BABES-BOLYAI UNIVERSITY CLUJ NAPOCA

FACULTY OF PSYCHOLOGY AND EDUCATIONAL SCIENCE

DOCTORAL SCHOOL "EDUCATION, REFLECTION, DEVELOPMENT"

Factors Affecting Justifications for Applying the Core State Education Curriculum to Minorities in a Democratic State

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CLUJ-NAPOCA, 2017

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INTRODUCTION

The State of Israel is Jewish and democratic, in an education system split into four different streams, each not recognizing the other, a unified educational core curriculum was developed for all four streams based on a common denominator composed of contents, skills and values in the State of Israel (Director General's Circular 10/3/2005) with its cultural and ethnic diversity and the minority populations living in it.

Israeli society recognizes the social and cultural diversity in the general population, the differences and distinct identities of the groups within it (Yona 2011). A discussion of the justifications for applying a core curriculum relevant to all residents is followed by a thorough sociological analysis of the state's attitude towards minorities and their image as future citizens, and minorities' attitude to the state in light of social theories regarding the religious and national divide between them. This work also discusses the scope of the special rights granted to the minority or the extent of the rights that minorities demand affects the content of the core curriculum as the causes of its effectiveness and the opposition of the Arab and ultra-Orthodox minorities to the core curriculum in the education system.

The work focuses on Arab and ultra-Orthodox Jews against the background of diversity as diverse cultural groups that and their attitude to the state, and their lack of recognition of each other, their opposition to the core curriculum from State of Israel's socio-cultural perspective (Espinoza, 2015).

The Israeli Ministry of Education goals and objectives in writing a unified core curriculum is discussed. On the one hand, the Ministry of Education seeks to grant autonomy to schools, to teachers and to pupils, so that they will be able to determine part of the curriculum. On the other hand, the core curriculum seeks to maintain a reasonable degree of uniformity in the education system by determining contents that are compulsory in every school (Stahl 1995; Eisenberg & Kymlicka, 2011).

Common to the high-quality training programs is the fact that teachers who are trained in a liberal approach successfully cope with the rigid field of teaching by developing a system of planning capabilities that are beyond-technical (Wiggins & McTighe, Rodriguez et al., 2007). The collective cultural identity that a state must preserve or impart to its citizens as a contribution to human development and civic life by

preserving the preferences of valuable information of a successful teacher-learner discourse, preventing loss of information and becoming aware of the complexity and diversity of human development (Rodriguez & Loomis, 2007), as stated by Prof. Nimrod Aloni (1996), educators must create an affinity and commitment, in thought and action, to a system of values and principles that outlines norms of proper behavior for individuals regarding their relationship with others and with self.

Research Aims

1. To identify and isolate the most influential factors regarding the effectiveness of applying the core curriculum in minority schools;
2. To construct a model for a designated teacher education guidance program for teachers who teacher core subjects for the increase the effectivity of application
3. To develop a program for teacher-parents' partnership as an influential factor in the core curriculum's effectiveness

Research Questions

1. What are the aims and objectives of a democratic state and a multicultural education system in applying a uniform core curriculum in all schools including minority schools in Israel?
2. What are the causes of conflict and difficulties that influence the effectiveness of applying the core curriculum in the Arab and ultra-Orthodox minority schools in Israel?
3. What are the solutions for increasing the core curriculum's effectiveness?

Gap in Knowledge

The right to education is a fundamental right, opening a door to progress, livelihood knowledge and equality. A core curriculum seeks to prepare a defined pedagogical-political action plan to motivate schools towards social change expected of all pupils as citizens. Souza (2000) argued schools are educational-social institutions influenced by contradictions that characterize society as a whole. Schools cannot be expected to change society, but many countries have realized the importance of

introducing a core curriculum to their education systems: compulsory knowledge that must be imparted (Stahl, 1997). However, elective studies (Brandes, 1996), including contents, skills and social values, are essential to the development of autonomous, future productive citizens (Ilan, 2000).

