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Teaching the Arab-Israeli Conflict in Israeli High Schools

A Thesis submitted towards the PhD degree in Education

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Abstract

This thesis examines how aspects of the Arab-Israeli conflict in Israel are taught in Israeli High schools. The introduction addresses issues of culture and curriculum, and how they change our times.

With the help of international examples drawn from the U.S.A and the U.K., the central part of the thesis examines how conflict situations have been addressed in varying countries. In particular the ideas of multiculturalism and citizenship are analysed in relation to attempts by governments to ask schools and the education systems to diffuse conflict and ethnic tensions.

A case is made that recent high levels of migration into the state of Israel have caused social unease and tension. While a degree of action has been instigated, the case is made that to little, to late is causing the Arab-Israeli conflict to intensify.

In particular the revision and teaching of the secondary phase curriculum in Israel is examined.

The thesis concludes by arguing that only more radical and more sufficient curriculum planning, teacher training and change in the educational system's approach can have an impact on a deteriorating situation.

Introduction

The First World War did not end ethnic and cultural conflicts across the globe. Cultural conflicts became part and parcel of daily political agendas. Tribes, nations and States are still trying in every possible way to bring to an end a long and painful periods of hostility war and devastation. Such ethnic and cultural conflicts usually derive from historical origins reaching back into history between rival parties.

In this context, the Middle East has been a centre of historical conflicts practically from the beginning of the second millennium B.C.

There are historians who claim that the conflict, in the modern era, between the Jews and the Arabs, started when the first Jewish immigration movement started to send Jews to Israel at 1881 – Billu, Hibat-zion - the first Aliya.[1]

Unfortunately for the next six decades the conflict between the two parties accelerated.

As early as 1884 the Zionist Movement made it a goal to buy land from Arab land lords for the purpose of settling Jews in the land of Palestine with the hope of creating a new Homeland for the people of Israel.[2] The landlords, most of them living out of Palestine mainly in Lebanon or Egypt, were anxious to earn money and were quite happy for the opportunity of doing so. The problem was that the Arab peasants who were living on the land and cultivating it received the news with animosity. Feeling their rights were abused they started fighting the idea of a Jewish settlement on their forefather's land.

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[1] Cleveland William, **A History of the Modern Middle East**, Westview press, 2000. and, Hazony Yoram, **The Jewish State: The struggle for Israel's soul**, Basic Books, 2000.

[2] See Leon Pinsker's Monumental Pamphlet," Autoemancipation

It must be noted, at this point, that in the first two decades of the 20th century, no such thing as a Palestinian political movement existed.

It was only at the end of the second decade of the century that a family based political movement was established.[3] Arab society is a patriarchal society and is divided into family groups. The family group, the "Hamula", is an expanded family. Typically up to three generations and adjacent families all live together.

In the 1920s the two big "Hamulas" which formed two big political parties were the "Husenies and the Nashashibies". The First World War ended in the victory of Britain over the Ottoman Empire thus confining Palestine to British rule. Once again the inhabitants of the country did not receive, what now is obvious to all, self-recognition and independence.

Moreover the British, in their Mandate declaration, adopted the, so called, "Balfour Declaration", that noted Britain's obligation to establish a home for Jewish people in Palestine. No doubt the Mandate declaration was accepted with resentment on behalf of Palestinians who immediately translated their feelings into violent actions. The conflict became deadly and violent. In 1920, 1921, 1929, 1936-1939, the Arabs attacked Jewish and British Settlements resulting in hundreds of casualties.[4] The last, semi successful, and attempt to bring both sides to the negotiation table was in the 1918 meeting of Haim Wizeman and Prince Fiesal of Arabia. From that day onwards violence has been the common language between the two rival parties.

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[3] Establishment of Palestinian political party: See, Deborah J Gerner, One land Two People. Oxford 1994, pp23-26.

[4] Neff Donald, **The Palestinians and Zionism**, in, Middle East Policy 4, 1-2 (1995) 156-174.

November the 29th 1947 was one of the most important dates in the history of the Middle East. At that date the United Nations voted upon a resolution, that insisted upon founding two states in Palestine; one Jewish and one Arab (Hatsaat Hachaluka). For political and strategic reasons, the Arab state was not declared. Prince Abdullah of Trans Jordan[5] annexed the territory that was planned to be the Arab state and declared himself King of Jordan thus upgrading his principality to a kingdom. Since then a long violent and painful conflict has arisen between the state of Israel and the Palestinian inhabitants of the "West Bank". This Conflict became part of Israelis and Palestinians daily life, becoming more and more violent, especially after the "Six Day War", when Israel annexed the West Bank putting it under military rule. The Palestinians, once again, found themselves under alien domination with a continuous suppression of their civil rights. Over the years the two sides have accumulated emotions of hatred, envy and fear, which has penetrated deep into the hearts of all concerned and thus far has prevented any chance of a comprehensive solution for the conflict.

I begin my writing with mixed feelings of anxiety and challenge because at the present time, peace talks between Israelis and Palestinians have entered a critical stage. The issue of relationship between the two nations has become more and more important to me. Jerusalem, Tel-Aviv and Haifa – major cities in Israel, were attacked on a daily basis by suicide bombers – killing dozens of innocent men and children. The fear and hostility grew because it was found out that they got help from Arabs who are citizens in Israel.

[5] Trans Jordan was the name of the principality of Jordan before becoming a Kingdom in 1949.

Those Arabs who are living in Israel see themselves as Palestinians and identify with them. It is quite obvious that, whether we like it or not, we are bound to live together (The Israelis and Palestinians are two people on the same land) and I feel that it is very important to deal with this situation, through the educational system.

While encountering the issue in Israeli schools it became quite obvious that, pupils in Israeli schools have distorted ideas on the history of the Israeli and Palestinian conflict and the whole concept of Arabs and Moslems. Israeli school pupils do not have the slightest idea as to who Arabs are, their religious beliefs, history, mentality, culture, and way of life.

This keeps cropping up whenever there is a political debate in my school and pupils start crying out loud: "All Arabs are the same, they want to take our country – there will never be a real peace between us". I try to calm down the atmosphere but I feel I might need more then my regular tools of discipline because the subject was, and still is, too emotional and they are locked in their opinions. At such moments I understand that it is essential to prepare a project worthy of exploration and generating a constructive critique.

The High school has a crucial role in the shaping of the young generation that is in its preliminary stages of defining its political opinions. The Israeli High school graduates are the Israeli leaders, scientists and politicians of tomorrow.

Carole Hahn, in her article (1999), mentioned a research that took place in the U.S.A., confirming that youth political attitudes and behaviour among children are an important precursor to adult political participation.

For this reason, it is particularly appropriate to examine adolescent political attitudes and behaviours cross-nationally.[6]

The educational system, presented by the schools, will only succeed in its task of minimizing the tension between the two rival sides, if the school curriculum can be managed and constructed in a way that historical conflicts get the same attention as other popular subjects, such as mathematics and computer science.

The curriculum should be able to bring children to learn self-confidence and socially and morally responsible behaviour in and beyond the classroom, both towards those in authority and towards each other. Secondly the curriculum needs to teach pupils the meaning of political literacy. In short children need to learn how to make themselves effective in public life through knowledge, skills and values. Nicholas Emler (1999) mentioned that: "...people who have had more education take more active role in politics and have more clearly defined political identities"

Whoever, to be honest, I would like to note that other scholars have found the opposite. For example, Wagner & Zick (1995) who held research in four European countries, and "...in each country, they found a negative correlation between years of formal education and expressions of prejudice towards ethnic minorities in that country".[7] In this case I would like to claim that the curriculum itself has not been taken into consideration.

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[6] Carole Hahn, Citizenship Education: an empirical study of policy, practices and outcomes, in: Oxford Review of Education, Vol. 25, Nos. 1&2, 1999, p.242.

[7] Niccholas Emler & Elizabeth Frazer, Politics-the education effect, in: Oxford Review of Education, Vol. 25, NOS, 1&2, 1999, P 251.

School staff needs to develop the students' tolerance and intercommunication skills, as the first stage of understanding historical conflicts. Thus the teachers should be trained accordingly.

Intercommunication and tolerance are the basic elements of a healthy and democratic community. Each student has to learn how to accept his counterpart and to accept diversity in human beings, learn how to listen and how to engage disputes, meaning that a citizenship educational program must be part of the new curriculum.

Junior High school pupils, High school pupils and college students are exposed to material that is not necessarily objective. Politicians, talk shows, and the media succeed in confusing everyone and mainly do not enable people to reach a mature and fully rational perspective. Educating a nation politically is the education system's "job". And only a well-prepared school can succeed in achieving this important task.

Unfortunately the Israeli education system did not develop any official national program relating to the Egyptian-Israeli, Jordanian-Israeli and Palestinian-Israeli peace talks. No activity in this field of study influences the attitudes of Israelis pupils towards Arabs who live in Israel.

Peace studies in General and in Israeli Schools.

The National Union Of Teachers, 1984 gave a definition of what peace education is: "being concerned both with the direct violence of war, terrorism and riot and the indirect or structural violence of poverty, racism, economic and social injustice and environmental damage".

The most important aspect of peace studies is that there must be a continuing debate, by positive means, and the whole ethos of the school will reflect and encourage co-operative values. Further more, such a new curriculum can serve the whole community.

The fundamental aims of peace studies, as it was introduce by Prof. David Marsland in: **Education for Defeat,** London 1988, are:

1. To appreciate the positive value of democratic freedom and understand the weaknesses of traditional and authoritarian in political system.
2. To understand the essential role of defense in its broadest sense in securing democratic freedom for the future in the face of political and military challenge from the enemies of freedom.
3. To acquire some of the motivations and skills required (wile involving in peace studies).

UNESCO (united nations educational, scientific and cultural organization), offered seven principles of educational aims that should be thought in the frame of peace studies:

1. An international dimension and a global perspective in education in all its forms
2. Understanding and respect for all people; their cultures, civilizations, values and way of life – including domestic-ethnic cultures and cultures of other nations.
3. Awareness of the increasing global interdependence between people and nations
4. Abilities to communicate with others
5. Awareness the rights and duties incumbent upon individuals, social groups and nations towards each other.
6. Understanding of the necessity for international solidarity and co-operation.
7. Readiness on the part of the individual to participate in solving the problems of his country and the world at large.

In the booklet of "education for peace by the National Union of Teachers from 1984 p8 it is said that goals of peace studies are: "that the pupils will learn to approach other cultures with an open mind...(and will study about) multiculturalism for a diverse society.

Combining learning, training, information and action, peace studies should further the appropriate intellectual and emotional development of the individual."

Peace studies should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to the observance of principles of equality in every day conduct. Moreover, it should help to teach the student how to explain opinions and ideas, help him to be able to criticize basic values, and to understand better problems and conflicts in national and international levels.

Peace studies should include critical analysis of historical and contemporary factors of an economic and political nature with thinking together as how to modify the tension between peoples. The core of such studies should be an emphasis on the true intention of knowing other people's interests and apigner attitude of caring for each other. In a conference that was organized in Paris, during November 1974 it was mentioned that "Education which in respect (of the above), must necessarily be of an interdisciplinary (curriculum), and relate to such problems as:

- Equality of rights of peoples.
- Different types of war and their cause and effects.
- Economic, cultural and political relations between countries.

In my estimation a forth point is relevant:

- The inappropriate use of religion and own national interests.

In order to develop an appropriate kind of peace studies co-existence curriculum, the whole orientation must be a holistic one. Sometimes, the less you know the more you hate. It is important to learn to separate between fillings and facts. The National Union Of Teachers, 1984(p 12), also emphasized the importance of interactions:

"Education for peace must be concerned with encouraging exchanges, visits and correspondence with children of other countries".

As Evans(1986) has already mentioned, "Children should be encouraged to study western democratic values. When people learn about the sufferings of others, they may become more sympathetic towards others. Children are vulnerable to oppression. Therefore an education system which will provide a well-developed curriculum concerning the weak parts of a society is a mature education system because real education should develop an open-minded, tolerant." It equips children with the appropriate tools to live in, a responsible, free and democratic society[8].

Peace studies need to develop people and to enable theme to engage in clear thinking and real learning regarding moral and political issues.

Cox and Scruton[9], claim that, "peace studies cannot be taught as a single subject because such studies represent complex borderlines between politics and education." Therefore, an inter-disciplinary-cross curriculum might fit in this case.

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[8] T.Evans, **classroom Introduction: the road to socialism**. 1986

[9] Cox and Scruton, 1984, p8. Cited in, Nigel Blake, **Justifying Peace Education: a reply to Professor Flew,** Journal of Philosophy of Education
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They add that in peace studies there is always a mix between problems of political and military analysis. They definitely agree that " peace studies should be taught as a part of the school curriculum" and should be a holistic subject ".[10]

Citizenship and peace studies in Israeli High schools

The Israeli Ministry of Education published its first citizenship studies curriculum on September 1971 as a new and experimental project.[11] The main goal was to teach secondary school pupils the political structure of the western democratic country placing emphasis on the political structure of the state of Israel. Although Israel was just four years beyond the "Six Day War", in which the Israeli Army annexed the entire West Bank and the Gaza Strip, nothing was written about the Arab minority in Israel. The main Subject at that time was: Elections in a democratic country. And the textbooks were based on articles and books dealing with the democratic principals of elections and the relationship between the state and religion.[12] It was not until 1976 and the mid 80s that the Arab Population in Israel received a generous proportion of academic published materials concerning the problems of introducing democracy into the Arab society in Israel and implications of the above on the Arab citizens of Israel.[13]

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[10] Ibid

[11] The Ministry of Education, **Lessons in Citizenship Studies**, Jerusalem, 1971 (Hebrew)

[12] Olshen Isack, **The authority of law in a democratic country-Problems in Education**, Tel-Aviv, 1967. (Hebrew). And, Aloni Shulamit, **The Settlement –From a Country of Law to a Country of religious Law**, Tel-Aviv, 1970. See also: Bareli Meir, **Readings in Election Methods**, Tel-Aviv, 1971, (Hebrew), and, Brichte Abraham, **Elections and Democrathy**, Tel Aviv, 1971 (Hebrew).

[13] Bar-Gal Y and Sopher A, **Changes in Arab Villages in Israel**, "Geography Horizons", Haifa University, 1976, (Hebrew). Hofman y, Images and Identity amongst Arab Youth in Israel, Haifa University, 1977 (Hebrew).Jubran S, **The Identity of Israeli Arabs**, "Ha-Arets", 19.4.1982. Maadi M, **Educational Contents in Arab Schools in Israel**, Jerusalem, 1975.

The first Textbook Dealing with the Arab citizens of Israel was published and became compulsory in 1988.[14] This book was part of the new citizenship studies curriculum introduced into Israeli high schools the Year before, emending the Original program that was published in 1977. It was the first time that High school Pupils were introduced to their Arab neighbours, their history, mentality, needs and identity.

The citizenship studies curriculum, mentioned above, was and still is, studied during one year only in Israeli High Schools mainly by 11th or 12th graders. At the end of the year the pupil has to pass a matriculation test and failing that prevents him from receiving his Diploma. But again, when looking closely into the curriculum, the Israeli-Palestinian conflict receives only a fraction of the entire program.

All together the relations between Arabs and Jews in the state of Israel comprise no more than 20% of the whole curriculum[15].

A new citizenship studies curriculum was introduced into Israeli High Schools on May 1st 2000[16]. The purpose of this new curriculum was to deal with a long period of low grades in the above subject nation wide. In this case the Arab –Israeli conflict received no attention whatsoever, and the gap between Jews and Arabs in Israel received a small chapter in the new textbook.[17]

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[14] Ramberg Asia and Others, (Ed), **The Arab Citizens of Israel**, Ministry of Education, Jerusalem, 1988, (Hebrew).

[15] Adan Hanah, **A citizenship studies teacher's Bulletin**, No, 12, Ministry of Education – Curriculum development Department, Jerusalem, 1988 , (Hebrew).

[16] The executive General Bulletin (MOE) 9a may 1st 2000. .2000 חוזר מנכ"ל /9א, כו, התש"ס1 במאי

[17] Ministry of Education, To be Citizens in Israel – A Jewish Democratic State, Jerusalem, 2000, pp244-275.

The key point is the fact that although the state of Israel was in a dramatic historical period, meaning: the signing of the Oslo agreements and Peace with Jordan, no one in the Ministry of Education thought about preparing Israeli pupils for peace and tolerance[18].

Around the country, headmasters and teachers in a number of schools acknowledged the importance of the subject, and without any guidance, whatsoever, build an internal curriculum on the peace process[19].

All peace studies programs, mainly in primary schools, consisted of one-year programs and were not interdisciplinary[20] and were abandoned a few years later following the election of Prime Minister Benjamin Netanyahu and the transfer of the Ministry of Education to the hands of the right wing religious parties. Furthermore no substantial work was achieved regarding teacher training in the subject area.

Way back in 1996, following the peace treaty signed between Israel and Jordan, an educational experiment took place. Jewish and Arab pupils from Tel-Aviv – Yaffo High-Schools met together and as a part of a teacher-training program, were taught the basics of mutual understanding[21]. The absence of formal peace education training for teachers was the basis of Uri Blooms article (1980) in which he emphasized the need of a well-built overall curriculum for peace studies[22].

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[18] In 1995 the main issue of the MOE was "PEACE IN THE MIDDLE EAST". This was an annual subject with out a special curriculum and was introduced mainly in primary schools whenever teachers could find the time to teach the subject.

[19] עושים שלום: נושה משותף בבית הספר היסודי "עמר" בעין השופט, עלי חינוך: ביטאון לחינוך הקיבוצי 5 : 1994 עמ' 17-24.

[20] Rami Hochman, (ED), **Education for Co-existence between Jews and Arabs**, Tel Aviv, 1986.

[21] Benjamin Abraham, **Before Camp David: An Experiment in Peace Education**, in, Havat-Daat, 11, 1979, pp 83-99, (Hebrew).

[22] Blum Uri, Problems in Peace Education, in, Svilei- Ha – Hinuch, 39, (3) pp 160-163, 1980 (Hebrew).

The rise to power of Prime Minister Yizhak Rabin, and the beginning of an enormous effort towards peace in Israel, brought the Israeli academic world into dealing more seriously with the subject of Peace Education[23]. The result of the above from the high school point of view, were the publishing of a new series of citizen studies text books[24]. These books dealt mainly with the problem of Human rights in a democratic country but unfortunately the Israeli-Palestinian conflict received a minor part in this revised curriculum.

Aims and Goals of Thesis

The main research purpose is to examine the changes of Jewish pupils attitude towards Arabs and the Israeli – Palestinian conflict, as a result of studying a curriculum that focuses on the above issue.

The main hypothesis is that due to the fact that Since October 2000 Israel has been under a massive terror attack involving practically everyone in the country one way or another, Jewish society in the state of Israel has become more right wing and more hostile towards Arabs. Stress and pressure has promoted varieties of tension and violence among school children.

I assume that there is a huge gap between the Palestinians and the Israelis and a deep inner tension that will never pass. But the main problem, from my perspective, to explain that hardship, adversity, distress and boredom leads to bitterness and acrimony because victims feel there is no special purpose in their life.

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[23] הרפז דבורה, מהו חינוך לשלום?, מקרא ועיון: כתב עת להוראת המקצועות בתחומים של מדעי החברה והרוח, 66 עמ' 9-6 1994. גביזון רות, הנושא המפריד הוא המלכד: תהליך השלום בבית הספר, הד החינוך, 5, 1994. וגם: סרוקה נעמי, על הנושא המרכז השנתי: תהליך השלום במזרח התיכון, ידיעות למורים: בטאון מורי בית הספר הריאלי העברי בחיפה. 281: עמ' 79-73, 1995.

[24] Mizrotski Judith, and Others, **A Journey into the Israeli Democracy**, Jerusalem, 1994. and , Lifshits Oded, **The Democratic Regime**, Tel-Aviv, 1994 (Hebrew), and see also, Gruman Rachel, **The Israeli Democracy, Jerusalem**, 1997.

Due to poverty, children are on the streets instead of being busy in activities; monotony makes people feel frustrated an anger that bursts into detestation, hate, and hostility to an old enemy- There is always an enemy...

At this stage, I would like to emphasize that although the above are rational reasons for violence, I cannot accept any acts of terror against innocent people.

I understand that it will be too much to ask from the pupils for some empathy but I know that if they will understand the source and the reasons for this behaviour, it will all look different.

First we must search in "our home" meaning – if we did everything we could to prevent this situation or, are we, to some extent, quite to blame our selves?

People's actions are influenced by their own experience, and background.

That's why we must teach the pupils some facts and figures because we want them to think in a logical way and not only emotionally.

An overall program, planned carefully that will place emphasis on, knowing the other could be the **first step** towards minimizing the tension between Israeli's and Palestinians in general and among Israeli students in particular.

Thus, a well-designed curriculum dealing with the possibility of coexistence among Jews and Arabs and the Israeli-Palestinian conflict should change the attitudes of Jewish pupils towards Arabs. Therefore the research question is:

In what way could, or might, a co-existence and conflict resolution curriculum, change the attitudes of Jewish pupils in Israel towards Arabs?

The above question deals with three sub issues and research initiatives:

1. To examine Jewish pupil's attitudes towards Arabs.
2. To examine possible changes in Jewish pupil's attitudes as a result of studying a curriculum that focuses on the coexistence between the two people.
3. To critically analyze the Jewish-Arab coexistence curriculum.

I hope my dissertation will contribute to a new approach regarding this subject and encourage the introduction of a new teaching subject in Israeli Schools, titled: **"Middle East Studies"**, to be an obligatory subject.

Introducing the above into Israeli schools, will, I believe, "produce" a high school graduate that will be able to think clearly in an objective way, tolerant to his counterparts and by that contributing in minimizing the aggravation and irritation that we already have in our country.

Methodology

The information and analysis of this research are based on primary and secondary sources (including interviews with relevant Head teachers and ministry of Education officials) collected at the national and international levels.

In order to evaluate the actual influence of the curriculum on the attitudes of Israeli pupils, I used in my research the **case study method** in educational research.

The research will be implemented through out three different phases.

The **first**, distributing questionnaires to teachers and Pupils in order to assess the common knowledge and perspectives the above have towards the Palestinian-Israeli conflict.

The **second:** - Observation. Observing the learning process that pupils are going through and interviewing pupils and their teachers at the middle and at the end of the program. Finely, critically analyzing the coexistence curriculum, to assess what was emphasized in the curriculum, what was missing and what in my opinion has to be added or changed in the above curriculum.

A comprehensive case study evaluation is conducted by a multidisciplinary approach to education. In the case of peace studies, a large range of knowledge is identified so as to evaluate the outcomes of a coexistence curriculum and related basic knowledge and learning skills.

"There are more questions for what peace is than definitions."...we should expect any intellectual enquiry to address what peace is"...[25]. Cox and Structon gave subjects that are relevant to peace studies: philosophy, logic and theory of game, military strategy, history, theology, economics, sociology and politics.

The above, justifies my proposition that the Israeli-Palestinian conflict must be taught in the frame of an interdisciplinary curriculum.

The National Union Of Teachers, added to this list: moral education (children learn our values from the manner and matter of our teaching. Thus, it is essential that we consider what those values are) geography, language of other nations who live in the same country, art and sports (team-games are often held up as an example of co-operative activity).[26]

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[25] Cox and Scruton. 1984 p 12
[26] The National Union Of Teachers 1984 p13-14

In order to achieve the above I would concentrate on the following:

1. An interview with the child.
2. A consultation with the parents
3. A social developmental study
4. A review of the child's academic history and current educational functioning.
5. An achievement testing in all academic areas related to the curriculum.
6. An evaluation of learning processes
7. An assessment of the child's learning environment.

Institutional Context

This research project was executed in two eight grade classes in a six form High school in the southern town of Mitzpe Ramon.

Mitzpe Ramon is located in the heart of the Negev Mountains, approximately 80 km south of the City of Beer – Sheba and about 150 km north from the well-known holiday resort city of Eilat. Located 900m above sea level and in the middle of the Negev Desert, Mitzpe Ramon has one of the most pleasant climatic conditions all year round.

The Mitzpe Ramon Settlement was first established in 1951 as a working camp for the workers that worked on the road to Eilat. In 1956 Mitzpe Ramos was granted permanent status as a recognized local community council (a small town). The first inhabitants were new immigrants from North Africa and Rumania arriving in the country during the early 1960s. The signing of the peace treaty with Egypt and the evacuation of the Jewish settlements of the Sinai Desert brought to the town many new families mainly military personnel that were relocated from their military

camps. In 1988 there were 3000 inhabitants in Mitzpe Ramon and it was only after the arrival of the great wave of new immigrants from the former Soviet Union that the population of Mitzpe Ramon rose to 5700 citizens (January 2003).

Due to the above, the population of Mitzpe Ramos is very heterogenic in character. Very religious people and very secular citizens live together, from the some what conservative old comers to the intellectual and artistic minded new comers have to all live and study together.

The Local educational system has the very difficult task of teaching in heterorganic classes were the diversity among the pupils makes coherent teaching, impossible. Due to the fact that there is only one six form primary school and one six form high school the educational process becomes even more difficult and challenging.

The coexistence curriculum evaluated in this research project has been studied, for the past two years, by the six grade classes of the local primary school.

Therefore, the influence of the above curriculum can still be examined by interviewing pupils from the seven and eight grades of the local six-form High School.

Nevertheless, as I have already mentioned, this project has focused on two eight grade classes of about 25 pupils each. The curriculum has been taught by two different teachers for no longer than six month per class. The two classes were a representative of the diversity of the people living in Mitzpe Ramon.

Structure Of Thesis

This research is divided into four chapters and is directed towards teachers who currently teach peace studies in Israeli schools.

The first chapter, is a literature review, discussing the present knowledge of the concept, innovation and evaluation of curriculum in general in order to explain the difficulties in planning a curriculum for such a subject as co-existence and conflict resolution.

The second chapter will deal with the connection between curriculum and culture in order to understand the diversity of culture in a multicultural society and the need of a carefully designed curriculum that will adjust itself to above cultural context.

In order to evaluate the actual influence of the curriculum on the attitudes of Israeli pupils, I used in my research the **case study method** in educational research.

In chapter three I will try to track down the history of the method, out-line the advantages and disadvantages of the case-study method and at the end I would like to introduce a new insight to the method by tying it to the special subject this thesis is dealing with.

Chapter four is the outcome of the teaching of the curriculum in the Mitzpe-Ramon Ha-Shalom School. This chapter will introduce the Israeli curriculum for co-existence between Jews and Arabs in Israel and will show the problems and difficulties the curriculum presented both to teachers and students. This chapter will be followed by chapter **five** that will discuss the findings of observations, questioners, and interviews taken during the process of this project.

Overview of Literature

The literature review will be organized into three main sections parallel to the structure of the thesis as previously described.

The first will be a section dealing with curriculum evaluation, planning and design. In order to check how a certain curriculum has an influence on school pupils, and what methods of planning, innovating and evaluating a curriculum that exists in the academic world.

The second will discus the use of case study methods in educational research and will represent the main values of the above in order to justify the use of a case study in the above thesis. The case study takes place in a multicultural environment and because of that it is crucial to understand and plan a head, a well-designed curriculum that will do the job.

Thus the third section will be a survey of education methods in a multicultural environment and their implementation in schools in Israel and around the world.

Chapter 1 – Curriculum: Concept, innovation and Evaluation

The term "Curriculum" has many definitions. The most basic definition sees the term as a "syllabi" meaning a list of subjects related to a specific field of knowledge represented by a school or a set of schools. Eden (1978) further argued, the need to define goals, principles, teaching material and philosophical, psychological and sociological considerations[1]. Kelly (1977) defines Curriculum as a term, which is used with several meanings[2].

Rubin Luis notes that: "Examining the entries under the heading "curriculum" in any of the annual volumes of Education Index reveal two major kinds of writing on the subject; one narrowly focused, the other quite broad. The more narrowly focused kind, which makes up the bulk of the entries, deals with the installation or evaluation of specific subjects or topics within the curriculum of a particular school or set of schools. It deals with matters as disparate as the introduction of sex education in junior high schools, for example, to an evaluation of the new mathematics.

The more broadly focused kind of writing deals with topics like the construction of general theories and principles of curriculum development or broad perspectives on the curriculum as a whole or on the status of curriculum as a field of study".[3]

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[1] אדן ש, הפעלת חידושים בחינוך – חקר מקרה, ת"א. 1978.

[2] Kelly A.V., The Curriculum – Theory and Practice, Harper Education Series, London 1977

[3] Rubin Louis, (ed) Curriculum handbook : the disciplines, current movements, instructional methodology, administration, and theory, Boston, 1977.

Philip W Jackson adds that: "lot of it appears in textbooks designed for courses on the curriculum, though a fair amount is published as articles in professional journals. The perspective from which many of these more general articles and books are written is that of an observer looking down or out on a vast field of human endeavour. The view is from a distance, its scope broad and all encompassing".[4]

Harold Rugg (1936), who was among the founding fathers of what is today called the field of curriculum, once called curriculum "an ugly, awkward, academic word". His reasons for calling it ugly and awkward are easy enough to understand, it is certainly not a pretty word and not the easiest to use either. The question of whether to anglicize its plural, for example should it be curricula or curriculum? – may give the fussy writer or speaker a momentary pause. But what about "academic"? Why did he call it that? Was it because the word tends to be used mostly by academics' or was he trying to say something more evaluative than descriptive? We might easily imagine that the adjective "academic" was a critical term to Rugg as it was to many other curriculum reformers at the time".

Whatever might have been Rugg's objection to the word "curriculum," it is evident that educators at all levels of schooling apply it a lot these days, thus making it less academic, at least in the sense of its being more commonplace than it once was.[5]

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[4] Philip W. Jackson, Conceptions of curriculum and curriculum specialists, in, Handbook of Research on Curriculum, New York, 1988.

[5] Educators that use the term: Doherty D. Geoffrey, Developing Quality systems in Education, London, 1994.

We first might observe that many of the definitions one finds in textbooks resemble one another very closely, which would suggest that the differences among them are not of great meaning and thus needlessly contribute to a sense of conflict and confusion since the authors basically agree with one another. Consider, for instance, the following 4 of definitional statements taken from texts whose publication dates span almost half a century:

> ***Curriculum is all of the experience children have under the guidance of teachers. (Caswell and Campbell 1935)***
>
> ***Curriculum encompasses all learning opportunities provided by the school. (Saylor and Alexander 1974)***

> ***Curriculum is a plan or program for all experiences, which the learner encounters under the direction of the school. (Oliva 1982)***

> ***A theory that works is altogether a miracle: it idealizes our varying observations of the world in a form so stripped down as to be kept easily in***

mind, permitting us to see the grubby particulars as exemplars of a general case. (Jerome Bruner, 1996, The Culture of Education)

One can add to the above Levi's claim that the word "curriculum" receives its meaning according to the different needs of any educational institution.[6]

Pamela Bolotin and Joseph Antioch from the University Seattle (2001) discuss the notion of curriculum as "enveloping patterns of norms, endeavours, and values seems particularly lacking in these times, both within public discourse and in schools. "Interest in the curriculum too often involves narrow discussions about specific programs, outcomes, and effectiveness, as procedural perspectives of educational outcomes dominate curriculum development".

Public debates concerning curriculum appear as politically motivated diatribes calling forth simplistic notions of what is wrong with schools or what sure-fire curriculum will save them.

In Israel, for instance, the MOE, established the curriculum department that, in the past few years, does not deal with the national curriculum or other subject curriculum but rather in small subject curriculum and topic curriculum.

The problem is that, the discussion here in Israel takes place within the MOE and we seldom hear teacher's voices.

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[6] A. Levy, The nature of curriculum evaluation, Unesco, 1977.

When we understand curriculum as having diverse meanings, we develop lenses to "see" curriculum as multiple layers of phenomena. We might also imagine curriculum as a multitude of discourses. Pinar, Reynolds, Slattery, and Taubman (1995), write extensively about the historical and contemporary teaching, Curriculum conceptualized as orientations giving theorists and practitioners a meaningful strategy for comprehending the field of curriculum.[7]

The naming of curricular orientations provides a platform for awareness, analysis, and a critique that allows for interpretation of a broad and perplexing field and for the encouragement of dialogue about curricular intentions and consequences.

At the same time, as Audry Osler mentions: "education must enable us to respond positively to the opportunities and challenges of the rapidly changing world in which we live and work. In particular, we need to be prepared to engage as individuals, parents, workers and citizens with economic, social and cultural change, including the continued globalization of the economy and society, with new work and leisure patterns and with the rapid expansion of communication technologies".[8]

Israel is no different than the rest of the world. The problems the state encountered, the social changes we all experienced during the last couple of decades have unfortunately left the Israeli educational system way behind.

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[7] Pinar, William and Others, Understanding Curriculum: An Introduction to the study of Historical And Contemporary curriculum discourses, New-York, 1995.

[8] Osler Audrey and Starkey Hugh, Teacher Education and Human Rights, David Fulton publishers, London, 1999. Arthur James and Davison John, Social Literacy and Citizenship Education in the

Clifford Edwards (1977) mentioned that, "education influences and reflects the values of society, and the kind of society we want to be".[9]

The main power any educational system has, in order to implement the above, is the ability to create an appropriate curriculum that will try to deal with the ongoing changes in society from a political, economical and valuable point of view.

In order to achieve the above, the national curriculum or the school curriculum have to, in the first place, define their aims and goals and only then start planning the curriculum in detail.

One cannot agree more with Less Bell that said: "If schools are to respond effectively to these values and purposes, they need to work in collaboration with families and the local community, local municipalities and business, in seeking to achieve two broad aims through the curriculum. These aims provide an essential context within which schools develop their own curriculum".[10]

In Britain, the national curriculum for England has presented in its Internet site two aims of the curriculum. These two aims are actually the basis of any curriculum regardless of its context and subject. As I will show (by reference) many other educators and scholars refer in their works to the same two basic aims and goals of the curriculum.

School Curriculum. in, The Curriculum Journal, Vol. 11, No. 1, 2000 pp 9-23

[9] Edwards Clifford. H, Readings in Curriculum: A Process Approach, Tipes-Publishing, London, 1977.

[10] Bell Les, Back to the Future – The development of educational policy in England, in, Journal of Educational Administration, Vol. 37No.3, 1999.

Aims For The School Curriculum National Curriculum Online[11]

Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and to achieve.

Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.

The two aims above, that actually define the term curriculum, have to bear in mind the fact of continuous change in all fields off life as well as in the field of education.

The nature and structure of our education system have been changing extensively at a time when we have been experiencing social change of an equally dramatic kind, much of it prompted by rapid technological advance. The education system is a social institution, which may be expected to change along with other institutions.

It would be more surprising, if the education system were to stand still while all else changed and it is this that renders incomprehensible the efforts of those conservatives who wish to see education as being changeless.[12]

The significance of this lies in the fact that it has manifested itself at all levels of educational activity, from the nursery school through to the university. Indeed the curriculum is the very foundation of any education system and no amount of tinkering with the structure of the system, the organization of schools or the selection procedures to be used will have more than a peripheral effect unless accompanied by a re-thinking of

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[11] http://www.nc.uk.net/nc_resources/html/valuesAimsPurposes.shtml

[12] Salem I. Aweiss, Educating for the future, in, Palestine and Israel Journal, Vol 3, No'1, 1996, pp 42-47 , Patrinos Anthony Harry, Market Forces in Education, in, European Journal Of Education, Vol. 35 No. 1, 2000, pp 61-80.

the real substance of education – the curriculum itself.[13]

No stand-alone curriculum will be able to fulfil the above. Thus, that is why many educational institutions introduce the interdisciplinary curriculum as a un separated part of their educational policy.

The notion that a one –subject curriculum is not enough is at the heart of this thesis. Something has to be done to lift up the educational system from its long winter sleep.

Only a holistic interdisciplinary curriculum would do the job. An interdisciplinary curriculum as an educational tool for attacking a specific subject has been known for quite a long time.[14]

A question that then becomes relevant is: What is a Interdisciplinary /Cross-Curricular Teaching?

In the Israeli educational system, interdisciplinary curriculum is used mainly to assimilate values or a main subject. The rational that stands behind this notion is that: If one studies a subject through more than one discipline then that subject becomes more assimilated in the student's knowledge and way of thinking.[15]

For an example, a few years ago the Israeli Ministry of Education (MED) introduced a curriculum called the "Coordinator Subject" (הנושא המרכז).

This was a subject that the MED thought to be very important that every student had to

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[13] Jacky Lumby, Framing Teaching and Learning in the Twenty-First Century, Middlewood and Burton (ed), Managing the Curriculum, London, 2001.

[14] Robert W. Barnett and Jacob S. Blumner, Writing centers and writing across the curriculum programs : building interdisciplinary partnerships, London, 1999. And see also, Hans de Frankrijker, Frans Kieviet, Education in a multicultural society: research and practice, New York 1992

[15] See also: Jacobs H H, Interdisciplinary Curriculum: Design and Implementation. 1989

study it. Therefore, schools had to present to their inspectors how they are going to introduce the subject in to the school's curriculum. One of the main instructions was that the subject had to be taught in more than two disciplines.

For instance, the "Hertzel and 100 year anniversary of Zionism" was taught as the 1997 "coordinator subject" through History, Civic Studies and Geography. By that method students still studied their obligatory subjects and at the same time "attacked" the coordinator subjects from different perspectives.

As Robin Fogarty has already mentioned, "interdisciplinary/cross curricular teaching has more that one levels of integration. The first, takes into consideration the reading and writing skills of the students in question and the other level of integration is to deeper the understanding of a subject by widening the spectrum of subjects and disciplines concerning the main curriculum".[16]

To teach the Arab-Israeli conflict only through history classes is OK but quite insufficient. In order to transfer knowledge, values and understanding the teacher has to introduce not only the skills needed for the history class but also introduce skills, topics and subject taken from other fields like: Literature, Law, Social studies and Civic studies.

As I have said before, interdisciplinary curriculum helps students practice their understanding and knowledge processing and reasoning skills. A simple evaluation of the Israeli history curriculum reveals that none of the above is possible.

[16] Robin Fogarty, The intelligence – Friendly Classroom: it just makes sence, Phi Delta Kappan, vol. 79, 1998.

The requirements for the Israeli matriculation test in history are so basic that it is almost impossible to work on the basic skills as: reasoning, understanding, evaluating without introducing interdisciplinary methods in the teaching of History.[17]

One of the most basic aspects in the interdisciplinary curriculum method is the possibility of transferring skills around and across the main curriculum. The method enables students to learn to implement a number of skills as: reading comprehension, cause and effect relationship, the realisation of important and unimportant issues etc'.

Teachers teaching history, literature, Bible studies, will do well if they all teach the same skills. Thus a student graduating from their class will be well equipped with the necessary skills to do well in any other discipline requiring the above.

As Resnick, Lauren, B says: "Interdisciplinary/cross-curricular teaching can increase students' motivation for learning and their level of engagement. In contrast to learning skills in isolation, when students participate in interdisciplinary experiences they see the value of what they are learning and become more actively engaged".[18]

In Israel, however, interdisciplinary education has never been taken seriously, and one might sadly agree with Russell Jones (1998) that said: "multicultural and Interdisciplinary education is dead".

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[17] On basic skills requirements see: Applebee Arthur N, Langer Judith A, How Writing Shapes Thinking: A study of Teaching and Learning, NCTE Research Report, No, 22, 1989; John Seely Brown, Allan Collins, Situated Cognition and the Culture of Learning, Educational Researcher, Vol. 18, No. 1. 1989, pp 32-42.

[18] Resnick, Lauren, B., Education and Learning to think, Washington, 1987.

Jones argues that, "the whole issue of multicultural education has ceased to exist in any meaningful or influential form".[19]

All the above just comes to say that we cannot underestimate the importance of interdisciplinary and multicultural education.

Marcella L. Kysilka notes that the importance of interdisciplinary studying "was adopted in the US during the 90s. "Integrated (interdisciplinary) Curriculum was used to solve many of the curriculum problems confronting education. Although, also in the United States the education system does not yet know how to establish such curriculum, more and more researchers believe that is the right way to deal with the current development of the educational system".[20]

However, as Warwick David mentioned: "curriculum planning is a unique process. Curriculum theory and practice must go hand in hand with curriculum structure and design Curriculum means, the planned structuring of the education ideas of a school in accordance with the psychological needs of the pupils and the cultural requirements of the time".[21]

Neil Burton and David Middlewood say that "unless each section in the curriculum is related to each other section, and unless they are all related –subsumed within an overall design, any achievement gained may very well be random, fragmentary and short lived.

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[19] Paper presented at the British Educational Research Association Annual Conference, The Queen's University of Belfast, August 27th - 30th 1998

[20] Marcella L. Kysilka, Understanding Integrated Curriculum, The Curriculum Journal, Vol.9 No.2,1998.

[21] Warwick David, Curriculum Structure & Design, University of Leeds Press, 1975, pp 8-15.

A curriculum without a basic design is nonsense".[22]

No doubt these are times of change here in Israel regarding the educational system and political structure. Every time a change occurs in the field of education there is a different approach to curriculum.

Ian Davis (1999) shows: "Change in education concepts have effected the needs of pupils and teachers, the amount of knowledge available brought the English education system to focus differently on subjects today than a few years a go and a number of subjects were taught in order to approach subjects in new and understandable ways".[23]

The same thing is happening here in the state of Israel. The "war towards peace" and reconciliation with our neighbours acquires more and new knowledge and better understanding of topics that were and still are very emotional. Interdisciplinary curriculum is essential in tackling subjects as: Peace Studies, Citizenship studies and Environmental studies. All of the above need the involvement of a number of fields to clarify the core subject, especially in a Multicultural Education system like the Israeli one.[24]

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[22] Neil Burton and David Middlewood, Models of Curriculum Organisation, in, Middlewood and Burton (ed), Managing The Curriculum, London, 2001.And, Les Bell, Cros-Curriculum Co-Ordination , Managing the Curriculum, 2001.

