... First there should be only one other lecturer for the course, so that the topic and method will be easier and clearer. (Saffa, Female)

"... that it's not so bad to do joint works with them. I won't lie that there was a lot of difficulty in writing the work in terms of Hebrew, but it was experiential and challenging which is sometimes good." (Shirin, Female); "... and also very difficult in terms of material and time." (Raniaya, Female).

The establishment of a stigmatized intercultural position. "...they speak a certain language..." (Hanin, Female); "…or it was easy for them [Jewish students] to get certain things..." (Teimaa, Female);

...for us as an Arab society, we are polite and express our feelings and our opinions loudly but in a way that is pleasant to the listener. For example, if you want to say that it doesn't suit us, you say but with all the explanation for it and with respect to the listener, be it another student/lecturer or whoever. (Sundos, Female)

"...especially all the people I know from other cultures feel pressure easily and therefore don't have time to communicate." (Hanin, Female).

Demographic and cognitive barriers to coordinating joint work. Physical distance and cultural distance: "... but we didn't find time to meet outside, that was one of the difficulties we faced." (Ansam, Female); "Also, when I was in the group to do the final assignment, it was very difficult to allocate an appropriate time for all the members of the group to work on the assignment because each of us has our own plan." (Saffa, Female);

...the relationship between us as a group was really good, I didn't see racism or anything, but on the contrary, we talked a lot, we felt that we were one group, there was nothing bad between us, we could coexist in the same environment. (Halla, Female)

"...as if this is my second year in college And I never knew about other cultures." (Shirin, Female); "When the course started, I met for the first time with female students from the Jewish community." (Rania, Female).

Multi-cultural barriers of managing time getting to and from college. "Also, the class time was late, and we felt very tired, and this course is important, so we have to be focused on it, but after a long day of teaching, it's hard." (Huda, Female); "But we didn't find time to meet outside, that was one of the difficulties we faced." (Ansam, Female);

Also, when I was in the group to do the final assignment, it was very difficult to allocate an appropriate time for all the members of the group to work on the assignment because each of us has our own plan. (Sondus, Female)

"... then it was difficult to communicate from a distance, so we made a WhatsApp group and talked about..." (Shirin, Female).

Cultural judgment from intercultural observation and unmediated intercultural interaction. Many of the Bedouin students (10) stated that although this is their second year of studies, this is the first time they have met Jewish students. A reference to the word "meeting" is to a professional educational discourse imposed on them as part of the course which led to interactions between diverse personalities: positive and less positive. This clearly shows the need to create intelligent intercultural joint processes that will create reciprocal relationships between the students and the understanding that joint presence in one academic learning space is not a "natural" tool for creating connections between different cultures and especially in the social context in the State of Israel.

Creating mixed work groups to write a course summary research assignment based on "structured intercultural distance" represents two natural processes: positive and negative. The expression of the positive

natural process is by creating an intercultural closeness combined with a desire for intercultural learning, internal and critical self-observation, and a desire to take action to improve the situation. On the other hand, an expression of the negative process is in the determination of cultural-judicial attitudes resulting from an intercultural meeting that lacks preliminary mutual cultural learning and that is not sufficiently mediated (due to the choice of the course) and that no in-depth preparatory work was done for it. The judicial point of view indicates difficulties in analyzing social situations accompanied by the operation of different social norms. This process fundamentally creates a conscious desire for intercultural distance, settling in a familiar and safe cultural position and a general judgmental cultural expression on the significant other and the preservation of the intercultural distance alienated from him.

For example: "... especially all the people I know from other cultures feel pressure easily and therefore don't have time to communicate." (Taimaa, Female); "... they speak a certain language." (Hanin, Female);

> ... for us as an Arab society, we are polite and express our feelings and our opinions loudly but in a way that is pleasant to the listener. For example, if you want to say that it is not suitable for us, you say but with all the explanation and that and with respect to the listener, be it another student or a lecturer or whoever. (Sondus, Female)

"...as if this is my second year in college and I never knew about other cultures." (Shirin, Female); "... When the course started I met for the first time with female students from the Jewish community." (Rania, Female); "It is important for us to respect the other despite the intellectual and cultural differences between us, because it is important for us to live in peace in this country." (Shifaa); "... or it is easy for them to obtain certain things." (Ali, Male); "...but this is not found for all students from other companies. Sometimes they say something that does not suit us, our lecturer and the educational atmosphere we are in... it also affected our relations with them." (Eyat, Female).