Is it right to ask these different minority groups to assimilate into the culture of the society in which they are educated and embrace its values, or is it wrong? Is there a justification to stipulate state funding rather than society's acknowledging the cultural uniqueness of these groups and allowing them to foster it? (Gurovich & Castro, 2004)

This research examines the application of the curriculum to all pupils in Israel, and the ways of enforcing a uniform core curriculum to minority schools (Arabs, ultra-Orthodox) in education as a condition for state funding, the curriculum is based on a common denominator in terms of the contents, competencies and the values prevailing in Israel. will contribute to the knowledge base of these populations, especially regarding the coercion and mandatory curriculum without which there is no state funding, (Caplan, 2003) and will fill the gap in knowledge that exists in this domain.

Significance of the Research

The decision to apply the core curriculum studies will examine educational sociological philosophical arguments for or against the application of the program for all pupils in a multicultural democratic outfit as twenty percent of the population are minorities, the legal restriction sociological and cultural fabric. I would not presume to decide but I will try to find a solution.

While examining the existing alternatives, we can find possible ways for government to adjust and embrace operation strategies whose aim is to rehabilitate the core to the initial plan outlines a desired core socio-cultural fabric of the State of Israel to try to determine the rationale underlying the importance of applying research current core program also towards minorities in Israel in two major groups - Arab and ultra-Orthodox – Being citizens.

CHAPTER I: THEORETICAL PERSPECTIVES: DESCRIPTION OF THEOREIS UNDERPINNING THE RESEARCH ENTITLED: FACTORS AFFECTING JUSTIFICATIONS FOR APPLYING THE

CORE STATE EDUCATION CURRICULUM TO MINORITIES IN A DEMOCRATIC STATE
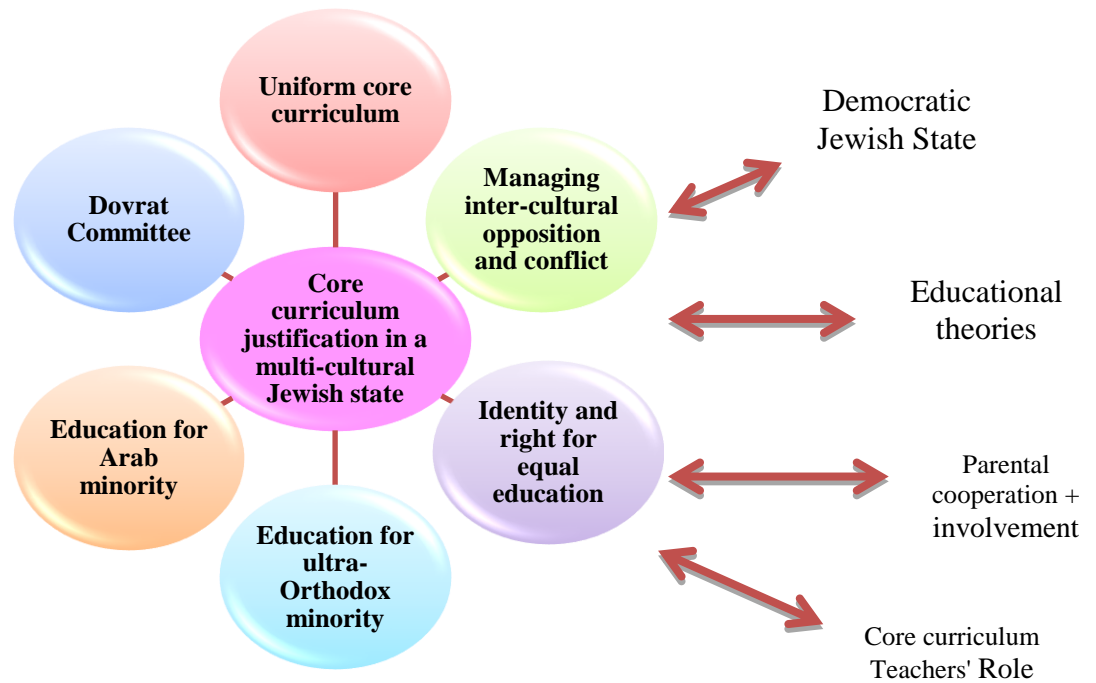
Figure 1: The conceptual framework

This research examined the justification for applying the core curriculum on minority groups using three educational philosophic theories, liberalism, communitarianism and multiculturalism.

The educational, philosophic approach of proponents of these theories underpin the justifications for applying a uniform core on minorities in the state of Israel. A state whose population fabric is diverse pretending to be a liberal democratic state alongside being Jewish and multicultural (Weinberg, 2000).