[23] Ian Davis, **What has Happened in the teaching of Politics in Schools in England in the last Three Decades, and Why?,** Oxford Review of Education, Vol. 25, Nos. 1-2, 1999.

[24] Sigrid Fretloh-Thomas, Education for Democracy: a new analysis of an example of an intercultural influence, Oxford Review of Education, Vol. 24, No. 3, 1998.

Multicultural education demands dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active human beings, locally, nationally, and globally. The school, as the fundamental resource of the educational system, is essential for laying the foundation for the transformation of society and the elimination of oppression and injustice.

More and more countries (mainly democratic ones) are becoming multicultural in character. The basic meaning of this all is the fact that every student has his or her personal identity that is combined out of his family history, ethnicity, religion and values. Every class room is also multicultural in character, a fact that the teacher has to recognize and respect. This situation must guide the teacher when planning the learning activities in the classroom.[25]

The point here is to acknowledge differences rather than ignore them. The Israeli classroom is no different. And it becomes much more difficult planning learning and curricular activities when the differences between students include not only the above but also national and socio-economic differences. The student can only respect the "other" after he himself is equipped with the adequate knowledge of himself and of his fellow student. This recognition of individual ethnic identities is the beginning point; it is a connector of both the teacher to the student and the students to each other.

I honestly believe that this can be achieved if the educational system will transfer professionally to multicultural interdisciplinary education.

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[25] David Best, Understanding, Diversity and Consensus, Oxford Review of Education, Vol. 24, No. 3, 1998. Williams Kevin, Faith and The Nation: Education and Religious Identity in the Republic of Ireland, British Journal of Educational Studies, Vol. 47, No. 4, 1999, pp 317-331.

The national and personal identities of the individual "fall" in to the field of human rights, democratic values and even environmental studies. All the above are quite big subjects on their own. This requires a method that can combine them without damaging the entire educational system. A well planned interdisciplinary cross-curricular curriculum can well be the answer.

This is, however not an easy task. There are still educators and researchers that are aware of the problems concerning the introduction of multicultural education, and are quite against this notion, especially in public education, but I believe that we have to hold hands with those that see the possibilities buried in the controversies to develop a new concept of education in a changing world.[26]

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One must stop seeing ones self us the "chosen people". Israel and Israeli people do not live in a vacuum. The state of Israel is part of a striving and developing world and our educational system has to realize that and educate its students towards that notion.

I cannot agree more with Banks (1988) that said: "Children who have developed both a strong ethnic and national identity should have the perspective to develop a global identification, one which should in turn make them better citizens of a world community".[27]

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[26] Sandra Stotsky, Multicultural Literature and Civic education: a Problematic relationship with possibilities, Fullinwider (ed), Public education in a multicultural Society, Cambridge university Press, 1996.

[27] Banks, **Notion of multiple identities**, 1988, p.43.

Kelly (1986) suggests that: "there are three different starting-points for curriculum planning, three planning models, three kinds of initial concerns, three different bases from which to begin – concern with the transmission and the acquisition of certain kind of knowledge, concern with certain end-states to be reached and concern with certain forms of development to be promoted.

In planning a curriculum at any level, whether at that of the individual teacher or that of centralized national planning, it is important to be clear which approach is being adopted and, more importantly that approach is favored".[28]

Way back in 1871, Edward B. Tylor said:

"Is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society..."

It is worth examining this definition, for today culture, possesses some kind of unity, perhaps even pattern or design. It embraces an array of psychological achievements that are not so much visible in the form of material objects as they are expressions of emotional and mental life.

Theodore Brameld (1993) mentioned that: "the stress is upon the kind of behavior that man invests certain regularity and continuity-customs, capabilities, habits-not discrete or momentary events. Culture, he says: "Is a reality to be viewed objectively and impartially, although concerned with morality and art as parts of that reality. Man out of his solitary genius does not create culture: he must live in a society - that is, with other

[28] A.V. Kelly, Knowledge And Curriculum Planning, Harper Education Series, 1986.

human beings - if he is to acquire culture".[29]

All the above can be summarized in the words of the "**World Declaration On Education For all** (Thailand 1990)": "That education is a fundamental right for all people, women and men, of all ages, throughout out the world.

That education can help ensure a safer, healthier, more prosperous and environmentally sound world, while simultaneously contributing to social, economic, and cultural progress, tolerance, and international cooperation. Viewed in this light the curriculum becomes an indispensable key to, (though not a sufficient condition for) personal and social improvement.

Every person – child, youth and adult – needs to be able to benefit from educational opportunities designed to meet their basic learning needs. Oral expression knowledge, skills, values, and attitudes required by human beings to develop their full capacities, to live and work in dignity".[30]

"The scope of basic learning needs and how they should be met varies with individual countries and inevitably, changes with the passage of time.

The satisfaction of these needs empowers individuals in any society and confers upon then a responsibility to respect and build upon their collective cultural, linguistic and spiritual heritage, to achieve environmental protection, to be tolerant towards social, political and religious systems which differ from their own. These attitudes and

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[29] Theodore Brameld, Cultural Foundations of Education, An Interdisciplinary Exploration, Harper, Brothers Publishers, New York, 1993.

[30] World Declaration On Education For All and Framework For Action To Meet Basic Learning Needs, 5-9, March, 1990, Jomtien, Thailand

dispositions of commonly accepted humanistic values and human rights need to upheld, to enable work for international peace and solidarity to progress in an interdependent world."[31] Thus many of the current curriculums practiced in schools all over the world have to achieve a process of rethinking and change.

Curriculum Change

Curriculum change is usually aimed at improving the academic, psychological, or social outcomes of schooling. The desire to improve the outcomes of schooling may be motivated by (a) local or national economic needs or changes in technology, (b) internal or external threats of a political nature and (c) changes in teacher training and the whole impact of teachers on the school curriculum.

Curriculum and technology

Recent technological advances in the field of computing have had a significant influence on the school curriculum. Many high schools and some elementary schools have the latest computer hardware and software.[32]

Computer programs direct academic study in many areas including language arts, science, and social studies. Students use computers for compiling and organizing data for a variety of purposes, for communicating with other students at different locations, and for general word processing. A great deal of planning has been undertaken to ensure that the school curriculum adequately prepares young people for the information age in which computers are expected to be indispensable.[33]

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[31] ibid

[32] יורם עשת, רונן המר, עקרונות בעיצוב ובניתוח של סביבות למידה ממוחשבות, רעננה, האוניברסיטה הפתוחה, 2006.

[33] Etta R. Hollins – editor, Transforming Curriculum for a Culturally Diverse Society, Mahwah, NJ, 1996.

George Shield notes that: "The Technology Education Curriculum in the United Kingdom is a prime example of how the evolution of a subject has been distorted both by a philosophy, which was allowed to assume credibility without an empirical verification of its practicality, and also political imperatives, which led to changes being implemented without sufficient preparation".[34]

The English National Curriculum acknowledged the importance of Information and communication technology. In its introduction to the "National Curriculum – Information technology Key stage 3, the National curriculum emphasizes that: "Information and communication technology (ICT) prepares pupils to participate in a rapidly changing world in which work and other activities are increasingly transformed by access to varied and developing technology. Pupils use ICT tools to find, explore, analyze, exchange and present information responsibly, creatively and with discrimination. They learn how to employ ICT to enable rapid access to ideas and experiences from a wide range of people, communities and cultures. Increased capability in the use of ICT promotes initiative and independent learning, with pupils being able to make informed judgments about when and where to use ICT to best effect, and to consider its implications for home and work both now and in the future".

P iii..

[34] George Shield, Formative Influences on Technology Education: The Search for An Effective Compromise in Curriculum Innovation, Journal of technology of Education, Vol, 8, Number 1 - Fall 1996, and see also Eggleston 1991.

The National Council for Educational Technology asserts that: "Technology makes use of the skills and knowledge which are often learnt in other areas of the curriculum and which are then applied practically in this field. It is the art of being able to identify the need to design practical solutions and so bring about the change and improvement in existing situations. The children learn to design, make and then to constructively criticize. They learn to accept such criticism and to finally adapt and modify their own initial ideas".[35]

Benson Clare adds that: "Information technology is used in a variety of ways. The children learn to design, collect data, and work through problems and investigations. Other programs are used as support for class work e.g. spellings, sentence construction, sorting, arithmetic, mental computations and drawings etc. Children in Years 1 and 2 learn computer skills in a specially equipped ICT room with eight networked computers".[36]

P Twining argues that: "Technology is about meeting human needs through the creative process of designing and making. Technology capability is acquired through the two profile components of design and technology and information technology. If students are to fully develop this capability, technology requires an overt input from five distinct subject areas: art and design, business studies, craft design and technology (CDT), home economics and information technology. It is essential that these subjects form a collegiate working relationship to plan, organize and deliver a technology curriculum unified by the

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[35] National Council for Educational Technology, Approaches to IT capability: Key Stages 1&2, Coventry 1995.

[36] Benson Clare, Design and technology. Key stage one/ Scottish levels a-b, London 1997.

design process".[37]

In this way, we can deliver technology capability in an effective manner as well as capitalize upon the breadth of professional expertise present within schools

The successful implementation of technology represents a major professional challenge to all teachers of all subjects. Teachers are way behind in this field whereas the school's present students are much more acquainted and capable in the field of ICT and CDT.

Teacher training has to reform itself in order to prepare the educational system and the new teachers to the new needs of studying environment and students capabilities.

It should be remembered that some of the contributors to technology have inputs to make the wider school curriculum. Art has a significant role outside technology but can contribute to the planning and delivery of the subject. Business Studies can contribute to both technology and the cross curricular theme of Economic and Industrial Understanding. CDT can play a key role in technology.

Home Economics is a rich cross-curricular subject which can contribute not only to technology but also to science and the cross curricular themes of Citizenship and Health Education. Information Technology contributes many elements to technology yet should not be seen as outside of any one subject, and, indeed, as an essential part of most subjects.

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[37] Twining P, Towards an understanding of the links between conceptual understanding of computer systems and information technology competence, in, Information technology for teacher education, Vol 4, 1996, pp 377-391.

Bernauer A.J, sums up the above: "The effectiveness of the technological experiences provided will be dependent upon the ability of staff to work together as a team. Regular and frequent meetings, both formal and informal, will present opportunities to air and evaluate new and tried ideas and strategies. It will be through a process of evaluation and re-evaluation that the technological learning experiences offered would best evolve".[38]

Heimo H Adelsberger (2002) has argued that "a good technology curriculum is one, which is flexible enough to meet the needs of all students. It should be sufficiently open-ended to enable students to make responses, which reflect their personal experiences of the social and cultural diversity, which exists within society. Through technology we must aim to give every student the opportunity to develop those skills, which will give equal access to employment in adult life."[39]

Unfortunately, the advanced field of ICT in the Israeli business world did not enter the educational system and still, most of the curriculum is not computer based. Most of the teaching programs that use computers in their curriculum are at the primary and junior high levels. The above is roughly evaluated us 10% from all school curriculum.

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[38] Bernauer, J. A.). Integrating technology into the curriculum. First year evaluation. Paper presented at the meeting of the American Educational Research Association, San Francisco, CA 1995. and see also:

כהן עת, המאפיינים להצלחת יישומים חדשניים של טכנולוגיות מידע ותקשורת בבתי ספר, תל אביב.2002

[39] Heimo H Adelsberger and Others (ed), Handbook on Information technologies for education and training, New York 2002.

Curriculum and internal or external threats to the country

An example of Curriculum change due to political situations and outer threats can be found in the Israeli Citizenship and peace studies curriculum and the Northern Ireland Educational system, as I have already mentioned in the introduction (p, 11-14).

The Same thing happened during the late 1990s in the United Kingdom, when the issue of teaching citizenship studies in England arose. This is an example of a change in a curriculum direction and content forced upon from above.

In 1997 David Kerr became a professional Officer of the National Foundation for Educational Research. He claimed that this experience was fantastic, both professionally and personally.

In his article he describes how David Blunkett (Secretary of Education) supported a programmer "providing advice on effective education for citizenship in schools – to include the nature and practices of participation in democracy , the duties, responsibilities and rights of individuals and citizens; and the value of individuals and society of community activity" (House of Commons, 1997)

After thinking in depth, they agreed that citizenship education needed to be an explicit part of the school curriculum in England.

The final report included recommendations as follows:

1. The teaching of citizenship is so important for school and life of the nation that it should be a statutory in the curriculum for all pupils.
2. The entitlement is to be set up by a statutory order in which declares citizenship

teaching to be... in order to improve their skills as citizens in the local society and in the wider community.

3. The statutory entitlement is established by setting out a framework of specific learning outcomes for each key stage substituting for the present input and output model, which will be based on tightly defined learning outcomes.
4. The curriculum time is across the key stages.

   The group claimed that cross- curricular initiatives in this area have not succeeded.
5. The learning outcomes will cover all pupils age 5-16.
6. The secretary of state should insure that citizenship education continues for all students involved in post -16 education.
7. This program will start in the year 2000 but there should be a phase introduction and implementation of citizenship education over a number of years, to help the schools and the system adjust to the new curriculum.
8. Because a citizenship education requirement will be new to schools, an independent Commission on Citizenship Education should be ensure that the new proposals will be carried forward with reasonable speed.

The final report advised as to how Citizenship Education could relate to other subjects and areas and how information and communication technologies sources and skills would be contributed to citizenship education.

The definition therefore, related to the three elements of citizenship:[40]

A. The civil. B. The political. C. The social.

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[40] This definition was first published in T.H Marshall's classic definition (1950).

The Impact teachers have on curriculum innovation.

The need of a change in the curriculum does not always come from out side of school. In many places the need for curriculum innovation comes from with in the school itself. If reforms are to work, they have to attack the underlying causes of the problem. In this case, the basic problem is that some schools are performing poorly. John E. Chubb and Terry M. Moe (1992) say that "the intellectual task for reformers is to figure out why? What are the causes of poor performance? Only when they will have an answer are they will be in a position to design reforms that genuinely stand to promote better schools".[41]

A number of studies have focused on the key importance of the teacher in determining the extent and nature of the implementation of an innovation. Huberman's work (1988) on the careers of teachers has considered the different stages of the teachers 'life-cycle' and he further analyses his findings in terms of different character types such as 'disenchanters' and 'progressive focusers.

Huberman argues that these character types "override most generational and institutional differences and that it is at this level that change, where required, must first be initiated".[42]

Equally Fullan's wide-ranging discussions of the processes of change in schools take on a sharpened focus as he centres on the primacy of the individual's action at the classroom level. He is clear that "In the final analysis it is the actions of the individual that counts.

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[41] John E. Chubb and Terry M. Moe, A Lesson in School Reform from Great Britain, Washington, 1992, p 6.

[42] Huberman Michael, Teacher Careers and school improvement, Journal of curriculum studies, V.20, pp

Arguing that the extent and form of change is ultimately reliant on the differing teacher responses: 'Some teachers, depending on their personality and influenced by their previous experiences and stage of career, are more self-actualized and have a greater sense of efficacy which leads them to take action and persist in the effort required to bring about successful implementation".[43]

However, while Fullan states that "Both individual teacher characteristics and collective or collegial factors play roles in determining implementation"', he ultimately shies away from a fuller discussion of the different responses of individuals or for that matter course teams, simply stressing the complex nature of the task facing those wishing to bring about change.

Underlining this key role played by teachers, Hargreaves (1994) argues that "it is what teachers think, what teachers believe and what teachers do at the level of the classroom that ultimately shapes the kind of learning that young people get".[44]

While he maintains the importance of teachers' 'dispositions, motivations and commitments', he willingly acknowledges that: "At the heart of change for most teachers is the issue of whether it is practical. Judging changes by their practicality seems on the surface to amount to measuring abstract theories against the tough test of harsh reality.

119-132, 1988.

[43] Fullan, The new meaning of educational change, New York, 1991 p 77.

[44] Hargreaves Andy, Changing teachers, changing times: Teachers work and culture in the post midern age, New York, 1994 p. ix.

There is more to it than this, though. In the ethic of practicality, among teachers is a powerful sense of what works and what doesn't; of which changes will go and which will not - not in the abstract, or even as general rule, but for this teacher in this context".[45]

Here he hints not only at the response by individual participants in curriculum change but at the underlying reasons for that response, a response which will inevitably differ as the underlying reasons differ.

Some have taken an autobiographical perspective in an attempt to gain access to teachers' individual construction of meanings and rationales for action. However, many of these personal accounts, while full of interest and explored meaning fail to connect with other accounts and wider shared meanings.[46]

In contrast, Bates (1989), in a study of curriculum policy and practice in careers education, involving a focus on teachers' own careers, found that "The entire process is highly dependent on wider economic, social and political conditions. Local interaction at all levels constantly absorbs and expresses deeper political forces".[47]

Later he emphasized that: "It is important to realize that the structures of meaning through which teachers interpret their work are not idiosyncratic; they are social constructions mediated through the occupational cultures and discourses within which teachers' practices are located.

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[45] Ibid, p12.

[46] See for example the isolated autobiographical accounts of five teachers at various stages of their careers in Bell, 1995, or the related accounts of four English teachers in Hawthorne, 1992.

[47] Bates I, Inside Education and Training: Curriculum, Gender and Occupational Roles, London 1989, p. 228.

These in turn are located within and sustained by wider social, political and cultural structures and discourses."

They go on to argue that teachers' work is determined, or at least constrained, in practice by a further set of local structures in the teacher's institution that are themselves dependent on, and feed into, the wider societal structures. Collectively this makes the point that it is not the structures themselves that determine teacher responses but the perception of the structures.

In tune with this, and arguing for a wider, social constructionist perspective, Goodson (1988) advances that: "Curriculum research and theory must begin by investigating how the curriculum is currently constructed and then produced by teachers in the 'differing circumstances in which they are placed'. Moreover, our theory needs to move towards how those circumstances are not just 'placed' but systematically constructed; for the persistence of styles of practice is partly the result of the construction of persistent circumstances."[48]

The U.S population is becoming more and more multicultural in character. As one of the world's biggest melting pot, the North American population has become much more diverse and many sections of the community have much more demands regarding their identity and cultural backgrounds. As always, this phenomenon is well acknowledged in the K-12 student population. One of every three students enrolled in elementary and secondary schools come from a different racial or ethnic minority background. Poverty is another criterion one must take in consideration while planning a curriculum or a teacher

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[48]Goodson, 1988a. p. 37

training program. If one out of five students live in poverty this can be a big burden on the curriculum and other educational program planners.[49]

One must acknowledge that teacher training is no more just to learn how to teach math, literature or history. The new teacher has to be well equipped with much more knowledge regarding culture diversity, racial history and mentality, language difficulties and maybe the most important field a teacher has to learn is how to identify, locate and treat students that show symptoms of special needs and symptoms that indicate that they are in some sort of danger. It is obviously not enough to add a course in multicultural education. One must realize that the entire curriculum has to go over a meaningful and some times a radical change.[50]

Furthermore, unless teacher training programs will become more and more interdisciplinary and multicultural in character, the new teachers will not understand:

1. The enormous change in the country's population.
2. The problems that different students from different backgrounds face day in and day out.
3. How to teach in a democratic, heterogenic and ever changing country.[51]

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[49] These results were taken from the National Centre for Educational Statistics, 2000.

[50] Goodwin, A. L, Historical and contemporary perspectives on multicultural teacher education, In J. King, E. Hollins, & W. Hayman (Eds.), Preparing teachers for cultural diversity, New York: Teachers College Press, 1997, pp. 5-22.

[51] Department of education and employment, Connecting the Learning Society. National Grid for Learning. The Government's Consultation paper. London, 1997

Through out the 90's more and more educators and scholars realised the importance of the above. But again this approach means building up and creating a new learning environment both in teacher training seminars as well as in the schools themselves.

The main problem in this is to be able to turn to teachers and make them understand that in a multicultural identity diverted civilisation one must accept that there are different approaches to studying, believes and basic understanding of fundamental civic issues and that one must be able to introduce those differences without biasing one on the cost of the other.[52]

This means that in an ongoing changing society the school must constantly evaluate its own curriculum and revise it accordingly.[53]

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[52] פוסטמן נ, קץ החינוך :הגדרה מחדשת למטרות בית הספר, תל אביב.1998 ,

[53] Etta R Hollins, (ed), Transforming curriculum for a culturally diverse society , New Jersey, 1996. PP 3-6.

Curriculum Evaluation

After defining the term "curriculum" and discussing the need for curriculum change, we have to examine how we can make sure that all we have done has fulfilled our goals and aims. To do so we have to evaluate our work, meaning the curriculum and our pupils achievements. Evaluation is concerned with the question: Is what we are doing worthwhile?

It is common, particularly in the USA, to use the terms 'evaluation' and 'assessment' synonymously. I would like to distinguish them, however, by referring to the evaluation of the curriculum and the assessment of pupils. As we saw earlier the term curriculum is a complex one. Here in Israel teachers hold opposing views as to what the term curriculum stands for. These variations range from reference to subjects on the timetable, to everything that happens in the school. In addition there is the problem of giving a definition at the outset and outcomes of what is known as the "Hidden Curriculum". Despite these difficulties I feel able to accept Robert McCormick and Mary James (1989) statement that our concern is with all of the following:

1. "The intended curriculum as formally stated by the timetable, in syllabuses and schemes of work, in aims, or as it exists in the general but unstated intentions of teachers.
2. The actual curriculum as experienced by pupils when they are involved in learning activities.
3. The hidden curriculum where pupils experience and 'learn' through such activities as lining up to enter school, wearing school uniform, standing up when a

teacher enters the classroom, or being locked out of the school at break and lunch-times.

4. The outcomes of learning in terms of the understandings, attitudes which pupils develop.

This view of the curriculum implies that curriculum evaluation is concerned with questions about what should be taught as well as with finding out what happens in the classroom. The classroom is not our only concern, as the list of activities related to the hidden curriculum indicates. Nor do the activities outside the classroom, which are the focus of evaluation, have to involve pupils".[54]

I would like to add that the assessment of pupil's achievements is a very important variable in evaluating the entire curriculum and the decision-making procedures in the school are likely to affect, in some indirect way, the 'actual' or 'hidden' curriculum.

Thus we are committed to looking at evaluation not just as the evaluation of classrooms and what goes on in them, but as the evaluation of school wide curricular issues.

Margaret Preedy (2001) argued that "notwithstanding external pressures, school and colleges need to set their own evaluation agendas, clearly focused on internal priorities. Curriculum evaluation is concerned with gathering evidence to describe and make judgments about the value or worth of curriculum planes, processes and outcomes, as a basis for developing and improving them. As this definition suggests, curriculum evaluation is a complex process, which since it involves values and judgments, is likely

[54] Robert McCormick and Mary James, **Curriculum Evaluation in Schools**, London, 1989

to be subject to very fundamental ideological and political differences about the purposes of the curriculum".[55]

The evaluation process forms part of the cycle for the management of pupil learning: Reviewing /auditing > planning > implementing > monitoring/evaluating > reviewing and so on.

Evaluation should be concerned with all three main dimensions of the curriculum:[56]

- The intended curriculum – what is planned.
- The offered curriculum – what teachers teach.
- The received curriculum – what pupils actually experience.

An important evaluation activity is assessing the degree of match between these three elements. – How far is what we intend incorporated in teaching, is actually evident in pupils' experience in the classroom?

There are two very important questions that arise from all that has been mentioned up till now: **Why evaluate and how to evaluate the curriculum?**

Caroline Gipps (1999) states that "there are two main approaches regarding the first question, why evaluate? The professional response to this question stresses the improvement of pupil learning or, more generally, the improvement in the quality of education. This approach sees evaluation as an element of professional development.

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[55] Margaret Preedy, Curriculum Evaluation: Measuring what we value, in, Managing the Curriculum, Middlewood D and Burton N (ed), London 2001, pp 89-103.

[56] איזנהמר מ, **בניית יחידות לימוד בצוות - אמצעי לשינוי חינוכי בחדר המורים**'(בתוך), הלכה למעשה בתכנון לימודים, 14 משרד החינוך, ירושלים, 1999.

The other approach stresses that there is a connection between the standard of evaluation and assessment and the creation of new cultural standards.

The entire social structure and cultural standards can be monitored and formulated by the way we evaluate and design our curriculum".[57]

Howell and Nolet (2000) in their recipe style text Curriculum Based Evaluation, stress the importance of good judgement on the part of the teacher in evaluating his or her students, and the usefulness of curriculum based evaluation (CBE) in doing so. According to Howell and Nolet, Curriculum Based Evaluation must be carried out only when the teacher has a thorough understanding of the curriculum, set measurement standards, specific rules for creating hypothesis about why a student performs as he or she does, and a model for making decisions. Yet, it is up to the teacher to design the CBE based on the curriculum in the classroom. Therefore, it is possible that in practical application the CBE process may vary in design from classroom to classroom, and student to student. In other words, its practical application could be within the standards prescribed in texts such as that of Howell and Nolet (2000), or vary considerably.

Ideally, a teacher conducting a CBE will employ curriculum-based measurement (CBM) which samples from the school curriculum within a specific area and compares the individual student=s performance to a standard of performance.[58]

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[57] Caroline Gipps. Socio-Cultural Aspects of Assessment, in, Review of Research in Education, No 24, 1999.

Jan Hasbrouk (1999) has noted that "it is becoming a more widely researched technique for making school-based decisions regarding student eligibility for special education services, monitoring student progress, creating new intervention programs and evaluating intervention effectiveness. While it is increasingly being used in schools, there is little indication that it is being used by a significant number of teachers or school psychologists. This method is being tried within the schools because is less expensive, utilizes instructionally relevant materials, and has been correlated with other standardized measures". [59]

Shinn (1986) compared 37 learning disabled and 37 low achieving fifth grade children using a CBM in reading, spelling, and written expression. He discovered significant differences between the two groups using CBM, which had not been determined by nationally norm-referenced tests. He concluded that norm referenced tests may provide an incomplete picture of the student when used to confirm teacher referral decisions. According to Shinn (1995), (CBM) is a consistent and continuous measurement system that was designed to function as DIBS, dynamic indicators of basic skills.[60]

Thomas, Alex, and Grimes, Jeff (1995) stress that these "DIBS are to be used as educational thermometers; tools to (a) identify an academic problem and (b) decide whether the intervention for that problem is effective. Decisions are tied to general education curricula and often to how typical students perform in that curriculum.

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[58] בירנבויים מ, חלופות בהערכת הישגים, תל אביב, 1997.

[59] Hasbrouck, Jan E., Ihnot, Candyce, Read Naturally: A strategy To Increase Oral Reading Fluency, in., Reading Research and Instruction, Vol. 39, pp 27-38, 1999.

[60] Shinn Mark, R., A Comparison of Differences between Students Labeled Learning Disabled and low achieving on measures of classroom performance, Journal Of learning Disabilities, Vol. 19, pp 545-552, 1986.

However, the critical feature that defines CBM is the collection of data on repeated standard tasks for individual students. When used to evaluate and modify instructional intervention programs for individual students, research findings consistently have found significantly improved outcomes.

Programs for special education students are improved by allowing for validation and modification of individual interventions, better IEP=s can be written, and assessment can be linked to intervention".[61]

In contrast to Shinn (1995), other researchers argue that any assessment, which is founded within the curriculum, will not result in better instruction if the curriculum is not based sufficiently on the actual cognitive processes that underlie the skill, which is being acquired, such as reading.[62]

Methodological issues, reliability and validity of CBE and CBM have been addressed in two recent studies. The following study indicated that teachers like the CBE approach better than nationally norm referenced testing. Tanya Eckert and Edward Shapiro (1999), evaluated the association between teacher-rated acceptability of two techniques for evaluating academic skills difficulties and the experimental methodology. In a relatively large study, 619 elementary teachers assessed the acceptability of two psycho educational assessment cases.

Two methods were used, a between groups design and a within group design. The within group design revealed greater differences in teacher ratings. Interestingly, the teachers rated the CBE higher in acceptability than a norm-referenced test. In a related qualitative

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[61] Thomas, Alex, and Grimes, Jeff, (ed), Best Practices in School Psychology – III, Bethesda, MD, 1995.

[62] Peverly, Stephen T.; Kitzen, Kathleen R., Curriculum-Based Assessment of Reading Skills: Considerations and Caveats for School Psychologists., Psychology in the Schools, v35 n1 p29-47 Jan 1998

study, six case studies track the conversion of one teacher from an opponent of the use of CBE and CBM to an advocate who uses it in her program to assess her low-skilled readers.[63]

The second study examined the inter corer and test-retest reliability, and the concurrent and predictive criterion-related validity of 11 curriculum based measures with a fairly small sample of 30 first-grade urban children. The measures involved letter sounds, identification and copying, number identification and sequential enumeration, colours and shapes. Concurrent validity was correlated with the Woodcock-Johnson Revised achievement test. Predictive validity was evaluated in a follow-up design by assessment of oral reading fluency and word-lists four months later. Mixed validity and reliability results suggested that further testing is needed and that not all CBM measures are reliable or provide sufficient validity.[64]

More specifically, Oral Reading Fluency (ORF), one curriculum-based measure of reading, has been demonstrated as a reliable indicator of reading ability and comprehension, and a good tool to monitor reading skills progress. In another study, researchers administered a battery of CBE measures of reading fluency, chronometric and psychometric tests to 57 4th grade children. Multiple regression analysis delivered the construct validity of CBM oral reading fluency. Yet, ORF explained just 11% of the

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[63] See also: Kranzler, Brownell, & Miller, The Construct Validity of Curriculum-Based Measurement of Reading: An Empirical Test of a Plausible Rival Hypothesis, Journal of School Psychology, v36 n4 p399-415, 1998.

[64] Tanya Eckert and Edward Shapiro, Methodological Issues in Analog Acceptability Research: Are Teachers' Acceptability Ratings of Assessment Methods Influenced by Experimental Design? School Psychology Review, v28 n1 p5-16 1999

variance in reading comprehension. The other 89% of the variance remains to be explained by other variables not tested in this study. Further, the relationship of ORF to reading comprehension was not explained by general cognitive ability, processing speed or efficiency.

Elliott and Fuchs (1997) evaluated the effectiveness of CBM and performance assessment (PA) versus nationally referenced intelligence and achievement tests.

They found that CBM was a better-developed method, and that PA was best used as a supplemental measure during the CBE process. Further, they believe that by using CBM to evaluate students, the negative connotations described regarding student weaknesses can be avoided. Elliott and Fuchs see CBM as an approach to measure progress toward reading success.[65]

In addition to that, two other studies examined the effectiveness of curriculum-based measurement in literature-based classrooms. Hartman and Fuller (1997) conducted a large scale CBM assessment of children in first through third grades in two rural elementary schools to determine norms for literature-based reading in the classroom. They concluded that CBM procedures that were developed to create local norms for a literature-based classroom had sufficient test-retest reliability and criterion-related validity. They did not find any sampling bias in the individual reading passages selected within the schools.[66]

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[65] Elliott Stephan N, and Fuchs Lynn, S., The Utility of Curriculum-Based Measurement and Performance Assessment as Alternatives to Traditional Intelligence and Achievement Tests., School Psychology Review, v26 n2 p224-33,1997.

[66] Hartman, Julie M.; Fuller, Michael L., The Development of Curriculum-Based Measurement Norms in

In the other study, Hintze and Shapiro (1997) evaluated the effectiveness of CBM procedures in no basal reading curricula. They sampled 160 students from 31 2nd through 5th grades in two school districts. They split the sample, and compared CBM in the literature-based programs versus the traditional skills-based reading programs. Small but insignificant programs effects were found within each grade. However, it was determined that most significantly the reading rate increased linearly by grade until 5th grade in which the growth rate reached a plateau.[67]

Two other studies indicated CBE usage to test reading and narrative ability development in special populations. During a twelve-month study, curriculum-based assessment was used to determine improved reading and narrative ability of an age 7 years, 2nd grade deaf child who retold 28 readings out of the basal text. The study included baseline plus two intervention measures. Results indicated improvement in the students ability to include specific text structures.[68]

In Scotland, UK, researchers surveyed 27 local authority psychological services. Eighty percent, or 24, indicated that they have not developed guidelines for assessing specific learning and reading disabilities. The old disagreement about the definitions based on either I.Q. or curriculum has come under critical fire within recent years.

In South Africa, 150-second grade students were evaluated with psychometric and

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Literature-Based Classrooms., Journal of School Psychology, v35 n4 p377-89, 1997.

[67] Hintze & Shapiro, 1997

[68] Luetke-Sthalman, Griffiths, & Montgomery, **Development of text structure knowledge as assessed by spoken and signed retellings of a deaf second grade student,** (in), American Annals of the Deaf, V. 143, pp 337-346, 1998.

curriculum-based tests, and rated by teachers and parent to predict second grade outcome. Results indicated that success was not due as much to having well-developed psychometric abilities, but rather to mastering the curriculum and adapting behaviour to overcrowded classrooms.[69]

To summaries what has been said up till now I could say that Curriculum Based Evaluation, and the primary measurement methods CBM, are becoming more widely researched in the United States and internationally. Consistent findings have shown that the school based, curriculum based methodology provides a clearer picture of the students ability to succeed with in a curriculum than do nationally referenced standardized tests.

Furthermore, CBE can be developed to be used within the traditional reading skills program, or the literature-based program. Mixed validity and reliability results suggest that further CBE development and research are needed. Three types of curriculum-based measurement, Oral Reading Fluency, Performance Assessment, and Portfolio Assessment are proving to be reliable forms assessment. Although still underutilized by teachers and school psychologists, CBE and CBM are proving to be useful in the evaluation of the reading progress of students.

Researchers have also looked at the effectiveness of Portfolio Assessment in comparison to standardized tests to determine if any potential exists to reduce cultural, gender, socioeconomic and racial inequities.

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[69] The same results were published in the most recent "Dovrat report that argued that the first step towards a substantial reform in the Israeli educational system is to reduce overcrowded class rooms and at the meantime adapting the curriculum to overcrowded classrooms.

Supovitz, Jonathan A and Brennan, Robert T's findings were based on a large sample of 5,264 first and second grade students from 35 schools. Each student developed a language arts portfolio and took a standardized test at the end of one school year. Results indicated that using the Portfolio Assessment method did not erase biases. A smaller differential between blacks and whites emerged, as did a larger gap between genders than rendered by the standardized tests.[70]

Portfolios are very popular these days. Even in a time when calls for higher standards and tougher testing are louder than ever, many schools are opting for portfolios – or at least talking about doing them.[71]

So what are portfolios? Aren't they for students who want to go to art school? And besides, if all you need are good grades and test scores to get into college, why even bother?

Well, if you believe that students at all levels should be doing more than studying for tests; if you believe that teachers should be doing more than teaching to tests; if you believe that students should take a more active role in the learning process; and, if you believe in catering to a wider variety of learners while maintaining high standards, then portfolio assessment is an idea worth exploring.

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[70] Supovitz, Jonathan A., Brennan, Robert T., Mirror, Mirror on the Wall, Which Is the Fairest Test of All? An Examination of the Equitability of Portfolio Assessment Relative to Standardized Tests, (in), Harvard Educational Review, v67 pp 472-506,1997.

[71] מצר ד ובן ששון צ, דיווח על פעולות להשגת תקפות ומהימנות בפעולות הערכה – הצעה, תל אביב.1998

Portfolio assessment programs have been implemented at many levels, from the individual classroom to state wide.[72]

They represent a profound shift in attitudes about the role of evaluation in education. Teachers who use this strategy in their classrooms have shifted their emphasis away from comparisons of achievement (grades, percentile rankings, test scores) and toward improving student achievement through evaluative feedback and self-reflection.

D Wolf and others note that: "The challenge is designing a portfolio program that works, one that truly impacts on teaching and learning in such a way that ultimately transforms the static, mechanical, disengaging moments when learning stops and testing begins into a continuum of moments combining assessment, instruction, and learning".[73]

Nevertheless, there are still educational theorists that argue about the efficiency of the Portfolio system of assessment.[74] It will only be fair to present the pros and cons of the system brought by the theorists in reference:[75]

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[72] In Israel the Moe has ordered schools to present a institutional portfolio in order to assess the schools efficiency in teaching Jewish legacy in Israeli Junior High schools.

[73] Wolf D., BixbyJ., and others, "To use their mind well: Investigation New Forms of Student Assessment", in, Review of Research in Education, 17, 1991, p 31-73,

[74] בירנבוים מ, חלופות בערכת הישיגים, אוניברסיטת תל אביב, עמ , 105-88 תל אביב, 1997.

[75] Paulson, F.L., Paulson, P.R., & Meyer C.A., What Makes a Portfolio a Portfolio?, (in), Educational Leadership, Vol. 48 pp 60-63, 1991. and see also:
אמדור ל, התלקיט – כלי הערכה התומך בהוראה ומקדם למידה, מט"ח, תל אביב.1999 ,

Pros and cons of portfolio assessment

- They allow the teacher to see the student as an individual, each with his or her own unique set of characteristics, needs, and strengths.
- They transform the role of the teacher away from generating comparative rankings of achievement (grades, percentile rankings, test scores) and toward improving student achievement through evaluative feedback and self-reflection.
- They help teachers standardize and evaluate the skills and knowledge we expect students to acquire without limiting creativity in the classroom.
- They help students be more accountable for the work they do in class and the skills and knowledge we are asking them to acquire.
- They aid in the diversification of approaches to teaching and learning, thus increasing the connections with a wider range of learners and learning styles.
- They involve students in the assessment process, thus giving them a more meaningful role in improving achievement.
- They invite students to reflect upon their growth and performance as learners.
- • They involve parents and the community in taking measure of their children's academic achievement in the context of the school curriculum rather than as measured by more ambiguous standardized tests and grades.

Cons:

- They may be seen by some as less reliable or fair than more quantitative or standardized evaluations such as test scores.
- Parents can often be sceptical about measurements other than grades and test scores.
- Most colleges and universities still use test scores and grades as primary admissions criteria.
- They can be time consuming for teachers and staff, especially if portfolios are done in addition to traditional testing and grading.
- Teachers must develop their own individualized criteria, which can be initially difficult or unfamiliar.
- Data from portfolio assessments can be difficult to analyze or aggregate, particularly over long periods of time.
- They are often difficult to integrate meaningfully into school cultures where very high stakes are placed on comparative student ranking and standardized tests.

The "cons" stated above are the reason why not all scholars agree with implementing the Portfolio system as a reliable evaluation method. For example, At the University of Twente (Netherlands), a new curriculum on educational science and technology has been introduced. That occasion was used to try to develop an apprenticeship model in which the students are regarded as young professionals from the very beginning.

As mentioned by Verhagen,-Plon-W, and Hoiting,-Willeke, "in that model, the students

are expected to govern their professional growth by actively collecting evidence of acquired competencies in electronic portfolios. This activity should stimulate teachers to adapt their teaching style to the requests from students for feedback on products that the students would like to put into their portfolios".[76]

Nevertheless, not only the portfolio system has been offered as an alternative evaluation or assessment method. During the past few years educational institutions have been searching for the ultimate evaluation method. ***The Pearson Education Development Group***, situated in the US, has challenged the well known **"Multiple-choice tests"**, by asking the question: How well do multiple-choice tests really evaluate student understanding and achievement?

Many educators believe that there is a more effective assessment alternative.

These teachers use testing strategies that do not focus entirely on recalling facts. Instead, they ask students to demonstrate skills and concepts they have learned. This strategy is called authentic assessment.[77]

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[76] Verhagen,-Plon-W, and Hoiting,-Willeke, **Student-Governed Electronic Portfolios as a Tool To Involve University Teachers in Competency-Oriented Curriculum Development,** University of Twente, Netherlands, 2001.

[77] Linda darling Hamond and Jacqueline Ancess and Beverly Falk, **Authentic assessment in action :tudies of schools and students at work**, New york, 1995.

What is authentic assessment?

Authentic assessment aims to evaluate students' abilities in 'real-world' contexts.

In other words, students learn how to apply their skills to authentic tasks and projects.

Authentic assessment does not encourage rote learning and passive test taking.

Instead, it focuses on students' analytical skills; ability to integrate what they learn; creativity; ability to work collaboratively; and written and oral expression skills.

It values the learning process as much as the finished product.

In authentic assessment, students:

- Do science experiments.
- Conduct social-science research.
- Write stories and reports.
- Read and interpret literature.
- Solve math problems that have real-world applications.

Many teachers are dissatisfied with only using traditional testing methods.[78]

They believe these methods do not test many skills and abilities students need to be successful. These educators assert that students must be prepared to do more than memorize information and use algorithms to solve simple problems.

The teachers noted that students should practice higher-order thinking skills. The conservative way of testing does not measure these skills.[79]

That is why "Authentic assessment" utilizes performance samples – that are learning

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[78] מדברי המורים בשיעור הפתיחה של השתלמות מט"ח" ,לומדים ומלמדים אזרחות והיסטוריה ,"מרכז פיסג"ה ,ב"ש, ינואר2003 .

[79] See also: Wiggins, G. (1990), **The Case for Authentic Assessment**. Retrieved November 6, 2002 from: http://ericae.net/pare/getvn.asp?v=2&4

activities that encourage students to use higher-order thinking skills.

1. Performance Assessment

Performance assessments test students' ability to use skills in a variety of authentic contexts. They frequently require students to work collaboratively and to apply skills and concepts to solve complex problems.

Short- and long-term tasks include such activities as:

A. Writing, revising, and presenting a report to the class.

B. Conducting a weeklong science experiment and analyzing the results.

C. Working with a team to prepare a position in a classroom debate.

2. Short Investigations

Many teachers use short investigations to assess how well students have mastered basic concepts and skills. Most short investigations begin with a stimulus, like a math problem, political cartoon, map, or excerpt from a primary source. The teacher may ask students to interpret, describe, calculate, explain, or predict.

These investigations may use enhanced multiple-choice questions or, they may use concept mapping, a technique that assesses how well students understand relationships among concepts.[80]

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[80] Ibid, meating 3 and see also: Michael T. Kane, Current concerns in Validity theory, in, Journal of educational measurement, Vol, 38, No, 4, 2001, pp319-342.