Proposal Working Model

From the findings obtained from the students' words and focusing on significant conceptual categories that represent a plurality of voices—both of positive attitudes towards the process and an authentic position that represents intercultural fear and intercultural distress, a proposed model was obtained for creating a process for learning and continuous intercultural care. The stages of the perpendicular model are in a supportive fit and as a mirror image that turns into the categories that emerged during the analysis of the narratives and the creation of categories that converge into a pedagogical-educational practice. The proposal is an initial proposal and action studies must be conducted in relation to it that will seek to examine its nature and the points required for improvement or replacement.

The stages of the learning model:

(1) Meaningful learning of the other's culture through the approach of multiple critical voices (self and other) in a mixed class in order to reduce a feeling of intercultural distress and dismantle incorrect cultural knowledge charges.

(2) A preliminary informal activity accompanied by a documentation procedure of mutual social dilemmas and their analysis.

(3) Joint learning of a historical course that deals with the distribution of unequal demographic and educational justice focused on a region (in this case the region of the south) as establishing an understanding of a spatial shared destiny and reducing intercultural barriers.

(4) Learning how to develop the consciousness of "intercultural distance is manipulated" in times of ideological violence as a tool to preserve intercultural caring.

(5) Learning a significant course of multicultural counseling, pedagogies of intercultural caring, and a research teacher towards intercultural initiatives.

(6) Intercultural concoction: continuous project work for an intercultural educational initiative and its operation, building a common good, building a common identity: personal, professional, social, and building a shared life concept.
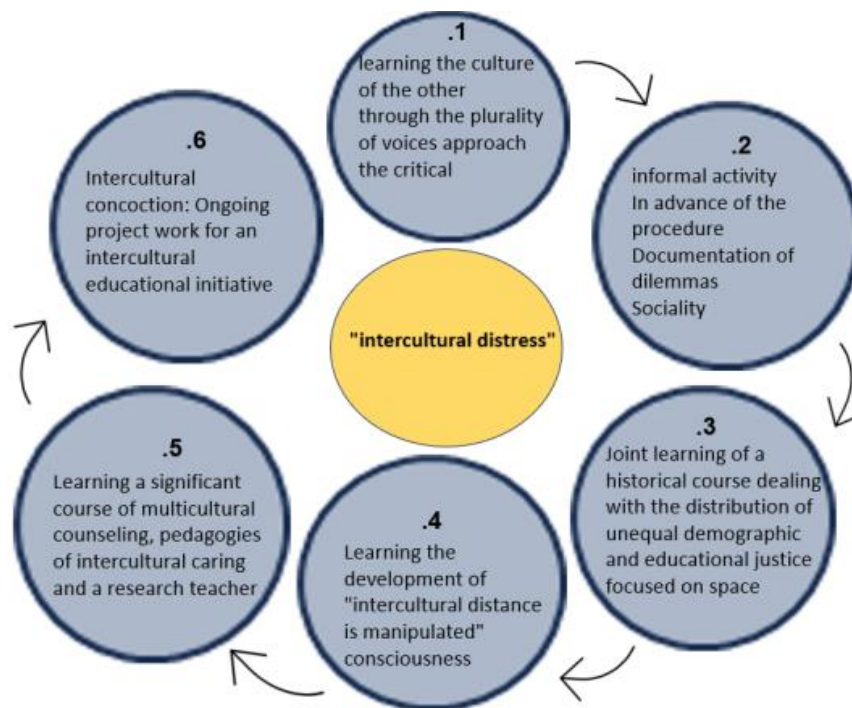

Figure 4. The six-step model for intercultural caring.

Discussion and Conclusions

The unique and innovative starting point of this study is the choice to isolate the voices of the members of the minority group—Bedouin Muslim students from the south of the State of Israel, with the aim of formulating an educational model adapted to intercultural care that has not been examined so far. Giving a central place to the expression of feelings, attitudes, thoughts, and opinions of a minority group, is intended to serve as a constructive tool that can reveal cognitive layers in a comparative study between ethnic groups—as has been done so far (Agbaria & Tutri, 2016; Powell-Benyamin & Rheingold, 2016; Abu-Asba & Kenan, 2015; Flavian, 2020) and may be absorbed within these processes and not heard.