An individual's place and voice to lead his/her own life through free choice obligates the ruling power and state to refrain from intervention, to be neutral and to equally relate to fundamental private lives according to a principle of tolerance (Harel, 1996). No longer arbitrary agreement by dominant groups toward other groups who claimed this tolerance. Now individuals are protected by a principle right that guarantees freedom to choose one's fate, autonomy to belong wherever he/she wants and to choose

how to live, hence guaranteeing every citizen, regardless of their worldview, the right to live in the state in fairness and equality.

I.1 Liberal Theory

The liberal theory, according to which the meaning of liberalism and its various proponents is not necessarily monotonous, and nonetheless, there is a certain unanimity between them based on freedom and equality, respect and every individual's autonomy to formulate their own view on the issue of what is a good life in their eyes (Garzon, 2004).

The initial leader of this theory was John Rawls (1993), who aspired to a state supporting and caring about the welfare of all its citizens. He espoused separating ruling power and individual rights through a system of laws and institutions to guarantee tolerance towards divers ideas and beliefs, individual's freedom of expression and thought.

According to Rawls's (1993) theory of fairness, one cannot abandon weakened populations, who have become dependent upon state services, to market forces and it is the state's role to care for its citizens.

Rawls sought to justify known and veteran liberalism in the modern 21st century and believed that states should aspire to be welfare states, with a social ethos.

In his essay, *Political Liberalism* (1993), Rawls renewed liberal principles referring to the political arena, in contrast to his secular theories on subjects of morality and justice outside the boundaries of state actions. According to him, individuals are able to decide what is good for them and to change what they wish according to their understanding and sense of justice. Yona (2004) argued that the change made by Rawls to modern liberalism showed his outspoken criticism of the enlightenment and secularism in his previous view and governance arrangements in liberal democracies (Jonah, 2004).

At the end of 17th century, John Locke, a proponent of liberalism, argued, "A liberty to follow my own will in all things where that rule prescribes not, not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man, as freedom of nature is to be under no other restraint but the law of Nature" (Locke 1690 in Garzon, 2002, p. 10).

Rawls, who is considered to be the most important liberal political philosopher sought to renew the tradition of proponents of the social charter (Hobbes, Locke, Rosseau) and show how it was possible to establish the liberal political order on a social charter (hypothetical) between autonomous entities.

Postmodern proponents, communitarians and multiculturalists came out against Locke and Rawls. Their contemplations came from a collective point of view that rejected the individual point of view and in opposition to neutrality symbolized by liberal theory in general and Rawl's in particular.

I.2 Communitarian Theory

Communitarian theory proponents believed that people of fundamentally social beings and have to live in communities. Community interest surpass individual interests and as such have absolute validity and therefore there is no private interest without belonging to a community (Garzon, 2002). For a state to be democratic, it must apply common national and historic values to promote collective interests and values and promote the common good.

A prominent representative of the communitarian view is Michael Sandel, who represented social partnerships and solidarity. In his book *Liberalism and the Limits of Justice* (1982), he criticized Rawls' book *A Theory of Justice* (1971). According to Sandel, the predominant defect was Rawl's turning his back on the communal dimension of people's lives. From Sandel's point of view, justice is based on acknowledging people's identity features (such as residence, occupation, status, gender, religion, etc.). He argued that only these components differentiate between one person and another. Sandel opposed separating individual from their loyalties and aims, as proposed by Rawls, in that it would lead to damaging one of the central values of liberalism itself - freedom and national belonging.

Molding and recognizing individual's identity is a dynamic process with no fixed reality. Only the details that make up shared community will add new dimensions of understanding and abilities to act in their belonging to a community and that is, in reality, justice.

In contrast, proponents such as Foucault, would argue that the social world is not the one portrayed by Sandel, it is a battle field in which the strong subjugate the weak, shared community decisions are not the result of mutual education, persuasion and gradual acknowledgement of common obligations and identity but of violence and force. Even when individuals become part of a community and follow communal discipline, its values and norms, they do say mainly on their behalf, and even then, the community's involvement in their lives is far from absolute. And it is not necessarily more fundamental for an individual (Garzon, 2002).

The multicultural approach observes contemporary, post-modern culture, but like communitarianism, it also believes that every person is born into and does not choose a cultural community. The community provides them with a self and cultural identity and as such they are different from members of other cultural communities.