3. Open-Response Questions

Open-response questions, like short investigations, present students with a stimulus and ask them to respond. Responses include:

A. a brief written or oral answer.

B. a mathematical solution.

C. drawing.

D. a diagram, chart, or graph.

4. Self-Assessment

Self-assessment requires students to evaluate their own participation, process, and products. Evaluative questions are the basic tools of self-assessment. Students give written or oral responses to questions like:

A. What was the most difficult part of this project for you?

B. What do you think you should do next?

C. If you could do this task again, what would you do differently?

D. What did you learn from this project?

Many teachers find that authentic assessment is most successful when students know what teachers expect. For this reason, teachers should always clearly define standards and expectations. Educators often use rubrics, or established sets of criteria, to assess student work.

Because authentic assessment emphasizes process and performance, it encourages students to practice critical-thinking skills and to get excited about the things they are learning.

In spite of the above, Talmir Pinchas (1991) Describes how multiple-choice items can be designed and used as an effective diagnostic tool by "avoiding their pitfalls and by taking advantage of their potential benefits. The following issues are discussed: correct' versus best answers; construction of diagnostic multiple-choice items; the problem of guessing; the use of justifications of choices; and positive versus negative items".[81]

Moreover, educational commissions and high schools have been, for quite a while, trying to combine one or two of the above methods with original self implied methods of curriculum evaluation. For example: the *Maryland State Higher Education Commission in Annapolis*, Issued the **2002 Annual student Outcome and Achievement Report (SOAR)**. This annual Student Outcome and Achievement Report (SOAR) report presents information about how well Maryland high school graduates have done in the initial year of college. The SOAR system collects information about the college performance of new high school graduates, including remedial work needed, grades in English and mathematics courses, and cumulative grade point average.

The report draws on combined sets of data to examine the relationship between student academic performance and experiences in high school and how well they did in their initial year in college. The first section of the report examines the differences in college performance for students who completed a college preparatory curriculum in high school and those who did not. The second section contains the results of a multiple regression analysis that seeks to identify the factors that best predict first-year college performance.

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[81] Talmir, Pinchas Multiple Choice Items: How to Gain the Most out of Them, Biochemical Education, v19 n4 p188-91 Oct 1991

The third section examines trends in data over the past 6 years, and the final section presents the four-year graduation and transfer rates of students from Maryland community colleges and the 6-year graduation rates of students from public four-year institutions in the state on they basis of whether or not they took a college preparatory course of study in high school.

In **Connecticut**, they focused on the affect of teacher self assessment on the effectiveness of teaching and curriculum evaluation. The paper issued by the local educational department describes the establishment of a professional growth and evaluation system in Connecticut's New Canaan Public Schools. The effort included various significant opportunities for teachers to assess themselves and guide their own professional thinking and action. These opportunities resulted in richer feedback to teachers about their performance and a meaningful linkage between evaluations, professional development, and student work.

The effort included well-defined opportunities for self-assessment and reflection; elements of the Connecticut Common Core of Teaching; differentiated supervision and professional development options for tenured teachers; and relevant, meaningful linkage between professional growth, evaluation, and improvement of student work.

One of the major acts of commitment to this program for staff and supervisors was to establish a goal setting procedure focused on student learning. Goals had to be substantive, target increased student performance, reflect a clear link to district and school goals, and be specific and measurable.

Teachers received training in how to develop and write goals based on student work to enhance instructional effectiveness. The report notes that overall, the process enriched the dialogue between teachers, district curriculum coordinators, and supervisors, heightened awareness of accomplishments, and contributed to a more meaningful and comprehensive evaluation. Self-reflection was essential to teacher-supervisor dialogue in formulating tentative goals.[82]

As we have seen the word dialogue has become a key word in improving learning and can be used as a method to help evaluating students performance in the classroom.

Johnson, Celia E., Templeton, Rosalyn-Anstine and Van-Guofang (2000), came out with a qualitative study exploring the effects of the Second Step Curriculum, designed to teach the social skills necessary for children to peacefully solve problems and resolve conflicts through empathy training, impulse control, and anger management.

The study focused on teachers' perceptions of the program: what they perceived to be the program benefits, how the program influenced their own interactions, and the program's impact on creating a safer school environment for learning. Participating in the study were the teachers and 419 children in kindergarten through fourth grade at an inner-city school serving low-income families.

Data collection included teacher self-evaluations, interviews of one teacher from each grade level completed midway through the third year of program implementation, and observation of some lessons.

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[82] The title of the Paper: Improving student work linked with Professional Growth: What Synergism? in, http://www.edrs.com/members/sp.cfm?AN=ED470230

Findings gleaned from teacher interviews and lesson evaluations indicated that teachers believed the program benefits included the opportunity to discuss feelings and the enhancement of other positive school programs. Teachers also suggested that the program had a positive influence on their interactions with other teachers.

Teachers expressed concerns related to the transfer of training to other situations and to children at great risk because of lack of impulse control and anger management. Although teachers believed that the curriculum was effective for the majority of their students, additional measures were needed for learners highly at risk. Recommendations for taking skill development to a higher level and for meeting the challenge presented by students highly at risk include additional training for teachers, addition of the family component to the curriculum, and intensive social skills training for the at-risk students.[83]

[83] Johnson,-Celia-E.; Templeton,-Rosalyn-Anstine; Wan,-Guofang, Pathways to Peace: Promoting Non-Violent Learning Environments, New York, 2000.

Chapter-2: Curriculum and Culture

Nature means, "the complex of man's beliefs and products of his institution and rules.

Culture is a level of human experience not reducible to any other level – indisputable.

Culture, a real organized behavior, scientifically observable and manifested through traditional and similar human experience. One who holds culture to be a stream of ideas and spiritual values that also have objective existence.

Culture theories, are by all means, as immune to the influence of philosophy.

Social facts and collective representation are natural phenomena.

Culture is an exceedingly complex – an interweaving of innumerable causes and effects of conflicts, tensions and unresolved problems.[1]

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[1] Brameld Theodore, **Cultural Foundations of Education**, New York, 1957.

The definition of culture.

One of the most important stages in evaluating a specific curriculum is to understand the cultural context of the audience/students that are being taught the curriculum.

Many aspects of subjects that are taught in schools, may appear obvious to teachers, but may be understood differently by students from different social, ethnic and emotional backgrounds. For example: Teaching sexual education classes to a mixed class may produce difficulties among the religious students (especially girls).[2] Moreover, understanding simple aspects of daily life can be accepted differently by students from different origins. For instance, eating kosher meals is a very important aspect of life for a religious person. But a child, bringing a non-Kosher breakfast to school can expect a harsh reaction from his fellow pupils in class.

Much more emotional is the perception of the idea of co-existence between Jews and Arabs. As I will show, most of the pupils from families coming from Arab countries have a very negative attitude towards the subject, while pupils from European background are more open minded regarding this issue. Thus one of the main difficulties in planning a co-existence curriculum is to bring together the two opposite attitudes in the class and produce a curriculum enabling all sides to understand the difficulties of the subject. If the curriculum planner succeeds in bringing the pupils to understand the "other" and the different, not necessarily accepting the other, he has achieved almost 50% of the objective.

In this chapter I will try to define the meaning of culture and its importance in education and emphasize the importance of understanding cultural diversities in the course of planning a co-existence curriculum especially in a multicultural classroom.

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[2] Parents in a southern school in Israel complained against a teacher that taught a class about sex amongst teenagers that the lesson is an insult to their moral education they give to their children at home. ..."it is forbidden to talk about these things prior to the wedding"...

Kallen (1970) has noted that: "Culture shapes human behavior, attitudes, and values. Human behavior results from a process of socialization, and socialization always takes place within the context of specific cultural and ethnic environment".[3] As Kimball (1987) states, "the basic caretaking practices of human survival are essentially the same for everyone, but their pattern, organization, and learning are specific". Hence, humans are social beings who carry within them their individual biological and psychological traits as well as the legacies of their ethnic group's historical background, collective heritage, and cultural experiences.

When educators claim that their top priority is to treat all children as human beings, regardless of ethnic identity, cultural background, or economic status, they are creating a paradox. A person's humanity cannot be isolated or divorced from his or her culture or ethnicity. One cannot be human without culture and ethnicity, and one cannot have culture and ethnicity without being human. As Lisa Delpit states, "If one does not see color, one does not really see children".[4] Therefore, to acknowledge and respect one another, to be fully human, requires mutual understanding and appreciation based on cultural understanding.

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[3] **Kallen, H.M.** (1970). **Culture and democracy in the United States**, New York: Anno Press and the New York Times. **Novak, M.** (1975). **Variety is more than a slice of life**. Momentum, 6, 24-27.and see also: **Pai, Young.** (1984). **Cultural diversity and multicultural education**, *Lifelong Learning*, 7, 7-9, 27

[4] **Delpit, L.** (1992). **Education in a multicultural society: Our future's greatest challenge**. Journal of Negro Education,. *61* (3), 237-261.

To identify curriculum as culture, we must start with an essential grasp of the nature of culture. Anthropologists describe culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by [a human] as a member of society".[5] Cliford Geertz adds: "Within this complex whole are shared ways in which people perceive, learn, categorize, prize, employ language, think about reality or common sense, show emotion, utilize time and space, work, play, and deal with each other".[6]

In addition, we can understand culture as "a continuing dialogue that revolves around pivotal areas of concern in a given community".[7]

For instance, in the dominant Euro-American culture in the United States, this dialogue often has focused on the theme of individuality; it is a motif in history, arts, in the selection of cultural heroes and heroines, in advertising, in political and everyday conversation, and in the way schools customarily assess the behaviors and work of students. Zionists heroes are not the same like Jewish orthodox heroes.

Therefore continual dialogue between different cultural groups could by no means minimize tension and bring mutual understanding between all.

In Scotland for instance, after a long period of almost no national dimension in the history curriculum of Scotland Curriculum planners acknowledged the fact that as a nation pupils and students need their "amount" of culture if only to verify their own identity.[8] In doing so the Scottish department of education made sure that the Scottish students became aware of their culture and history.

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[5] Herskovits Melville, **Cultural dynamics**, New York, 1967, p. 3

[6] Geertz Cliford, **further essays in interpretive anthropology**, New York, 1983

[7] Spindler & Spindler, **Education and cultural process : anthropological approaches**, New York, 1987 p. 153

[8] Bryce, T. G. K. ed. Scottish education, London, 1999. and see also The Culture of Scotland and the School Curriculum, A summary report on the written consultation exercise,October 1999

The main purpose of education is to integrate and develop an individual's life, in order to complete one's fulfillment in the intellectual, spiritual, moral, emotional, physical, and other domains of his life and if, as seen above, culture is defined as the complex of distinctive spiritual, material, intellectual, and emotional features that characterize a society or social group then, it is obvious that education can contribute to cultural development, enriching culture, and making it available to everyone.

Culture is conditioned by man's national and social environment, and therefore one finds a great diversity of culture in certain regions of the world.

As Hamed H (1992), has mentioned: "In Asia and the Pacific, for instance, many countries in the region have a rich cultural heritage having been the seat of once great kingdoms and empires that left impressive cultural monuments.

The Asia Pacific region includes the great religions of the world such as Christianity, Islam, Buddhism, Hinduism, Confucianism, and Shintoism. People's ethical, moral, and cultural values are anchored on these religions.

Through education, religion based values have developed to suit the changing demands of different societies arising from modernization. Education has played both a moderating and awakening role in the face of the unprecedented development of science and technology leading to industrialization and modernization.

Because industrialization was imported, it carries with it the cultural baggage of the countries of origin, which are often not in harmony with local sociocultural values." [9]

יעקובסון – קזין, אורלי, **המימד הלאומי בהוראת ההיסטוריה בסקוטלנד**, תל אביב, 1998.

[9] Ahmed, H. The Contribution of Education to Culture Development in Asia and the Pacific, London, 1992

There are still places in the world that the education system has to cope with the fact that there is more than one culture "to deal with". Even if it is not a matter of a multicultural class room[10] the specific culture cannot be ignored. Integrating local cultures and foreign one's was understood as essential in planning curriculum in north America as presented by Atleo, in his article, Native Education (1999)[11]. Atleo discusses the history and trauma of Native education in Canada and stresses the importance of integrating the best of the Native culture with the best of the Western culture in future Native education. Atleo's paper is organized in to three parts.

The first section acknowledges the trauma inflicted on the indigenous peoples by means of early and contemporary Native education from the 1600s to the 1900s. Educational practices during this time purposefully denied and ignored the value of Native culture in an unsuccessful attempt to assimilate American Indians into the Euro-Canadian society. Native education remained essentially unchanged until the Federal Government of Canada accepted a proposal in 1973 by the National Indian Brotherhood.

Atelo acknowledges the fact that this new education policy radically changed Native education by affirming the Native culture and encouraging Euro-Canadians to share in the value of Native culture.

The second section of the paper proposes a theory of context. This theory was used to analyze external and internal conditions affecting education during the 1950s through 1970s. It was found that macro conditions of society--political, social, and economic--do affect microelements such as student achievement.

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[10] The subject of the multicultural class room will be dealt with later on in this chapter.

[11] Atleo, E. R. **Native Education: The Next 100 Years**. ED356129, 1999.

Based upon this theory the last section of this paper speculates upon the next 100 years of Native education in Canada. If Native education is going to be successful, Native culture and knowledge need to be revived and integrated into modern society.

This would allow for harmony and respect to exist between all people. Native people cannot do without the strengths of the Western world, which includes science and technology; whereas the Western world desperately needs the strength in the area of human relations, that the Native worldview and value system, characterized by respect between all living things, can supply.

A similar but somewhat different situation exists also here in Israel. Based on intensive interviews and observations in a scientifically selected sample of over 100 Israeli schools, Harrison Jo-Ann (1994), presents a detailed picture of the characteristics of school curricula and cultures, and the attitudes and expectations of students, teachers, principals, and parents with regard to curriculum and school culture in the different kinds of schools in Israel.

The findings of this study are documented in 190 tables and charts. The treatment of the educational issue is not easy, in part because every educational system must respond to four sets of demands whose importance is given different weight by different segments of the body politics.

The four sets of demands are civilization, social, parental, and individual student. Each is represented by a specific referent. This report presents a comprehensive study of the nature of the Israeli public educational system in the 1990s. Jo-Ann's study aims to identify and describe the uniformity and diversity of school culture and curriculum in the Israeli education system today.[12]

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[12] Harrison, Jo-Ann, **Unity and Diversity of Culture and Curriculum in the Israeli Education System,** ED379190, 1994

Jo-Ann's main conclusion was that "the Israeli educational system is not yet equipped with the understanding and tools to deal with the diversity of a multicultural society as exists in Israel of the 1990's. One of the main problems of the educational system from the 1990's and until now is a marked lack of Cultural awareness".

Being aware of culture

Spindler George points out that "anthropologists warn that people usually are unaware of the culture that surrounds them because culture appears as usual life. What seems normal is natural. "If a fish were to become an anthropologist, the last thing it would discover would be water".[13] This saying, attributed to anthropologist Margaret Mead, warns us that familiarity with the surrounding environment makes it terribly difficult to perceive the medium in which we live.

Beverly Hall (1977) asserted that: "In the normal, undisturbed course of living, we seldom recognize that it is our culture that influences what we take in and pay attention to, what choices we consider to be normal, and what we intend to do about those choices".[14]

Likewise, it is not obvious how cultural knowledge becomes communicated or internalized; directives about how to live one's life often remain unconscious or, at the very least, unexamined.

In order to see differently so that we can understand our own culture, as Beverly Hall says; "we must make gigantic efforts to step outside our culture-laden views".

How, then, can we see our culture? One way to perceive the culture in which we live is to experience disequilibrium (culture shock) by living in another culture.

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[13] Spindler George, (ed), **doing the Ethnography of Schooling: Education anthropology in action**. New-York, 1982, p. 24.

[14] Hall Beverly, **Bilingual and Bicultural Schools**, Notes from workshop Centre for open education, Vol 6 pp28-36, 1977.

Rojer Skroten (2003) argued that "only after extensive travel or staying for years in another culture do individuals come back to their native culture, recognize behaviors or customs, and properly attribute these familiar patterns as belonging to the culture. Previously, before experiencing another culture, what seemed natural, ordinary--"normal"--was indistinguishable. "We must struggle to examine our own culture in the same framework as every other culture".[15]

Although living in different cultures, for a reasonable amount of time, is not relevant for the common Israeli student. However one must remember that the two cultures: the Jewish and Arab have being living side by side for decades. It can not be simpler for a Jewish student to visit the nearest Mosque or for an Arab student to visit the next door synagogue.

Hence, in 1993-96, a project called: "Building bridges", was running in two pairs of Jewish and Arab schools in Ramle and Jerusalem, in communities where the intention was that participants will see one another in the course of their daily lives.

Ramla, a city in central Israel, has a mixed population of approximately 60,000 residents, of whom 25 per cent are Arab and 75 per cent are Jewish. Here the schools are in walking distance of each other, and there are many common meeting places throughout the town (marketplace, parks, and town centre).

In the Jerusalem region, an urban Jewish school is paired with a rural Arab school that services two villages close to the city. These two schools were chosen because they each had a strong sense of themselves as a community and because participants can introduce one another to a "world view that differs greatly from their own".

Among their common meeting points are a widely used nature reserve next to the Arab villages, and Jerusalem city parks and shopping malls.

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[15] סקרוטן רוג'ר, **מדריך לתרבות המודרנית**, אונברסיטת חיפה, חיפה 2003.

While coexistence may correctly describe the broadly bilateral nature of Israeli society, it implies that people may know one another without having to accept one another that they may have to live alongside each other but not see into each other's worlds.

The Project embodies structures and strategies for contact, sharing and learning that surpass most other avenues of communication between Jews and Arabs in Israeli life.

While beginning as a response to integration, it goes far beyond reaction and embodies a creative and imaginative vehicle for exchange.

Whereas people respond positively to the idea of children researching their home-cultures, they often feel threatened by the idea of meeting members of the 'other' community. The positive attitude to the children learning about their traditional heritage somehow takes these participants past their anxiety and they eventually understand how the Project helps to break stereotypes by creating real possibilities for contact in which participants explain who they arc in relation to their own culture.[16]

Hall (1981) has suggested another way to see our culture. Hall urged educators to "discipline themselves to use a systematic means of analysis. An insightful approach to understanding culture is to study the "primary message systems" within any given culture, "a complex series of activities interrelated in many ways. We thus can pose a series of questions, such as: How is society organized and structured? How do people think about and deal with the environment? What activities are considered work and

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[16] Simon Lichman and Keith Sullivan. **Harnessing folklore and traditional creativity to promote better understanding between Jewish And Arab children in Israel**, Education Culture and Values, Vol VI, London 1998.
Although "Building Bridges" is a blessed project and is a step in the right way, I believe that the educational system in Israel has failed to acknowledge the enormous gap existing between our two cultures obliges us to plan a curriculum that not only presents the two cultures, but also teaches us do deal with the conflict that arose between the two nations. The program, from my point of view, was not interdisciplinary enough thus could not touch the most disturbing mutters between the two groops.

which are considered play? Thus, we can learn about a culture's implicit and explicit rules for appropriate behavior in such realms as social interactions, use of space, the rhythm of life and activities, gender, and humor.

An analytic classification helps us to understand how a culture has its unique characteristics and how its organization reflects a pattern of numerous complex interactions that, in totality, make it unlike others.

Still, the task of perceiving a distinct culture is made more complicated because no human cultures exist in isolation; cultures influence other cultures and share some attributes". [17]

Furthermore, within a culture, a small (micro) culture may exist that possesses unique qualities but shares many features with the larger (macro) culture and, in fact; it may influence the larger culture. As people interact with others from different cultural groups, their cultures do not remain singular or static. Recognizing a singular culture is no simple task.

Israel is a great example of the above. The existence of many sub cultures in the Israeli population makes the educator's job much more difficult. Bringing together north Africans, West Europeans, Anglo-Saxons and East European Jews in to one class room is not an easy task whatsoever!

The society we live in always wants to advance itself and upgrade itself with the latest inventions scientifically, philosophically or culturally. None of which will be achieved if one fails to understand the complexity of the cultures und sub-cultures the whole society is created from.

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[17] Hall, 1959/ 1981, p. 58

One must understand that culture does not only refer to a way of living, thinking and feeling. There are some sub-definitions of the term "culture" that are very much important to the curriculum planner and designer.

Edgar Schein (1985) has stated that, "Organizational culture, class and school culture and political culture, although attached in many ways to the main culture are only some of the examples of sub-cultures educator must take in mind while planning the curriculum. Definitions of organizational culture range from the simple to the complex".

Edgar Schein defines it as "the deeper level of basic assumptions and beliefs that are shared by members of an organization, that operate unconsciously, and that define in a basic 'taken-for-granted' fashion an organization's view of it and its environment".

As culture leaks into the entire organization, they become invisible so accepted, so automatic and ingrained in its routine practices that they are automatically taught to its new members by both precept and example as "the correct way to perceive, think, and feel". [18]

"An organization's culture should be distinguished from closely related phenomena, such as its climate, norms, formal philosophy, customs, and symbols.

Culture is the concept that gathers the other phenomena above into a unique, profound structure". [19]

Schein maintains that "Culture implies that rituals, climate, values and behaviors form a coherent whole. This patterning...is the essence of what we mean by culture".

Cultural assumptions and beliefs are much harder to grasp and understand than the surface artifacts that emerge from them and hint at them. Peter Vaill (1989) underscores this point by defining culture as "a system of attitudes, actions, and artifices that

[18] Edgar Schein, Organization Culture and Leadership, New York, 1985, p.6.
[19] Ibid: 1992, p 8-10.

endures over time and [produces] among its members a relatively unique common psychology".

Organizational culture does shape people's behavior, perception, and understanding of events, it provides the template for organizational learning.

If we grasp a school as a organization we must accept the notion that, the routines of any school provide a basic security, a framework within which people can come to count on one another and can trust the world to be the way it is supposed to be.

Almost every school in the Israeli state educational system has its List of rules. This list is actually the schools "culture".

The (TAKANON=תקנון) list of rules and regulations gives the community the opportunity to understand the organization's way of living, beliefs and even it's legacy. Parents can then sit down with their kids and decide together whether this school stands up to their expectations or not.

Organizations are "social systems in which people have norms, values, shared beliefs, and paradigms of what is right and what is wrong, what is legitimate and what is not, and how things are done. Warren Bennis added: " These "forces for conservatism" support the status quo and discourage both dissent and innovation. One achieves status and power only by accepting them".[20]

Sergiovanni T.J (1991) adds to the above that: "the benefits of a positive school culture are evident. The school, as an organization, offers effective means of coordination and control, and a center of shared purposes and values that provides "inspiration, meaning, and significance" for members of the school community".[21]

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[20] Bennis Warren, **Why Leaders Can'tLead: The Unconscious Conspiracy Continues**, San Francisco,. 1989, p.30

[21] Sergiovanni T.J., The **Principalship: A Reflective Practical perspective**, Boston, 1991, p.222

A culture tends to grow more conservative with age. Culture begins as a distinctive competence, a source of identity, the "glue" that holds things together.

It may be understandable that the members of an old, successful organization would resist change.

It seems much less sensible that the members of a weak, ineffective organization should do so. Schools may become such discouraged, ineffective institutions that fundamental change is not only necessary, but also welcomed by teachers.

However, introducing a new multicultural co-existence curriculum requests change in thinking, understanding and accepting. This will be difficult in both kinds of organizations (schools).

In other words Culture affects our way of thinking. Students from different backgrounds think differently, meaning thinking cannot be understood apart from the context in which it appears.

Roth, M.W (1995) has argued that "in a socio-cultural perspective, thinking occurs in the relationship between the individual and the environment, where the environment is seen to encompass, the physical environment, and its historical and social surrounds, as well as internal aspects such as individual's beliefs and knowledge".[22]

A socio-cultural approach does make particular claims, therefore, about the nature of learning, as well as claims about how the process of knowledge reconstruction needs to be understood. One must remember that everything "starts at home". A home with a mentality of learning and knowledge processing will be much more advanced than a home (family) with out the same capabilities.

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[22] Roth, M.W, ***Authentic School Science***. Amsterdam. 1995

Tha is why a socio-cultural approach has an essential emphasis on process and does not limit attention to either the individual or the environment.

Cobb mentions that: "Through socio-cultural analyses of the learning and teaching process, one can see how knowledge, gained through participation in a range of communities, comes to bear on the processes of schooling, and provides students with different possibilities for accessing knowledge that is valued and legitimized by teachers and schools. Managing participation within an institutional setting is a matter of resolving conflicts between the various social norms experienced by learners in the communities they engage in".[23]

The social norms and values encountered in these communities, such as family, peer group and friendship groups, are taken up by students, and influence their negotiation and management of their participation and, hence, their learning in classroom settings.

These social norms and values encountered in these identified communities cannot be understood with out acknowledging the fact that one of the most important pillars of culture is religion.

The place of religion in a nations culture

From ancient times religion has formed the way of thinking of the tribe or nation and was the main part of any known education system.[24]

Religion is one of the great binding forces in any society. Even in a predominantly secular society such as ours (the Israeli society), vital common values have been shaped--and continue to be shaped--by religions.

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[23] Cobb. P. (1994) Where is the Mind? Educational Researcher, 23(7), pp. 13-20.

[24] Mark G. Vasquez, **Authority and reform : religious and educational discourses in nineteenth-century New England literature**, University of Tennessee Press, 2003. and see also: Snyder, H. Gregory, **Teachers and texts in the ancient world : philosophers, Jews and Christians**, London, 2000. and: John C. Appleby and Paul Dalton (ed), **Government, religion, and society in northern England, 1000-1700**, London, 1997.

This is not to say that the only roles of religion in human history have been compassionate. Religion has been co-opted into the support systems for despotic regimes or unjust social structures, some of which have lasted for centuries.

Fundamentalist zealots thrive on the hatreds they can engender towards other groups, both outside and inside their own religion, by their narrow and distorted view of their own faith.

And yet, as John Hergesheimer stated: "religion has frequently been a liberating force in human society, as can be seen in the history of a number of nations. In the first half of the nineteenth century, in the US, religious conviction and philosophy gave rise to the Abolition movement that forced an of slavery. Personal spirituality and organized religion played a similar role in the Civil Rights movement of the 1960s and 70s".[25]

At countless points in history, religious institutions and religious persons have been the catalysts of political reform, economic and social justice, the broadening of knowledge, human compassion, and cultural creativity. Not infrequently, changes advocated by religious groups have eventually been adopted by the larger secular society.[26]

Sometimes these changes have, in turn, reformed the religious institutions and beliefs which gave them birth.

In the Israeli declaration of independence, the beliefs and practices of non-religious people, the agnostic and the atheist, are respected in our society. One of the corollaries of freedom of religion is the freedom not to practice a religion.

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[25] John Hergesheimer, **Teaching about religion,** Sunburst, the newsletter of the California Council for the Social Studies, 2001.

[26] In Judaism, People like Rabi Moshe Ben-Mimon (Mimonides) became not only high respected Religious person but also an example of a person that exercises secular wisdom.

But those who insist that our schools ignore the place of religion in history and in culture, or who limit the place of religion to a grim catalog of religious intolerance, are perhaps guilty of a "secular fundamentalism" that may distort reality as much as some religious fundamentalists do.[27] It is entirely proper that our governmental institutions--including our public schools (הסקטור הממלכתי) be secular, but "secular" means non-religious, not anti-religious.

Good social studies teaching do not whitewash the historical role of religion, but neither does it describe religion in an exclusively negative light or omit it entirely from the lesson.

For example, in 1988 a group of 17 major religious and educational organizations--the American Jewish Congress and the Islamic Society of North America, the National Association of Evangelicals and the National Council of Churches, the National Education Association and American Federation of Teachers, the National School Boards Association and AASA among them--endorsed a statement of principles that describes the importance of religion in the public school curriculum.

The statement, in part, says this:

"Because religion plays significant roles in history and society, study about religion is essential to understanding both the nation and the world. Omission of facts about religion can give students the false impression that the religious life of humankind is insignificant or unimportant. Failure to understand even the basic symbols, practices and concepts of the various religions makes much of history, literature, art and contemporary life unintelligible."

[27] The left wing political party, Meretz is continuously fighting the introduction of religious aspects in the national curriculum thus ignoring the importance of religion in the history of the Jewish people.

As a result of this (and other "common ground" statements) it is no longer controversial in the USA to assert that the study of religion has a legitimate and important place in the public school curriculum.

Many around the world accept one or another religious interpretation of reality; others accept one or another secular interpretation.

Yet public schools systematically teach students to think about the world in secular ways only. They don't even bother to inform them about religious alternatives apart from distant history.

The Tel Aviv educational department put the study of Jewish Legacy and religion at its up most importance. The main idea behind this initiative was the notion that more and more Israeli students do not know a thing about their history and the Jewish religion.

A new Curriculum was introduced and projects were presented to all of the city's high schools. The result of the above was surprising. Almost all principals reported that the new curriculum was accepted with enthusiasm, not only by the students but also by their parents.

Although many a people are afraid to deal with religion in day-to-day education, religion can well be the bridge or at least the lowest common denominator, between students from different cultures and backgrounds.

The education system must adopt the notion that in order to bring together students

From diverse cultures and backgrounds one must think differently and there is a need to give everybody a place in the curriculum.

Multicultural education

Due to the vast immigration process that took place during the past two hundred years, nearly all of the main western states have become more and more multinational in character. It takes only a few minutes walking down the main streets of Jerusalem, Tel-Aviv, London, Paris and Athens, until one realizes that there is more than one culture around (and I am not talking about tourists).

Every modern state that exercises democracy can not ignore the above. It is the educational system's job to integrate the various cultures in the country in order to prevent hatred and hostility between the culturally diverse groups in the country.

Children's attitudes toward their race and ethnic group and other cultural groups begin to form early in the preschool years. Infants can recognize differences in those around them, and young children can easily absorb negative stereotypes. As I have mentioned before the child's home and family is his culture cradle. Children are easily influenced by the culture, opinions, and attitudes of their caregivers. Caregivers' perceptions of ethnic and racial groups can affect the child's attitudes toward those minority groups. Early childhood educators can influence the development of positive attitudes in young children by learning about and promoting the various cultures represented among the children they teach.

Young children can develop stereotypic viewpoints of cultures different from their own when similarities among all individuals are not emphasized. Teachers can help eliminate stereotypes by presenting material and activities that enable children to learn the similarities of all individuals.

A multicultural program should not focus on other cultures to the exclusion of the cultures represented in the class. Children from different cultures often have to make major behavioral adjustments to meet the expectations of the school. Teachers should take whatever measures are necessary to see that children do not interpret these adjustments as evidence of cultural stereotypes.

Sobol (1990) pointed out that "what we now call multicultural education originated in the 1960s in the wake of the civil rights movement as a corrective to the long-standing de facto policy of assimilating minority groups into the "melting pot" of dominant American culture".[28]

Multicultural education has captured almost daily headlines in recent years, as it has become an ever more contentious and politicized battleground.

To cite just two instances, attempts to establish multicultural curricula in New York City and California were the subject of considerable public attention. In the debate over New York's Children of the Rainbow curriculum, opponents such as Arthur Schlesinger, Jr. (1991) argued that multicultural education threatened to divide students along racial and cultural lines, rather than unite them as Americans.[29]

California's curriculum was subject to strong attacks from both opponents and proponents of multicultural education; depending upon one's perspective, the

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[28] Sobol, T. (1990). **Understanding diversity**. Educational Leadership, 48(3), 27-30.

[29] Schlesinger, A., Jr., Report of the social studies syllabus review committee: A dissenting opinion. In New York State Social Studies Review and Development Committee, One nation, many peoples: A declaration of cultural interdependence. New York, 1991.

curriculum either carried diversity too far, or merely bolstered the traditional curriculum's Eurocentric biases.[30]

Multiculturalism emerged from many diverse courses, programs and practices that educational institutions devised in response to the demands, needs, and aspirations of the various groups. Consequently, Multicultural Education (M. E) is not an actual practice of identifiable courses or an educational program. M. E. describes a wide variety of programs and practices related to educational equity, women, ethnic groups, language, minority, low-income groups, and the disabled. One district may include a curriculum that includes women and other groups.

In another, it means a total school reform effort designed to "increase educational equity for a range of cultural, ethnic, and economic groups."

Definitions of multicultural education

In designing multicultural curricula, educators have often favored an approach whereby the traditional curriculum is enriched and modified by new elements.

Banks advocates a gradual, four-stage transformation of the curriculum: "**The first**, the contributions approach, focuses on a particular minority culture's heroes and holidays; **the second** level, known as the additive approach, introduces new concepts and themes without changing the curriculum's essential structure; **the third** level, called the transformative approach, enables students to view issues and events from a minority

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[30] Kirp, D. L. (1991). Textbooks and tribalism in California. Public Interest, 104, 20-36.

And see also: King, J. E. (1992). Diaspora literacy and consciousness in the struggle against miseducation in the black community. Journal of Negro Education, 61(3), 317-40.

culture's point of view; and **the fourth** level, the social action approach, encourages students to address social problems caused by a one-dimensional perception of culture".

For example, a teacher can, using the transformative approach when presenting a unit in Israeli or Jewish history, ask her student to describe the "war of Independence" from the point of view of the Palestinian or Israeli Arab.

Moreover, in a class exercise suggested by Bette Bosma[31], students read two or three stories from different cultural traditions in which the same theme is developed. If the theme is laziness, the elementary school teacher can introduce *The Lazies: Tales of the People of Russia* by the Russian-American translator and storyteller Mirra Ginsburg, and ask the students to compare a particular story with a similar tale from a non-European source. Zoran Minderovic states that "by focusing on the similarity, students realize that literature, including oral and written traditions, contains motifs and ideas which are shared by more than one culture. Furthermore, in higher grades, it may suffice to study the profound and pervasive influence of a work such as *The Arabian Nights* on Western literature to realize that even national literatures are best approached from a multicultural point of view".[32]

Definitions of multicultural education vary. Educationalists recognize the present of color diversity, religious diversity and ethnic diversity and that is were they aim. There are some that deal with all the above and some that deal with only one aspect of the diversities mentioned.

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[31] Bosma, Bette. Fairy Tales, Fables, Legends, and Myths: Using Folk Literature in Your Classroom. 2nd ed. New York: Teachers College Press, 1992.

[32] Zoran Minderovic, The encyclopedia of childhood and adolescence, 01/04/2001

Banks and Banks (1995) define ***multicultural education***: "Multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups". They continue to say that: "One of its important goals is to help all students to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good."[33]

"Multicultural education not only draws content, concepts, paradigms, and theories from specialized interdisciplinary fields such as ethnic studies and women studies (and from history and the social and behavioral sciences), it also interrogates, challenges, and reinterprets content, concepts, and paradigms from the established disciplines. Multicultural education applies content from these fields and disciplines to pedagogy and curriculum development in educational settings. James Banks adds: "Consequently, we may define multicultural education as a field of study designed to increase educational equity for all students that incorporates, for this purpose, content, concepts, principles, theories, and paradigms from history, the social and behavioral sciences, and particularly from ethnic studies and women studies."[34]

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[33] Banks, James. A., and Banks, Cherry. A., **Handbook of Research on Multicultural Education**, New York, 1995, p XI.

[34] Ibid P XII

As Banks notes: The following are the most frequently used definitions of multicultural education:

- An idea, an educational reform movement, and a process intended to change the structure of educational institutions so that all students have an equal chance to achieve academic success
- A philosophy that stresses the importance, legitimacy, and vitality of ethnic and cultural diversity in shaping the lives of individuals, groups, and nations
- A reform movement that changes all components of the educational enterprise, including its underlying values, procedural rules, curricula, instructional materials, organizational structure, and governance policies to reflect cultural pluralism
- An ongoing process that requires long term investments of time and effort as well as carefully planned and monitored actions.
- Institutionalizing a philosophy of cultural pluralism within the educational system that is grounded in principles of equality, mutual respect, acceptance and understanding, and moral commitment to social justice.
- Structuring educational priorities, commitments, and processes to reflect the cultural pluralism of the United States and to ensure the survival of group heritages that make up society, following American democratic ideals.
- An education free of inherited biases, with freedom to explore other perspectives and cultures, inspired by the goal of making children sensitive to the plurality of the ways of life, different modes of analyzing experiences and ideas, and ways of looking at history found throughout the world.

- A humanistic concept based on the strength of diversity, human rights, social justice, and alternative lifestyles for all people, it is necessary for a quality education and includes all efforts to make the full range of cultures available to students; it views a culturally pluralistic society as a positive force and welcomes differences as vehicles for better understanding the global society.
- An approach to teaching and learning based upon democratic values that foster cultural pluralism; in its most comprehensive form, it is a commitment to achieving educational equality, developing a curriculum that builds understanding about ethnic groups, and combating oppressive practices.
- A type of education that is concerned with various groups in American society that are victims of discrimination and assaults because of their unique cultural characteristics (ethnic, racial, linguistic, gender, etc.); it includes studying such key concepts as prejudice, identity, conflicts, and alienation, and modifying school practices and policies to reflect an appreciation for ethnic diversity in the United States.
- Acquiring knowledge about various groups and organizations that oppose oppression and exploitation by studying the artifacts and ideas that emanate from their efforts.
- Policies and practices that show respect for cultural diversity through educational philosophy, staffing composition and hierarchy, instructional materials, curricula, and evaluation procedures.
- Comprehensive school reform and basic education for all students that challenges all forms of discrimination, permeates instruction and interpersonal relations in the classroom, and advances the democratic principles of social justice.

These various definitions contain several points in common. I agree that the content of multicultural education programs should include ethnic identities, cultural pluralism, unequal distribution of resources and opportunities, and other sociopolitical problems stemming from long histories of oppression. I also believe that, at best, multicultural education is a way of thinking , a methodology for educational reform, and a set of specific content areas within instructional programs. Multicultural education has to be cross curricular and has to "touch" all subjects. It requires changes in school programs, policies, and practices.

Peter Foster has said: "Multiculturalists explicitly value diversity and agree that the specific content, structures, and practices employed in achieving multicultural education will differ depending on the setting. Therefore, it is useful for educators to develop their own definitions of multicultural education, within the general boundaries outlined above, to fit their specific needs, rather than imposing a universal structure to implement multicultural education".[35]

And Yaacov Iram adds that: "Multiculturalists also agree that multicultural education has implications for decision-making that will affect operations at all levels of education, including instruction, administration, governance, counseling, program planning, performance appraisal, and school climate. Thus, everyone involved must play an active role in implementing multicultural education. Promoting diversity means acknowledging diversity, incorporating diversity into all levels, and demonstrating pride in cultural pluralism along with a sincere belief that diversity is desirable".[36]

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[35] Foster Peter, **Policy and practice in multicultural and Anti-racist education**, London, 1990.

[36] Yaacov Iram, **Dialogue of cultures: The Israeli Experience**, Paper presented at the Annual conference of the comparative and international Education society, Toronto, 1999.

The actions taken in schools to adopt multicultural education should reflect the race, language, ethnicity, habits, and customs of ethnic groups throughout the global community.

In order to promote a comprehensive understanding of cultural groups, we must use a variety of methods and a composite of various areas of scholarship, including the humanities, arts, social sciences, history, politics, and sciences.

To implement multicultural education fully, fundamental changes will need to be made in the conception, organization, and execution of the educational process.

These changes require modifications in an educational system that has been governed with a monoculture orientation based on Eurocentric, middle class cultural norms.[37]

Victor Lavi then argues that: "multiculturalism requires simultaneous changes on multiple levels of schooling.[38]

These changes must be deliberate, long-range, ongoing, and, most important, comprehensive. But is it really possible to implement such a program?

Zvi Lam's article, Multicultural and intercultural education: Is it real? Discusses the primarily question: Are we educating towards a single culture?[39] Lam has a definite answer: "every education exists and functions within a single specific culture.

A culture one acquires at home and expands it in school". The adhesiveness to one culture, he says is cultural chauvinism. The humanistic education that should have overcome the cultural chauvinism became its "servant".

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[37] The Israeli educational system has been governed even before the establishment of the state of Israel. by East and Western European immigrants. The majority of the Education secretaries from 1948 on wards were Ashkenazies.

[38] Lavi Victor, **The Effect of Class Heterogeneity on Scholastic Achievement in Israel**, Milken Institute for the Study of Educational Systems, Jerusalem, 1997.

[39] צבי לם, **חינוך רב-תרבותי, בין תרבותי – האם יש בזה ממש?**, בתוך, מריב ברלב (עור'), חינוך לתרבות בחברה רב-תרבותית – סוגיה בהשתלמויות מורים, ירושלים , 2000, עמ' 22-17.

The only way one can overcome the above is by developing a self-critic approach to one's own culture.

Dov Rapel, distinguishes between society culture and state culture. The individual educates his children according to his own culture but he also has to hold in mind that he and his family are a part of a larger society and he has to identify with the society he lives in. At the same time we must remember that within the state itself exist a number of societies thus tolerance and pluralism are practiced simultaneously.

While tolerance prefers one culture to another, Pluralism acknowledges the difference between the cultures and does not prefer one against the other.

Obviously there are a few kinds of pluralism, but the most important kind necessary for the education system is the pluralism that does not create hierarchy between cultures and at the same time does not give up different values from different cultures through the respect of the other and different. One can name this kind of pluralism: "Humanistic Pluralism". Education towards pluralism is the education of respect and the honor of different concepts and ways of living".[40]

As said above, Multiculturalism requires not only a change in curriculum, but a change in school climate and pedagogy. It all begins with the head master himself! Multiculturalism can prevail only if the school itself accepts the notion the pluralism is one of the basic civil rights every citizen in a democratic country is entitled to.

The school governors must encourage teachers to cope with diversity in thought, perception and culture. The school's staff has to learn not only how to communicate between them and their students but also hoe to communicate ideas, conceptions and cultures in a way every one gets his say and no one gets hurt.

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[40] רב רפל, **חינוך לתרבות בחברה רב תרבותית**, בתוך, מרים ברלב (עור'), חינוך לתרבות בחברה רב- תרבותית – סוגיה בהשתלמויות מורים, ירושלים , 2000, עמ' 30-23.