This study, in contrast to most of the studies that exist so far in the context of multiculturalism, intercultural care, and shared life between Arabs and Jews in the State of Israel (Abu-Asba & Kenan, 2015; Powell-Benyamin & Rheingold, 2016) sought to impart the knowledge required in a methodological course. To provide tools that are outside the direct formal knowledge provided in the course that are a source of personal identity design (Shhada, 2001), and intercultural as intercultural competence (Gat, 2023b), this process and its products are directly related to the shaping of the subject's personal and cultural identity as an individual (Peri, 2007) which

he formed during his life and which he continues to shape as a dynamic and changing sequence influenced by sets of external factors of different strengths such as historical and cultural events (Eilat-Yaguri, 2008). A person's attitudes are formed first from the way he perceives his subjective reality prior to the definition of identity and its design. In this way, he attaches great importance to aspects of belonging to a personal and collective past and his choices in the present that are influenced by them and the way in which he adapts to his ability to show openness in dynamic social situations and challenge his own identity (Peri, 2007).

Many of the findings that came up as part of this research bring up different categories that represent a consciousness of an internal and external "intercultural struggle" and an aspiration for a balance of consciousness (consonance) between cultures. The representation of this concept is in different categories that represent these processes as "intercultural distress" a need for "intercultural avoidance", but one that is done in an intelligent and calculated manner while taking mutual responsibility, the formation of an institutionally dependent intercultural position, expressions of intercultural differentiation intercultural cognitive orders. Variables: personal and social, expressions of intercultural suspicion, charged and distant intercultural situation representations and intercultural personal struggle. The origin of these seems to be in the long-standing condition of the Palestinian population in Israel in general and the condition of the Bedouin Arab society in particular (Abu-Sa'ad, 2023).

Palestinian society as a minority society, different from that known in the world, is a special minority that has become a minority in one of the majorities (Abu Saad, 2010). Unlike most minority societies known in the world, this one did not come into existence due to a process of immigration, but rather as a result of a dramatic change in the political situation and a redefinition of borders. The uniqueness of this minority is that it is in the thick of a national conflict: a Palestinian Israeli for many years (Abu-Sa'ad, 2023; Nakhleh, 1979) and in many cases finds himself torn between his collective Palestinian national loyalty and the fact of being a citizen of the State of Israel. Another aspect indicates that it is in a complex social position in which the members of this community are defined as a fifth brother-in-law by the State of Israel (Ma'ri, 1978). This concept establishes an active policy (even if it is not defined in the scriptures) of excluding the various living spaces (Suleiman, 2002).

This complex reality creates a mental perception of an identity conflict: personal, social, national, and multinational. Added to this complex identity reality is the forced, multi-defined identity of the Palestinian citizens, including the Bedouin Arab society, which includes a national, ethnic, religious, and civil identity. The order of identities and the content of identities varies from individual to individual and dynamically according to the momentary reality present in the lives of those minority members (Gat, 2023a). These circles of belonging are included in a way that is conducted as a complicated conflict of identities and sometimes a certain identity component rejects another identity component and sometimes these exist in cognitive balance (Samuha, 2005).

This dynamic and conflictual personal and cultural identity is the basis for the formation of positions of "intercultural distress", "intercultural differentiation", and representations of a "charged and distant intercultural situation" expressing "personal and social intercultural struggle". These categories are supported by the understanding that this division of elements of belonging that builds the social position—the Palestinian collective is dynamic and changing (Diab & Mi'ari, 2007) and places the Palestinian subject in a constant private, interpersonal discourse, and in a changing social reality (which includes presence in a new academic space) which discusses ethno-democratic issues (Samuha, 2005) and multicultural issues of an indigenous minority. This social and cultural development that emerged from countless dilemma points is not natural and is subject to changes between the types of interaction that exist between majority and minority in political, social, educational, and personal conditions (Ghanem & Khatib, 2017).

This complex and dynamic intercultural social ecology seeks to recognize the fact that an intercultural educational model characterized by cognitive dynamism must be formulated in a changing reality. The findings of this study do not support the multicultural models known in the research literature found in the field of knowledge, based on minority groups originating from migration processes and whose demographic presence with members of other societies is more intense starting from the early stages of life (Bennett, 2013; Kymlicka, 1989), but presents a model originating from analyzing a complex and dynamic conflictual reality. This unnatural cross-cultural cognitive formation places the Bedouin Arab minority in intercultural dilemma situations that are expressed on an axis that moves between a desire for closeness and a position of need for distance, strengthening the understanding that in this educational model the learners (Arabs and Jews alike) must be trained to know also. In the possibility of distance, but one that is taken from a sense of responsibility: personal, professional, and social for the intercultural mutual relations with an understanding of a social partnership, even if it starts from the position of a professional partnership only.

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