Amy Guttman believed that the multicultural reality is first and foremost a reality in which geographical space belongs to one political unit. This unit includes individuals in need of support and nurture of this cultural community. In the sense of identity - lifestyle, occupations, charters, beliefs, affiliations, customs, rituals, educational systems, interpersonal relationships and more, she referred to a situation in which a given society includes various cultures significantly affiliated to one another (Sagi, 2001).

Michael Walzer argued that what links members of a group and contributes to defining individuals' identity refers to more than culture. Hence in Israel and in other countries, there are a multitude of different communities, each one of which is nourished by an historical, cultural, religious and even ethnic uniqueness and generally these minority communities exist alongside the ruling culture, the culture of the majority (Walzer, 2003).

Minorities struggle to get protection for their cultures by basing their position on the ruling culture, whereas the ruling culture sets a goal to create a single varied national community, according to which everyone sounds its special voice, and what is finally heard is a multi-vocal melody (Weinrib, 2000).

I.3 Multiculturalism Theory

Multiculturalism, in contrast to the liberal view of tolerance and neutrality, adopts an approach whereby a state must be involved and aspiring. This approach can be expressed too in a liberal state based on liberal foundations so as to help minorities preserve their cultures.

The main problem facing the multicultural theory is how diverse communities, each of which has its own identity, its own lifestyle, based on a defined and single identity of all its members, can exists alongside one another in a shared space and realize their own unique cultures and lifestyles.

A prominent exponent of this view was Will Kymlicka, who represented multicultural liberalism, A new version between liberalism and multiculturalism.,

On the one hand, acknowledging individuals' social right to personal choice, strengthening their unique culture and human autonomy and on the other, acknowledging the ethnic and cultural multitude existing in society (Kymlicka, 1989).

Kymlicka fundamentally opposed classical liberal definitions according to which liberal individuals are the product of an historical process of western, modern, capitalistic and pluralistic culture, with secularism cherishing personal choice. In fact, Kymlicka does recognize the special rights of non-liberal, pre-modern, non-western cultures. In order for individuals to enjoy a variety of choice options, they must be part of a social culture so as to acquire the necessary tools for autonomous choice, such as: self-respect, alternative lifestyles, a sense of history, personal abilities and identity. As far as he was concerned, the question is posed whether individuals conduct their lives and make their decisions inside a cultural vacuum. Are their lives an integral part of their cultural heritage and ethos into which they were born? Do these determine their experiences to a large extent? (Bruner & Peled, 1998). Kymlicka pointed out that these questions led to conflict not just between liberals and non-liberals, but also within the liberal camp itself.

In fact, modernism left the terms tolerance, personal freedom and autonomy - the liberal values - behind. To be located in conflict. Hence personal freedom can be interpreted as intolerance with regard to non-liberal groups, when an intolerant relationship with non-liberal groups can be interpreted as limiting individuals' basic freedoms.

In fact, a non-liberal minority seeks to repress other groups in the name of liberalism (or Rawls' himself), repression and intervention are justified in the name of self-defense. And what will be the fate of groups seeking to live their lives in peace without external intervention according to the law? Will tolerance overcome autonomy here too in the name of liberalism? Liberals, Kymlicka believed, would argue that any time there is no contradiction between state laws and cultural norms, a community has the right to organize its cultural life as decided by its leaders, even if this involves limiting certain rights of community members. In his opinion, liberalism turns around a central axis between autonomy and tolerance.

Supporters of tolerance argue that a liberal theory based solely on autonomy will undermine the loyalty of group members who do not believe in their views of autonomy and whose relationship with liberal institutions will worsen; whereas liberalism founded on tolerance will provide a broader and stronger basis for reinforcing government's legitimacy. Thus, liberals must carry what is different, the non-liberal, at all times as long as non-liberals refrain from imposing their ideas and values on society in general (Rawls, 1993).

On the question of a liberal state's intervention in the lives of minorities, Kymlicka differentiates between two main groups. The one is the group of original residents who were born there and the second group is the group of migrants who willingly accepted the arrangements and values of the first group prior to arriving there. He maintained that one has to behave differently toward the latter and to enforce liberal principles which were known and legal systems and values of the state to which migrants agreed prior to their migration. And in the second, one has to behave according to the primary value of freedom and their freedom to choose the particular culture to which they belong (Halbertal & Margalit, 1998).