Hilliard, Asa G argues that: "Without looking deeply into multiculturalism, the need for closure becomes a thin veil for a tendency toward exclusion of underrepresented cultural groups. All of our practices and conceptualization require critical examination and change. We must begin where each child and each adult is at the moment. We cannot ask for action from a person coming to first awareness. We need to communicate so that awareness matures into making changes and taking action appropriate for our work, our place in the culture, and our place in the social system".[41]

Multicultural education must be viewed as an on going process and not something we do to "solve a problem". One goal of M. E. is to improve Academic Achievement.

The major goal of M.E. is to transform the school so that male and female students, exceptional students, as well as students from diverse cultural, social class, racial and ethnic groups, will experience equal opportunities to learn in school.

Another goal of M. E. is to help all students develop a more positive attitude towards different cultural, racial, ethnic, and religious groups.

Children entering Kindergarten may have many misconceptions, negative beliefs, and specific stereotypes about others. School intervention, at this point assists M. E. by taking steps to help students develop more democratic, cultural, ethnic and racial attitudes. Such prejudice - reduction strategies should not be one shot interventions, but an on going integral part of every day student school careers.

By teaching students the value of diversity through games, allow students to interact and to see for themselves and ask questions of the person's involved directly to explore

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[41] Hilliard, Asa G, **Why we must pluralize the curriculum**. Educational Leadership, *4*(49), 12-16, 1992.

their differences and to learn from those differences. Another instrument could be "Here We Come".

This exercise provides pictures of real life persons and asks the participants to write down their first impressions of these people. After a discussion the persons are told the true identities of the photos, and this also generates a diversity discussion.

Critics of National Council for the Social Studies have recently labeled curricular materials found in its publications "mushy multicultural nonsense." They say the lesson plans only preach tolerance and understanding instead of the facts students need to learn about the past or present They say that multicultural social studies is unpatriotic, claiming it promotes globalization over nationalism.

They also maintain that the sole purpose of multicultural pedagogical approaches is to make students feel good about themselves ".[42]

Moreover, I believe that Multicultural education should also help empower students from victimized groups and help them to develop confidence in their own ability to succeed academically, and to influence social, political and economic institutions. M. E. should help students to develop perspective-taking skills and consider the perspectives of different groups.

Susan Semel argues that "most issues and concepts are taught in the schools are from the mainstream perspective. M. E. introduces the perspective of women, the handicapped, lower class, upper class, and other ethnic and minority groups. She then Says:"When students are able to view the world from the perspective of different groups their view or reality is broadened and they gain important insight into their own behavior." Obviously, we cannot continue to discuss M.E. without discussing

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[42] Zong Guichum and Others, **Multicultural Education in Social studies**, Social Education, Vol. 66, 2002.

curriculum reform".[43] Geneva Gay (1994), argues that "curriculum theory and M. E. go hand in hand in the instituting a multicultural approach to teaching".

Social studies education should build consensus on core civic values important to all citizens; these include the rule of law, representative and limited government, and civil liberties, including toleration of and respect for the rights of individuals and ethnic minority groups.

Historian John Higham uses the term "pluralistic integration" to describe an educational approach that "will uphold the validity of a common culture to which all individuals have access while sustaining the efforts of minorities to preserve and enhance their own integrity...Both integration and ethnic cohesion are recognized as worthy goals, which different individuals will accept in different degrees" [44].

As James Banks has already asserted "educators who recognize and respect their students' ethnic identities should also prepare them to assume common obligations and responsibilities of citizenship which involve shared civic values embodied in basic documents such as the Israeli Declaration of Independence, the American Constitution, and Lincoln's Second Inaugural Address and in some level the 1215 Magna Carta".[45]

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[43] Semel, Susan, " **Yes, but...: Multuculturalism and the Reduction of Educational In equality,** Handbook of research on Multicultural Education, James A. Banks Editor, and Chreey McGee Banks, Associate Editor, New York: Macmillian, 1995.

[44] Higham, John. Send These To Me: Immigrants In Urban America, Baltimore, 1984. p 244.

[45] Banks, James A. **"The Nature of Multiethnic Education."** Education In The 80S: Multiethnic Education, edited by James A. Banks. Washington, DC, 1981.

Still the question remains, Why is education about ethnic diversity important?

Studies by Glock and others[46] have shown that the more children understand about stereotyping, the less negativism they will have toward other groups. By exposing students to knowledge about ethnic diversity and the contributions of various groups to our developing American civilization, educators in the social studies may change negative ethnic group stereotypes, reduce intolerance, and enhance cooperation for the common good.

An important core value in the Israeli independence declaration and civic culture is protection of minority group rights, including the rights of ethnic minorities. Various studies have indicated that lessons about civil liberties issues and the human and civil rights of individuals can foster civic tolerance and acceptance of minority rights.

This has been forced by John Patrick that said: "teaching all students about the human and civil rights and liberties of individuals of various ethnic identities, educators in the social studies can promote support for the ideal of majority rule with protection of minority rights".[47]

Educational equity and excellence for all children around the world are unattainable without the incorporation of cultural pluralism in all aspects of the educational process. Curriculum design is a key function in this process, and a powerful avenue through which multiculturalism can penetrate the core of the educational enterprise.

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[46] Martin, David S. "Ethnocentrism Revisited: Another Look At A Persistent Problem." SOCIAL EDUCATION 49 (1985): 604-609.

[47] Patrick, John J. "Continuing Challenges in Citizenship Education." Educational Leadership 38 (1980): 36-37.

Ford, Terry L. and Dillard Cybthia B have noted that "significant issues for M.E. include the need to explore the interrelationships between race, class, and gender, rather than to continue the trend of treating these issues as separate and often fragmented.

In order to become truly multicultural, one (self) must deconstruct or break down, their internalized view of self as object and reconstruct that image to self as subject.

Terry Ford asserts that: "Critical social consciousness - The shared perspectives of ones ethnic group influence the perspective of the individual, and act as a guideline for social interaction. Questioning the present situation creates a critical social consciousness.

Critical social political action - All actions are politically motivated because they represent a particular perspective. Whether it is a group or individual, the action is towards their conceptualization of the generalized other". [48]

M.E. like any other objectified skill in learning, must be adjust carefully to a specific audience. However, one must agree with Sleeter Christien E (1996) that maintained that "generalized knowledge concerning the underlying nature of human interaction can facilitate understanding in new situations and new audiences. M.E. has adopted an increasingly wide agenda of change, focusing not only on racism but also gender, social class, disability and other issues. Still wider array of people have found elements to which they can relate". [49]

In James Banks ***Handbook of Research on Multicultural Education*** the approach to multicultural education is viewed through the lens of comprehensive research.

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[48] Ford, Terry L. and Dillard Cybthia B. **Becoming Multicultural: A Recursive Process and Seld and Socail Construction,** Theory Into Practice, Volume 35 No. 4 Autem 1996

[49] Sleeter Christien E., **Multicultural Education as a Social Movement**, Theory Into Practice, Volume 35, No. 4, Atum 1996

The scholarly approach to topics, supplemented by substantial references, and practical example, is strengthened with a strong vision of social change.

Banks reflects hope in the future directions of M. E. through the inclusion of plentiful directives for the future policies, research and practices.

James A. Banks sums up the aims of multicultural education clearly:

Education ... should affirm and help students understand their home and community cultures.... it should also help free them from their cultural boundaries ... [and to] ... acquire knowledge, attitudes, and skills they will need to participate in civic action and make society more equitable and just.[50]

[50] James A. Banks. **An Introduction to Multicultural Education,** Boston, Mass, 1994.

But How Do We Do It? - Teaching and Learning

Spindler (1987) pointed out that: "One principle of multicultural education is that teaching and learning are cultural processes that take place in a social context. To make teaching and learning more accessible and equitable for a wide variety of students, students' cultures need to be more clearly understood. Analyzing education from multiple cultural perspectives and thereby removing the blindness imposed on education by the dominant cultural experience can achieve such an understanding".[51]

Schools are microcosms of mainstream society. A school in the north parts of Tel-Aviv will be entirely different from a smilar school in the city of Beit Shemesh. In their procedural norms, codes of behavior, structural arrangements, and distribution of power, privilege, and responsibility, they mirror the mainstream cultural and values that are presented by the population thy work in. Just as classroom teachers, school administrators, and policymakers carry their cultural experiences and perspectives into their educational decisions and actions, students from various ethnic and cultural backgrounds do likewise in their learning attitudes and behaviors.

The inevitable result when these different systems encounter each other in pluralistic classrooms is cultural conflict that, when not deliberately mediated, can jeopardize the effectiveness of the instructional process.

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[51] **Spindler, G.D.** (1987). Beth Anne: A case study of culturally defined adjustment and teacher perceptions. In G.D. Spindler (Ed.), *Education and cultural process: Anthropological approaches* (2nd ed., pp. 230-244). Prospect Heights, IL: Waveland Press.

Bell (1976) notes that: "The ways in which teacher's respond to student behavior, the often subtle distinctions made between the sexes, the nature of the classroom control mechanisms, the topics and issues chosen for classroom study, the schedule of activities in terms of the amount of time devoted to particular aspects of the school day, the spatial organization of the classroom, and the rewards and punishments meted out are culturally loaded and transmit messages [that] reinforce certain student behaviors and discourage others".[52]

Irvine (1990) has shown that: "Teachers' attitudes toward students significantly shape the expectations they hold for student learning, their treatment of students, and what students ultimately learn".[53] Ladson-Billings, G., & Henry, A, (1990), noted that affirming attitudes, for example, have been shown to support student achievement.[54]

Delphit (1995) has shown that "Teachers who respect cultural differences are more likely to believe that students from non dominant groups are capable learners, even when these children enter school with ways of thinking, talking, and behaving that differ from the dominant cultural norms. They convey this confidence in numerous ways.

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[52] **La Belle, T.J.** (1976). An anthropological framework for studying education. In J.I. Roberts & S.K. Akinsanya (Eds), *Educational patterns and cultural configurations: The anthropology of education* (pp. 67-82). New York: David McKay Company.

[53] Irvine, J. J. (1990). Black students and school failure. New York: Greenwood. And: Pang, V. O., & Sablan, V. A. (1998). Teacher efficacy: How do teachers feel about their abilities to teach African American students? In M. E. Dilworth (Ed.), Being responsive to cultural differences (pp. 39-58). Thousand Oaks, CA: Corwin Press.

[54] Ladson-Billings, G., & Henry, A, (1990), Blurring the borders: Voices of African liberatory pedagogy in the United States and Canada. Journal of Education, 172(2), 72-88. and see also: Lucas, T., Henze, R., & Donato, R. (1990). Promoting the success of Latino language minority students: An exploratory study of six high schools. Harvard Educational Review, 60(3), 315-340.

Samples include exposing students to an intellectually rigorous curriculum, teaching students strategies they can use to monitor their own learning, setting high performance expectations for students and consistently holding them accountable for meeting those expectations. Further teachers encourage students to excel, and building on the individual and cultural resources they bring to school". [55]

Strategies such as these, which convey respect for students and affirm their differences, become the basis for meaningful relationships between teachers and students and produce favorable academic results.[56]

The more challenging tasks will be to motivate teacher candidates to inspect their own beliefs about students from non-dominant groups and to confront negative attitudes they might have toward these students.

Implementing a multicultural education system is, as I have shown, not an easy task, especially in a diverse and a multicultural society living in a continuously state of fear, hatred and terror. But the mission is not impossible. Except in the US where is multicultural programs have been implemented for years, Multicultural programs, or at least an approach towards the subject, has been on going in two countries suffering from cultural tension: Northern Ireland and Israel.

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[55] Delpit, L. D. (1995). Other people's children: Cultural conflict in the classroom. New York: New Press.

[56] Ladson-Billings, G. (1994). The dreamkeepers: Successful teachers of African American children. San Francisco: Jossey-Bass. And also: Gay, G. (2000). Culturally responsive teaching: Theory, research, and practice. New York: Teachers College Press.

Northern Ireland: Conflict, Peace and the Education System.

The Origins of the northern Irish conflict lay in the plantation counties of the seventeenth century.[57]

The English have been in Ireland, both as peaceful settlers and conquerors, since the 12th century. It was not until Henry VIII (king 1509-1547) that English interference took its toll on the Irish people. In order to subdue and rule Ireland, Henry sent Protestants to "plant" or colonize Ireland and wrest control of her from the Gaelic and Catholic native population. Additionally, non-Conforming Protestants often went to Ireland where they could worship as they chose with minimal interference from the Anglican Church.

Subsequent kings and queens, notably Elizabeth I, increased the efforts to install plantations across the island, claiming land for England and forcing the Irish to rent their own land back from their conquerors. This effort to "re-colonize" an already thriving civilization was largely successful, particularly in the area around Dublin and in the province of Ulster, and this began the period in Irish history known as the "Protestant Ascendancy". All action on the part of the Irish to resist the incursions were soundly defeated by English forces.[58]

By 1622 there was an adult Scot and English population of 13000. The immigration in to Ireland continued until the turning of the centuries.

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[57] T.G. Frazer. **Partition in Ireland India and Palestine**. London, 1984, p 8.
[58] Dana Jackie, **Plantations of Henry VIII to the creation of an Irish Republic**, Texas University, 1998.

In the early years of the 18th century the ruling Protestants in Ireland passed a series of "Penal Laws" designed to strip the "backwards" Catholic population of remaining land, positions of influence and civil rights. Catholics could no longer practice law, run for elected office, purchase land, or own property (such as horses) valued at more than 5 pounds. By 1778 Irish Catholics would own a meager 5% of Irish land. Furthermore, the Catholic educational system was outlawed and priests who did not conform to the laws could be branded on the face or castrated. As a result, much of Catholic Church services and education was forced underground, to operate only under extreme secrecy.

The 19th century can be known as the century of rising nationalism. Ireland was not an exception – the Irish Catholics experienced an awakening of political consciousness, thus threatening there Anglican and Presbyterian countrymen.[59]

In 1921 after a bitter war Britain partitioned Ireland and withdrew from all of the Island, but the north-eastern corner, later to be known as northern Ireland. However, within the boundaries of Northern Ireland, many Catholics were left behind. Under British rule, the Catholics in the region were systematically excluded from political power and deprived of their economic and civil rights. At the end of the 60s a section of the Catholic community finally rebelled and for the past 30 years Britain has been struggling to put this rebellion down.[60]

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[59] T .G. Frazer, **Partition in Ireland India and Palestine**, London, 1984, p 9.

[60] Bob Rowthorn and Naomi Wayne, **Northern Ireland – The Political Economy of Conflict, Oxford** 1988, introduction.

Despite the fact of an ongoing violence conflict the local population had to continue its daily life.

The main problem was economics! Without British support the province could not survive on its own for more than a few weeks. If Britain would decide upon abandoning Northern Ireland the result would be catastrophic.[61]

A healthy community is a community that shares its economical interests and learns how to cooperate in order to achieve mutual welfare and mutual understanding. The above could only be achieved by teaching the young generation how to accept each other live and work together.

According to Alen smith (1999), "Over the past twenty-five years schools have been drawn more and more into the spotlight in terms of how their activities take account of the conflict within the wider society. A number of initiatives have emerged, including legislation and government policies, which ascribe a more prominent role for schools in the improvement of relations between the two main religious and cultural communities in Northern Ireland.

In broad terms, these represent interventions in both the process of education, mainly through curriculum reforms and increased contact between Catholic and protestant pupils and support for the creation of new, integrated schools".[62]

Alen Smith continues to argue that in some ways the most dramatic development in education in Northern Ireland over the past twenty years has been the creation of integrated schools, which are attended in roughly equal numbers by Protestants and Catholics.

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[61] Ibid P4.

[62] Alan Smith, **Education and the peace process in Northern Ireland**, Paper presented to the annual conference of the American Education Research Association, Montreal, 1999, p3

Alan Smith also notes that: "a distinctive characteristic of the education system in Northern Ireland is that most Protestant and Catholic children attend separate schools. Following the partition of Ireland the Protestant Churches transferred their schools to the new state in return for full funding and representation in the management of state controlled schools and non-denominational religious instruction was given a statutory place within such schools. The Catholic Church retained control over its own system of voluntary maintained schools, initially receiving only 65% of capital funding; however all grant-aided schools in Northern Ireland are now eligible for full funding of running costs and capital development".[63]

Most Protestants and Catholics in Northern Ireland have been educated apart from each other and have had few opportunities to meet and to learn to trust each other. Some people have seen this as a significant obstacle to community peace and reconciliation in this part of Ireland.

Over the past few years, however, various educational projects have grown up to provide children and young people with new opportunities to build up relationships based on confidence and friendship.

In 1974 a group called All Children Together (ACT) was established, composed of parents in favour of children being educated together. This organization opened up the arguments, promoted discussion and debate and allowed various strategies for the generation of change to be tested.

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[63] Alan Smith, **Religious Segregation and the Emergence of Integrated Schools in Northern Ireland,** Oxford Review of Education, Volume 27, Number 4 / December 1, 2001, pp 559-575.

The group lobbied successfully for legislation, which would allow state schools to become integrated, but this was only invoked on one occasion as an attempt to prevent a school closure. [64] Eventually, some parents decided to establish a new school, which would exemplify their commitment to integrated education, and the first planned, integrated school, Lagan College, was established in Belfast in 1981. This was followed by the opening of three further integrated schools in Belfast in 1985 and a pattern was established whereby at least one or two new integrated schools have been established in Northern Ireland every year since. In 1999 there were 44 integrated schools (27 primary and 17 post-primary) attended by approximately 12,000 pupils (just under per cent of the school population).

Once again, as presented above, the outbreak of violence in Northern Ireland in the late 1960s led to another critical examination of the possible role of the denominationally divided education system in creating and sustaining community division.

As shown previously by Alan Smith, since the early 1970s there have been a number of attempts to bring children from Catholic and Protestant backgrounds together. These have followed two major tracks, either the establishment of programs that can operate within the denominationally segregated system (Education for Mutual Understanding) or the setting up of new integrated schools.

[64] (Education (NI) Act, (1977) An Amendment to the Northern Ireland Education and LibrariesOrder (1977).

Seamus Dunn and Valerie Morgan argue that "both approaches have moved though a number of phases but by the late 1980s both had become linked to official government policy".[65] The main track was the creation of the Mutual Understanding Project.

Mutual Understanding

Building on the work of individual teachers and schools of voluntary (not-for-profit) organizations and of experimental curriculum projects over many years, the Department of Education for Northern Ireland (DENI) has since the early 1980's promoted in all kinds of schools the development of educational programs to encourage better community relations. Norman L Richardson (1996) says that: "since 1983 the umbrella title of Education for Mutual Understanding has bee adopted to cover these various activities. This work relates closely to programs found in other countries, such as multicultural or intercultural education for citizenship and peace education".[66]

In 1987 DENI introduced a voluntary inter-school Cross Contact Scheme which provided funds to support planned and long-term contact programs between controlled and maintained schools. Presently between one-third and one-half of all schools in Northern Ireland are taking part in this scheme, although the numbers of pupils involved varies considerably from place to place.

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[65] Seamus Dunn. Valerie Morgan, **'A Fraught Path': Education as a Basis for Developing Improved Community Relations in Northern Ireland,** *Oxford Review of Education*, Vol. 25, No. 1/2, Political Education (Mar. - Jun., 1999), pp. 141-153.

[66] Norman L Richardson, **A Rational for Education for Mutual Understanding and Cultural Heritage,** Belfast, **1996.**

Cultural diversity in Israel

In Israel however, the situation has been deteriorating rapidly and the need for a comprehensive Culture and multicultural education became one of the first priorities for the Ministry of education.

Israeli society is a very complex one. It is composed of a very large number of cultures coming from all over the world and from different cultural backgrounds.

The educational system in Israel has to deal with the somewhat abnormal diversity in culture and religion. Israeli citizens and permanent residents, (including those who had been out of the country less than one year at the time of the estimate) - as well as potential immigrants staying in Israel or in Jewish localities in Judea, Samaria and the Gaza Area.

Also included is an estimate of tourists and temporary residents residing in Israel for more than one year, based on the enumeration of this group at the time of the 1995 population Census, the number has been rising since.

Population estimates do not include the foreign workers population. This population was estimated at approximately 250,000 at the end of 2001, of which approximately 150,000 stayed in Israel more than one year. The children of over 85% of the foreign workers population study at local Israeli schools, mainly around the Tel-Aviv area.

Population groups and religion

Up to the 1995 Census, the population was broken down by Jews, Moslems, Christians and Druze. Included with the Druze are members of other religions (such as: Buddhists, Hindus, Samaritans,), who constitute only a few hundred in the population.

Starting with the 1995 Census, due to the arrival of many immigrants not listed as Jews in the Ministry of the Interior, the definitions of religion and population group were altered in the population estimates tables. The Christian group was divided in two - Arab Christians and Other Christians, according to several criteria: locality of residence, nationality and country of birth. An "Arab Christian" is defined as any Christian living in an Arab Locality or anyone who lives in another locality, but is listed as having an Arab nationality in the Ministry of the Interior. The rest of the Christians are defined as "Other Christians" (not Arabs).

Another group presented separately since 1995 is the group unclassified by religion in the Ministry of the Interior. The persons in this group are usually family members of Jewish immigrants, as is usually the case with other Christians.[67]

Every group has a strong notion of its religion, history and legacy and all of them like to see the expression of it in the school system. Not included in the above data is the enormous amount of approximately 30% people that require religious schooling in its different forms. The school system in Israel is divided in to two main sub-systems:

A. The general state educational system. (החינוך הממלכתי)
B. The Religious educational system that is divided in to three main sub-systems:
    1. The state religious education system. (ממלכתי דתי)
    2. The Orthodox independent educational system. (הזרם העצמאי החרדי)
    3. The "Shas"[68] Private educational system.(מערכת החינוך הפרטית של ש"ס)

To implement a multicultural system in Israel could look like a "Mission Impossible". I now confine my analysis to the state national education system.

[67] Central bureau of statistics, Statistical abstracts of Israel 2003. No' 54.
[68] "Shas" is a ultra orthodox political party that was founded at the early 1990's and are representatives of the very orthodox spharadi population in Israel. 90% of the party's followers are originally immigrants from North Arican Arab/muslim countries.

The private sectors are not under the supervision of the Ministry of Education and are by definition a one-culture system.

Integration in Israeli High schools

The complexity of the Israeli population is not new. Differences in origin, culture and mentality were apparent in the Jewish settlements from the late 19th century onwards. Elite groups, mainly from the former Russian empire later on the former Soviet Union, were the dominant ones, up until the past few years.

The Israeli population was divided mainly in to two groups: the Ashkenazi and the Spharadi. The first originated from eastern and western Europe and the second, from Arab speaking countries.

It was only until 1968 when the Israeli parliament adopted its own education committee report regarding the "structure of the primary and secondary education in the country".

The report suggested that there should be integration in Israeli schools, meaning that the school system will be divided in to three main stages:

1. Six year primary school.
2. A three year Junior High school
3. A three year High school.

All classes will be heterogenic in character and will be consisted out of students from all parts of the population. All the above was in order to achieve the following:[69]

1. Improvement of all students' achievements.
2. Minimizing the gap between students from different socio-economic backgrounds.

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[69] ליסק מ ודולב י, **אינטגרציה וחינוך בישראל**, בתוך, מגמות, כ"ג, 3-4 , ירושלים, 1977.

3. The establishment of new registration areas.
4. Improvement of teaching skills

The main issue here was to allow people from different backgrounds to get the same starting point and educational opportunity.[70]

In the city of Ramat-Gan however, the integration was implemented in a different way. The municipality decided to keep the 8-4 school system but at the same time tried to abolish segregation by reshuffling the classes. Daniel Coussin recalls:

"I was in my forth grade (1974) when one morning the head master came in to class and told us to step out side. A few minuets later a new student list was read out loud and we all went in to our new classes. I immediately realized that in my new class room I was sitting side by side with students from what we called the "poor neighborhood".

We were told that now everyone will study the same regardless from were they come from. At the time I did not understand the meaning of it all![71]

It is quite clear that the main intention here was educational equality for all. But the questions that must be asked are: Did it work? Did the reform deal with all aspects of education or rather with the structure of the system only? Did the system adjust its main curriculum in order to help the reform do the job? Did the reform deal with the gap between Israelis and Arabs? Sadly, I believe it did not.

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[70] דהן יוסי ויונה יוסי, " **מערכת החינוך בתקופת מעבר: מקולקטיביזם שלטוני לאינדיבידואליזם אזרחי**, בתוך, פלד אלעד (עורך) יובל למערכת החינוך בישראל, משרד החינוך, ירושלים, 1998.

[71] Part of a lecture delivered at the Ramla centre of childhood development by Daniel Coussin, 3/1/2007 **יום עיון טיפול באמנויות בילדים עם בעיות התנהגות-איך עושים זאת?** גישות חדשות לטיפול באמנויות בילדים בסיכון 3.1.2007 במרכז להתפתחות הילד, רמלה. רחוב א.ס. לוי רמלה, טלפון 089201526.

The 1968 parliamentary act was implemented only in 1974 and, as I showed before, it was mainly a structure reform. No new curriculum was introduced and no new teacher training programs for teaching in heterogenic classes were written.

Heterogenic classes' made teaching very difficult and more and more behavioral problems surfaced. The teachers were not qualified to deal with the new diversity in class. Moreover, there was no change in the final qualification the Israeli student was expected of. Every student had to learn towards the same matriculation exams regardless his or her origin or socio-economic status.[72]

That is why over the course of many years, the school system in Israel has placed less and less emphasis on educating for values – basic behavioral norms that are customary in every enlightened society. As a result, we find growing disrespect for the other, intolerance, impatience – sometimes manifested in verbal and even physical violence – and a failing education in crucial areas such as democracy, citizenship, and Jewish heritage. The result of the above is that the scholastic achievements of Israeli children are among the lowest in the industrialized world, and educational gaps between them are the widest in the west.

This has very serious consequences for the foundations of society. Therefore, a mandatory core curriculum must be defined that will enable pupils to internalize in a clear and orderly manner the values to which Israeli society aspires.

Moreover, the curriculum must aim towards all students from all parts of the society. When teaching in a heterogenic class room one must realize that you have to prepare a lesson in more than one level of understanding. Again, one must remember that when

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[72] צבר נ ודושניק ל, לעשות את הדבר הנכון – דילמות אתיות של מורים בישראל, ירושלים 1977.

And see also: זיו א, (עורך) הגיל הלא רגיל, ירושלים, 1985.

teaching values students come from different backgrounds and the teacher needs to know with whom he or she is dealing with and because educating for values includes non-quantitative elements and lacks clearly measurable indicators of success, and in order to ensure that education for values will not remain at the abstract or theoretical level only, it is important that the person who bears responsibility for **coordinating** this subject and instilling these values be the class educator – with all that this implies concerning the required skills, responsibility, and authority of the educator.

The problem with the Israeli educational reform is that it did not take in to consideration the Israeli Arab students.

For several decades a variety of programs have brought young Jews and Arabs into face-to-face contact. Typically, such programs are planned by adults for young people who would not otherwise have an intensive interaction; they engage in shared activities such as sports, music, drama, drawing, film and video, storytelling, and outings.

Within this broad rubric, the programs are quite diverse. Some take place in Israel, others in the United States, Canada, and Europe. Participants range from preschoolers to young adults. They meet at summer camps, retreats, community centers, schools, and studios. Some projects encourage discussion about the Israeli-Palestinian conflict and other contentious Middle East issues; others try to create a special atmosphere away from politics. Some programs bring together Israeli Jews and Arabs; others include young people from the whole Middle East, and still others focus on young Jewish-Americans and Arab-Americans or include an international contingent.

Could such a diverse collection of projects have in common anything other than hope – the hope that somehow these encounters are building a more peaceful future for the next generation? I honestly believe that all this is not enough.

In Northern Ireland, as shown previously in this chapter, integrated education and mutual understanding programs became part of the daily educational life in the country's schools. This unfortunately is not the case her in Israel.

Chapter- 3: Methodology

In order to evaluate the actual influence of the curriculum on the attitudes of Israeli pupils, I deployed in my research a **case study method.**

In this chapter I will trace the history of the method, and out-line the advantages and disadvantages of the case-study method in educational research.

The secondary methods used in this case study were: questionnaires, interviews and class room observation. These three classical methods in educational research were brought in to the frame of the project in order to give validity and reliability to the case study's findings.

The case study methodology was chosen because it allows the researcher to focus on a relatively small group of people and referring the outcomes of the research to a larger audience.

I believe that it is reasonable to conclude that because of the fact that case study reports are short, understandable and straightforward; they are much more accessible to lay readers. This notion was part of the German philosopher Wilhelm Dilthey (1910) who, at the turn of the century, claimed that more objective and "scientific" studies did not do the best job of acquainting man with himself. "Only from his actions, his fixed utterances, his effects upon others, can man learn about himself; thus he learns to know himself only by the roundabout way of understanding".[1]

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[1] Dilthey, Wilhelm, **The construction of the historical world of the human studies** (Der Welt in den Geisteswissenschaften. 1910) *Gesammelte Schriften I-VII* Leipzig: B. G. Teubner,

Winston Tellis, in his reviling article: "Introduction to case study" (1997) outlines the history of "case study" methodology:[2] "The history of case study research is marked by periods of intense use and periods of disuse. The earliest use of this form of research can be traced to Europe, predominantly to France. In the United States the methodology was most closely associated with the University Of Chicago Department Of Sociology.

From the early 1900's until 1935, the Chicago School was preeminent in the field and the source of a great deal of the literature.

There was a wealth of material in Chicago, since it was a period of immigration to the United States and various aspects of immigration of different national groups to the city were studied and reported on[3]. Issues of poverty, unemployment, and other conditions deriving from immigration were ideally suited to the case study methodology.

In 1935, there was a public dispute between Columbia University professors, who were championing the scientific method, and The Chicago School and its supporters.

The outcome was a victory for Columbia University and the consequent decline in the use of case study as a research methodology".

A few decades later the case study methodology became much more acceptable in other disciplines and we can find scholars using this methodology in education, sociology and even international relations studies.

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[2] Tellis, W. (1997, July). Introduction to case study [68 paragraphs]. *The Qualitative Report* [On-line serial], *3*(2). Available:

[3] Hamel, J. **Case study methods**. Newbury Park, Clifornia, 1993

As the use of quantitative methods advanced, the decline of the case study hastened. However, in the 1960s, researchers were becoming concerned about the limitations of quantitative methods. Hence there was a renewed interest in case study.

A frequent criticism of case study methodology is that its dependence on a single case renders it incapable of providing a generalizing conclusion. Yin (1993)[4] presented Giddens' view that considered case methodology "microscopic" because it "lacked a sufficient number" of cases. Hamel and Yin (1994) forcefully argued that "the relative size of the sample whether 2, 10, or 100 cases are used, does not transform a multiple case into a macroscopic study. The goal of the study should establish the parameters, and then should be applied to all research. In this way, even a single case could be considered acceptable, provided it met the established objective".

An article witch was written by the **Centre for Applied Research in Education** in University of East Anglia (1978) pointed out the three dimensions **Experience**, **Knowledge** and **Understanding**, as the core of any case study research. The article mentioned above asserts that:

Experience means that, if we wish to learn and understand about something we need to search in a roundabout way. Naturally it is reasonable to conclude more than one meaning, in order to attack the subject from all sides. Hence, "...we may understand other (attitudes, fillings, thoughts) only when we transfer our own lived experience into other lives..." that is why I think that he who does not live in Israel, will never understand need for coexistence between Arabs and Jews.

"A study belongs to the human studies only if its object becomes accessible through attitudes, which are founded on the relation between life, experience, and

[4] Yin Robert K, **Case study research: design and method**, California. 1993.

understanding....(case study) needs to capitalize the natural powers of people to experience and understanding".

"Knowledge means that all that we have adopted and observed through life. Whether it is by reading news papers, parents attitudes and teachings, and of course, school programs.

Polan y, distinguished between "prepositional" knowledge and "implicit" nowledge.[5]

The first one means composing of all interpersonally sharable statements, included gossip, and observations. **Tacit knowledge** means knowledge that gained from experience with propositions about objects and events. This knowledge includes a multitude of inexpressible associations that give rise to new meanings, mew ideas, and new applications of the old. It means that by tacit knowledge it possible to build new understandings.

Understanding means that all that we have learned has become implemental in different areas of study and day to day life.

The above could well be the reason why Case studies have been increasingly used in education. "While law and medical schools have been using the technique for an extended period, the technique is being applied in a variety of instructional situations. Schools of business have been most aggressive in the implementation of case based learning, or "active learning".

For the past 17 years Israeli educationalists scholars and educators have adopted the case study method. The two main colleges of education, the kibbutzim seminar and the Levinsky College of education and education schools in the main Israeli universities have employed case study methods in their courses and publications.

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[5] Polanyi Michael, **Personal Knowledge**, New-York, 1958.

Scholars like: Nama Tzabar, Nevo and Edelstein[6] have emphasized the importance of the method. Although unfortunately Israeli schools are crowded with more than 40 students per class, this allows the scholar to conduct an enquiry using the method in question and then applying the results on a wider audience.

Moreover, the complexity and diversity of Israeli students as shown throughout this thesis, strengthens the notion that the case study method is the right one.

As mentioned by Feagin and Others (1991): "Case studies are multi-perspective analyses. This means that the researcher considers not just the voice and perspective of the actors, but also of the relevant groups of actors and the interaction between them. This one aspect is a salient point in the characteristic that case studies possess".[7]

Definitions of educational case studies

A Case is a bounded system, a bounded social system. A system is a collection of interacting things or parts into a functioning whole.

A bounded system has spaces, territories, with recognizable edges between the inside and outside, with different functions occurring in different spaces. Examples are an organization, a program, a family, a class in school, and a person. Cases usually are not phenomena, events, relationships, policies, but those things can be studied by studying an organization and program.

Bassey (1999) states that a case study is a tool used for empirical inquiry therefore he indicates that there are three main types of case studies:[8]

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[6] See: הלכ למעשה בתוכניות לימודים – חקר מקרה. -

[7] Feagin Joe R, Anthony M. Orum and Sjoberg Gideon, (Ed), **A Case for the Case Study,** North Carolina, 1991.

[8] Bassey M, **Case Study Research in Educationak Settings,** Buckingham: Open University press, 1999, p 58.

1. Theory-seeking and theory-testing case studies.
2. Story-telling and picture drawing case studies.
3. Evaluative case studies.

The third type of case study is the one that is used in this dissertation.

Evaluative case studies are enquiries into educational programs, systems projects or events to determine their worthwhileness, as judged by analysis by researchers, and to convey this to interested audiences.

Yin (1993)[9] has identified some other types of case studies: ***Exploratory***, ***Explanatory***, and ***Descriptive***. Stake (1995)[10] included three others: "***Intrinsic*** - when the researcher has an interest in the case; ***Instrumental*** - when the case is used to understand more than what is obvious to the observer; ***Collective*** - when a group of cases is studied".

Exploratory cases are sometimes considered as an introduction to social research. Explanatory case studies may be used for undertaking causal investigations. Descriptive cases require a descriptive theory to be developed before starting the project.

Pyecha (1988)[11] used this methodology in a special education study, using a pattern-matching procedure. In all of the above types of case studies, there can be single-case or multiple-case applications.

However, in the case of evaluating attitudes, we must recognize and examine the evaluative case study as the most appropriate.

An inquiry must be carried out so that certain audiences will benefit – not just to overload the archives, but also to help people achieve insight and understandings.

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[9] Yin. R, **Applications of case study research**, Newbury Park, CA, 1993.
[10] Stake, R, **The art of case research**, Newbury Park, CA, 1995.
[11] Pyecha, J, *A* **case study of the application of noncategorical special education in two states**. Chapel Hill, NC: Research Triangle Institute, 1988.

Advantages and Disadvantages

Since the 1930's case study methodology has been criticized.

Once again this is an example for how difficult it is to introduce a change of thought in to a well established conservative world as the academic world. The lack of scientific procedures, quantity of examples made the new method mostly unacceptable. Critics believed that the study of a single or small number of cases offered no grounds for establishing reliability. In counter to these limitations the advantage of Case Study Methodology could be summarised as following:

- **Provides in-depth view**
- **Serves as springboard for framing quantitative questions**
- **Elaborates quantitative data**
- **Serves as mirror for reflection**
- **Engages wide range of audiences in data gathering & findings**
- **Provides change data not yet available quantitatively**

The method is often used for studies of real-life situations. A great strength involves using many sources and techniques during the process of gathering data. If the researcher knows ahead of time *what* to gather and *how it will be analyzed,* the method works. Using various data collection and analysis techniques gives the study strength in its findings and conclusions.

A case study should collect many sources of information for analysis. Winston Tellis has outlined by the table below the strengths and weaknesses of each information source type:[12]

Source of Evidence	Strengths	Weaknesses
Documentation	· Stable -- repeated review · Unobtrusive--exists prior to case study · Exact -- names etc. · Broad coverage -- extended time span	· Retrievability -- difficult · Biased selectivity · Reporting bias -- reflects author bias · Access -- may be blocked
Archival Records	· Same as above. · Precise and quantitative	· Same as above · Privacy might inhibit access
Interviews	· Targeted -- focuses on case study topic · Insightful -- provides perceived causal inferences	· Bias due to poor questions · Response bias · Incomplete recollection · Reflexivity -- interviewee expresses what interviewer wants to hear
Direct Observation	· Reality -- covers events in real time · Contextual -- covers event context	· Time -- consuming · Selectivity -- might miss facts · Reflexivity -- observer's presence might cause change · Cost -- observers need time
Participant Observation	· Same as above. · Insightful into interpersonal behaviour	· Same as above · Bias due to investigator's actions
Physical Artifacts	· Insightful into cultural features · Insightful into technical operations	· Selectivity · Availability

[12] Winston Tellis, **Application of a case study methodology**, The Qualitative report, Vol. 3, 1997.

The Case: Evaluating a Program

Program evaluation is a special branch of educational research and the major subject of Robert Stake's (1976, 1995) case study research. "Typically, the desire for a new program or discomfort with the current program precedes the need for evaluation.

A new program is usually motivated by "issues about which people disagree".[13]

For instance, the public in the southern cities in Israel felt dissatisfied with the way the government dealt with the Jewish-Arab problem. In a survey by the daily paper Maariv,[14] 72 % of the residence of Sderot and Ofakim (Two cities located in western parts of the Negev) were not happy with the introduction of a new Coexistence curriculum in the local Elementary schools.

In the Early 70s in Israel, the need for equal education for all brought about several research projects, using the case study methodology resulting in the "Education integration act" of 1974.

Stake (1995) agrees that "when studying a case, a specific issue or perspective is advantageous for gathering data. However, throughout a study, these issues may change such that the study may become "progressively focused".

To minimize misperception and invalidity, triangulation should be applied. By triangulation, Stake means the process of substantiating interpretations.

Snow and Anderson (cited in Feagin, Orum, & Sjoberg, 1991) asserted that "triangulation can occur with data, investigators, theories, and even methodologies". Stake (1995) stated that "the protocols that are used to ensure accuracy and alternative explanations are called triangulation.

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[13]Stake, et al., 1995, p. 133
[14] Maariv, 12 june 2002.

The need for triangulation arises from the ethical need to confirm the validity of the processes".

One significant problem in case studies is to establish meaning rather than location. Case studies can be single or multiple-case designs, where a multiple design must follow a replication rather than sampling logic. When no other cases are available for replication, the researcher is limited to single-case designs.

Yin (1994)[15] pointed out that "generalization of results, from either single or multiple designs, is made to theory and not to populations. Multiple cases strengthen the results by replicating the pattern-matching, thus increasing confidence in the robustness of the theory".

A personal insight into the case study process.

We all have to remember that each case study does not resemble the other. Each subject has its own sets of parameters and criteria that build up the concept of the project.

In this thesis I had to carefully consider important points before trying to evaluate Jewish pupil's attitudes towards Arabs in Israel. First, while collecting data, I had to create an outside reference group that will indicate through the research process whether the case I chose was unique or my case study could be a tool for generalization (the pilot research).

Second, the institutional context is a very important aspect of this project. The school is linked up to the local community that has enormous influence on the pupils in question, and third, the application of questionnairres as a research tool.

[15] Yin, R, **Case study research: Design and methods**, (1st ed.). Beverly Hills, CA. 1984.

And forth, the formal status of the curriculum that was evaluated here was a critical factor in the whole picture. These issues will be discussed in the next chapter.

The reference group: the importance of the Pilot Research.

In order to evaluate the general attitude of Israeli pupils towards Arabs, I chose two very well known schools in the centre of Israel. Both schools were hurt by terrorist attacks and both of them had graduates that died on duty. Thus the presumption was that the pupils will be antagonistic towards Arabs in general.[16]

The importance of the pilot research is divided in to two main subjects:

First the knowledge gathered by questionnairres illustrated the common knowledge pupils; in well to do schools, have on their Arab neighbors. Secondly, amount of importance such schools (Ministry of Education) give to the subject.

Thirdly, the validity of this research and the possibility of generalizing the findings.

The two Jewish schools that participated in the pilot research were the "Kugel High school" of Holon and the "Shazar high school" from Bat-Yam.

The Kugel High-school is a six-year form school. Historically Holon was considered the "fortress" of the Israeli labor party. It is a heterogeneous city, and so the school accepts students from different political and socio-economical backgrounds.

The Shazar High school from Bat-Yam is a four system High school that is in a stage of becoming a six year system high school from September 2001.

Although Bat-Yam is a heterogeneous city most of its population come from the lower upper class and mainly identify with the right wing party of Likud.

[16] I belive that the fact that the pupils from both schools had been hurt this way or another had a slight effect on their atitudes twards Arabs. As I will be showing in the chapter dealing with the findings of this research project, the lack of knowledge had much more influence on there atitudes than the above.

The Biggest difference between The Bat –Yam school and the Holon School, is the fact that its neighbor town is the town of Jaffa, the home city of thousands of Arabs. Moreover the school is in a very interesting stage of transformation in to a six-year system high school.