Another philosopher who bridged between liberal and multicultural theories was Charles Taylor whose approach is based on recognizing the question of various identities and the question of society recognizing individual's claims to realize their unique life style, known as 'the politics of recognition'. Taylor believed that it is impossible to separate between an individual's values and his/her identity and between collective identity. Taylor's concept of 'identity' depends on the question of recognition in that he

assumed that the process of formulating identity does not take place in isolation, but that individuals negotiate its formulation through dialogue with others.

Taylor perceived cultural differences in identity formulation processes. According to him, reality is based on the principle of dialogue and constantly worries about maintaining dialogue so as to influence characteristics of widespread thought and create a body of principles, institutions and policies acceptable to all. There is no boundary or area harming principles and cultures that are not liberal as liberalism determines (Park, 2005).

Taylor assumed that although there are individuals with different cultures in society, it is possible to establish meaningful dialogue based on authentic common extent criteria in a search for unique identity (Tanhumi, 2003).

Establishing our identity is affected by various factors. One is the reality into which we are born and the others is influenced by a changing reality. On both the private and public level, the politics of equal recognition fulfils a constantly increasing role (Taylor, 2003). Taylor particularly emphasized recognition of non-discrimination and equal dignity.

Recognition is not given in advance, but is a dialogic process, of clarification and legitimizing different positions. Which certainly increases openness to learning, curiosity and dialogue between members of different groups.

Bruner and Peled (1998) represented the view of multicultural democracy mainly as a critical reaction to Kymilicka's views. These philosophers also bridged two previous positions - the liberal and communitarian.

A liberal democracy such as the state of Israel means that the ideal is that the regime will be super-community characterized by the existence of common aims and proposing agreed governing arrangements that will include all citizens and will also meet the needs of a minority to belong and have a unique identity. This requires tolerance and respecting their desire to preserve the secondary community to which they belong, not according to recognition or the principle of tolerance or personal autonomy but as a process of expanding the liberal point of view regarding individuals' freedom in the sense of economics and society (Yona, 1998).

Bruner and Peled join the liberal critics of Kymlicka arguing that the thinking that in order to have cultural rights, individuals must have autonomy and that liberal states do not have to force their liberal values on these groups. Kymlicka was not aware of the symbolic violence taking place actually on the side of western cultures, that apparently allow free will, but in fact cause the creation of pressure, and force poverty and shortages in an attempt to take emergency self-defense measures.

Coercion is the last resort for every social body. It is much more important the structure of 'self' and socialization, formulating people's views, insights and preferences without having to rob them of their free will.

Kymlicka's problem, according to Bruner and Peled, is not it being based on the value of an individual's autonomy, as most his critics believe, but the view of autonomy in general, without considering coercion or the ability to choose freely and opposed to the view of justice and equality for example a minority culture that will not train its children for modern life leaves them poorer in face of economic and employment opportunities within a minority group, that is restricted anyway, in Bruner & Peled, 2008).

In summary, multicultural liberalism faces a difficult problem regarding a multicultural, democratic state's attitude towards non-liberal minorities within. On the one hand Kymlicka, who argued that the cultural rights of all groups are justified on condition they contribute to an individual's autonomy otherwise the state is not protecting the individuals who are its members, and in opposition, Bruner and Peled, who argued that cultural rights are not restricted by the narrow, negative concept of freedom, protection should only be for those individuals who do not undermine it, only those deserve protection (Bozo, 2015).

We investigated how teachers and schools relate to and influence the objections of minorities to applying the core curriculum using three key philosophical theories:

1. Radical theory of education of today (Bourdieu, 2006)
2. Theory of objection in education (Giroux, 2002)
3. Marxist theory of Antonio Gramski (Gramski, 1917).

The theories will focus on the relationships between the role of teachers teaching core curriculum and parents and pupils against a background of the crisis of minorities'

objections to core curriculum studies. These will anchor the research findings in an educational discussion on the essence and role of these relationships.

I.4 Radical Theory of Contemporary Education

Supporters of radical education argue that the main role of modern schools as part of a state's goal of strengthening its political, social and economic power, is reproducing dominant ideology, reproducing the knowledge and skills needed for social and work relationships of the dominant culture. Radicals believe that instead of blaming unsuccessful pupils for their failures, one must point the finger at society and its dominant echelons.