The school's manageress is a very socially minded person, dedicated to educational improvement. Teacher training and syllabus studies and lots of time were spent by the manager and her stuff improving the citizenship aspects of pupils.

The two schools above were not introduced to the co-existence curriculum and were used, as mentioned before, as reference groups only.

The importance of the institutional context

As I have noted in the introduction, this research project was executed in two eight grade classes in a six form High school in the southern town of Mitzpe Ramon.

Mitzpe Ramon is located in the heart of the Negev Mountains, approximately 80 km south of the City of Beer – Sheba and about 150 km north from the well-known holiday resort city of Eilat. Located 900m above sea level and in the middle of the Negev Desert, Mitzpe Ramon has one of the most pleasant climate conditions all year round.

The Mitzpe Ramon Settlement was first established in 1951 as a working camp for the workers that worked on the road to Eilat. In 1956 Mitzpe Ramos was granted permanent status as a recognized local community council (a small town). The first inhabitants were new immigrants from North Africa and Rumania that have arrived at the country in the early 1960s. The signing of the peace treaty with Egypt and the evacuation of the Jewish settlements of the Sinai Desert brought to the town many new families mainly military personnel relocated into new military camps.

In 1988 there were 3000 inhabitants in Mitzpe Ramon and it was only after the arrival of the great wave of new immigrants from the former Soviet Union that the population of Mitzpe Ramon rose to 5700 citizens (January 2003).

In this context the population of Mitzpe Ramos is very heterorganic in character.

Religious and secular people live together. Conservative old comers to the intellectual and artistic minded new comers all live and study together.

The Local educational system has the very difficult task of teaching in heterorganic classes were the diversity among the pupils is some times impossible. Due to the fact that there is only one six form primary school and one six form high school the educational process becomes even more difficult.

Moreover, the location of Mitzpe Ramon, as one of the most remote cities in Israel, is not the most exciting place for teachers and educators. Although the ministry of education, realizing the situation, offers plenty of bonuses and privileges for those teachers who will leave everything behind and go and teach in Mitzpe Ramon, the standard of teaching is still very low. For example in 2001-2002 the percentage of students receiving their matriculation diploma (Teudat Bagrut) stood on the shameful number of 30%. In the two other schools previously mentioned, they achieved 96% success.

Another example for the importance of the institutional context was illustrated in *Lawrence, Barbara Kent's report,* titled: Working Memory: An Ethnographic Case Study of the Influence of Culture on Education.[17]

This is a great example of a community quite removed from the main large cities and with similar social-economical strata.

[17] Paper presented at the Annual Meeting of the National Rural Education Association (San Antonio, TX, October 13, 1996).

This report overviews the rationale for conducting an ethnographic study of cultural factors that influence student aspiration in Tremont, a small rural community on Mount Desert Island, Maine. Although Tremont is the poorest community on Mount Desert Island, Tremont students scored as well or better on the Maine Educational Assessment than did students from more affluent communities. However, although the high school graduation rate of Tremont students is high, relatively few students go on to postsecondary education.

This report details the process of an ethnographic case study and summarizes several anthropological and sociological theories about rural communities and their culture. Tentative conclusions include: cultural anthropology can identify factors that affect the way students learn; ethnography is useful in understanding the ways in which a particular culture affects students; triangulating ethnography with a quantitative approach provides useful data for policy development; the close connection between Tremont and its elementary school reflects the integrity and homogeneity of the community; the local culture of Tremont does not value postsecondary education as highly as secondary education; tensions divide year- round residents and summer residents; the availability of "inherited jobs" such as caretaking and fishing deter some students from seeking postsecondary education; cultural norms and values influence students' decisions about postsecondary education; and cultural differences between teachers and students make it difficult for them to appreciate each other.

Appendices include information on workers in Tremont, valuation and tax spending of Mount Desert Island communities, dropout rates for Mount Desert Island communities, and student intentions to pursue postsecondary education.

The remoteness of the city of Mitzpe-Ramon with its complications, gives us the opportunity to look at the city's educational system as a relatively sterile laboratory, regarding the aims and goals of this thesis. Mitzpe-Ramon has been, for quite a while the safest city in the country.

Far from the "Green Line Borders" and Arab settlements the people of Mitzpe-Ramon have not experienced any atrocities or hostilities from Arab terrorists.

The pictures of bombs going off in coaches or terrorists entering private houses killing their inhabitants are merely pictures from remote areas.

The youth in Mitzpe-Ramon barely read papers and are actually disconnected from the rest of the country. No doubt this fact should have influenced the attitudes of pupils towards the Arab citizens of Israel. Apparently this was not the case, as I will show in the next chapter.

The coexistence curriculum that is evaluated in this research project has been studied, for the past two years, in the six grade classes of the local primary school. This means that the influence of the above curriculum can still be studied by interviewing pupils from the seven and eight grades of the local six-form High School.

However, as I have already mentioned, that this project has focused on two eight grade classes of about 25 pupils each. The curriculum has been taught by two different teachers for no longer than six month per class. The two classes were a very good example of the diversity of the people of Mitzpe Ramon.

The Use of Questionnairres as a research tool

There are two main kinds of assessments: Formative and diagnostic. The above gives teachers the opportunity to receive a feedback on their ongoing teaching activities. . Since the goal of formative assessment is to gain an understanding of what students know and don't know in order to make responsive changes in teaching and learning, techniques, the diagnostic assessment comes to verify how and to what extent the students absorbed the learning process in order to grade their achievements.

P. Black and D. William (1998)[18] encourage teachers to use ***questioning*** and classroom discussion to increase their student's knowledge and improve understanding. They suggest several strategies of involving all students. "Teachers can assess students understanding in a number of ways that include interviews and brief, in-class written assignments designed to determine understanding. Tests and homework can be used formatively, as can portfolios. Because formative assessment is tightly linked with instructional practices, teachers must consider how their classroom activities, assignments, and tests support learning aims and allow students to communicate what they know, and they must use this information to improve teaching and learning".

The use of questionnairres in this project is to provide the above and moreover some comparable quantitative data as well as qualitative. A questionnaire was included particularly because the pilot study was conducted using a similar questionnaire and it was necessary to administer the same to my sample to compare the data.

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[18] Black Paul. **Changing the subject: Innovation in science, mathematics and technology education**, London 1976.

The advantage of the questionnaire in this particular project was that it served to make sure that the critic group and the main research object received the same starting point.

There were some questions that made the respondents uneasy which they opted not to answer (as I learned from the pilot), mainly due to lack of knowledge. The disadvantage was that I was not able to get some of the respondents to complete the questionnaire.

Nevertheless the main purpose of the questionnairres was to measure knowledge, before and after teaching the curriculum, thus measuring the effectiveness of the educational process. Knowledge questions are also used as a measure of intelligence for helping the teacher and\or the curriculum planner to design a better class and curriculum to a specific audience. In other words the questionnairres act as form of "formative assessment".

In that way teachers can assess students understanding in a number of ways that include interviews and brief, in-class writing assignments designed to determine understanding. Tests and homework can be used formatively, as can portfolios.

Because formative assessment is tightly linked with instructional practices, teachers must consider how their classroom activities, assignments, and tests support learning aims and allow students to communicate what they know, and they must use this information to improve teaching and learning. *Questions* should ask more than mere knowledge of facts and should not contain unnecessary information as an introduction to the *question*.

Each **question** should focus on some specific aspect of the course, and the item stem should not provide clues to the answer. Varying the number of options is desirable, as is avoiding negative options after a negative stem.

Robert fray has mentioned that "While "all of the above options should be avoided, "none of the abov options may make an item more discriminating. Excessive information, specific determiners, and wording from the item stem should not be included in options".

Test makers should avoid:

A. Typographical errors;

B. Grammatical inconsistency;

C. Overlapping destructors".[19]

Robert continues and says that: "Knowledge questions vary in difficulty. The easiest questions ask whether a respondent has heard or read about a topic; the most difficult questions require detailed information that should have been handed over to students through teaching and require a fair amount of understanding and data analysing skills on behalf of the student.

There must be a clear statement of recommended uses and a description of the population for which the test is intended. Samples used for validation must be of adequate size and sufficiently representative to establish validity, appropriate norms, and test use for the stated purpose. The test must be reliable enough to permit stable estimates of individual ability, and it must predict academic performance adequately".

[19] Frary, Robert B, **More Multiple-Choice Item Writing Do's and Don'ts**, The Catholic University of America, Department of Education, O'Boyle Hall, Washington, 1995.

Rudner, Lawrence M (1994) notes that: "Content and construct validity must be adequate, and the test must contain clear and detailed instructions for testing and reporting. The test must be neither biased nor offensive to any ethnographic group".[20]

More over, the intention of my questions was to determine whether there is a different attitude towards the whole topic among students from different ethnographic backgrounds in order to help plan a curriculum suitable for a heterorganic classroom.

In doing so the questionnaire had another purpose -: Measuring Attitudes".

The terms "attitude", "opinion" and "belief" all refer to psychological states that are in principle unverifiable except by the report of the individual. Again, the terms above, are not well differential from one another. In general there is a tendency to use the term "attitude" to refer to a general orientation or a way of thinking, such us being "liberal" or conservative (right or left wing politically minded).

An attitude gives rise to many specific issues – as for example, what do you consider the most important problems facing the country today?

The term "belief" is often applied to statements that have a strong normative component, particularly those having to do with religion.

Nevertheless attitudes do not exist in the abstract. They are always about something. That something is called the: "attitude object".

In this case the attitude object is the relationship between two different societies, Jewish and Arab.

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[20] **Rudner, Lawrence M.** *Questions* To Ask When Evaluating Tests, **Washington, 1994.**

Not like other attitude objects the above contains all three terms mentioned before: "attitude", "opinion" and "belief, making the questionnaire much more difficult to design.

There are a number of researchers who believe there is an importance in question location in designing a questionnaire.[21] They discuss the need of placing knowledge questions before attitude ones. Basically they are correct and there is quite a lot of sense in doing so. This system assures that the students answer knowledgably knowing that knowledge effects attitude.

That is not the case when the topic is too emotional. For that I would like to suggest an important matter when designing a questionnaire.

There is no doubt that the research topic is an emotional one. Over 100 years of atrocities violence and hatred from both sides brought the Israeli students to a stage that when ever studying about the inhabitants of the Middle-East emotions break out. That's why it is impossible to separate knowledge questions from attitude ones. Every question one asks about Arabs the students feel uncomfortable with it.

That's why I believe that the best way to indicate whether there was a change in attitude or knowledge regarding Arabs in Israel, questions needed to combine attitudes and knowledge. Attitude questions alone do not show exactly the whole concept of the Arab in the eyes of the Jewish pupil, rather the combination of knowledge and attitude, as I will show in the coming chapters, will do the job.

One of the main outcomes of this project will be to show that no matter what you ask or whom you ask, the accumulation of knowledge changes attitudes. The main question will be did the curriculum in question changed the amount of knowledge the pupils received or did it focus on other aspects of the conflict?

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[21] Psathas G, **Conversation analysis: the study of talk-in-interaction**, Thousand Oaks, California, 1995. and see also: Katz J, **How emotions work**, Chicago, 1999.

One way of finding out the above is using the method of interviewing during the entire research project.

The Use of Interview as a research Tool.

What actually is an interview?

"***Any interview is a social encounter between two people, but a social encounter is not an interview. Interviews have a particular focus and purpose.***

They are initiated by the interviewer, with a view to gathering certain information from the person interviewed."[22]

An interview is a face-to-face interaction between the person collecting the information and the person giving the information. The interviews were face-to-face and semi-structured. The interview also had the advantage of revealing more data than could be gleaned by the questionnaire in that the questionnaire yielded preset answers but the interview had the advantage of the spoken word which gave more information.

I personally chose to use the "qualitative research interview" to fulfil the data gathering for the whole case study.[23]

The purpose of qualitative research interview is to understand themes of the lived daily world from the subjects' own perspectives. The structure of the research interview comes close to an everyday conversation, but as a professional interview it involves a specific approach and technique of questioning.

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[22] Johnson D, **Research Methods in Educational Management**, Harlow, 1994, p 43.

[23] On other tipes of interviews see: Louis cohen (and others), **Research Methods in Education**, London 2000, pp270-273. and, Steiner Kvale, **Interviews**, London, 1996, p 101.

Technically, the qualitative research interview is semi structured: It is neither an open conversation nor a highly structured questionnaire.

It is conducted according to an interview guide that focuses on certain themes and that may include suggested questions. The interview was usually transcribed, and the written text was the material for the subsequent interpretation of meaning, feelings and knowledge of the interviewee. An interview will be irrelevant if data will not be collected during the oral interview. One must always pause during an interview in order to write down the answers and also add some notes regarding body language etc'.

It is also possible to conduct a computer-assisted telephone interview, in which the data collection instrument is stored in a computer and the interviewer records responses directly into the computer (a system that was not used in this project).

Herbert J Rubin and Irene S Rubin (2001) say that: "If a structured or semi-structured interview is chosen, the first step is to formulate the broad overall questions that the survey is intended to answer. The second step is to translate these broad questions into measurable elements as hypotheses or more precise questions. The target population must then be identified, and the study can then proceed to the development of a pool of specific questions designed to elicit the desired information. The main criteria for appropriate questions are relevance, selection of the respondents, and ease of response. Important considerations in deciding on the format of questions are "how" the question is to be delivered, the type of information the respondent is expected to provide, and the possible alternative responses".[24]

[24] Herbert J Rubin and Irene S Rubin, **Qualitative Interviewing**. London 1995. and see also: David Silverman, **Interpreting Qualitative Data**, London, 2001.

Making these decisions results in the selection of open-ended, fill-in-the-blank, binary choice, scaled response, or un scaled response questions.

Doing so, I actually transformed the main questions that appeared in the questionnaire in to an interview, transforming the interview arena to a familiar unthreatening comfortable one to the pupil. This becomes a very important tool of the researcher as a complementary to the quantitative research and material gathered from the questionnaires, completing the information for the case study in question.

I would like to suggest the following guidelines in wording questions that allow a respondent to make explicit his feelings, thoughts, opinions, or beliefs rather than express imposed responses predetermined by the qualitative researcher. **First**, one must always ask questions that are straight forward and do not contain fixed phrases. The quality of an informant's answer is based on the assumption that the informant clearly understands the intent of the questions posed by the researcher.

Second, ask only one question at a time. An interview is somewhat stressing.

The informant may require time to think. One must not interpret the informant's silence as lack of knowledge but rather as a request to reorganise owns thoughts. By rephrasing a question, the researcher is actually asking a different question.

The same thing counts for long questions containing parenthetical phrases, multiple questions may confuse the informant. Furthermore, by asking multiple questions one can confuse the informant and the researcher may not be able to determine what question is being answered.

Third, avoid asking questions leading the informant towards a desirable answer. The purpose of a qualitative interview, as mentioned by Carl Patton "is not to put things in someone's mind (for example, the interviewer's preconceived categories for

organizing the world) but to access the perspective of the person being interviewed".[25]

Qualitative researchers must always be careful not to embed their own thoughts and opinions in their questions. For example, by phrasing an interview question as "Isn't the teaching of political studies more important than teaching Geography?" The researcher sends the implicit message to the informant that he or she values the political studies above geography. The same question is better phrased as, "If you had to choose between political studies or Geography, which would you choose?"

The purpose of an interview is to get the informant to talk as much as possible. One also must put in mind that asking only "yes" or "no" questions can limit the information the interviewee can transfer to the researcher.

Forth, the interviewer must be unmindful of interviewees use of language (i.e. dialects, idioms, jargon, slang). Use language that is understandable and comfortable for your informants. Clearly, in order for informants to answer a question, they must understand it. A period of time spent observing an informant may clue the researcher in on the informant's use of language. The researcher can then adjust the wording or phrasing of his or her questions so that wording and phrasing are appropriate to the informants' use of language.

Fifth, if possible, try to avoid "why" questions. Why questions ask informants to justify previous responses, thoughts or feelings.

Why" questions such as "Why do you hate Arabs?" can be easily be rephrased as "What do you think about the Arabs that live near by you?"

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[25] Patton Carl V, **Quick answers to quantitative Problems**, Boston, 1990, p. 278.

The Use of Observation as a Research Tool

Classroom Observation

The last method I used in this project was the method of Observation.

Zonabend (1992)[26] stated that "case study is achieved by giving special attention to completeness in observation, reconstruction, and analysis of the cases under study. Case study is undertaken in a way that incorporates the views of the "actors" in the case under study".

Observation is the essence of science. Observing meaning, looking at something and trying to understand its functions is the basic methodology in every ancient or modern science. While observing a phenomenon one collects data to understand the above and interpret the meaning of actions or procedures we witness.

Robertson (1998) notes that Classroom observation is one of the most significant data collection methods available to those interested in teaching and pupil behaviour and evaluation procedures. "Observational techniques can be classified on a continuum ranging from low inference to high inference depending on the level of judgment required by the observer making the observation".[27]

Cangelosi maintains that "one of the central processes in teacher training, education and development is the observation of lessons. Observations are a sensitive issue for all teachers, more so when they are carried out for reasons of evaluation or

[26] Zonnabend F. **The Monograph in European Ethnology**, Current Sociology, 40, 1992, pp 49-60.
[27] Roberson, Thelma J. Roberson, Thelma J, **Classroom Observation: Issues Regarding Validity and Reliability**, Paper presented at the Annual Meeting of the Mid-South Educational Research Association (27th, New Orleans, LA, November 4-6, 1998).

assessment. Observing lessons, in order to make any type of formative comments, poses two interrelated problems for the observers".[28]

The first one is the quantity and quality of insights an observed lesson affords into the normal classroom practices of language teachers, and consequently their abilities and needs. The other is the psychological effect of the observation on teachers, and the attendant influence on their preparation for, and classroom behaviour during, the observed lessons.

Psychological impact

To understand the psychological effects on the observed teacher, we need to take into account the power of relationships between, on the one hand, the observed teacher, and on the other, the observer himself. There is a great difference when the observation is being carried out as part of a teacher preparation course, or if it is executed by another teacher, colleague or head master.

Teacher training requires observation and the student is aware of the fact that from time to time a teacher trainer or any other faculty staff will enter his or her lesson an observe it. On the other hand teachers are pretty irritated bt the fact that another teaching colleague or head of school will be "watching and observing her or his teaching qualities.

We also need to consider the attitudes towards learning, development and authority of the people involved. I agree with Acheson (1997) that said "it is the perception of,

[28] Cangelosi, J.S, **Evaluating Classroom Instruction**, New-York. 1991.

knowledge about, and interaction between those relationships and attitudes that make or break an observation".[29]

The first thing that I learned is that the very presence of the observer affects the behaviour of the observed. Worse still, the observer cannot usually afford to invest time in order to 'blend in'. In view of that, we should not expect the teacher, or the students, to behave as if it is business as usual, because it is anything but!

It is unrealistic to expect that we can observe a 'regular' lesson, at least not without resorting to unethical techniques. Honestly, if it is observed, the lesson is not 'regular'.

Establishing a positive climate

Before conducting the classroom observation, it is important to establish a positive climate and a feeling of trust between the observer the teacher and the class itself.

One must be sure the teacher understands the purpose of the observation and is informed about the plans for conducting the observation.[30]

This was emphasised by Patricia Wheeler that noted that "there is no reason to merely just walk in the class and start observing or misinforming the teacher about the purpose of the observation. Doing so will not provide a good basis for using observation results in a sound manner for personnel decisions, improvement of teachers and as a simple research method. The data collected by surprise will not be reliable".[31]

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[29] Acheson, K. A., & Gall, M. D, **Techniques in the clinical supervision of Teachers: Preservice and Inservice applications,** New-York, 1997.

[30] Explaining the teachers that this project is a part of a university conducted research and not a on-job test or for personal reasons made it much more easier for them to accept me in their class room.

[31] Patricia Wheeler, improving **Classroom Observation Skills: Guidelines for teacher evaluation**, California, 1992.

The observation as a data collecting method

I believe that researchers know they cannot collect data on every single member of the target population. One must treat an observation as a technique from which one can collect only a sample of data out of a larger group.

If so, the observer must concentrate on a predefined target. In this project I new in advance that I will observe the teacher and 2-3 students. At the same time I observed the general class reactions to the sessions. Every session I concentrated on different students. This gave me the opportunity to collect data and at a reasonable rate with out loosing track[32].

Pauker, Robert A.and Roy, Kenneth Russell state that "the correlation of data from different sources can also help the observer deal with cases of 'distortion'; for example, when teachers 'perform' above/below their abilities, or teach the way they think they are supposed/expected to teach.

Treating observations as research helps observers accept the problems involved, and shifts the focus on developing appropriate methods of data collection and analysis. As a matter of fact, awareness of the problems can only enhance the effectiveness of the observation tools and procedures".[33]

For an example, The Third College at the University of California, San Diego developed a peer observation program in which first-year composition instructors (mostly graduate teaching assistants) observe each other once per quarter.

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[32] Apart from conducting more than one observation, we can compare and contrast the data from the lesson(s) with data gathered from the lesson plan and the discussions with the teacher before and after the lesson. The observation itself, combined with the teacher's rationale for his/her planning decisions and behaviours, as well as his/her comments on the learners' behaviour provides enough helpful data.

[33] Pauker, Robert A.; Roy, Kenneth Russell, **Strategies for Learning: Teaching Thinking Skills across the Curriculum through Science: Analyzing Information and Data**. Teacher's Edition. First Edition. Maryland, 1991.

The peer observation program is not part of the process by which the writing program directors evaluate the instructors, but instructors' participation is required. The benefits from the program have been great:

1. Peer observation lets instructors see students from a different angle of vision.
2. New instructors are receptive to learning from someone on their own level..
3. Observers see new teaching technique in an actual classroom setting.
4. There is value in receiving a classroom visitor.

The program benefits include better communication among instructors, an enhanced sense of instructional mission, and an improved atmosphere of cooperation in the program, and more confidence and self-esteem on the part of the instructors.

In 1992, the program was linked to the social science and humanities courses. Because of its formative and exploratory nature, peer observation enables any writing program to become more collegial as it helps individual instructors to become more reflective of their own practices and more supportive of one another.[34]

Hirabayashi, Judy and Wheeler, Patricia say that: "Whatever observation approach is used, evaluators other than the researcher should be able to replicate the lesson, teaching context, and sequence of activities. Analysis, evaluation, and utilization of data should be conducted after the observation. The qualitative data provided by an open-ended approach can be more helpful in understanding and justifying decisions after the observation is conducted".[35]

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[34] Storla, Steven R, Peer **Observation for Instructor Training and Program Development**, Paper presented at the Annual Meeting of the Conference on College Composition and Communication (42nd, Boston, MA, March 21-23, 1991).

[35] Hirabayashi, Judy; Wheeler, Patricia, **Approaches to Classroom Observations: Open versus Closed Systems**, California, 1992.

Objectivity and reliability of the classroom observation system

The **Stanford Research institute** developed an observational system that was modified for use in the "A Study of Schooling" research project. Four instruments in the observation system were tested.

The physical environment inventory recorded the architectural arrangement of the classroom, seating and grouping patterns, and materials. The daily summary provided an overview of available space and materials as well as of student and teacher decision-making processes.

The classroom snapshot provided information about what each person in the classroom was doing at a given point in time and the nature of classroom activities.

The five-minute interaction was a continuous accounting of how time was spent in the classroom, focusing on the interactive process between teacher and students.

By placing two observers in 357 elementary and secondary school classrooms, inter-observer reliability was analyzed.

The results indicated that observers could be trained to use the SRI Observational System and that the instruments provided reliable data for analysis of classroom observations. Unreliability occurred mostly for behaviours that were rarely observed.[36]

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[36] Sirotnik, Kenneth A, **An Inter-Observer Reliability Study of the SRI Observation System as Modified for Use in a Study of Schooling. A Study of Schooling in the United States**, Technical Report Series, No. 27, California, 1981.

Summary

To summarise I suggest that the case study method in educational research is best suited to evaluate the co-existence curriculum taught in the Mitzpe-Ramon Schools. The educational context and environment, the political context and isolation of the town channelled the research in a way that examination of a small group of pupils was an excellent way for understanding the attitudes of the wider pupil population of the state of Israel.

Chapter- 4: The Israeli Curriculum

In this chapter I will evaluate the curriculum that is at the heart of this thesis.

I argue that although Israel formally, does not have a national curriculum but rather a core curriculum, the curriculum in question does not stand up to the values, aims and goals of the above.

In doing so I address the question: Why is their no national curriculum in Israel? How much influence has the political agenda on the structure of school curriculum in Israel? Is the lack of a strong centred national curriculum the reason why the co-existence curriculum, discussed in this chapter, is poorly designed and planned?

As noted by Prosser (1999), "when planning a curriculum one must accept the notion that schools are actually the mirror of society, thus the school curriculum, hidden or official, must reflect the cultures that are designed by the main values of society. However, one must realise that school cultures do not exist in a vacuum".[1]

Schools cannot allow them selves to be unconnected from the wider political structure, values and ideas of the main stream of thinking in the country they work and teach in.

Because of that, the education system becomes more and more communal in the way of thinking, planning and the way the school emphasises their values. In one way this situation brings us back to traditional approaches to education were schools teach their students towards goals that are popular within the community the school operates in.[2]

[1] Prosser J, **The evolution of school culture Research**, in, J Prosser (ed), School Culture, London, 1999.

[2] See for instance: Hostetler, J.A, & Huntington , G.E, **Children in Amish Society**, New York, 1971.

Cooperation between teachers, teaching along side the same values and principles enables the adoption of progressive values and mutual understanding among students and thus promotes better relationships between them and their teachers.

According to Sousa (2000)[3] "the school as a social-educational institute is influenced from the same contradictions that characterize the society as a whole. In these circumstances one cannot expect schools to change the society, if they do not act according to a well, pre planed pedagogical program that will motivate change in the way of thinking and behaving".

In the year 2003 Israel's Ministry of education published what is called the Israeli new "Core Curriculum" (תכנית הליבה).[4] Prior to the publishing of the General executive's act (see footnote 4) the planning committee had in front of them three main definitions of what is called: "A Core Curriculum":

The first, presented by Brandes (1996) and others, talked about the elective curriculum.[5] The elective core curriculum is based upon two main sections: The first, a fairly small core section of obligatory subjects and the second, a fairly wide range of elective subjects that are related to the core section and can be chosen by students and/or schools.

[3] Souza, P.R, **Values education and cultural diversity**. In M Leicester, C. Modgil and S. Modgil (Eds.) Systems of education: theories, policies and implicit values, London, 2000.

[4] See recent amendments in: 2005 חוזר מנכ"ל סו/3(א), כ"ט בתשרי התשס"ו, 1 בנובמב

[5] Brandes, O. (1996) **The third jump**. Jerusalem: Ministry of Education. (Hebrew), Codding, J.B. and Tucker, M.S. (2000) **A new high school design focused on student performance**. NASSP Bulletin, 84(615), 79-92.

In the second definition the "core curriculum" is to be understood as a body of important knowledge that has to be taught and the other elements are to be considered negligent.[6]

According to the third definition, a core curriculum is the sum of all expertise, subjects and social values that are essential for the development of an autonomous human being.[7] If to take all three definitions one can say that: The Core Curriculum represents a set of practical skills, theoretical knowledge and case-management abilities which define the minimum acceptable standard for a newly graduated student.

In order to achieve the above the Israeli ministry of education published its "new core curriculum". The new core curriculum was designed to preserve two main educational goals: The first, preserving appropriate high academic standards, promoting learning skills. The second goal was to be able to teach appropriate social values in a continuing changing society.

The core curriculum is divided into 50% obligatory subjects:

1. Social Studies: Bible, Jewish Legacy, History, Geography and citizenship studies.
2. Language and Literature: Grammar and Hebrew Literature, Grammar and Arab Literature[8]
3. Science and Mathematics: physics, computer sciences, chemistry and Biology.

[6] Stahl, A. **Core curricula in the world and in Israel**, Jerusalem: Ministry of Education. (Hebrew), 1997.

[7] Ilan, M. **The core curriculum**, Jerusalem: Ministry of Education, Department for Curriculum Development. (Hebrew), (2000)

[8] The Jewish Schools get the Hebrew Literature and the Arab schools get the Arabic Literature thus separating the Arab and Jewish cultures from each other.

The other section consists of elective subjects. The student has to choose one of the following subjects in order to graduate from high school and in the lower classes the school has the right to choose from the same list of subjects and decide what to teach and what not to teach.

The elective subjects are:

1. Art subjects: Music, the arts, Theatre studies and dance.
2. School culture subjects: The life in a Jewish democratic country, environmental studies, Safety and health studies.

These are the main guidelines for any curriculum in the Israeli educational system. Every subject, mentioned above, has its own inspector (מפמ"ר). Every subject inspector is free to design a curriculum according to his own knowledge and beliefs. Although every subject inspector is audited by a subject committee consisted out of academics from the Israeli universities, it depends mainly on the inspector himself, what the children of Israel will learn in the subject he or she is responsible for.

The main problem of the Israeli educational system, as I see it, is the fact that over the years the ministry of education, has been divided in to four main sectors: the first is the National sector, consisting of all the secular Jewish schools, the second one is the Arab sector (Muslim and Christain), the third is the national religious sector (or – state-religious) and the fourth one is the religious private section that receives financial budgets, but is not audited by the ministry.

Due to the above and the complexity of the Israeli society, mentioned in the previous chapter, not all the students in the state of Israel learn according to the main goals of the "New Core Curriculum".

For example there is no official Co-Existence curriculum in any of the educational sectors mentioned above.

The curriculum that is the core of this thesis was published by the Administration for youth and society of the Israeli ministry of Education (המנהל לחברה ונוער) responsible for all extra curricula education and not by the department of curriculum planning and design. This fact shows as the way of thinking of senior officials in the ministry that for more than15 years did not consider the subject important and did not enter peace studies and co-existence curriculum in to the obligatory school curriculum.

The political agenda and structure in Israel since 1985, was somewhat unstable, and the government shifted from one party to another. Education was not the top priority.[9]

From time to time one can see efforts made by several civic bodies and departments of the ministry of education to promote peace studies and co-existence curriculum. However, these were mainly local initiatives and were never obligatory or implemented nation wide.

For example, in 1983 the Van Leer Institute in Jerusalem published a teacher's tutorial explaining how to deal with encounters between Arab and Jewish Students.[10] About a year after the break out of the first Intifada and the political turbulence that followed, the ministry of education's unit for Democracy and Co-Existence education published a pamphlet suggesting a subject to initiate debate.

[9] With the exception of the reign of prime minister Yitzhak Rabin (1992-1995). Rabin transferred an enlarged budget to the ministry of education giving the subject a very high priority.

הראבן אלוף ואחרים (עור') המפגש המחנך, מדריך למפגשים בין תלמידים יהודים וערבים, מוסד וַן ליר, ירושלים 1983.

Once again it was only a suggestion and not obligatory with no historical background or any fundamental curriculum planning.[11] This was followed, a few months later by a small book that talked about: "**Jews and Arabs- Hostility and neighbourly relations**."[12] This was not a carefully planed curriculum and it failed to accumulate the fundamentals of curriculum planning and design. The book was published only as an answer for a demand for educational material to deal with the Intifada.

The role of the school curriculum in multicultural societies is a central issue in the sociology of education. One of the main debates has to do with the relationship between education for multiculturalism and the use of curriculum for shaping the collective memory and strengthening the national ethos.

The new textbooks endeavour to be innovative regarding the Israel-Arab conflict in the sense of presenting a more open and complex perspective than the previous curriculum did. But the new textbooks, like the old ones, present a typical Zionist narrative that aims to safeguard national-Zionist values and crystallize the collective memory of Jewish students on an ethno-national basis. This narrative is presented exclusively, leaving no room for dealing with the legitimacy of the Palestinian narrative. In this sense, even the new curriculum fails to make a transition toward a multicultural education that might help promote a civil culture. The conclusion is that the introduction of a multicultural ideology seems to be an impossible task when a specific national ethos stands at the centre of the school curriculum.

As observed earlier in this paper, it was only in a short period during the Rabin's Administration that the ministry of education published a number of so called curriculum suggestions that were distributed to all schools.

[11] משרד החינוך והתרבות היחידה לחינוך לדמוקרטיה ודו קיום, שתי דעות – לדיון בחדר המורים ובכיתות הגבוהות של בית הספר העל יסודי, ירושלים 1988.

[12] משרד החינוך והתרבות, יהודים וערבים עימות ויחסי שכנות, ירושלים 1988.

The lack of planning was the common denominator of all Co-existence and Peace studies curriculum that were published in Israel. Sadly the curriculum in question here is no different from the above. The question is why?

I honestly believe that the political structure of the ministry of education, in Israel and the unstable security condition (Israel is still in a state of war with most of her neighbours) the country suffers from, makes it difficult for the decision-makers in the ministry to decide upon a new approach towards co-existence studies.

In the past few years the Israel ministry of education has been "ruled" by religious party oriented civil servants. In Israel, due to the unstable political structure, the education secretary is replaced every time a new government is elected. The civil servants stay!

The religious parties in Israel are right wing regarding their political thought thus, against any reconciliation with the Palestinians and other terrorist supporting countries as Syria, Iraq and Iran. Due to the above the ministry of education has neglected the subject of reconciliation and peace studies and by that preventing students to gain knowledge of subjects that are important for such a curriculum like the one in question here.

One of the main rules a curriculum designer and planner must have in mind is the basic knowledge the pupils have about the subject they are about to study.

If the above do not have, even the slightest idea about the subject one must arrange an introduction to the subject making sure that the students understand the basic concepts, ideas and background of the main topics in the curriculum.

Background knowledge or an introduction to a new curriculum does not have to come separately. It can well be part of an existing curriculum. If policy planners, head teachers and teacher coordinators will look at their core curriculum as a interdisciplinary curriculum, the introduction of a new curriculum like the one in question would have been much more easier and professional.

After all one would expect that a subject dealing with co-existence between two nations will "fall" under the responsibility of a combined effort of the citizenship studies (אזרחות) and history inspectors. Neither of the inspectors, mentioned above, were part of the group that planed the curriculum in question.

A short glimpse in to the Israeli history and citizenship curriculum will show us that neither the history nor the citizenship studies curriculum deal efficiently with the most important issue of peace studies or co-existence studies in the Israeli curriculum.

History and citizenship studies Main subjects

Grade	History	Citizenship Studies
K6	Ancient Greece Judaism and Hellenism The Roman Republic and empire. Judaism and Rome. The ancient Church	No Curriculum
K7	Middle Ages – Feudalism The Jews in the Middle Ages.	Israel as a Democratic

	The Jews and the Muslim World in the Middle ages. Renaissance and Humanism. Enlightenment. American and French revolutions.	country. Democratic values Human Rights Two democratic institutions in the Israeli administration.
K8	Industrial revolution. Nationalism in 19 century Europe. Jewish Emancipation and anti-Semitism . Jewish National movement. Imperialism and the first world war.	No curriculum

K9	Europe between the two wars. USSR and Italy between the two wars. The building of the Jewish national Home in 1920's. WW2 and the Holocaust. Israel and the world after WW2.	Same as or instead of K7

K10	Almost the same as K8	No curriculum
K11	Almost the same as K9	No curriculum
K12	No Curriculum	Full curriculum

The increasing ethnic, racial, cultural, religious, and language diversity in Israel should force educators and policymakers to rethink existing notions of citizenship and nationality. To experience cultural democracy and freedom, a nation must be unified around a set of democratic values such as justice and equality that balance unity and diversity and protect the rights of diverse groups[13]. Unfortunately this is not yet the case in Israel

The Co-Existence curriculum that is the core of this project is a curriculum structured out of five separate exercises of 8 lessons of 45 minutes each. These lessons are planned to be taught during, what is called in Israel (שיעורי חברה)"social Lessons".

A social lesson is a lesson taught by the class tutor (מחנך) once a week. In that lesson the class tutor talks about extra curricula subjects or deals with administrative issues that concern the class.

Every pupil in Israeli schools knows that SHIUR HEVRAH is not an obligatory lesson, no one will test his knowledge and no one expects him do a thing with what he or she has just learned. It is very much up to the teacher to teach the lesson as interestingly as possible.

The first lesson was taught on 22nd January 2004. The purpose of the lesson was to open a series of lessons dealing with the: "**co-existence Between Arab and Jewish Citizens of the State of Israel".**

This lesson is an opening lesson, entering the world of conflict and strong feelings of hostility, puzzlement and curiosity. It is a 45-minute session where all the students took part in a very surprising way. It was interesting to see how most of the students new that the Israeli Arabs constantly complain that they do not receive equal rights, and that their parliament representatives always fight for the above. Many of the students repeated the view that many Arabs do not serve in the army and argued that not all of the Arab citizens of the state of Israel are faithful to the country.

The second part of the lesson consisted of 8 debateable questions.

The teachers discussed with their students the 3 first questions that did not need previous knowledge of the conflict and were mainly based on private feelings of each student

However, not only lack of sufficient time (poor planning) left the other questions unanswered.

A lack of previous knowledge of the meaning of an anthem to a people, the flag and other Jewish and national symbols of the state of Israel to the Arab citizens of the state made the second part of the lesson impossible to complete.

Conversation – and What Does the Youth Say?

The second lesson, titled: **Conversation – and What Does the Youth Say?**
Was not taught as ordered in the curriculum and was actually conducted as a free conversation on the subject. The excerpts were handed out and the students were given sufficient time to read them and prepare their answers.
In both classes the lack of previous knowledge, confused the students and made the lesson much more difficult to complete. Not all goals were achieved. As soon as this lesson was actually a failure in the sense that more and more the lack of previous knowledge was accumulating and students did not really understood what is expected of them. The following lesson just made things even more comfusing.
The following lesson, as suggested by the ministry of education, was called : **To be a Free Nation".**

To be a free Nation

The Ministry of Education thought that it would be appropriate to introduce a lesson that would enable students to focus on the right of the Jewish people to the country we live in, in order to "take a break" from the main issue of the "living together agenda and remind the students why the Jewish people live in this country in the first place.
It is all very nice but as I will show later on, not in the right place.

The main purpose off this lesson was to become acquainted with stories that lay behind well known places in the land of Israel and are connected to the history of the conflict regarding these places.

The places that were chosen were: Mikveh-Israel, Zrifin, Ramlah, The Road to Jerusalem, The Kastel (Castle), Radar Hill. Maaleh-HaHamisha and Western-Jerusalem.

In both the classes the teacher read out loud the excerpts and the students were asked to say why the writer thinks the places, mentioned above, have any importance what so ever?

It was almost frightening to see that both classes had nothing to say about any of the excerpts that were handed out to them. The only place that meant anything to them was the city of Jerusalem. All of the students mentioned that Jerusalem is an important city for them because it is our capital city and the most holy city for the Jewish people. Except from the above both classes said that they did not learn a thing from the excerpts.

This fact may be attributed to the fact that the students of Mitzpe-Ramon barely leave the village apart from occasional trips to Beer-Sheba.

The lack of visual presentations as part the lesson, and a historical background of the places mentioned failed the class from the beginning. Moreover, if the hidden goal of the lesson was to strengthen patriotic feelings among the students, not only that this objective was not achieved, the opposite happened, as students thought the lesson context boring and not important.

This lesson has no place in the co-existence curriculum in its present settings and it needs changing. It would be much more efficient if the lesson focused on ways to co-exist in the above places.

"Against the Flow"

The third lesson was the most successful of all. It was the only lesson the students were really interested in and were active throughout the whole session.

The lesson, in both classes took 90 minutes as planned and all goals (as the teachers say to them selves) were achieved. This may all be very well but one must remember that teaching does not equal learning.

The main issue of the lesson was **is conformism good or bad**? The subject was very close to the student's daily life experience. The main question that constantly was asked was: Do I do what every one else does or do I "put my foot down" whenever I think something is wrong? An interesting argument arose between the students and the class became a bit restless and the teachers had to resume control and follow through.

All the events were taken from regular daily life especially from within the classroom.

At the end of the lesson one main issue became clear. Not every leader is a positive one, and one must think carefully before following anyone. One's private ideas and thoughts are not less important than others.

The main problem with this session was that although the lesson was interesting and successful it was not clearly sign posted at the beginning. The teachers had to explain again and again what the scene meant and the class was interrupted by many information seeking questions. The students, wanting very much to participate in class activities demanded an explanation to each session. Many of the words used by both teachers, that were taken from within the lesson plan were unknown to the students and precious time was "wasted" on explaining the words and terms that were used during the lesson.

Moreover, the main problem with this part of the curriculum is the fact that it is not connected to any other subject studied at school and the connection between the above lessons to the main subject of co-existence was not clear at all.

"I don't Believe Them"

The following lesson edged closer to the main subject. "**I don't believe them**" is a very burdened subject and it indicates the feelings students, in the state of Israel, have towards the Israeli Arabs. I believe you can not start a lesson like this one with out preparing the students in advance and giving them objective information about the subject. No textbook is provided with the curriculum and no historical background is given to the students almost throughout their entire 12 years at school.

However, this part of the curriculum uses visual media to help teach the main ideas. Both classes used the caricatures to explain ideas and issues that were taught through out the lesson. At this stage the students participated quite nicely because no previous knowledge was needed. The lesson was based entirely on personal feelings and believes. Both teachers did not exactly follow the written curriculum and let the students answer more freely. I honestly believe they were right because the sentences were quite confusing and most of the students complained they did not now what to say (answer), and sentences like: I no nothing about the subject...

What do I know about this..., I have nothing to write about, were the main part of the first two sections. One of the most puzzling sentences of all was the head line of the lesson itself: "**I don't Believe Them**!"... who are "**them**"? Are they the Israeli Arabs or the Palestinians? The curriculum insisted that the decision must be made by the students themselves. I believe it is not fair to ask a question without providing the students with any preliminary knowledge because after all there is a big difference

between the two groups. While the Israeli Arabs are entitled to the same status and civil rights as any other citizen in the country and we all have to learn to live together.

The Palestinians were never part of the state of Israel. They are entitled to a state of their own and they do not have to deal with the question of loyalty to a Jewish state they do not belong to.

The second and third stages final conclusion was that: "The Arabs do not want to live with as in peace". But at the same time both classes were divided, almost equally, between those that wanted peace between the state of Israel and the Palestinians, and between those that were against peace.

The fourth stage of the lesson was the most difficult one that both classes did not finish on time. Three cards were handed out and contained abstracts of two articles and a poem. They were written in very high quality Hebrew very unfriendly to the common student. Moreover the questions that were asked regarding the abstracts were difficult to understand. Finally, this stage was clearly a failure; both teachers did not have sufficient time to explain the tasks and to teach the subject.

If to sum up the above, one must surely recognise the importance of the above curriculum to the Israeli student. But at the same time one must realise that introducing a curriculum like the above must come after careful planning and designing and most importantly connecting the curriculum to the existing official core curriculum. not doing so, as I have just shown, will bring out exactly the opposite. Students have to have a wide and accumulative background knowledge before studying such an important subject. This notion became much more apparent after receiving the answers of the questionnaires as presented in the following chapter.

Chapter- 5: Findings and discussion

The findings in this project can be divided in to two main categories.

The first, as I have shown in the previous chapter, the Israeli curriculum itself, has its faults and has to be rearranged, not only in content but also in context.

The second, the change in attitude of the students towards Arabs as demonstrated by evidence fro the questionnaires distributed before and after the curriculum was taught in class.

The pilot research findings

In the preliminary stages of this research project, questioners were distributed among students in two big schools in the cities of Holon and Bat-Yam. In Holon four classes participated in the project (an average of 35 students per class) and two classes in Bat-Yam with an average of 30 students per class.

The questionnaires were distributed at a very tense time when bombs and suicide terrorists were blowing them selves up in crowded areas every other day.

The results were not unexpected but at the same time quite interesting:

1. In Holon – 72 % expressed hatred towards Arabs.
2. In Bat-Yam – 74% expressed hatred towards Arabs.
3. In Holon - 83% - did not know the difference between Israeli Arabs and Palestinian Arabs.
4. In Bat-Yam – 89% Did not know the difference between Israeli Arabs and Palestinian Arabs.
5. In both places students expressed their need for more knowledge about the subject, in order to establish a much more firm opinion about the Israeli-Palestinian conflict. In Holon – 54%, In Bat-Yam – 52%.

The above clearly indicated that we have a fundamental problem in our students perceptions of our neighbours. The lack of knowledge and misunderstandings of our mutual history, culture and way of life had an intense effect on the outbreak of violence between both sides.

The need for a comprehensive well prepared educational program to deal with the problem comes as a immediate and vital priority.

The Mitzpe-Ramon findings

The actual research tock place, in the southern city of Mitzpe-Ramon which is the most remote and isolated city in the state of Israel, and, at the time, did not suffer from any terror attacks.

Two eight grade classes took part in the project, 56 students all together.

The classes were heterogenic in character and were representative of all parts of the city's population.

Basic Data:[1]	**Percentage- From Total Amount**
Number of students: 56	100
Number of boys: 25	44.64
Number of girls: 31	55.35
Boys Political affiliation – Right wing: 9	36% of boys
Boys Political affiliation – Left wing: 1	4% of boys
Boys Political affiliation - Did not decide yet: 15	60% of boys
Girls Political affiliation - Right wing: 5	16.1% of girls

[1] Refers to the Mitzpe Ramon students.

Girls Political affiliation – Left Wing: 3	9.67% of girls
Girls Political affiliation not decided yet: 23	74.19% of girls

Sixty eight percent of the "Shalom" community high school 8 graders in Mitzpe-Ramon, have not yet decided about their political affiliation. The main reason for the above is that they argued that they do not know enough about politics in order to take sides in a political debate.

This may explain the fact that only 21 students (37.5%) thought that Jews and Arabs could and should live together, before the project started, whereas 27 of them answered yes to the same question at the end of the project.[2] Although I personally believe that there is much to improve regarding the curriculum it definitely helped that at least 5 children looked at things differently.

Questions: 2, 4, 9, 10, 17 and 19, as question number 3 does (see above) deals with the students feelings towards Arabs and their conceptions of Arabs. In this case the changes were minor.

At the beginning of the project, 62.5% 0f the students were convinced that Palestinians hate Jews. 64% of the students thought the same at the end.

The curriculum had the same influence, or more likely lack of influence regarding questions 4, 10 and 17.

[2] At the end of the project only 45 students participated and filled out the questioners. So actually statistically 60% believed that Jews and Arabs can live together.

Question 4 asked: whether the Palestinians want all the state of Israel for them selves? At both stages of the project the answer was the same (58.9%at the beginning and 60%at the end). The Israeli students still do not believe Palestinians want peace with the Israelis or at least are not completely sure.

This uncertainty was confirmed by questions 9 and 17. Question 9 asked whether the Palestinians want peace with the Jews?

At the beginning of the project only 30.3% of the students were certain that the Palestinians want peace with the Israelis whereas at the end of the project 40% of them answered yes to same question. No doubt there is a slight change to the positive side, as we can see in the answers to question 17 that asked: Palestinians are afraid of the Jews! (right or wrong) – At first 73.3% of the students answered "wrong" to the question whereas 66.7 answered the same at the end of the project. Meaning mainly that there is a slight change in the Israeli students political perception of the Palestinians and their political demands and visions. This motion of change was tested in questions 18 and 19: "Is it good that there are Arab parties in the Israeli Knesset?" and, Whether Arab members of parliament hate Jews?

These questions deal with expressions of expectations or hatred. Here there was a slight change before and after teaching the curriculum. 18 students 0ut of 56 (32.1%) believe that it is good that there are political parties in the Israeli parliament whereas 17 students out of 45 (37.7%) believed the same after been taught the curriculum. The biggest surprise was in the answers to question 19. At the beginning 39.2% of the students were sure that the Arab members of parliament hate Jews. At the end of the project only 20% thought the same.

I truly believe that the actual dealing with questions of acceptance and living together and accepting the other and the different gets people to think differently and take a pause and do what we call in Hebrew: "חשבון נפש" meaning a "moral self examination". This moral self examination combined with the correct and sufficient knowledge can work miracles in education.

The great disappointment of all were the findings regarding the knowledge Israeli students have on The Israeli-Palestinian Conflict, Arab and Muslim history and the mutual history of Jews and Arabs through the ages.

Only 27%-30% (depends on what question was answered) knew how to correctly answer questions regarding basic knowledge of history and Islam.

This is in spite of the fact that due to managerial decisions the students in question did not receive history lessons during their seventh grade in order to improve their writing and reading skills. In their first semester of their present eights grade they received double the amount of history hours emphasizing on the study of Islamand the Middle-East. A very big question arises regarding the standard of the history curriculum or the standard f the teachers teaching the subject. After all, one would expect students to know the basics of the history of Islam and the Middle-East after learning it intensively for five month.

This situation was apparent in both the pilot research classes and the Mitzpe-Ramon classes.[3]

[3] This situation was also apparent in the findings that were collected from a big Tel-Aviv High school were the same questioners were distributed among students of a tenth grade class. This was done only to reconfirm the state of knowledge in Israeli High schools.

Conclusion

For the past 100 years the Israelis and the Palestinians have being fighting each other. The amount of blood that has been shed on both sides makes us think what did we do wrong and what can we do to make things better between the two rival sides?

History has taught us that the two nations are bond to each other for thousands of years and it is about time that we can get to the stage by which we understand that living together is for the benefit of both nations.

This thesis aims at the notion that in our days (as in ancient) education is the basic field were knowledge values and understanding of world wide issues can be transferred to the younger generation. We must realize that the older generation is quite biased and are affixed on ancient inappropriate feelings and understandings. It is our case to change this from the hart of the issue.

It is how we teach and at the same time study about our neighbors and counterparts, will change our future and define whether we are doomed to live a lifetime of hostility or in peace and coexistence.

Coexistence means learning to live together, to accept diversity and implies a positive relationship to the other. I believe that before trying to educate people to love the other we must look into our own homes and see what values can we teach and preach for in order that we ourselves become a better society.

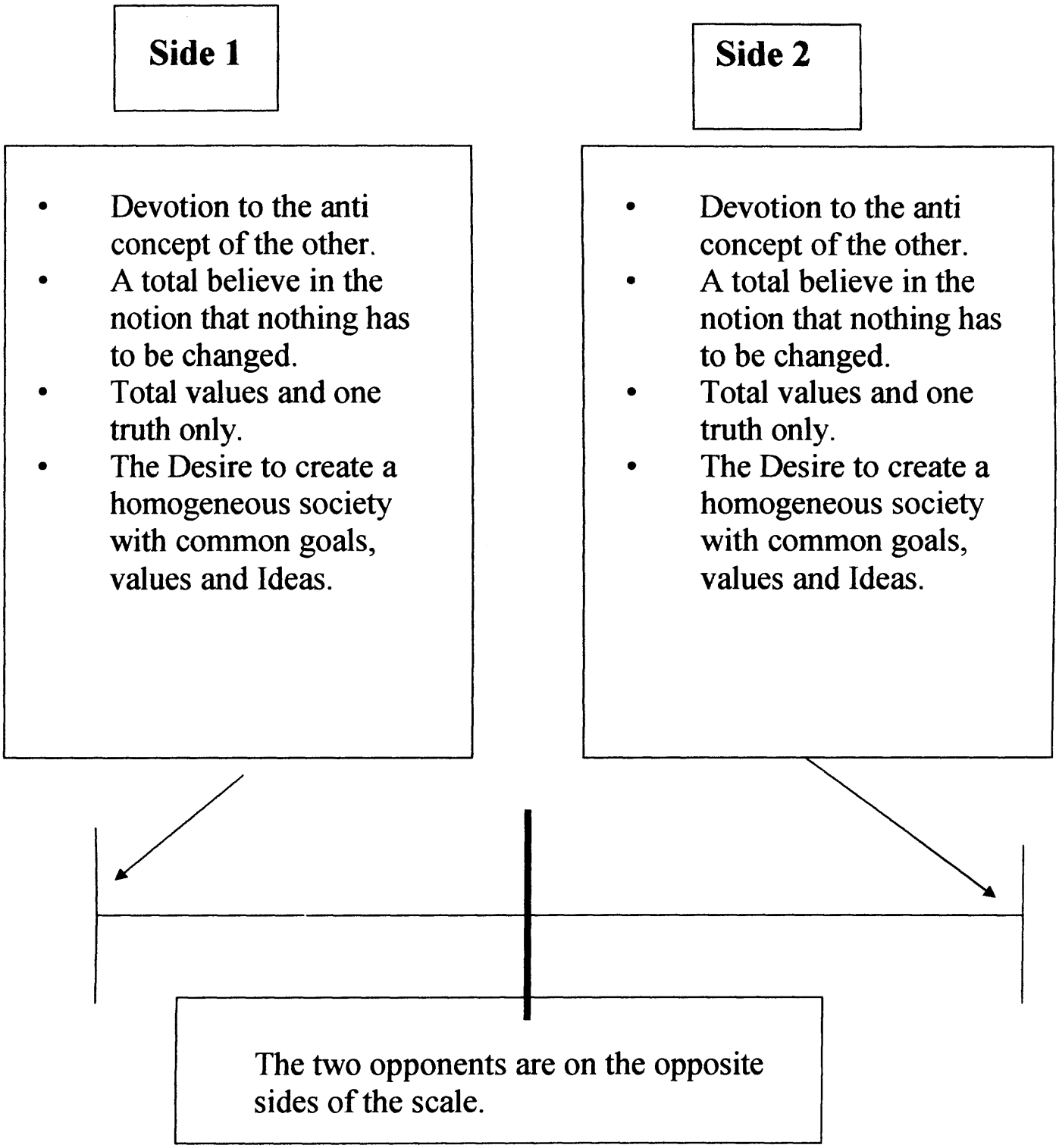
The whole understanding of what education means for a nation and especially an ancient nation as the Israelis, has to change. We must realize that educating simply for knowledge in not enough and, as I see it the most important task of the education system is combining the knowledge with the educating of values, especially Human and democratic.

As I have said before we cannot forget the fact that our small country (the Holly land) is the birth country of two nations. We must (Israelis as Palestinians) come to terms with this notion. It is only by education and well prepared curriculum and programs that we will be able to fulfill that important task.

Although the Palestinian Authority is not yet a formal state, historical and present affairs show that it is only a matter of time until the formal declaration will make it so.

The Israelis have to start understanding that the above will happen and start preparing accordingly and to accept the fact that coexistence as a paradigm should not only relate to inter-state relations but intra-state relations as well. Coexistence between different peoples, races, religious groups, clans, tribes within a spectrum of identities is the great challenge for the 21st century. Coexistence between peoples has become an imperative in the next phase of evolution of civilizations.

Thus, the definition of conflict is (as shown in the following diagram) is a stage when the two sides do not accept the other.



Approaches to promote coexistence and resolve conflicts.

There are a variety of approaches, which are currently being used in the promotion of aspects of coexistence between peoples. Some social movements have defined themselves as promoting conflict resolution or conflict management. Conflict resolution or management is normally defined as bringing parties to the negotiating table.

Other variants of conflict resolution refer to the various methods and approaches developed in two track diplomacy where the efforts have been developed to support the formal negotiations process by complimentary approaches such as promoting problem solving approaches and working towards building peace between communities. Numerous efforts are being made, largely by citizen based groups to create space for dialogue to improve coexistence between communities.

Conflict Resolution was, however, too narrow for those who felt that the concept implied merely a negotiated settlement between parties to a conflict. This approach it was felt did not involve peace building between communities. Often negotiated settlements would fail if due care is not taken to sustain building understandings between communities.

Conflict resolution will not prevail if not dealt with from the early stages of entering society. Meaning, dealing with the above from within the educational system.

As we already know, education has a crucial role in the shaping of attitudes and feelings towards each other and is the most important instrument in determining and passing on the importance of values in a society. So in order to make a change one has to:

Conflict Resolution Model

The conflict will be resolved when the two sides concerned, will realize they have mutual interests and values and living one beside the other will be in the benefit of all.

↓

This will happen when there will be a:

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- **A complete change in the primal concept.**
- **A believe in pluralism and freedom of ideology.**
- **An agreement about the fact that there is no one truth, thus the two sides are right and wrong simultaneously.**
- **A complete freedom of thought, values and interests.**

Looking at this diagram, helps to explains why Conflict can and should play a central role in the formal or national curriculum.

When transformative conflict education is integrated it can serve to empower students and aid them in recognizing other perspectives. It can be an integral part of moral development, fostering both individuality and connectedness, producing students with compassionate strength. By teaching students problem-solving skills, empowering them to articulate their needs and interests, and fostering the ability to see from another's perspective, conflict transformation and resolution in education can transform both individuals and society.

This constitutes changing one's group feelings towards another. The task is not an easy one and the complex nature of the peace process does not make it any easier too.

It's incorporation in the educational system calls for several circles of activity, in which Peace Studies, in the sphere of conceptual contents, and Peace Education, in the sphere of the formation of attitudes and values, serve as a central axis.

The realization that the peace process is complicated and lengthy, containing obvious and hidden facets, disappointments, expectations, advancing and retreating, confronts the educational system with the need to move away from random scholastic concepts towards a more comprehensive one.

Emphasizing the relevant parts in the existing curriculum and initiating the development of new curricula that will open new horizons for Peace Studies and Peace Education are an important challenge for the educational system for reflecting the ongoing political process.

Introducing a Comprehensive Interdisciplinary Conflict Resolution Curriculum

A conflict resolution or any peace studies curriculum cannot be anything but interdisciplinary. Living in a democratic country and educating more than a million of students according to democratic values takes more than a citizenship studies lesson to do the job. The basics of democracy, human rights, accepting the other, history of the nations and many other subjects require a vast amount of knowledge that spans all subjects and sub sets of the curriculum. History, geography, Bible and Literature are only a few of the subjects a student has to acquire on order to really get started with understanding the meaning of conflict resolution or any well prepared peace studies curriculum.

Interdisciplinary/cross-curricular teaching involves a conscious effort to apply knowledge, principles, and/or values to more than one academic discipline simultaneously. The disciplines may be related through a central theme, issue, problem, process, topic, or experience.

In our case, peace studies or conflict resolution studies under the umbrella of the citizenship studies practiced in Israeli high schools. Coping with the subject from different angles and points of view and emphasizing certain issues through different disciplines enriches and empowers the student and gives him better tools to deal with when encountering issues of daily life, political questions and thus creating a better place to live in.

In the early 90s the Israeli ministry of education tried to take a first step in the right direction. Three important committees were established all dealing with improving curriculum for primary and secondary schools. In 1992 the "Harari" committee introduced computerized material in the study of the sciences forcing the planners and designers of curriculum to think differently in order to bring down the boundaries between disciplines. The 1994 "Shenhar" committee examined the ways of teaching the Jewish studies in schools and recommended an interdisciplinary approach, exactly the same as the "Kremnizer" committee recommended regarding the teaching of citizenship studies in Israeli High schools.[1]

Unfortunately, however, interdisciplinary education has never been taken seriously, and one might agree with Russell Jones (1998)[2] that multicultural and Interdisciplinary education is dead.

Nothing has been done to implement the decisions made by the three committees and the subjects in question, mainly the citizenship studies curriculum, are still separated from each other. Nothing interdisciplinary can be found in them.

The above is the main problem of peace studies and conflict resolution curriculum in Israel, as I have argued in this thesis.

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[1] Rubinshtein Israelit. Interdisciplinary in the Curriculum, in, Grinzveig Michael, (ed), On Interdisciplinary and Multi-disciplinary and between (Hebrew), Jerusalem,2003, pp8-28

[2] Paper presented at the British Educational Research Association Annual Conference, The Queen's University of Belfast, August 27th - 30th 1998

The Israeli co-existence curriculum

A carefully planed survey of the Israeli official curriculum shows that there was never a fully and comprehensive planned curriculum for peace studies or co-existence and conflict resolution studies neither in primary or secondary (high schools) schools in Israel.

All what has been done up till now was one-at-a-time, short term study activities as advertised from time to time in the "General Manager's Bulletin (חוזר מנכ"ל)[3]

As I have noted, the curriculum in question was published by the Administration for youth and society of the Israeli ministry of Education (המנהל לחברה ונוער) a body responsible for all extra curricula education and not by the department of curriculum planning and design. This fact shows as the way of thinking of the high officials of the ministry that for more than15 years did not consider the importance of the subject and did not enter peace studies and co-existence curriculum in to the obligatory school curriculum, and ignored completely the suggestions of three important ministerial committees on the curriculum.

The Co-Existence curriculum that is the core of this project is a curriculum structured out of five separate exercises of 8 lessons of 45 minutes each. These lessons were taught during, what is called in Israel (שיעורי חברה)"social Lessons". A social lesson is a lesson taught by the class tutor (מחנך) once a week. In that lesson the class tutor talks about extra curricula subjects or deals with administrative issues that concern the class.

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[3] For an example: in the General Manager's Bulletin of the 1st of march 2005. an order to teach the "Other" was issued – only one week for a life time subject.
חוזר מנכ"ל סה/7, כ/ באדר א/ התשס"ה, 1 במרץ 2005 -2 9.2 .

Every pupil in Israeli schools knows that **"SHIUR HEVRAH"** is not an obligatory lesson, no one will test his knowledge and no one expects him to do a thing with what he or she has just learned. It is very much up to the teacher to teach the lesson as interestingly as possible.

Moreover, except for one or two sessions the lessons were quite boring, mainly due to the, very important, fact that the curriculum lacked basic information in the fields of historical background, religion studies and human rights.

The lack of basic knowledge was apparent in all stages of the project bringing the students to misunderstand many of the facts that were taught during the lessons and worst of all misinterpreting historical and present events.

The Israeli curriculum presented here was badly planned and poorly designed lacking the essentials of a well planned curriculum:

A. Problems – the curriculum was taught for a very short period of time.

B. Connection between each lesson – the lesson subjects were dispersed and fragmentary. Connections were made only by the teachers.

C. Adequate background and text books – no former knowledge or directions to knowledge or any other references were provided.

D. Curriculum Evaluation – no means of evaluating the curriculum were attached and the teachers had no way of knowing how the curriculum was received by their students.

If there is a subject that has to be taught in an interdisciplinary manner, the co-existence curriculum is the one. Unfortunately, apart from studying about Islam in the seventh grade History classes, no Israeli student comes to deal with this important subject more than for a week or two during his entire High school life.

We are in a cultural conflict that has become part and parcel of our daily political agenda full of emotions, hatred, hostility and misunderstandings. The education system has failed to bridge between the two rival parties or even to teach about the two from an objective point of view. Disregarding the power the system has in changing peoples attitudes towards each other in a multicultural society, constitutes a major missed opportunity.

After critically analyzing the Israeli co-existence curriculum and investigating:

1. Jewish pupil's attitudes towards Arabs.
2. To critically analyze the Jewish-Arab coexistence curriculum.
3. The way the Israeli ministry of education deals with the subject of co-existence between Jews and Arabs.
4. Possible changes in Jewish pupil's attitudes as a result of studying a curriculum that focuses on the coexistence between the two people.

And asking the question: **In what way could, or might, coexistence and conflict resolution curriculum, change the attitudes of Jewish pupils in Israel towards Arabs?**

I can confidently say, backed by the findings presented in chapter 5, that although the curriculum was badly planned and designed there were positive changes in attitudes of Israeli students towards Arabs.

Moreover, the curriculum in question succeeded in changing the attitudes of pupils during a time when Jerusalem, Tel-Aviv and Haifa, major cities in Israel, were attacked on a daily basis by suicide bombers – killing dozens of innocent men and children.

The fear and hostility grew because it was evident that they received assistance from Arabs who are citizens of Israel. Arabs now living in Israel saw themselves as Palestinians and identified with them.

The results of the pilot research were obvious. Between 72-44 percent of Israeli students, that participated in this research project (see chapter 5), expressed hatred towards Arabs. The same findings were replicated in Mitzpe-Ramon were the actual project was executed.

The next significant result was the fact that more than 80% of the students had no idea concerning basic facts about the history, religion and habits of their neighboring Arabs. Why? This was an immediate question arising from the above results.

There is little doubt that at the time when I started this project, contemporary events had an immense affect on the pilot research results. As bombing incidents reduced later findings may be more representative of the real state of opinion the groups investigated.

One cannot expect great changes in attitudes towards the "other" from a badly arranged curriculum. Any change towards positive thinking can indicate how a powerful well managed and planed curriculum, can achieve movement towards making the Middle-East a better place to live in. The following results indicate significant features of this entire project:

At the beginning of the project only 30.3% of the students were certain that the Palestinians want peace with the Israelis whereas at the end of the project 40% of them answered yes to same question.

Regarding question 17 that asked: Palestinians are afraid of the Jews! (right or wrong) – At first 73.3% of the students answered "wrong" to the question whereas 66.7 answered the same at the end of the project. Meaning mainly that, there is a slight change in the Israeli students political perception of the Palestinians and their political demands and visions. This motion of change was tested in questions 18 and 19:

"Is it good that there are Arab parties in the Israeli Knesset?" and, Whether Arab members of parliament hate Jews?

These questions deal with expressions of acceptance or hatred. Also here there was a slight change before and after teaching the curriculum. 18 students 0ut of 56 (32.1%) believe that it is good that there are political parties in the Israeli parliament whereas 17 students out of 45 (37.7%) believed the same after been taught the curriculum.

The biggest surprise was in the answers to question 19. At the beginning 39.2% of the students were sure that the Arab members of parliament hate Jews. At the end of the project only 20% thought the same.

The Israeli student's main change was in the notion that not all they knew about the Arabs is accurate. Although not every one of them was entirely convinced, they started to ask questions and at the end of the year quite a big number of them turned to me simply to know more about the subject. This is, from my point of view, the essence of learning and the way to change things in the world of education.

The development of Peace Studies and Peace Education calls for a movement away from one-at-a-time, short term study activities which include fragments of information or a reaction to events in the news, towards the planning of a comprehensive curricular policy. This policy, comprising complexity and change, must make an intelligent use of new and relevant fields of study, in the formal as well as the informal level.[4]

I hope that my dissertation will contribute to a new approach to the subject and encourage the introduction of a new interdisciplinary subject in Israeli Schools, titled: **"Middle East Studies"**, to be an obligatory subject.

These findings are one small step to managing the Arab-Israeli conflict, and an attempt to offer positive ways forward in a situation dominated by negative emotions and feelings. My case study is an attempt to light a candle of reconciliation rather to curse the darkness.

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[4] Yehuda Leon, **Education Towards Peace: Long term implications in school curricular focusing on the social sciences: Formal and Informal Aspects,** Theory into practice in Curriculum Planning, vol 10, **Jerusalem 1995.**

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Appendix A

A suggestion for a Historical Background text Book to be Attached to the Curriculum

Written, edited and compiled by
Orly Jacobsohn-Coussin

Palestine[1], the center of the Middle East, became the core of the conflict between Israel and Palestinians. Jews and Arabs have been occupying the country for thousands of year building up a relation of both empathy and hostility. During the past 2500 years both Jews and Arabs have changed a lot religiously, culturally and politically. Those changes brought about the present conflict that burst out in violence killing hundreds of people on both sides.

This chapter will illustrate briefly the historical background of the Israeli-Palestinian conflict. Historically there were three important encounters between Jews and Arabs through history; **first** the problem of Arab assimilation into the former Judean state by intermarriages and the problems that arose respectively during the 5th and 4th centuries BC, **second,** Muhammad and the rise of Islam (622-632 AD) and **third** the encounter between Palestinians and Jewish immigrants to Palestine leading to the declaration of the state of Israel (1881-1948).

Jews and Arabs During the Achmenidian Period

The Babylon exile of Judea in the year 586 BC[2] opened a new period in the history of the region. The royal family, the aristocracy and the well to do families, the owners of the main estates, were exiled to Babylon and parts of Persia, leaving behind their houses crops and villages to the remaining farmers and poor families that were left behind.

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[1] Palestine was the name of the region given by the Greek Historian Herodotus in his Book "Historia" published in the first half of the fifth century B.C.
[2] 2 Kings, cp24.

The "*dalat haam*" ("דלת העם")[3] those that remained behind, during the next four decades, invaded the estates and houses and became the unofficial rulers of the former Judean state.[4]

In the meanwhile other, semi nomadic, groups started invading the former Judean state engaging with the Judeans in commercial and personal manners. Among the groups that gradually entered the region were nomad tribes from the northern parts of the Arabian Peninsula later to be identified as Arabs or as "*Benei-Keidar*".[5]

During the vast period of the sixth century BC coexistence between Arabs and Judeans prevailed. This is due to the fact that the two groups of people were religiously close to each other.

Judaism, as we know it today, did not exist during the "First Temple Period"[6] (925-586 BC). A developed form of paganism consisting of a main deity and other lower structure deities was the popular religion in the ancient "Near East". Judaism, developed in to a monotheistic religion, only during the exile period 586-538 BC and then later on, after the return of the Judeans to Judea, following the "Korush Declaration".[7]

The Arabs tribes were also pagans in their religion. The religious similarities of the two groups brought them together in the way of inter marriages. The new landlords of the former Judean state married non-Jewish wives and bought non-Jewish slaves opening a long and painful debate about the expulsion of the above. The phenomenon of inter marriages between Arabs and Jews was quite a long one and took-place from 580 BC to circa 440 BC.

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[3] see: 2 kings chapter 24 verse 14.

[4] Nadav Naaman, **Nablus and Jerusalem in the times of The return to zion** (Hebrew) in, Zion, 58 (1993) pp7-32

[5] Nomad tribes from the northern parts of Arabia were called after the name of their leader- Keidar. And see also: Benjamin Zes, **Arabs and Gks in Jerusalem and the twilight of the First Temple period**, in, Dotan, (1993), pp 141-144 (Hebrew)

[6] Herbert Niehr, **In Search of YHWH'S cult statue in the first temple**, in, The image and the Book, (1997), pp73-95

[7] Haim Mantel, **The religious Reality in Judea and the adjacent countries during the Babylon exile period**, in Historical conference writings no' 17, (1973), pp 227-246 (Hebrew)

One hundred and forty years in the ancient near east is quite a long time and social historians mention the fact that the period above is equal to 4 generations[8]. The meaning of it all is that it was more than difficult for the Judean leaders to get rid of the forbidden phenomenon of inter-marriages.

As we have already seen, during the sixth century and the first half of the fifth century BC, Judeans have been flourishing in two main centers. The first, Babylon and Persia and the second in Palestine the former Judean state. As a stateless nation, the Judeans in exile, turned to religion and without noticing it, establish a new dogmatic religion based on fragments of books they took from Judea while exiled by the Babylonians. In the meanwhile the remaining population in Judea continued worshiping the ancient law and religion of the land. As I have mentioned before the common religion in Judea was a semi monotheistic and semi paganic religion a fact that enabled them contacting the people around them. The new comers from Babylon did not accept the above and protested against the situation.

Rumors of the events in Judea reached the ears of Ezra, the Persian king secretary of Jewish affairs. Ezra a member of a well-known Jewish family and one of the closest secretaries to the king asked the permission to lead a formal delegation to Palestine to sort out the legislative and religious problems that prevailed in the region. Ezra's journey was approved and he set on towards Palestine in the year 458 BC. Other than introducing a new religion, Ezra started a traumatic process in which he ordered the expulsion of all non-Jewish wives to prevent the penetration of any undesired religions and cultures in to the Jewish nation. Ezra emphasized the fact that a Jew is only a person whose mother was Jewish.[9]

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[8] ליפשיץ עודד, פחוות יהוד תחת שלטון בבל (586-539), מציאות היסטורית ותפישות היסטוריוגרפיות, תל אביב 1997.

[9] See the Book of Ezra cp 10.

This order was unaccepted by many parts of the nation including the high priest of Jerusalem due to the fact that he himself was married to a foreigner. Needless to mention that the expulsion of wives broke up families and created tension between the Judeans and the other nations that settled around the province. Not even the help of Nehemia the high commissioner to Palestine on behalf of the Persian king, succeeded in calming down the apprising tension in the region.

Due to the fact that the book of Ezra entered the Bible a few centuries later helped the fact that first encounter between Arabs and Jews became part of the collective memory of the residents of the region.[10]

Not much is known about the period following the departure of Nehemia to Persia and Alexander the great. Those 107 years of Achmenidian rule passed without leaving any substantial historical evidence and we can only presume that the relations between the two parties remained mainly on a commercial basis.

In the year 332 BC Alexander the great concurred the hole of the Middle East and thus started a new historical period known as the "Hellenistic Period".

After the death of Alexander the Middle East became the center of several "World Wars" that eventually divided the region into two separate Hellenistic kingdoms the Seleucid and Ptolemaic Kingdoms. During that period, the Hellenistic kings were very dominant and oppressed every political and national apprising.

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[10] There are historians that think differently but I thing that they did not take into consideration the effect of historical and collective memory. Although mentioned only 9 times in the Bible they are always mentioned in a negative connotation.

Thus did not tolerate any encounter between Jews and Arabs that could have developed into a violent one. But nevertheless Jews and Arabs continued living side-by-side and maintaining commercial relations.

There was an outspread of Judaism into Arabia in the centuries immediately preceding the rise of Islam and Jewish colonies were founded where Jewish customs and culture, including a certain Hellenistic element, were introduced.

The main Jewish colony was founded, during the 4th century BC, at *Yathrib*, afterwards known as Medina, the city where the Prophet (Muhamed) spent the last ten years of his life and where the community of Islam took coherent shape and where the basis of jurisprudence was laid. The common law of Yathrib was the law of the Jewish colony. Therefore the basis of the Moslem law is the Jewish law. Not only there were there Jewish colonies in the *Hijas* but there was an active Jewish propaganda in the south of the Arabian Peninsula with the result of the conversion of local tribes in to Judaism. The most celebrated proselyte Was Dhu Nuwas a member of the ancient Yemenite royal family. Dhu Nuwas as a Jewish king protected his kingdom from any religious persecution and fought bravely against pagan and Christian tribes. The violent encounters of the above king remained in Arab and Christian historiography as a Jewish attempt to convert and rule the entire Arabian Peninsula.[11]

The Jews of Arabia became known as fearless and militant people as well as wise and merchant minded, a people whom which need to be consulted or at least be aware of when planning any political or religious changes in the region.[12]

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[11] O'leary De Lacy, **Arabia before Muhammad**, London, 1927, pp 174-177

[12] Lassner Jacob, **Abraham Geiger: A Nineteenth –Century Jewish Reformer on the origins of Islam**, in, Kramer Martin, The Jewish Discovery of Islam, Tel-Aviv, 1999. pp 103-136.

Jews Under Arab Islam

Because of the Arab conquest, which started almost immediately after the establishment of the Muslim community in al-Medina and continued for over a hundred years, the great majority of the Jewish people and most of the Christian communities of Western Asia, North Africa and Spain came under Muslim rule. Although the legend of the spread of the Islamic religion by fire and sword has long ago been proved untrue, it goes without saying that so great and extensive a war, waged mainly by Bedouins, must have been a terrible shock to the populations affected.

There is archaeological evidence of burned synagogues, and there can be no doubt that there were great losses of property, life and freedom (through enslavement).

On the other hand, it is certain that the Muslim conquest meant for the Jews a great improvement in their situation in various respects: first, they ceased to be an outcast community persecuted by the ruling church and became part of a vast class of subjects with a special status; for, as scholars have mentioned before, Muslim public law made no distinction between Jews and Christians; secondly, the actual provisions which regulated the legal status were by the very force of circumstance less oppressive than those intended by the Byzantine rulers especially for the Jewish; finally, the decline of the once mighty empires of Persia and the Byzantine, there were good prospects for other changes as well in particular, for the messianic restoration of the Jewish people,

It is therefore not surprising that everywhere, and especially in Palestine, Syria and Spain, the Jews actively helped the Muslims and were regarded by them as their allies.

Very different was the situation of the Jews in northern Arabia; there they had the ill-luck to live in compact settlements in the very heart of the newly formed Muslim community.

This fact proved to be a great stimulus to the development of Islam during Muhammad's second great period (that of al-medina), but it was not conducive to the creation of friendly Jewish-Arab relations.[13]

In a treatise against Christians by the famous Muslim writer, al-Jahiz, who died in 869, the author asks why the Muslims are less favorable disposed towards the Jews than towards the Christians, when the later, with their belief in the trinity, are more offensive in their religious tenets and more dangerous as economical rivals?

His answer was most instructive:

> *"...the Jews were immediate neighbors of the Muslims in the al-Madina other places, and hostility between neighbors is as strong and tenacious as that between relatives; for people hate only what they know and are opposed to those who are like them, knowing the weaknesses of those with whom they are in daily contact."*

Why then did not the bulk of the Jewish community in Arabia recognize Muhammad as a prophet to the gentiles, as Muhammad demanded while he was in Mecca?

At that time Judaism was engaged in a continuous battle against sectarianism, both before and after Muhammad, so much that a special prayer denouncing dissenters, ***Minim,*** was included in the daily service. The rejection of Muhammad by the majority of the Jews of Arabia is therefore to be interpreted in the light of the internal Jewish struggle between orthodoxy and sectarianism. On the other hand, however, it is only natural that Muhammad could not tolerate as a neighbor a large monotheistic community which categorically denied his claim as a prophet, and probably also ridiculed his inevitable blunders in referring to the Biblical narratives and laws.

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[13] S.D. Goitein. **Jews and Arabs**, New York, 1967, p 63.

There was, however, a more prosaic side to Muhammad's wars against his Jewish neighbors. His Meccan followers were landless emigrants who had to be indemnified for all they had lost when leaving their native city. The Jewish castles and date palms plantations of Northern-Arabia served this purpose all too well. The almost final expulsion of the Jews from Northern-Arabia was only a repetition of the process whereby the Jews were crowded out of the great foreign trade of Arabia a century ago.[14]

In any case, it is very unfortunate that the struggle, which very specific historical circumstances forced on the Jews and Muhammad, has left its mark on the holy book of Islam. To be accurate Muhammad rejected the Christian creed much more vigorously than Judaism, but his actual wars with Jewish communities impelled him to say some very unfavorable things about the Jews, particularly where he remarks that they were more hostile to Islam than the Christians.

Jewish and Arab nationalism.

Zionism and Arab nationalism embarked upon a course of parallel development in the nineteenth century as predominantly secular political ideologies based on emancipation and self-determination. Both started in intellectual circles as a response to challenges from Europe during that period, and both evolved around the concepts of identity, nationhood, history, religion and culture.

Classical Zionism was rooted in the traditional ties Jews in the Diaspora proclaiming the land of Israel, and the belief that Jewish independence would be restored with the coming of the messiah.

[14] See also: Bernard Lewis, **The Jews of Islam**, New Jersey, 1987, pp 3-66.

Within the framework of the European enlightenment, the French revolution, and new concepts of citizenship and political life, and against the backdrop of centuries of inequality and persecution, classical Zionism started to be transformed into modern political Zionism.[15]

The ideological foundation for modern political Zionism was as follows: the Jewish people constituted a nation and this nationhood needed to be reaffirmed; assimilation was rejected, as it was neither desirable nor it was deemed to be possible.

Anti-Semitism could only be overcome by physical separation from Europe and by self-determination; and religious and cultural ties to the land of Israel made Palestine the logical territorial claim.

One of the key Zionist thinkers was Theodor Herzl, a journalist from Vienna. His main contribution to Zionism was his Book ***"Der Judenstaat"*** (The Jewish State), published in 1896, which, as its name implies, advocated independent statehood.

The creation of a Jewish state in Palestine was the only viable and permanent solution to the problem of the Jews. In addition to the above, Herzl established the Zionist organization. Through this institutional basis modern Zionism evolved from a small intellectual movement into an international movement. The promotion of Jewish immigration to Palestine and the acquisition of land were its two most important objectives.

Like Zionism Arab nationalism started to develop in intellectual circles. The first Arab nationalist party, in fact was a small secret society founded around 1875 by graduates of the America university of Beirut. Other societies and literary clubs soon followed and disseminated Arab national ideas of unity, language and culture.

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[15] Walter Laqueur, **A History of Zionism: From the French revolution to the establishment of the state of Israel**, New York, 1972, cp 3.

At the core of Arab nationalism, like any other nationalism, was the concept of self-determination. This quest for independence emphasized three elements in Arab nationalism. **First**, there was a strong anti-Turkish sentiment as a reaction to centuries of Ottoman control. **Second**, the entrance of European colonial powers and foreign control of Arab land led to an anti-colonial and anti imperial element.

Third, the interaction and competition with Zionism also provided it with an anti-Zionist ideology.

The Jewish immigration to Palestine

At the same time, the ideas that had stimulated nationalist sentiment among the general population in Europe also had an impact on the Jews of Europe, Russia and later the United States and raised questions within the Jewish community about what it meant to be a Jew. Was Judaism a religion only? Should Jews retain their separate language, their Kosher dietary laws, and their distinctive identity as a social community The answers were not straightforward, but initially European Jews began to move towards a greater acculturation, even assimilation, and away from a separate identity as Jews.

The widespread optimism of Jews throughout Europe was shattered by the shock of violent Russian Pogroms in 1881-1884 and the 1894 Dreyfus affair in which a Jewish French army captain was unjustly convicted of treason. Symptomatic of the general rise in hostility and persecution against European and Russian Jews during the last two decades of the nineteenth century, both events were of critical importance in convincing many Jews that anti-Jewish sentiment was unlikely to disappear, and that complete Jewish assimilation was impossible. Thousands of Jews left Russia for the United States in response to this shift in attitude. Others concluded that only in a separate homeland could Jewish national identity be fully expressed and Jews feel secure.

The first modern wave of Jewish immigrants to Palestine (the ***first aliyah)*** 1882-1903 was composed almost entirely of Russian and polish Jews. Many came from Orthodox religious backgrounds and were attracted to Palestine as the Biblical homeland they called: Eretz Israel.

Among the above a significant number of secular Jews arrived as well. The main goal of the new settlers was to create a new Jewish community based on the cultivation of the land thus founding new agriculture communities supported by Jewish philanthropists like Baron Edmond de Rothschild.

The new settlements were to be founded upon Arab owned land or at the least Ottoman land. Anyway the land was purchased legally from the local landlords with documents to certify the sale. The main problems was the fact that the former inhabitants of the sold land were not the owners thus were forced to leave their land which had been cultivated by there families for decades and in some cases for centuries. Although not all of the new settlements were founded on Arab lands the whole concept of the phenomenon arose hostility between the old inhabitants and the new comers.

After the first *Aliyah* there were four more immigration waves and as had been true of earlier immigrants, nearly two thirds of those in the second (1904-1914) and third (1919-1924) waves were from Poland and the Soviet Union. There was, however, a shift in ideology from the cultural spiritual Zionism of the 1800s to the political, state-building Zionism of the twentieth century.

The new immigrants, mainly from eastern Europe, who like those before them came to Palestine to escape pogroms and discrimination, were frequently socialists, committed to Jewish communal living in later on to be called ***kibbutzim*** (agricultural settlements with collective ownership) and ***moshavim*** (cooperative agricultural settlements on government lands with private economic activities).

Because of their ethic egalitarianism within the community and a desire to strengthen the Jewish people through physical activity, the settlers insisted that only Jewish labor could be used on lands owned by Jews. This policy led to tensions with Palestinian peasants who lost their traditional right to sharecrop the land when absentee owners sold it to Zionist immigrants and were then unable to find work among the new immigrant communities.[16]

The immigrants of the second and third waves eventually formed the backbone of the Jewish peasant and working class in Palestine and served as the foundation of the Jewish Labor movement. They were explicitly interested in establishing a Jewish state rather living as a part of the existing Arab communities. In fact many of Israel's first political leaders, like David Ben-Gurion, Yizhak Ben-Zvi, came from this group.

The pattern changed dramatically with the fourth (1924-1928) and fifth (1929-1939) waves of immigration. The Jews who arrived in the fourth *aliyah* were more middle-class and less leftist than the *Yishuv*[17] as a whole. As the situation for Jews in Central Europe grew worse particularly with Hitler's rise to power in Germany in 1933, the passage of discriminatory Nuremberg Laws in 1935, and Germany's annexation of Austria and Czechoslovakia in 1938 – immigration to Palestine from Germany and German-controlled territories increased dramatically. Between 1924-1939 an average of about 16,000 Jews immigrated each year, with the bulk arriving between 1931-1935. Immigration peaked in 1935. This massive influx was one of the main factors that triggered the 1936-1939 Arab revolt in Palestine.

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[16] Most of the Arab landowners lived in flourishing coastline of Lebanon. See also: Gad Gbar, **Economy and Society in Palestine the close of the Ottoman Period: a diversity of change**, in, Gad Gilbar (ed), Ottoman Pastine 1800-1914, Leiden 1990, pp 1-14.

[17] Yishuv: was the name of the entire Jewish settlement in Palestine.

Arab and Palestinian Nationalism

At the same time that the Jews in Europe were dreaming of and planning for a Zionist to serve as an expression of their national identity, throughout the Arab world the seeds of nationalism were scattered. In the Levant, these ideas found a fertile ground and took root. In many ways, the development of the Arab nationalism was more straightforward than that experienced by the early Zionist movement. The Arabs already had a shared language, culture and history; they were in place, on the land, as they had been for hundreds of years. There was no need to create a sense of community-to a large extent it already existed.

Several factors led this general sense of shared identity to be expressed in more explicitly nationalistic form. First was the contact with western nationalist ideas. European and U.S. missionaries to the Levant brought with them the concepts of nationality and statehood that were causing ferment in Europe. Arab intellectuals studying abroad returned with new ideas of giving political allegiance to a territorially based entity. The arrogance of Ottomans, which argued for the superiority of the Turks over the Arabs, added fuel to the fire that was to become Arab nationalism, as did the Zionist movement and the perceived threat of increasing Jewish migration to Palestine.

Initially, Arab nationalism was expressed primarily as a desire to replace Turkish Ottoman rule with local Arab political control.

It was not until 1880 when an establishment of a national movement, based in Damascus and Beirut, demanded the independence of the Levantine Arabs from the Turks. A placard from December 1880 indicates the outlines of its political agenda:

1. *The grant of independence to Syria in union with Lebanon .*
2. *The recognition of Arabic as an official language in the country.*

3. *The removal of censorship and other restrictions on the freedom of expression and the diffusion of knowledge*

4. The employment of locally recruited units on local military service only.[18]

Palestinian, as distinct from Arab nationalism developed somewhat later. During most of the 1800s, the political identity of the people of Palestine was of several overlapping types: a commitment to local Arab leadership; awareness of the distant rule of the Ottoman Turks; and a growing but still diffuse sense of connection with the larger Arab community. For Muslim Palestinians there was also a sense of belonging to the Islamic *millet.*

With the breakup of the Ottoman Empire and the division of the Levant into areas of French and British control, Arab hopes of a Greater-Syria encompassing the entire Levant region were quashed, and a separate Palestinian national identity, which was already present, begun to flourish.

The Impact of the First World War

The outbreak of the First World War in 1914 ushered in important changes for the achievement of both Arab and Zionist aspirations, mainly as a result of Britain's policy of alliances. Ottoman Empire had entered the war on the side of Germany. This meant that in the Middle East Britain was effectively fighting the Ottomans. In order to prevent the later from taking the Suez Canal, Britain started to promote local Arab allies who could aid its war against the Turks.[19]

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[18] George Antonius, **The Arab Awakening: The story of the Arab national movement**, New York, 1965, pp 83-84.

[19] See also a list of British interests in the Middle East in: Goldschmidt, Arthur Jr, **A concise History Of The Middle East** 5th edition, Westview press, Boulder, 1996. and Hirst David, **The Gun and the Olive Branch: The Roots of Violence in the Middle** East, London, 1984.

In 1915 British High Commissioner in Cairo, Sir Henry McMahon, negotiated the support of the Hashemite leader and the Amir (prince) of Mecca, Sharif Hussein, in return for the promise of future Arab independence. Those negotiations will be later known as the Hussein-McMahon correspondence. Those correspondences promised the Arabs that all Arab territory of the Ottoman Empire be returned to Arab sovereignty, with the exception of the districts of Mersina and Alexandretta as well as the districts west of Damascus, Homs, Hama (חמת) and Alepo, which were not purely Arab. The excluded territory, according Arab interpretation, referred to present-day Lebanon and parts of Syria only. It did not include Palestine, despite Britain's later claim that it did.

The promise of Arab independence and statehood was not the only British pledge made in context of the First World War alliance policy. In the summer of 1917 the British government had also started to consider the Zionist movement as a potential ally.[20]

The key player on the Zionist side was Chaim Weizmann a chemist who was teaching in Manchester University. Weizmann furthered Zionist aspirations in two important ways: first, he was an excellent diplomat and a great spokesman for the movement; secondly he was involved in the synthesizing of acetone, essential for making explosives and consequently for Britain's war effort. The result of Weismann diplomacy was a declaration by foreign secretary Balfour on 2 November 1917, stating:

> ***"His Majesty's government viewed with favor the establishment in Palestine of a national home for the Jewish people".***

Let me note at this stage neither the Balfour declaration nor the Hussein-McMahon Correspondence was specific about the actual borders promised to both Jews and Arabs.

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[20] Christopher Sykes, **Cross Roads to Israel: Palestine from Balfour to Bevin**, London 1978. see in the Hebrew edition pp 15-27.

The result was that both Zionists and Arab nationalists believed Palestine had been promised to them, thus the seeds for conflict had been sown.

Palestine under the British Mandate.

The First few years after the end of World War One, marked the beginning of a violent period between Jews and Palestinians in Mandatory Palestine mainly because of frustration and inter Palestinian political turmoil.

Following the British conquest of Palestine and its immediate hinterland, the British established a military administration known as Occupied Enemy Territory Administration (O.E.T.A.). Notwithstanding the issuance of the Balfour Declaration in November 1917, the British continued to apply Ottoman law in Palestine. It was only after the Paris Peace Conference (1919), and the San Remo Conference (1920) had established the principle whereby Palestine should become a British mandate territory, that the civil administration began operating.

Britain was awarded the Mandate for Palestine by the League of Nations at the San Remo Conference in 1920, although its terms of reference were ratified only two year later. Britain was to be responsible for implementing the Balfour Declaration through negotiations with "an appropriate Jewish Agency[21]... by facilitating Jewish immigration ...and encouraging close settlement on the land." The Mandate also recognized the historical connection of the Jewish people to Palestine.

[21] Hertzberg Arthur, **The Zionist Idea**, London, 1959.

In 1919 there were about 568,000 Muslims, 74,000 Christians, and 58,000 Jews in Palestine. The first Arab anti-Zionist riots occurred in Palestine in 1920.[22] The League of Nations approved the British mandate in 1922, although the actual administration of the area had begun in 1920. As part of the mandate Britain was given the responsibility for aiding the Jewish homeland and fostering Jewish immigration there. The British stressed that their policy to aid the homeland did not include making all Palestine the homeland, but rather that such a home should exist within Palestine and that there were economic limits on how many immigrants should be admitted (1922 White Paper).[23]

In the 1920s, Jewish immigration was slight, but the Jewish communities made great economic progress. In 1929 there was serious Jewish-Arab violence occasioned by a clash at the Western, or Wailing, Wall in Jerusalem. A British report found that Arabs feared the economic and political consequences of continued Jewish immigration with its attendant land purchases.[24] Zionists were angered when a new White Paper (1930)

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[22] **1921 - Haycraft Commission of Inquiry:**
In an attempt to calm the atmosphere in Palestine following the Arab riots of May 1921, Sir Herbert Samuel established the Haycraft Commission of Inquiry. Although the commission found the Arabs responsible for the outbreak of violence, it claimed that the roots of the trouble should be traced to Arab anxiety in the face of British pro-Zionist commitments. The Haycraft commission was part of a process that led to the publication of the Churchill White Paper.

[23] White Paper:Official British government policy statement. Each White Paper concerning Palestine became known by the name of the incumbent Colonial Secretary, hence the Churchill White Paper (1922), Policy Paper redefining British interpretation of responsibilities to a Jewish National Home 1922. The paper stated that government did not wish to see Palestine become "as Jewish as England is English", but rather the establishment of "a center in which Jewish people as a whole may take, on grounds of religion and race, an interest and a pride."

The White Paper confirmed the right of Jewish immigration but stipulated that this should not exceed the economic absorptive capacity of the country. The policy document recommended the establishment of a Legislative Council comprised of twelve elected and ten official members. Despite the association of Churchill's name with the White Paper, its decisive influence came from the High Commissioner, Sir Herbert Samuel.

[24] 1929-30 - Shaw Commission:

A commission of inquiry sent to Palestine in late 1929 following Arab riots. The Commission published its report in March 1930, although one of its four members, Lord Snell, wrote a dissenting opinion. The major recommendations of the commission were the demand for an immediate statement of British Palestine intentions, a re-examination of immigration policy, the establishment of a scientific inquiry into

urged limiting immigration, but they were placated by Prime Minister Ramsay MacDonald (1931) that countermand his foreign minister's White Paper.

The rise of Nazism in Europe during the 1930s led to a great increase in immigration. Whereas there were about 5,000 immigrants authorized in 1932, about 62,000 were authorized in 1935. Arabs conducted strikes and boycotts; a general strike in 1936, organized by Haj Amin al Husayni, mufti of Jerusalem, lasted six months. Some Arabs acquired weapons and formed a guerrilla force. The Peel commission (1937), finding British promises to Zionists and Arabs irreconcilable, declared the mandate unworkable and recommended the partition of Palestine into Jewish, Arab, and British (largely the holy places) mandatory states. The Zionists reluctantly approved partition, but the Arabs rejected it, objecting particularly to the proposal that the Arab population be forcibly transferred out of the proposed Jewish state.[25]

The British dropped the partition idea and announced a new policy (1939 White Paper). Fifteen thousand Jews a year would be allowed to immigrate for the next five years, after which Jewish immigration would be subject to Arab acquiescence; Jewish land purchases were to be restricted; and within 10 years an independent, binational Palestine

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land usage and potential, (see: Hope-Simpson report) and a clarification of the Zionist Organization's relationship with the Mandate.

[25] Royal Commission appointed in August 1936 by the British government to examine the Palestine problem following the outbreak of the Arab Revolt. Earl Peel was the chairperson of the commission but its most influential member was Oxford Professor Reginald Coupland. The commission heard over 130 testimonies from Jews, Zionists, Palestine Arabs and other Arab nationalists. Its report published in July 1937 called for the partition of Palestine into a Jewish State (along part of the coastal plain, to include the Jezreel valley and most of the Galilee)and an Arab State - to include most of the remaining territory as well as Transjordan - and a British controlled corridor from Jerusalem to the coast at Jaffa. As a method of dealing with the delicate population balance between Jews and Arabs in the proposed Jewish state, the commission recommended the idea of population transfer.

The Partition Plan was rejected by the Arabs, with the exception of Abdullah of Transjordan, and split the Zionist movement. At the 20th Zionist Congress, the movement empowered its executive to improve on the terms of the partition proposal. However, the British government dropped the plans for partition, as evidenced by the Woodhead Commission and the MacDonald White Paper. See also: Maxime robinson, **Israel and the Arabs,** New York, 1968, pp 23-41.

would be established. The Zionists were shocked by what they considered a betrayal of the Balfour Declaration. The Arabs also rejected the plan, demanding instead the immediate creation of an Arab Palestine, the prohibition of further immigration, and a review of the status of all Jewish immigrants since 1918.

The impact of World War II

The outbreak of World War II prevented the implementation of the plan, except for the restriction on land transfers. The Zionists and most Arabs supported Britain in the war (although Haj Amin al Husayni was in Germany and negotiated Palestine's future with Hitler), but tension inside Palestine increased. The Haganah, a secret armed group organized by the Jewish Agency, and the Irgun and the Stern Gang, terrorist groups, were active. The terrorists killed British officials. The horrible plight of European Jewry led influential forces in the United States to lobby for support of an independent Jewish state, and President Truman requested that Britain permit the admission of 100,000 Jews. Illegal immigration, often involving survivors of Hitler's death camps, took place on a large scale. The independent Arab states organized the Arab League to exert internationally what pressure they could against the Zionists.

An Anglo-American commission recommended (1946) that Britain continue administering Palestine, rescind the land transfer restrictions, and admit 100,000 Jews, and that the underground Jewish armed groups be disbanded.[26] A plan for autonomy for Jews and Arabs within Palestine was discussed at a London conference (1947) of British, Arabs, and Zionists, but no agreement could be reached. The British, declaring their mandate unworkable and despairing of finding a solution, turned the Palestine problem over to the United Nations (Feb., 1947). At this time there were about 1,091,000 Muslims, 614,000 Jews, and 146,000 Christians in Palestine.

A United Nations Special Committee on Palestine (UNSCOP), established in April 1947, following British referral of Palestine question to the United Nations. The eleven member investigatory committee could not reach agreement on a solution to the Palestine question and instead published majority and minority reports.

The majority scheme recommended the partitioning of Palestine into two states, one Jewish and the other Arab. It also recommended that Jerusalem become an international city.

It was this report that was placed before the General Assembly on the 29th November 1947 and was adopted as resolution 181. Thirty-three countries supported the plan, thirteen opposed and ten abstained. In a rather unusual moment of history, the United States and the Soviet Union supported the resolution whilst Britain abstained, promising only to evacuate her troops by August 1948. In the event the British departed three months earlier on May 14.

The Termination of the British Mandate

The reasons for the British departure are a matter of considerable debate amongst historians. There are those who believe that the British evacuated Palestine as a result of the acts of violence committed by some or all of the Jewish military organizations. In particular, the bombing of the King David Hotel (July 1946) and the hanging of the two sergeants (July 1947) -- both perpetrated by the Etzel (Irgun) -- are said to have undermined British resolve to remain in the region. There are others who believe that the British left Palestine due to the Haganah's* operation of illegal immigration which became a source of considerable embarrassment to the British government.

Yet other historians see Britain's withdrawal from Palestine as part of her rationalization of the Empire, given the dire post-war economic situation. During the period 1945-48,

Britain withdrew from considerable portions of her Empire including India her "Jewel in the Crown". Britain's economic situation also created a dependence on the US, which afforded her former ally leverage over the issue of Palestine.

Within this context, American Jewish opinion had rallied most effectively to the Zionist cause: Truman, who had assumed office as a result of Roosevelt's death, was seeking public support in both Congressional and Presidential elections -- and was therefore responsive to the Jewish lobby. The Arabs, to say the least, did not like the new situation.

The passing of the partition resolution as greeted with disturbances throughout the Arab world; more seriously, in Palestine the Arab Higher Committee proclaimed a general strike for 2-4 December 1947, which proved to be the start of an undeclared, but increasingly bitter, civil war. Arab leaders had assured the British that their protests would be peaceful but tension was too high for this to be a realistic hope and on the first day of the strike a Jewish shopping center in Jerusalem was burned. As violence grew, the real consequences of Britain's decision to do nothing to implement partition before the surrender of the mandate on 14 may 1948 became clear. British military commanders in Palestine had no desire to see more of their men killed and injured in a quarrel that was ceasing to be a national interest. The result was a minimalist policy, which allowed both Arab and Jewish irregular forces to become more ruthless.

The British had now cleared the way for the two sides to fight for control over Palestine and too much was at stake for either to have a monopoly on virtue, though in some parts of the country Arab and Jewish communities tried for a time to work local peace arrangements. The overall reality was civil war.

The Arabs attacked the Israeli settlements in three main areas: in the north of the country Fauzi al-Kaukji, a Syrian officer who had taken a prominent part in the Arab uprising of 1936-9, led the Arab Liberation Army, a mixed force of some 5000 Palestinians and Syrians. In the Jerusalem area the Husseinies had more direct control with the Mufti's cousin, Abd-al-Qader al-Husseini. In the Jaffa Lydia area it was Hassan Salameh that together with Abd-al-Qader commanded over 2000 Palestinians. Although the Palestinians were the initiators, they had no clear political strategy, beyond the desire to thwart Jewish statehood, and even that was tempered by the ambition of Transjordan's Abdullah to secure part of Palestine for himself.

The Jewish forces were organized in several fighting groups. Over the winter of 1947-8, the Jewish agency transformed the Haganah from an underground force into the nucleus of a field army, creating six brigades to cover key areas: eastern and western Galilee, coastal plain and the Jerusalem area. Independent of them were several thousand members of the Irgun and Lehi who had their own agendas. Guiding the actions of the Jewish Agency's forces was "Plan Dallet" (Plan D). A plan consisted of a series of operational orders to the six brigades to enable them to secure the area of the Jewish state and protect Jewish settlements in the Arab state. In military terms the plan was much superior to those of the Arabs. On the Arab side the "D" plan was accepted as an attempt to occupy the whole country. While this was not its purpose, its practical results were to be disastrous for both sides.

The British soon understood that as soon as they leave the region the better. As a result of that strategic position, the British decided to leave Palestine much earlier than November 1948. The last British soldier to left the shores of Palestine at the eave of the 15th may 1948, leaving a political vacuum that could have been seriously dangerous for the entire region.

David Ben-Gurion and Hayim Weizmann, The most important Jewish leaders, agreed that the Jews could not afford waiting to long. He above and their colleagues assembled in the museum in Tel-Aviv and announced the Declaration of Independence of the state of Israel, which was to be open to all Jews and which promised to ensure the rights of all its citizens regardless of race or religion. Weizmann became the first president and Ben-Gurion became the first Prime Minister.

Eleven minutes after the proclamation of the state of Israel Washington issued its recognition announcement followed by the Soviet Union.

On the 15th of May 1948 a coalition of six Arab countries invaded the newly born country joining the semi military Arab forces already fighting the Jews, opening what was to be called the Israeli war of independence.

The years since the establishment of the State of Israel can be divided into three separate phases: May 1948 to June 1967, June 1967 to December 1987 and December 1987 to the present. During the first nineteen years of Israel's existence, Palestinian nationalism was muted and resistance to Israel was expressed almost entirely by the surrounding Arab states. This changed dramatically with the June 1967 War and the subsequent Israeli occupation of the West Bank and Gaza Strip among other territories. At this point, the conflict again took on elements of a Palestinian-Israeli nationalist encounter.

Palestinian political and military groups were established during the subsequent twenty years and Palestinian nationalist expression regained its past vigor and in fact increased in strength.

The deceleration of the development of Palestinian nationalist movement was due to the fact that after the 1948 War Palestinian Arabs found them selves in an impossible situation because from the total Palestinian population of approximately 900,000

people, only 120,000-150,000 remained in what became the state of Israel after the 1948 War.

Zionist leaders viewed these Palestinians, who lived mostly in the Galilee, the little triangle region, and the Negev, as a threat to the internal security of Israel and as a hindrance to the achievement of a fully Jewish state. Thus all Palestinian cities and villages were put under military law until 1 December 1966.

Israeli Arabs and the Palestinian refugee problem.

The establishment of the state of Israel created a new situation for the Palestinians living in the region. During the British mandate period there were no formal borders or boundaries between Arabs and Jews. The Arab cities and villages expanded naturally due to population expansion. Intermigration between villages and cities was a common phenomenon to the residence of the country. During the midst of the 19th century and the first few decades of the 20th century mixed cities were created mainly on foundations of the ancient cities of Lod, Ramlah, Jaffa, Acre, Haifa, Nathereth Tiberius and others. In parallel new Jewish villages were founded close to Arab settlements in the result of including those settlements in the new Jewish state.

The creation of the new Jewish State under the 1947 UN borders and later in the cease-fire agreement after the 1948 War, resulted in the separation of Arab communities families and individuals that formerly could wander freely between their villages. Military law was inflicted upon the Arab citizens of the new state, preventing them from contacting family and friends on the Jordanian part of Palestine.[27]

[27] Prince Abdullah of Trans Jordan annexed the area that was promised by the UN to the Palestinian state, and with the agreement of Israel's Prime Minister, David Ben-Gurion Declared the foundation of the Kingdom of Jordan making himself the first king of the country.

The military law was inflicted mainly because the fact that during Israel's war of independence many of the Arab villagers participated in the fighting against the Jews and Israel thought that any contact or tie building relations between Israeli Arabs and other Palestinian Arabs could be dangerous for the newly born State.

The 1948 War, as in any other war, created a refugee problem. Immediately after its declaration six Arab countries invaded Israel joining the Arab population in the intention of destroying the newly born State. Fortunately enough, Israel was much more prepared and organized and turned the attack. In result thousands of Palestinians fled from the country forming the "Palestinian refugee problem". Using newly available British, Israeli and US archival materials we can provide the following list of reasons Palestinians abandoned some 369 villages throughout the territory that became Israel:

A. Expulsion by Jewish military forces.

B. Fear of Jewish attack or of being caught up in the fighting.

C. Abandonment on orders of local Arab notables.

D. Psychological warfare.

E. Influence of the fall of, or exodus from, a neighboring town.

Of the hundreds of thousands of refugees from the 1948 war, the largest contingent, some 300,000, fled to the West Bank, annexed by Jordan in 1949, while another 1oo,ooo settled in Jordan proper.

The second largest group, about 175,000 refugees, went to the Gaza strip, which was administered by Egypt. Another 1000,000 fled to Lebanon, approximately 80,000 went to Syria and the remainder settled in other Arab countries or emigrated to the west. The surrounding Arab countries refused to settle them in their own countries in order to turn the Palestinian refugee problem a main political issue against the State of Israel. Only Jordan offered the refugees full citizenship, though Syria gave them citizenship with certain restrictions and Egypt offered free entrance to its universities but no citizenship.

As for the 150,000 Palestinians who remained in Israel, their status was ambiguous. The nations declaration of independence promised full civil rights for minorities and spoke eloquently against discrimination, and indeed, many Palestinian Israelis have prospered. Muslims were given control over their holy sites and allowed to maintain ***sharia***, or Muslim courts. But military law, which was imposed upon the Israeli Arabs undermined the above. The Israeli government argued that as long as there is a security threat on the Jewish population and with the fear of Israeli Arabs contacting there brothers in the West Bank thus transferring vital knowledge of the Israeli military to terrorist groups, the freedom of movement and union should be prevented.

The rise of the PLO.

In the 1950s and early 1960s, much of the world considered the Palestinian problem a refugee issue, not a national one. That is to say, Palestinians were seen as victims of the Middle East conflict. Once the tension between the Arab world and Israel was resolved, a solution could be found to the refugee problem. Both the Israeli government and leaders of the Arab world promoted this attitude. Israel of course, consistently refused to acknowledge Palestinian nationality for the fear of jeopardizing the legitimacy of the Zionist movement. Arab governments had different motivations. King Hussein of Jordan wanted to hold onto the West Bank; Syrian leaders had always maintained that Palestine was part of Greater Syria; and the Egyptian president Nasser focused his energies on promoting Pan-Arab unity. A separate Palestinian identity undercut each of these positions. Moreover the Palestinians themselves expected that only the combined forces of the Arab world could destroy the Zionist state and bring their return to their homeland.

In October 1959, Yaser Arafat, a successful engineer in Kuwait, called together a group of Diaspora Palestinians to form what was to be called, FATAH, actually abbreviation of: Hisb el-tahrir al philastin, the Palestinian liberation party. Heavily influenced by the Algerian struggle against the French, Fatah called for a revolutionary armed struggle of the Palestinian people against Israel from within and without.

The PLO was created in 1964 during a meeting known as the Palestinian Congress in an effort to give a voice to the large number of Palestinians living in refugee camps in Lebanon. It was not long before the group began to splinter into various factions, all of whom believed they knew the best way to achieve Palestinian liberation. Most notable of these groups were the Popular Front for the Liberation of Palestine, Popular Democratic Front for the Liberation of Palestine, Popular Democratic Front for the Liberation of Palestine - General Command, and al-Fatah. Each of these factions remained more-or-less under the umbrella of the PLO and never strayed too far from the fold.

By 1967 the PLO had decided that their primary goal was the destruction of the state of Israel. For the next ten years, this goal was the primary focus of the massive terrorist campaign by which their reputation was formed. This war cost untold hundreds of casualties on both sides with very little to show in return. Therefore, in 1974 the PLO made a conscious decision to alter its focus from the purely terrorist to one that would include political elements, necessary for any meaningful dialogue. This created more unhappiness amongst some followers who felt that the PLO, while striking blows, was not truly finding its mark. This led to the creation of yet another splinter group called the Rejectionist Front. It was at this time that Yassir Arafat and his group al-Fatah took over the leadership role.

Things began to change quickly such as the all-important recognition of the PLO by the United Nations and by the Arab peoples at the Rabat Conference. Arafat deftly manipulated the organization from one perceived by the (Western) public as barbaric into one slowly being considered a movement with legitimate claims. Israel, perhaps sensing the growing sympathy, redoubled its efforts to eliminate the Palestinian threat. In 1982, the Israeli army swept into Beirut, Lebanon and forced the PLO to flee from its stronghold. In a decision that radical Palestinians resented, Arafat agreed to come to the bargaining table to discuss peace with Israeli leaders. Little came of these talks, and soon after dissension within the ranks of the PLO became more pronounced and some of the moderate leaders were assassinated.

Perhaps in an attempt to reconcile with these dissenters, Yassir Arafat decided to provide support for the hijacking of a major cruise ship. The ship that was select was the Achille Lauro and what would happen next would do more damage to the reputation of the PLO than anything that had happened previously. Together with operatives from the PLF, terrorists seized the vessel and took the entire ship hostage. In a cowardly and reprehensible act, members of the team shot to death a wheelchair-bound Jewish passenger named Leon Klinghoffer, then dumped his body overboard. World response was swift, condemning, and slow to recover.

In the mean time by the mid-1980s the mood in the occupied territories was one of simmering frustration.

On December 6, 1987, an Israeli was stabbed to death while shopping in Gaza. One day later, four residents of the Jabalya refugee camp in Gaza were killed in a traffic accident.

Rumors that Israelis had killed the four as a deliberate act of revenge began to spread among the Palestinians. Mass rioting broke out in Jabalya on the morning of December 9, in which an Israeli soldier killed a 17-year-old youth after throwing a Molotov cocktail at an army patrol. This soon sparked a wave of unrest that engulfed the West Bank, Gaza and Jerusalem.

Over the next week, rock throwing, blocked roads and tire burnings were reported throughout the territories. By December 12, six Palestinians had died and 30 had been injured in the violence. The following day, rioters threw a gasoline bomb at the U.S. consulate in East Jerusalem. No one was hurt in the bombing.

In Gaza, rumors circulated that Palestinian youths wounded by Israeli soldiers were being taken to an army hospital near Tel Aviv and "finished off." Another rumor claimed Israeli troops poisoned a water reservoir in Khan Yunis. A UN official said these stories were untrue. Only the most seriously injured Palestinians were taken out of the Gaza Strip for treatment, and, in some cases, this probably saved their lives. The water was also tested and found to be uncontaminated.

The Intifada was violent from the start. During the first four years of the uprising, the Israel Defense Forces reported more than 3,600 Molotov cocktail attacks, 100 hand grenade attacks and 600 assaults with guns or explosives. The violence was directed at soldiers and civilians alike. During this period, 16 Israeli civilians and 11 soldiers were killed by Palestinians in the territories; more than 1,400 Israeli civilians and 1,700 Israeli soldiers were injured.

Throughout the Intifada, the PLO played a lead role in orchestrating the insurrection. The PLO-dominated Unified Leadership of the Intifada (UNLI), for example, frequently issued leaflets dictating which days violence was to be escalated, and who was to be its target.

The fundamentalist Islamic organization Hamas, a violently anti-Semitic group that rejects any peace negotiations with Israel, challenged the PLO's leadership of the uprising.

Jews were not the only victims of the violence. In fact, as the Intifada waned around the time of the Gulf War in 1991, the number of Arabs killed for political and other reasons by Palestinian death squads exceeded the number killed in clashes with Israeli troops.

PLO Chairman Yasir Arafat defended the killing of Arabs deemed to be "collaborating with Israel." He delegated the authority to carry out executions to the intifada leadership. After the murders, the local PLO death squad sent the file on the case to the PLO. "We have studied the files of those who were executed, and found that only two of the 118 who were executed were innocent," Arafat said. The innocent victims were declared "martyrs of the Palestinian revolution" by the PLO (*AlMussawar*, January 19, 1990).

Palestinians were stabbed, hacked with axes, shot, clubbed and burned with acid. The justifications offered for the killings varied. In some instances, being employed by Israel's Civil Administration in the West Bank and Gaza was reason enough; in others, contact with Jews warranted a death sentence. Accusations of "collaboration" with Israel were sometimes used as a pretext for acts of personal vengeance. Women deemed to have behaved "immorally" were also among the victims.

Eventually, the reign of terror became so serious that some Palestinians expressed public concern about the disorder. The PLO began to call for an end to the violence, but murders by its members and rivals continued. From 1989-1992, this *intrafada* claimed the lives of nearly 1,000 Palestinians.

By 1988, Arafat had taken the diplomatic road one step further when he not only announced the right of the state of Israel to exist but renounced PLO terrorism. The perceived commitment to these ideals caused Israel to finally agree to serious talks with the PLO. The result of these discussions was that today the Palestinian people live under partial self-rule and seem on the way to obtaining the homeland they have yearned for years. In recent years, Palestinian youths have become disillusioned by what they perceive as the plodding nature of the PLO in regard to its pursuit of an independent Palestinian nation. Many of these followers have joined the either HAMAS or Hizballah. On September 9, 1993, in letters to Israeli Prime Minister Rabin and Norwegian Foreign Minister Holst, PLO Chairman Arafat committed the PLO to cease all violence and terrorism.

On September 13, 1993, the Declaration of Principles between the Israelis and Palestinians was signed in Washington, DC. Between September 9 and December 31, the PLO factions loyal to Arafat complied with this commitment except for one, perhaps two, instances in which the responsible individuals apparently acted independently. Two groups under the PLO umbrella, the Popular Front for the Liberation of Palestine (PFLP) and the Democratic Front for the Liberation of Palestine-Hawatmeh faction (DFLP-H), suspended their participation in the PLO in protest of the agreement and continued their campaign of violence.

The peace process.

In May 1989, Israel presented a new peace initiative. The breakup of the Soviet Union and the Gulf War produced a change in the basic political order of the Middle East, prompting the Arab world to reassess its attitude toward Israel and to enter into negotiations to build a new future for the Middle East.

In October 1991, a conference was convened in Madrid to inaugurate direct peace talks. Subsequently, bilateral negotiations were conducted between Israel and Syria, Lebanon, Jordan and the Palestinians, as well as multilateral talks on key regional issues. To date, these negotiations have resulted in a peace treaty between Israel and Jordan, and a series of interim agreements with the Palestinians.

The Israel-Palestinian Negotiations

In recent years we have witnessed a series of landmarks in negotiations between Israel and the Palestinians. Following intense behind-the-scenes contacts between Israeli and Palestinian negotiators in Oslo, an agreement was achieved between Foreign Minister Shimon Peres and PLO Chairman Yasser Arafat. On *September 9, 1993*, Chairman Arafat sent a letter to Prime Minister Rabin, in which he stated unequivocally that the PLO:

- Recognizes the right of Israel to exist in peace and security;
- Accepts UN Security Council Resolutions 242 and 338;
- Commits itself to a peaceful resolution of the conflict;
- Renounces the use of terrorism and other acts of violence;

- Assumes responsibility over all PLO elements o ensure their compliance, prevent violations, and discipline violators;
- Affirms that those articles of the PLO Covenant which deny Israel's right to exist are now inoperative and no longer valid;
- Undertakes to submit to the Palestinian National Council for formal approval the necessary changes to the Covenant.

In reply, Israel recognized the PLO as the representative of the Palestinians in the peace negotiations.

On *September 13, 1993*, a joint Israeli-Palestinian Declaration of Principles (DOP), based on the agreement worked out in Oslo, was signed by the two parties in Washington, outlining the proposed interim self-government arrangements, as envisioned and agreed by both sides. The arrangements contained in the DOP include immediate Palestinian self-rule in Gaza and Jericho, early empowerment for the Palestinians in West Bank, and an agreement on self-government and the election of a Palestinian council. Additionally, extensive economic cooperation between Israel and the Palestinians plays an important role in the DOP.

The Interim Agreement

Shortly after the signing of the Declaration of Principles, negotiations commenced between Israeli and PLO delegations on the implementation of the interim agreement, which was accomplished in three stages:

1. The Gaza-Jericho Agreement was signed in Cairo on *May 4, 1994*, and applies to the Gaza Strip and to a defined area of about 65 square kilometers including Jericho and its environs.

While the Declaration of Principles is a short document, consisting of approximately 20 pages, the Gaza-Jericho Agreement is a document containing almost 300 pages (the agreement itself and four annexes) with six maps attached. The Gaza-Jericho agreement addresses four main issues -- security arrangements, civil affairs, legal matters, and economic relations. The document includes agreement to a withdrawal of Israeli military forces from Gaza and Jericho, a transfer of authority from the Israeli Civil Administration to a Palestinian Authority, the structure and composition of the Palestinian Authority, its jurisdiction and legislative powers, a Palestinian police force, and relations between Israel and the Palestinian Authority.

2. On *August 29, 1994*, the Agreement on Preparatory Transfer of Powers and Responsibilities was signed by Israel and the Palestinians.The Agreement puts into effect the next phase (early empowerment) of the Declaration of Principles.In accordance with the DOP, the Agreement provides for the transfer of powers to the Palestinian Authority within five specified spheres:

a. Education & Culture (carried out on August 29, 1994);
b. Social Welfare;
c. Tourism (both carried out on November 13-14, 1994);
d. Health;
e. Taxation (both carried out on December 1, 1994).

On *August 27, 1995*, a protocol was signed transferring additional spheres to the Palestinian Authority: labor, trade and industry, gas and gasoline, insurance, postal services, statistics, agriculture, and local government.

3. On *September 28, 1995,* the Israeli-Palestinian Interim Agreement on the West Bank and the Gaza Strip was signed in Washington, D.C. This agreement, which marks the conclusion of the first stage in negotiations between Israel and the PLO, incorporates and supersedes the Gaza-Jericho and Early Empowerment agreements.

The main object of the Interim Agreement is to broaden Palestinian self-government in the West Bank by means of an elected self-governing authority -- the Palestinian Council -- for an interim period not to exceed five years from the signing of the Gaza-Jericho Agreement (i.e. no later than May 1999). This will allow the Palestinians to conduct their own internal affairs, reduce points of friction between Israelis and Palestinians, and open a new era of cooperation and co-existence based on common interest, dignity and mutual respect. At the same time it protects Israel's vital interests, and in particular its security interests, both with regard to external security as well as the personal security of its citizens in the West Bank.

The Interim Agreement sets forth the future relations between Israel and the Palestinians. To the main body of the agreement are appended seven annexes dealing with: security arrangements, elections, civil affairs (transfer of powers), legal matters, economic relations, Israeli-Palestinian cooperation, and the release of Palestinian prisoners.

On *January 20, 1996,* following completion of the first stage of IDF redeployment (with the exception of Hebron), elections were held to the Palestinian Council and for the Head of the Palestinian Authority. Yasser Arafat was elected Ra'ees (head) of the Authority.

On *April 24, 1996*, the Palestinian National Council, convening in Gaza, voted 504 to 54, with 14 abstentions, as follows:

1. "The Palestinian National Charter is hereby amended by canceling the articles that are contrary to the letters exchanged between the P.L.O. and the Government of Israel 9-10 September 1993.
2. Assigns its legal committee with the task of redrafting the Palestinian National Charter in order to present it to the first session of the Palestinian central council." (24/04/96)

On *December 14, 1998*, the Palestinian National Council, in accordance with the Wye Memorandum, convened in Gaza in the presence of U.S. President Clinton and voted to reaffirm this decision. An agreement on a Temporary International Presence in Hebron was signed on *May 9, 1996*. The Protocol Concerning the Redeployment in Hebron was signed on *January 17, 1997*. A Note accompanied the Protocol for the Record prepared by the US Special Middle East Coordinator, confirming a series of agreements between the sides on non-Hebron issues and reaffirming their commitment to implement the Interim Agreement on the basis of reciprocity.

On *October 23, 1998*, The Wye River Memorandum was signed at the White House, Washington D.C., between Israel and the PLO, following a nine-day summit hosted by U.S. President Mr. Bill Clinton in Wye Plantation, Maryland and on *September 4, 1999*, representatives of Israel and the PLO signed the Sharm el-Sheikh Memorandum.

Restating the commitment of the two sides to full implementation of all agreements reached since September 1993, the Memorandum sets out to resolve the outstanding issues of the present interim status, in particular those set out in the Wye Memorandum of October 23, 1998.

The sides also restated their commitment to the Interim Agreement's prohibition regarding initiating or taking any step that will change the status of the West Bank and the Gaza Strip prior to the conclusion of the permanent status agreement.

Permanent Status Negotiations

The negotiations on the permanent status arrangements commenced in Taba on *May 5, 1996*. These negotiations will deal with the remaining issues to be resolved, including Jerusalem, refugees, settlements, security arrangements, borders, relations and cooperation with neighboring countries.

In a joint communiqué issued on May 6 at the close of the first session of talks, the two sides reaffirmed the principles guiding these negotiations.

In the Wye Memorandum of October 23, 1998 both sides agreed to immediately resume permanent status negotiations on an accelerated basis and to make a determined effort to reach agreement by May 4, 1999. A first meeting between Foreign Minister Sharon and Abu-Mazen took place on 18th November 1988.Following the Sharm el-Sheikh Memorandum, the permanent status negotiations were formally resumed on *September 13, 1999*, at the Erez checkpoint. Foreign Minister David Levy was appointed to head the Israeli negotiating team with the Palestinians, and Abu-Mazen heads the Palestinian team.

In parallel, talks between Israeli and Palestinian negotiating teams, headed by Oded Eran and Yasser Abed Rabbo, were launched at Bolling Air Force Base in Washington D.C. from March 21-28, 2000.

These talks continued in the following months at various locations with the aim of completing the implementation for the interim agreements already signed.

At the urging of Israeli Prime Minister Barak, US President Clinton announced on July 5, 2000, his invitation to Prime Minister Ehud Barak and Palestinian Authority Chairman Yasser Arafat to come to Camp David to continue their negotiations on the Middle East peace process.

On July 11, the Camp David 2000 Summit convened. The summit ended on July 25, without an agreement being reached. At its conclusion, a Trilateral Statement was issued defining the agreed principles to guide future negotiations.

Under the shadow of violence and terrorism, President Clinton hosted talks with Israeli and Palestinian teams in Washington from December 19-23, 2000, at the conclusion of which Clinton presented a bridging proposal to the parties.

Following a meeting in Cairo between Foreign Minister Ben-Ami and Chairman Arafat, marathon talks between Israeli and Palestinian delegations were held in Taba from January 21-27, 2001, ending in a joint statement.

A policy statement issued by the Israeli government following the election of Ariel Sharon as Prime Minister stated that the Government of Israel is determined in its aspiration to achieve peace with its Palestinian neighbours, but that the conduct of peace negotiations calls for tranquillity.

Appendix B

Questionnairre in English

Greetings.

I Here by would like to present to you this questionnaire, that is part of a work of study that is being perused in the University of Leicester in England.

I would like to thank you in advance for your collaboration.

The questionnaire is anonymous so mentioning your name is not required.

Part | - choose the most appropriate answer to you.

Age: 13 15 16 18.

Sex: Male female.

City of dwelling: Holon, Bat-Yam, other.

No.of people in the family : 2, 3, 4, 5, 6, above 6

No. of Rooms : 2, 3, 4, 5.

Parents' occupation:

Father: employee, autonomous

Mother: Employee, autonomous

Country of birth: Israel, other.

My political opinion tends towards: Right, left, not yet decided.

I see myself first of all: Jewish, Israeli, other.

If in your opinion Jews and Arabs are: Similar, different.

If in your opinion Arabs and Palestinian are: The same thing, different

Part II - Pleas mark right or wrong

The Question	right	wrong	Don't know
.1All the Palestinians are Moslems.			
.2 The Palestinians hate Jews.			
.3 The Palestinians and the Jews can live together.			
.4 The Palestinians want all the state of Israel to themselves.			
.5 The Palestinians want a state of their own			
.6 The Palestinians have a right for a state of their own.			
.7 The Palestinians want the whole of Jerusalem.			
.8 Palestinians want East Jerusalem as their capital city.			
.9 The Palestinians want peace with the Jews.			
.10 The Jews want peace with the Palestinians.			
.11 Arab citizens of the state of Israel are regarded as Palestinians.			
.12 Inside Gaza Strip there are Jewish settlements.			
13. In Israel there are mixed cities were Arabs and Jews live together in harmony.			
.14 It is very important to reach a long lasting peace with the Palestinians.			
.15 The state of Israel is dependent economically on the Palestinians.			
.16 The Palestinians depend economically on Israel.			

.17 The Palestinians fear from the Jews.			
.18 It is good that there are Arab parties in the Israeli Knesset.			
.19 The Arab members of Knesset hate Jews.			
.20 Friday is the most holy day to Moslems.			
.21 The Moslems believe that Mohamed flew to the sky from the Omar Mosque .			
.22 The Al-Aktza Mosque is the biggest and most important mosque for the Moslems .			
.23 Al-Aktza mosque is allocated on top of the temple mount..			
.24 The Koran calls for jihad.			
.25 Jihad means death for all Jews.			
.26 Temple mount is the most sanctified place to Moslems.			
.27 The city of Mecca is situated in Saudia_Arabia.			
.28 The PLO was founded before the founding of the state of Israel			
.29 PLO is an organization that its goal is to free Palestine from foreign occupation.			
.30 "Fatah" means: Palestine liberation Party			
.31 PLO is a roof organization to all Palestinian organizations in the world.			

Part III – Answer The Following questioins.

1. Wright down the names of 10 Moslem states that dwell in the Middle East.

   a._____, b. _____, c._____, d. _____,

   e. _____, f. _____, g. _____, h _____,

   i. _____, j. _____.

2. Wright down the names of 5 capital cities of Moslem states.

   a. _____, b. _____, c. _____, d. _____,

   e._____.

3. Wright down the names of 5 Arab Heads of state in the Middle East.

   a. _____, b. _____, c. _____, d. _____,

   e. _____.

4. Who is Muhamed Basuni?

   _____.

5. Which Arab state was the first to sign a peace treaty with Israel?

   _____ .

6. How many Arab parties are there in the Knesset?

   _____ .

7. Wright down the names of two Arab Members of Knesset.

   a. _____, b. _____.

8. Wright down the names of 5 mixed cities in Israel (where Arabs and Jews live together).

   a. _____, b. _____, c. _____, d._____,

   e. _____ .

Appendix C

Original Questionnairre in Hebrew

שלום רב,

מוגש לך בזאת שאלון , שהינו חלק מעבודת מחקר המתבצע בימים אלה באוניברסיטת לסטר, שבאנגליה.

היננו מבקשים את שיתוף הפעולה שלך ומודים לך מראש על מוכנותך להקדיש זמן לשאלון. השאלון הינו אנונימי ואינך חייב להזדהות בשמך.

חלק א' – סמן את התשובה המתאימה לך ביותר

גיל: 13-15 16-18

מין: זכר נקבה

עיר מגורים: חולון, בת-ים, אחר

מס. נפשות: 2, 3, 4, 5, 6 , מעל 6 נפשות חיות בבית

מס. חדרים: 2, 3, 4, 5

עיסוק ההורים: האם: שכירה, עצמאית

האב: שכיר, עצמאי

ארץ לידה: ישראל, אחר

הדעה הפוליטית שלי נוטה לכיוון: ימין, שמאל, עוד לא החלטתי

אני רואה את עצמי קודם כל: יהודי, ישראלי, אחר.

האם לדעתך יהודי וערבי הם: דומים, שונים

האם לדעתך ערבי ופלשתינאי הם: אותו דבר, שונים

חלק ב' – סמן נכון/לא נכון

השאלה	נכון	לא נכון	לא יודע
1. כל הפלשתינאים מוסלמים			
2. הפלשתינאים שונאים יהודים			
3. הפלשתינאים והיהודים יכולים לחיות יחד			
4. הפלשתינאים רוצים את כל מדינת ישראל לעצמם			
5. הפלשתינאים רוצים מדינה משלהם			
6. לפלשתינאים מגיע מדינה			
7. הפלשתינאים רוצים את כל ירושלים			
8. לפלשתינאים הזכות על מזרח ירושלים כעיר הבירה שלהם.			
9. הפלשתינאים רוצים שלום עם היהודים			
10. היהודים רוצים שלום עם הפלשתינאים			
11. אזרחי ישראל הערבים נחשבים פלשתינאים			
12. בתוך רצועת עזה ישנם ישובים יהודיים			
13. בארץ ישנם ערים מעורבות שם חיים בשלווה יחדיו – ערבים ויהודים			
14. חשוב לחתור לשלום עם הפלשתינאים			
15. מדינת ישראל תלויה כלכלית בפלשתינאים			
16. הפלשתינאים תלויים כלכלית בישראל			
17. הפלשתינאים פוחדים מן היהודים			
18. זה טוב שישנן מפלגות ערביות			
19. חברי הכנסת הערבים שונאים יהודים			
20. היום הקדוש למוסלמים הוא שישי			
21. המוסלמים מאמינים כי מוחמד עלה השמיימה ממסגד עומר			
22. אל–אקצה הוא מסגד גדול , החשוב ביותר למוסלמים			
23. אל-אקצה נמצא על הר הבית			
24. הקוראן קורא לג'יהאד			
25. ג'יהאד פרושו מוות ליהודים			

26. הר הבית הוא המקום המקודש ביותר למוסלמים			
27. מכה נמצאת בערב הסעודית			
28. אש"פ נוסד לפני קום המדינה			
29. אש"פ הוא ארגון שמטרתו לשחרר את פלשתין מן הכיבוש הזר			
30. פת"ח פרושו המפלגה לשחרור פלשתין			
31. אש"פ הינו ארגון הגג של כל הארגונים הפלשתנאים בעולם			

חלק ג' – רשום לפי הידוע לך

1. רשום את שמן של 10 מדינות מוסלמיות השוכנות במזרח-התיכון.

א. _____ ב. _____ ג. _____

ד. _____ ה. _____ ו. _____

ז. _____ ח. _____ ט. _____

י. _____

2. רשום את שמן של 5 ערי בירה של מדינות מוסלמיות, שמזרח התיכון.

א. _____ ב. _____ ג. _____

ד. _____ ה. _____.

3. רשום שמות של 5 שליטים ערביים במזרח התיכון.

א. _____ ב. _____ ג. _____

ד. _____ ה. _____

4. מה היה תפקידו של מוחמד בסיוני?

_____.

5. מיהי המדינה הערבית הראשונה שחתמה על הסכם שלום עם ישראל?

_____.

Appendix D.

The Israeli Curriculum
(This is a direct translation from the Hebrew original)

Co-existence Between Arab and Jewish Citizens of the State of Israel.

Objective:

To examine the mutual expectations of Arab and Jewish citizens of Israel and define the obligations that arise from them.

Stage 1 – Personal

Each participant receives an assignment card.

What do I expect from the Arab citizens of Israel?
1.
2.
3.
4.
5.

What, in your opinion, do the Arab citizens of Israel expect from us?
1.
2.
3.
4.
5.

Stage 2 - Collective

Each member of the group will present his expectations and explain the reasons for them. The groups will reach an agreement on the list of expectations to be presented at the plenary session.

Stage 3 – The Plenary Session

Representatives of the groups will present the chosen list of expectations.

Questions For Discussion

1.What were the similarities and the differences from each other in the expectations of both sides?

2.What disputes and conflicting interests arise from the points of view of both sides?

3.What are the "gains and losses" for us and for the Israeli Arabs in a situation where the mutual expectations are fulfilled or in one where they remain unfulfilled?

4.Amongst the Arab citizens of Israel are many who have an affinity to the Palestinian Nation and face a dilemma -"My country is in conflict with my nation" (the words of Abed Aziz Zoabi –a former member of the Knesset). How, in your opinion, can this dilemma be resolved?

5. How did the Arab citizens of Israel resolve this dilemma in the past (e.g. during the Israeli wars)?

6. How do you perceive the decisions made by the Arab citizens today? Is there room for generalization or should one be more exact in defining the various decisions? Give some examples.

7. In your opinion, what do they expect from the State of Israel in these situations?

8.How do you envisage the present chain of events will affect the future relationships between us and the Arab citizens of Israel?

Conversation – and What Does the Youth Say?

Objective:

To observe both the individual and the common attitudes and perceptions of the Arab and Jewish youth regarding the peace process.

Length of Exercise: 45 minutes

Materials: Strips of Bristol paper for the writing of statements, envelopes, notepaper and writing utensils.

Exercise Agenda:

To the tutor:

You have before you a selection of statements made by Arab and Jewish youth, citizens of Israel. Choose a few and hang them on the walls of the room.

Each statement will be accompanied by an envelope .The participants will be asked to write their comments on a note paper and put it in the envelope.

Following are some statements made by Arab youth selected from questionnaires that were filled by students from schools in Taibeh and Ar'ara.

1."A window to the Arab world has been opened. Peace with

the Palestinians is taking root. There is a new reality in the area."

2."This peace is false. It is an American interest."

3."The peace agreement has to solve the Palestinian refugee problem."

4.The majority of Israeli Arabs are loyal to the country, a fact that is quite evident. In my opinion, the peace process will not change this fact."

5."I want to feel that I belong. At the present I don't feel that I belong

here or to the Palestinian entity."

6."I belong to this place. I feel connected to some of the people but not to the establishment. I don't feel that the symbols of the State of Israel represent me."

7." I'm afraid that despite the peace, the lack of equality between Arab and Jewish citizens of Israel will continue."

8."I hope to be able go to any place I want to in Israel without having to hide my identity."

9."I'm afraid there will be a Palestinian civil war between the Hamas and the Fatah."

10."I'm afraid that the Israeli Arabs will be forced to go and live in the West bank

The following statements made by the Jewish youth were taken from the questionnaires answered by school students from Ma'aleh Ephraim, Netivot, Ramat-Hasharon and Jerusalem:

1."I started to participate in demonstrations and meetings. I am more nervous and afraid for my safety."

2."My friends argue with me, my views differ from theirs".

3."There is more fear, but also full confidence that the government will stand up to difficult situations."

4."Since we live near the Gaza Strip, we don't go out much. We are more closed in our homes, and no one knows what will happen next".

5."We have passed from pessimism and willingness to fight to a more optimistic feeling with a willingness to concede."

6."Now, with a security lull, there will be a chance for economic and social prosperity."

7."I am afraid that we may need to evacuate our home and be parted from our friends and neighbours."

8."We took a great risk but there is a chance for a breakthrough."

9."I bought a peace shirt in three languages: English, Hebrew and Arabic. I am full of hope."

10."In my opinion, the Arabs won't be able to manage a life of independence."

Stage 1 – Personal

The participants will wander around the room and read the statements.

Each participant will choose 2 – 3 statements that he wishes to react to .He/she will register his/her reaction on a note and put it in the attached envelope.

Stage 2 – Collective

The tutor will divide the participants into groups. Each group will receive 2 – 3 envelopes.

The members of the group will read the notes and add their comments/reactions.

Questions for discussion:

1.What issues do these statements deal with?

2. What sentiments and attitudes emerge from the reactions in the envelopes?

3. What would you like to ask the writers of these statements?

Stage 3 –In the plenary session.

The representatives of the groups will report on the discussions held in their groups.

Questions for discussion.

1.What do the various statements made by the youth indicate?

2.What, in your opinion, are the specific problems and difficulties facing the Jewish youth? Explain.

3.What, in your opinion, are the specific problems and difficulties facing the Arab youth? Explain.

4.What are the problems and difficulties common to both groups of youth?

5.What new aspects did the statements of the Israeli/Arab youth reveal to you?

6.Do you think that there are any interests common to both Israeli and Arab youth? Specify

To Be a Free Nation

Introduction

The affinity of a people to their country is based, amongst others, on the feeling of being "a link in the chain".

Meaning, we walk through places and sites that tell the stories of generations that preceded us, they tell stories of revival, creation and struggle.

The exercise is based on an excerpt from Prof: Amnon Rubinstein's book "To Be a Free Nation", which describes "scraps" of history relevant to each site.

Objective:

To enable each participant to examine his affinity to the narrative of the people and land.

Stage 1- In Groups

Each group will receive an excerpt from "An irrelevant preface" from Amnon Rubinstein's book "To Be a Free Nation",

(pages 7 –9).

Questions for Discussion

1. **How, in your opinion, are the places mentioned, important to the author?**
2. **Are the places mentioned of importance to you? Explain.**
3. **What new facts did you learn about the places mentioned in the excerpt?**
4. **Choose a creative way (Quiz, play-acting) to present to the plenary session the site(s) mentioned in the excerpt.**

Stage 2 – In the Plenary Session

The groups will present in a creative fashion the story of the site(s) they dealt with, without mentioning it's name. The remaining participants will try and guess which site they are referring to and what travel directions are described in the whole section.

One can request the participants to state places and sites in the country that are of special significance to them, and to explain their choice.

Excerpt No: 1

You get into your car on a scorching hot summer's day, in the center of sticky and humid Tel-Aviv, and start your journey as the car forges it's slow and weary way through congested streets and dilapidated houses. Near the constant tumult of the central bus station you get stuck in a big traffic jam. Desperate honking on the horn does not manage to accelerate the pace of the crawling line of cars. The sun, the humidity, the incessant noise, the street vendors who are out in numbers, the general neglect remind you that you are in the East.

At last the line of cars starts moving and makes it's way out of town, and as you reach the Holon Junction you feel a certain relief. On your right and on your left are housing estates built in different periods: Starting from the immigrant housing estates hastily built in the 1950's and up to the modern, withered looking buildings.

On the wide road eastwards you pass Mikveh Israel. It's palm boulevard and gates are tucked away between Tel-Aviv and Holon like and old nature reserve. This is where Karl Netter stuck a stubborn wedge into a barren land. This is where the Jews started to till again in the Holy Land. Here, for the first time, the Jews came back to plant and to cultivate the land that was for centuries the subject of their prayers and longings. Here, next to the inclining gate, Dr. Hertzl stood, a tropical hat in his hand, and received the Kaiser, wearing a helmet and leaning forward from the top of his horse. Here is where the journalist from Vienna stood, tired and stubborn, disappointed but hopeful, ill and hallucinating, so that he could ask for the impossible: a country for the Jews in the land of Israel. Not far from here, on the eve of the war of independence, seven Jewish labourers were murdered in the "Hayotzek" factory. A short while later the state of Israel was created.

Excerpt No. 2

Onward. The wide road makes its way through fertile country with orchards, fields and orange groves. Here and there you can see the Israeli landscape of yesteryear - prickly pear hedges, a row of fir trees, a lone fig tree. You recognize Sarafend by the scores of soldiers waiting for lifts on both sides of the road.

From afar they look like a human khaki-coloured mass. As you pass by them you notice the mixture of humanity - people from the east and the west, from the north and the south, members of all the communities, cultures and colours that make up this dense mass.

Onward. A big sign announces, "Welcome to Ramleh". Here the country was under Arab rule. This is where decisive battles were fought between the crusader armies of Baldwin, ruler of Jerusalem, and the Egyptians who came up from the south. This was an Arab town whose remains are being swallowed up today by Israeli building estates. This place was barricaded and Jewish convoys traveling to Jerusalem were stoned every time "riots" broke out during the period prior to the War of Independence. Not far from here in Lod, the last Jewish uprising against the Romans took place. It was hopeless, and the crushing of the rebellion signaled the end of Jewish sovereignty in the Land of Israel. 1500 years later the return to Zion resumed. Rabbis and pioneers passed through here on their way to Jerusalem. The walls here are now covered with colourful advertisements and in the shadow of the Mamluci tower water tanks are abundant.

Excerpt No: 3

Onward. In the vista that appears before you, you see the Judean hills for the first time. A small bend in the road and the Ayalon valley is spread out before you. Here they fell, in desperate battles. Jews that survived the Nazi murders, came in immigrant boats, were sent by the British to detention camps in Cyprus, returned to the country and before they ever knew her managed to die for her in the battle for Latrun, under the Ayalon sun. Here is where the armies of Yehuda Hamacabi stealthily descended by night from their lookout post and at sunrise attacked and set fire to Georgia's camp. Here stands the Latrun police station showing prominent battle scars from the 1948 war.

Onward. Here in "Sha'ar Hagai stands a halfway house that, in its latest incarnation is a ruin, on the curb of the left side of the road. In this halfway house travellers to Jerusalem rested, Christian pilgrims, Jewish pilgrims, tourists from all nations. The Jewish convoys set out from here to try and break the Arab siege on Jerusalem during the War of Independence. From here in armoured cars they climbed heroically to the capital. Here is where the choice sons of the Jewish population fell. Many sad songs have been written about this place. Skeletons of those armoured cars are scattered at the sides of the road dwarfed and repainted until their memory is reduced to practically nothing.

Onward. You begin to breath mountain air. You climb the steep incline through the wood and pass the 1948 battlefields: The Castel, Radar Hill, Saris, Dir Ayub, and Beit Machsir. In less than an hour every thing changes. From the humidity, congestion and din of the coastal plain you emerge at the summit of the quiet and restful hills at the entrance to Jerusalem. You cover distances where convoys of horses and carriages made their slow and weary way. You pass road signs that signify milestones in the Jewish settlement in the Land of Israel. Motza, Kiryat Anavim, Ma'aleh Hahamisha.

Excerpt No 4

Onward. The skyline shows the buildings of New Jerusalem. To the left the finger of the Nebi Samuel mosque stands out and below that is Ramot, built on land annexed to Jerusalem after the six-day war.

To the right the Hilton Hotel tower rises and beneath it is "Binyanei Ha'ooma". Onward. You turn left and pass stone houses, traffic lights, Yeshiva colleges and work shops, and climb through Ramot Eschol to Mount Scopus and through the labyrinth buildings of the university to Mount Olives. Here you stop and look at the view that is so familiar. At first you don't notice the details - Jerusalem is situated in the midst of mountains that surround her and seems like a mass of buildings, domes and towers. Gradually you notice the Old City with its wall, the Temple Mount and the tower of the Dormetzion church, King David Hotel, the skyline of the new city where new towers disrupt it. Here is where artists and pilgrims stood and sketched the view of the city imprisoned within its walls. Here is where they stood, thrilled at the scene revealed to them. This is where Jews came to be buried in the soil of the Holy Land. From here the Commander of the tenth Roman Legion observed and saw how the rebellious city surrendered. Its houses were burnt down, its Temple was shattered and its citizens were taken as hostages. This is where Hertzl wrote in his diary "Great moments – so much can be done in this landscape."

From here Pompius's forces observed the surrendered city where the Hasmoneans had ruled.

This is where the first torch was lit in the line of torches that stretched through Sartaba and the Star of Jordan all the way to Babylon, to announce to the Diaspora the times of the beginning of the month and the festivals as were decreed in Jerusalem. This is where Jerusalem ends and the desert begins.

Excerpt No 5

Onward. You make your way down to the Dead Sea. The air gets heavier the more you descend eastwards. The colours of Jerusalem and the mountain air have made way for the desert heat and the colour of yellow. This is the Judean Desert. This is where monks, and robbers, hermits and bandits, the disenchanted and seekers of God, Isiites and prophets roamed.

Onward. Beneath the sea level the heat is unbearably heavy. Jericho appears and passes like a green island in a yellow sea. Her houses are low lying partially hidden by the trees' foliage. From here, according to tradition, the Jews captured the land. Onwards toward the banks of the Dead Sea.

Here you get out of your car. Two and a half hours ago you were in the midst of the bustle of Tel-Aviv. Here you are surrounded by silence. Here, in the crevices and "wadis" that descend towards the Dead Sea, the members of the Qumran sect, the inhabitants of Ein Gedi, the defenders of Massada and the cave warriors found refuge and death. This is where their final testimony was preserved.

Here they found the writings of the instigator of the great revolt, Simon Bar Kochbah, who renewed the independence of the Jews and who minted in his coins a short-lived new count of Israel's liberation. Here a small piece of one of his messages was preserved:"till the end/... for those with no redemption/...from those lost by the sword/...these are my brethren".

Against the Flow

Objectives:

To bring to the participants an awareness of the existence of blatant and subtle conformity.

To examine the possibilities available to the individual when he disagrees with the actions and opinions of the group to which he belongs.

To explain that sticking to an opinion, which differs from the opinion of the rest of the group, takes its toll and one should consider how willing one is to pay the price.

Length of Exercise: 90 minutes (45 minutes for each section).

Only one part of the exercise should be applied.

Target Group: 7th – 12th grade

Teaching Aids: Events, Quotations, Assignment Cards, and Black Board.

Stage 1 – Personal

The Tutor will write the following on the board:

"I so wanted to agree with the majority but..." and will ask the participants to finish the sentence.

A short discussion will follow.

Stage 2 – Collective

The tutor will give to each group an event and a mission card.

Mission Card

* **What problem arose from the event?**
* **What is your opinion about the behaviour of the story's hero?**
* **Do you agree with his behaviour?**
* **Would you suggest a different way? Explain.**
* **Can you recall any similar event that happened to you?**
* **How did you feel? What did you do? (Perhaps you remember a similar event that happened to a friend).**
* **On second thoughts would you have changed your behaviour?**

The group has to reach an agreed opinion on the behaviour of the hero in the event and to explain it.

First Event:

Liat and Ronit are good friends; they spend most of their free time together and get on very well.

One day Ronit came dressed in a short and tight denim skirt that did not suit her. She was chubby and short.

Liat tried to convince Ronit not to wear that type of skirt. She told her that it was completely unsuitable and that she looked funny.

Ronit was not willing to give in and said that although the skirt may not suit her, the main thing was to wear the latest fashion.

Second Event:

Amos and his friends are watching a play in which their class mate Danny is taking part. The play is boring and Danny's acting is very weak. Amos would love to leave and go and play football, but as the rest of his friends stayed to watch he remained as well.

Third Event:

In Yossi's class a lot of the pupils copy in exams. It has practically become the accepted behaviour. The few students (with Yossi amongst them) who don't copy are treated as "suckers". Yossi's attempts to persuade them to stop were to no avail. Their attitude towards him became hostile. They ridiculed him and called him names. They stopped asking him to spend time with them. Yossi felt

lonely, an outsider that didn't belong. After many hesitations he decided to copy in exams in the hope that his classmates would accept him.

Stage 3 –The Plenary session.

1. Report

Each group will describe the event and will relate to the hero's behaviour. This can be done creatively by: discussion, pantomime, drawings and caricatures.

2. Discussion.

***According to the events you have read about, what influences a person to give in to group pressure?**
(For example: Fear of being different, fear of being ostracized, the thought that the group knows best, the need to belong, the desire to be "with-it", lack of confidence etc.)

*** How is a person who is at conflict with his group, liable to feel?**

*** How would he explain his behaviour to himself or to others?**

(For example: would he blame himself, blame his group, try to compromise etc.?)

*** How can one manage to overcome group pressure?**

(For example: To act together with the group, to verbally object, to pretend to agree but at the same time keep one's own independent thoughts, to openly act against the group etc.?)

*** State the flaws in the decision made due to conformity.**

Part 2

The tutor will distribute to the participants a page with the following quotations and two questions.

Quotations on Conformity

"Our thoughts are as they are, mainly because others think the same."

Samuel Butler, an English poet, 1612-1680.

"My opinion and thoughts are strengthened ten-fold and seem successful the minute someone else adopts them"
Thomas Carlisle, English Historian and Critic, 1795-1881

"I am of the opinion, my good friend, that it would be better for my harp to be out of tune, and so also the choir that I instruct and that the whole of humanity should disagree with me and even be against me, than for me, the individual, to be dishonest to myself and to contradict myself." – Socrates 470-399BC.

"Despite everything it moves" – Galileo Galilei, Italian physicist 1564-1642

"You shall not follow a multitude to do evil; nor shall you bear witness in suit, turning aside after a multitude so as to pervert justice..." - Exodus 23:2

Questions:

*** What is unique about each one of these quotations?**

*** What is the attitude of each author of the quote to group pressure?**

To Summarize:

***Does anyone want to tell of a case where he or someone else went "against the flow"?**

<u>*To the Tutor:</u>

To further an understanding of the subject the following films should be studied: -

" The Monkey Trial", "Zelig", "Pulling the Strings", "The Wave".

Eunesco's "The Rhinos" could also be read.

One can also demonstrate to the participants Ashe's experiment.

See: I. Schwartzwald (1987) – Open University, volume no: 1, pages 83-86.

I Don't Believe Them

Survey

95% want peace – but are afraid of the Arabs.

The people of Israel want peace, but are afraid of the Arabs. This is the conclusion from a survey made for the Center for Strategic Research.

In the survey, made by Prof: Asher Arian in conjunction with The "Dahaf" institute, 1139 people took part. 95% answered they are "interested in peace with the Arabs" and 45% believe that the Arabs are "only partially interested" in peace.

Further data, derived from this survey, shows the low expectations from peace. Most of those who were asked (40%) chose to define peace in realistic terms: " A situation without war in which the two parties will determine their relationships in a signed peace treaty with security arrangements".

(Smadar Peri, Yediot Achronot 23.2.93)

Preface

One of the most difficult obstacles standing in the way to peace is the mutual distrust that prevails amongst the negotiators, an obstacle which has the power to negate the whole process.

In the existing circumstances this mistrust is understandable and legitimate. The following exercise aims to examine the influence of these feelings of mistrust on the subject of peace in general and on the negotiations for peace in particular.

A Note to the Tutor:

The exercise comprises four stages. With discretion one can choose parts of them.

Objectives:

*** To come to an understanding that the peace process is accompanied by mutual feelings of distrust by all the partners taking part in the negotiations.**

*** To differentiate between emotions and rational considerations in the decision-making process.**

*** To find out whether it is possible to make progress in the peace process despite the mistrust and if so by what means**

***To contribute to a development of a complex outlook concerning social and political procedures in general and the peace process in particular.**

Length of Exercise. 90 minutes.

Materials: Caricature, excerpts from articles, speeches and newspaper reports.

Exercise Agenda:

Stage 1: The Plenary session.

In front of you is a caricature (see caricature: caricature no. 1)

Add a heading and complete the text in the empty spaces.

The Tutor will write the participants' ideas on the board/Bristol paper and will ask:

1. **What problem does the caricature raise?**
2. **In what newspaper would such a caricature be published (Arab, Israeli, other)? Accordingly what does each hand represent?**

Stage 2: Personal:

The participants receive a card on which there are four quotes:

1. **I believe them that----------**

   and I am for the peace process because----------

2. **I don't believe them that----------**

   and I am for the peace process because----------

3. **I don't believe them that----------**

   and I am against the peace process because----------

4. **I believe them that----------**

and I am against the peace process because----------

***The participants should complete the four quotes.**

***The participants should make a circle round the quote that expresses their feelings and opinion.**

To the Tutor:

Find out if there were any difficulties in completing these quotes; accept also expressions of ambivalence and indecision.

It is important to differentiate between the first part of the quote (believe, don't believe), and the second part which entails taking a stand (for or against the peace process). The stand includes emotional, rational and moral aspects.

Those participants who will have reservations about the phrase "I believe them" and will ask: "who is them? There is not just one "them" ", should be requested to offer various definitions: Palestinians, PLO, Hamas, the Liberation Front etc: The Arab States, Syria, Jordan etc: The tutor should encourage various observations and interpretations, and should request the participants to relate to it in writing, in addition to the quotes and explain their views to the group in the next stage.

The observations and explanations help in a process where the relation to the subject will pass from the solely emotional phase to the rational and moral phase, thus contributing to a more complex view of the situation

Stage 3: Organizing into groups

The tutor prepares on the board a table, divided into four squares.

I am for the peace process	I am against the peace process

Each participant should place an X in the square that expresses his choice.

The participants will then group together according to the quote of their choice.

To the Tutor:

The Signing with the letter X is to prevent group pressure. In the framework where the participants are used to expressing their opinions they can write their name.

1.The members of the group present their personal explanations for choosing their quote and decide on 3-5 main explanations for their choice. These will be written on Bristol paper.

(One should encourage a variety of viewpoints and show various interests.)

2.The participants will receive excerpts from articles, newspaper reports and books on the subject of mistrust, and are requested to relate to the questions in each section and prepare for a report to the plenary session.

To the Tutor:

The suggested excerpts from articles, reports and books, vary in their degree of complexity.

It is advisable to suit the material according to the level of the participants.

One can give each group a different excerpt or give the same excerpt to all the groups.

Page No.1: "Controlling the risks during the period of reaching an agreement".

Card No.1

On examining the relationships between countries one sometimes finds that both sides are interested in achieving a settlement that will solve the conflict between them.

The degree of trust/mistrust between the countries is a decisive factor in the continuation of negotiations, its nature and its results.

The following article specifies the obstacles that mistrust puts before the negotiating sides.

Read carefully the section and discuss the following questions:

1. **What is the author's (of this article) hypothesis about mistrust between adversaries?**

2. **What are the ways that he suggests for reaching a settlement between countries?**

Sa'adia Tuval: "Controlling the risks during the period of reaching an agreement".

Mutual mistrust is perceived as the foremost stumbling block for calming and solving international conflicts. The reason being that lack of trust hinders the sides' readiness to suggest concessions, as each side fears that any conciliatory step will be taken advantage of by the other side. Nevertheless disputes are settled. The question is how does one remove the stumbling blocks that stem from lack of trust? Researchers have suggested that one abolishes the mistrust, or at least sufficiently minimizes it, until it is possible to reach an agreement. I would like to suggest a different approach - a search for a mechanism of guarantees and other forms of risk control, which will enable the country to reach a settlement despite continuous mistrust.

In order to prevent misunderstanding one must emphasize the difference between reducing risks and reducing mistrust.

Techniques for Reducing Risks.

Governments that are in the process of exploring the possibilities or in the process of negotiations, tend sometimes to reduce the risks by transferring part of them to others. An accepted practice is to let mediators create contact with the adversary. Various types of mediators are acceptable for this mission - international organizations, foreign governments, or well-known personalities.

The fear that the adversary will violate the agreement often haunts the sides all through the negotiations. This fear turns into acute anxiety, if and when the negotiations near their successful conclusion.

One of the techniques is to avoid ambiguity, to have explicit phrasing of the statement and its inclusion in the agreement in clear language.

Another way of dividing the risk is by identifying the adversary's leadership in the agreement. The senior leaders are likely to be the ones that sign the agreement; therefore their name and reputation are bound to its successful implementation. An alternative way of strengthening the protection against violations of the agreement is to publish the details of the suggested agreement and wait for the public discussion that will arise on the adversary's side.

Another tool, reported occasionally to have a restraining effect on the possibility of violation of the agreement, is to cultivate a mutual economic dependence. The economic integration between France and Germany after World War Two was recommended by the French leadership, the explanation being, amongst others, that this would reduce the risk of Germany again being a threat to France.

*** Sa'adia Tuval is a professor of political science in the Tel-Aviv University.**
The article includes excerpts from "Diverse" no: 21, November 1977 and based on a lecture given at an international seminar that took place in 1976 in the Van-Lir Institute in Jerusalem.
The article was consequently published in an anthology on international relationships: State versus States, edited by Dan Zachs, Am Oved, 1980, Tel-Aviv, pages 132-137.
In conclusion, the gradual implementation of the agreements can act as a mechanism for preventing their violation. If the implementation of the agreement is divided into sections, and the carrying out of each part is dependent on the parallel steps taken by the adversary, one can see the self-fulfilment of the agreement. In addition to the effect of separating the sections, an element of mutual dependence is activated during the bargaining. The main advantage is that as long as the implementation has not been completed, the mutual dependence acts as a deterrent and both sides have reasons to fulfil their obligations in the agreement .The gradual progress minimizes the danger of violation of the agreement by the adversary, because the concessions are not made at once.

To the Tutor:

The suggested ways of reaching an agreement between states according to Sa'ada Tuval's opinion are:

1. **Intermediaries**
2. **Explicit wording.**
3. **Identifying the leadership with the agreement.**
4. **Publishing – public debate in the adversary's country.**
5. **Mutual economic dependence.**
6. **Gradual implementation.**

The Tutor distributes page no.2 – excerpts from articles.

The participants are requested to read the excerpts and discuss the assignment as explained in the following card:

After the discussion about page no.2 each group is requested to formulate a suggestion for breaking through the mistrust between the sides, in the framework of the peace negotiations between Israel and her neighbours.

Card no.2:

The excerpts in page no.2 were written at various times and they all relate to the subject of peace between Israel and the Arabs.

The excerpts point at various means for building trust between the negotiating parties.

For example: Taking an unusual initiative, perceiving the peace treaty as a set of agreements etc:

Read and discuss the questions:

***What possibilities for building mutual trust emerge from these excerpts?**

***Which possibility seems, in your opinion, to be practical, desired and/or creating trust and why?**

The suggestion should be formulated in one sentence and written on a strip of Bristol paper.

Page No.2:

Section A:

"It goes without saying that this is, Mr. President of the Arab Republic of Egypt, a great day in your life.

By your standing up to the hatred and animosity you proved that the existence of human values is capable of changing the course of history. Civilian courage: it is often more difficult to demonstrate civilian courage than military heroism. You showed both. But now is the time, for all of us, to show civilian courage and to declare to our nations and to others: no more war, no more bloodshed, no more bereavement! Shalom, 'Salam" – forever."

(Part of Prime Minister Menachem Begin's speech, made at the signing of the peace treaty between Egypt and Israel, 26th March 1979).

Section B:

...”Israelis and Egyptians alike strove to reach their sacred goal and were not deterred by difficulties and complications.

Hundreds of individuals, from both sides, dedicated themselves and generously donated their energies and thoughts to turn the dream that we nourish and hold in great esteem into a living reality. But the person who brought about this miracle is President Carter. Without exaggerating, I must say that what he did constitutes one of the greatest achievements of our times. He dedicated his talent, hard work and above all his steadfast belief that in the end good will overcome evil, in order to ensure the success of our mission. For me he was the best guide and partner all the way to Peace. Due to his deep feeling for justice and true commitment to human rights, we were able to overcome the most difficult obstacles. There were moments when, in light of the crisis, hope faded and diminished. Nevertheless, President Carter remained firm and unflinching in his conviction and in his confidence. He is a man of faith and compassion. Above all, the signing of the peace treaty and the exchange of letters were a tribute to the spirit and abilities of Jimmy Carter.”

(Part of the President of Egypt Anouar Sa’adat’s speech, made at the signing of the peace treaty between Egypt and Israel, 26 March 1979).

Section C:

From Tel-Aviv to Greece on one hitch hike.

What if peace should break out?

This Tuesday, the 9th of February, another international round of peace-talks were to take place in Rome. The subject this time was to be "Economic Co-operation" .The economic co-operation, together with this round of talks, was postponed in the mean time because of the problem of the deportees.
The idea of opening an international channel, parallel to the bi-lateral talks, between Israel and each of the Arab States and the Palestinians, was maybe one of the few brighter ideas in the formation of the peace process. The assumption was that by involving other countries in the process, in addition to those involved in the conflict, the process itself would gain more power and strength. An additional and more important assumption was that by preparing joint economic projects and consolidating joint development plans and work-papers, it would be possible to create confidence-building measures (CBM's as written in the work papers) between the sides and that these would diffuse the charges of hostility and mistrust that are, by nature, lurking in the background of bi-lateral negotiations.

Creating and transferring CBM's to practical lines would, one hoped, cause the participants to recognize the fact that much can be lost from lack of peace and a lot can be gained if the process succeeds.

In fact, as always, the complete opposite happens. At present each side is busy building steps to create suspicion while perusal of the work-papers which are being prepared for the multi lateral talks, kindles the imagination and raises again the old question - "how is it that the whole world understands and only we still do not?"

(Yediot Achronot, Friday 12.2.1993,An excerpt of an article by Zvi Gilat)

Stage 4: The Plenary session

1.The representative of the groups' report – What, in your opinion, are the practical or desired means for reaching a peace settlement with the Arab nations? Why?

2.The man sitting under his fig tree phoned the man sitting under his vine: "Tonight they are surely liable to come."

From a poem by I. Amichai.

The End of the Days' Spring.

The man sitting under his fig tree phoned the man sitting under his vine:

"Tonight they are surely liable to come.

Fortify the leaves, close the tree well,

Call the dead to come home and be prepared."

The white sheep said to the wolf:

"Human beings are bleating and my heart aches,

They will come to battles there with swords.

In our next meeting, the matter will be discussed."

All the nations (united) will stream into Jerusalem

To see whether The Word has been uttered, and in the meantime.

As it is spring now

They will gather the surrounding flowers.

They beat their swords into secateurs and their secateurs into swords

And vice versa and again incessantly.

Perhaps all the beating and sharpening

Will make the world's iron of contention disappear.

What, in your opinion was the "man sitting under his vine's answer?

To the Tutor:

One can read the whole poem ,or just mention the heading and the ending.

Appendix E

About the National Curriculum[1]

Values, aims and purposes

The school curriculum comprises all learning and other experiences that each school plans for its pupils. The National Curriculum is an important element of the school curriculum.

Values and purposes underpinning the school curriculum

Education influences and reflects the values of society, and the kind of society we want to be. It is important, therefore, to recognise a broad set of common values and purposes that underpin the school curriculum and the work of schools. (In planning their curriculum, schools may wish to take account of the statement of values finalised after widespread consultation by the National Forum for Values in Education and the Community (May 1997).)

Foremost is a belief in education, at home and at school, as a route to the spiritual, moral, social, cultural, physical and mental development, and thus the well-being, of the individual. Education is also a route to equality of opportunity for all, a healthy and just democracy, a productive economy, and sustainable development. Education should reflect the enduring values that contribute to these ends. These include valuing ourselves, our families and other relationships, the wider groups to which we belong, the diversity in our society and the environment in which we live. Education should also reaffirm our commitment to the virtues of truth, justice, honesty, trust and a sense of duty.

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At the same time, education must enable us to respond positively to the opportunities and challenges of the rapidly changing world in which we live and work. In particular, we need to be prepared to engage as individuals, parents, workers and citizens with economic, social and cultural change, including the continued globalisation of the economy and society, with new work and leisure patterns and with the rapid expansion of communication technologies.

Aims for the school curriculum

If schools are to respond effectively to these values and purposes, they need to work in collaboration with families and the local community, including church and voluntary groups, local agencies and business, in seeking to achieve two broad aims through the curriculum. These aims provide an essential context within which schools develop their own curriculum.

Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and to achieve.

The school curriculum should develop enjoyment of, and commitment to, □learning as a means of encouraging and stimulating the best possible progress and the highest attainment for all pupils. It should build on pupils' strengths, interests and experiences and develop their confidence in their capacity to learn and work independently and collaboratively. It should equip them with the essential learning skills of literacy, numeracy, and information and communication technology, and promote an enquiring mind and capacity to think rationally.

The school curriculum should contribute to the development of pupils' sense of identity through knowledge and understanding of the spiritual, moral, social and cultural heritages of Britain's diverse society and of the local, national, European, Commonwealth and global dimensions of their lives.

It should encourage pupils to appreciate human aspirations and achievements in aesthetic, scientific, technological and social fields, and prompt a personal response to a range of experiences and ideas.

By providing rich and varied contexts for pupils to acquire, develop and apply a broad range of knowledge, understanding and skills, the curriculum should enable pupils to think creatively and critically, to solve problems and to make a difference for the better. It should give them the opportunity to become creative, innovative, enterprising and capable of leadership to equip them for their future lives as workers and citizens. It should also develop their physical skills and encourage them to recognise the importance of pursuing a healthy lifestyle and keeping themselves and others safe.

Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.

The school curriculum should promote pupils' spiritual, moral, social and cultural development and, in particular, develop principles for distinguishing between right and wrong. It should develop their knowledge, understanding and appreciation of their own and different beliefs and cultures, and how these influence individuals and societies. The school curriculum should pass on enduring values, develop pupils' integrity and autonomy and help them to be responsible and caring citizens capable of contributing to the development of a just society.

It should promote equal opportunities and enable pupils to challenge discrimination and stereotyping. It should develop their awareness and understanding of, and respect for, the environments in which they live, and secure their commitment to sustainable development at a personal, local, national and global level. It should also equip pupils as consumers to make informed judgements and independent decisions and to understand their responsibilities and rights.

The school curriculum should promote pupils' self-esteem and emotional well-being and help them to form and maintain worthwhile and satisfying relationships, based on respect for themselves and for others, at home, school, work and in the community. It should develop their ability to relate to others and work for the common good.

It should enable pupils to respond positively to opportunities, challenges and responsibilities, to manage risk and to cope with change and adversity.

It should prepare pupils for the next steps in their education, training and employment and equip them to make informed choices at school and throughout their lives, enabling them to appreciate the relevance of their achievements to life and society outside school, including leisure, community engagement and employment.

The interdependence of the two aims

These two aims reinforce each other. The personal development of pupils, spiritually, morally, socially and culturally, plays a significant part in their ability to learn and to achieve. Development in both areas is essential to raising standards of attainment for all pupils.

The national framework and the purposes of the National Curriculum

The two broad aims for the school curriculum are reflected in section 351 of the Education Act 1996, which requires that all maintained schools provide a balanced and broadly based curriculum that:

- promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society
- prepares pupils at the school for the opportunities, responsibilities and experiences of adult life.

The Act requires the Secretary of State, local authorities and the governing body and headteacher to take steps to achieve these requirements. The Secretary of State meets his responsibilities in this area by providing a national framework which incorporates the National Curriculum, religious education and other statutory requirements. This framework is designed to enable all schools to respond effectively to national and local priorities, to meet the individual learning needs of all pupils and to develop a distinctive character and ethos rooted in their local communities.

The four main purposes of the National Curriculum To establish an entitlement

The National Curriculum secures for all pupils, irrespective of social background, culture, race, gender, differences in ability and disabilities, an entitlement to a number of areas of learning and to develop knowledge, understanding, skills and attitudes necessary for their self-fulfilment and development as active and responsible citizens.

To establish standards

The National Curriculum makes expectations for learning and attainment explicit to pupils, parents, teachers, governors, employers and the public, and establishes national standards for the performance of all pupils in the subjects it includes. These standards can be used to set targets for improvement, measure progress towards those targets, and monitor and compare performance between individuals, groups and schools.

To promote continuity and coherence

The National Curriculum contributes to a coherent national framework that promotes curriculum continuity and is sufficiently flexible to ensure progression in pupils' learning. It facilitates the transition of pupils between schools and phases of education and provides a foundation for lifelong learning.

To promote public understanding

The National Curriculum increases public understanding of, and confidence in, the work of schools and in the learning and achievements resulting from compulsory education. It provides a common basis for discussion of educational issues among lay and professional groups, including pupils, parents, teachers, governors and employers.

Developing the school curriculum

While these four purposes do not change over time, the curriculum itself cannot remain static. It must be responsive to changes in society and the economy, and changes in the nature of schooling itself. Teachers, individually and collectively, have to reappraise their teaching in response to the changing needs of their pupils and the impact of economic, social and cultural change. Education only flourishes if it successfully adapts to the demands and needs of the time.

Appendix F

List of Observations and Interviews

22.1.2004 – Co-existence Between Jews and Arabs, citizens of the state of Israel – Observation.

23.3.2004 - Conversation – and What Does the Youth Say? - Observation

25.3.2004 – Being A Free Nation – Observation.

15.4.2004 – Against the Flow – Observation.

05.5.2004 – Against the Flow – Second class Observation.

20.5.2004 – I don't Believe them – Observation.

09.6.2004 – I don't Believe them – Second class Observation.

!8.11.2004 – First interview with 12 students from both classes.

09.6.2004 – Second interview with 12 students from both classes.