Schools are responsible, according its policy, whether there is social inequality or coercion or not and that the principal purpose of school is children's integration into a class, unequal society, preparing them for an unequal future that awaits them (Bourdieu, 2006).

This approach determined the direction of educational research carried out on the basis of the radical theory's assumptions focusing on the relationships between teachers, pupils and parents reflecting school practice.

Representing this approach is Pierre Bourdieu who argued that theories of cultural reproduction connects education and culture and status and control, between dominant and weak echelons of society. Nonetheless, Bourdieu rejected the liberal approach to equality, arguing that schools are institutions enjoying a certain autonomy and affected, only indirectly by stronger economic and political institutions.

Bourdieu argued that enforcing cultural ideologies such as education are carried out using 'symbolic violence' by dominant echelons. This is a public interest, political power in the shape of 'legitimization' of the majority over weaker echelons. Values of equality and neutrality in reference to the dominant culture are only a pretense enabling them to promote inequality in the name of justice.

In his opinion, it is precisely the autonomy enjoyed by schools that enable them to carry out their social role most effectively.

Pupils from the weakest families are found, thus, from the beginning in an inferior position and instead of dominant curricula at school strengthening the shape of

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knowledge and dominant culture, it has to strengthen the knowledge and values important to weak groups, such as minorities. Bourdieu argued that between various social echelons, socialization processes take place, not just at an intellectual level but also at emotional, sensory and physical levels.

I.5 Theory of Objection in Education (Giroux, 2002)

In contrast to Bourdieu's theory, there is the theory of objection and education according to Giroux. Giroux tried to show that reproduction (according to the radical theory) would always encounter objections.

This is the autonomous ideological struggle of minorities against ruling society. This is a new approach in educational theory, previously pupils' objections were interpreted as unusual. From a psychological perspective, teachers left this in the hands of therapeutic factors, and in fact widened the split in that they ignored its importance in the day to day routine role of teachers and pupils in schools.

Reproduction according to the radical approach worsened the cultural inequality over the human factor as a source of objection.

Giroux argued that one must analyze the interaction between social systems and the human factor and not reproduce them because reproduction is never hermetic and possibilities of objection always remain.

CHAPTER IV:
DESCRIPTION OF THE RESEARCH: FACTORS THAT MAY AFFECT THE APPLICATION OF CORE STATE EDUCATION CURRICULUM TO MINORITIES

This research deals with the examination of the effectiveness of applying a desired core curriculum in Israeli elementary schools in light of this curriculum's aims and objectives, and isolation of crisis factors which are most influential on the ultra-Orthodox and Arab population's opposition in the state's multi-cultural context.

This chapter describes the components of research: research aims, questions, research hypotheses and variables, researcher's experience, methodology, research paradigm, methods and research tools, including the research design and data collection, research population and data analysis methods.

As a person who believes that any educational thought originates from the field sought to rely on the Liberal school of thought. and one of its most prominent presenters, John Rawls (1971), who constituted a sort of starting point for future thinkers to come. In laying down renewed foundations for Liberalism, advancing it into modern times, Rawls received many comments claiming that the liberal foundations must be changed even further than the idea he presented in his *A Theory of Justice* (1971). Negative responses usually stem from a group perspective which rejects the personal perspective, and is against the neutrality, which symbolizes liberal philosophy in general and Rawls's philosophy in particular. These 'objecting' philosophers are post-modern, communitarian, and multicultural thinkers.

The communitarian approach with the ideas of Michael Sandel, who advocated social solidarity, was also used in this research; The multi-cultural approach is discussed from two different perspectives – one which stays in the Liberal 'field', and one that deviates from it towards a multi-cultural democracy. Kymlicka, who tried to reconcile group rights in the liberal field based on the value of autonomy; Charles Taylor, who wished to establish the identity of a person on the politics of difference, as opposed to the politics of equality, yet still appreciates autonomy as more important than any other value; Avi Sagi, who also drew the justifications for multiculturalism on the basis of the intrinsic relationship between identity and culture, and emphasizes the discourse of identity, which allows for a real dialogue between the various groups as opposed to a discourse of rights, and strives to better redistribute the 'cake'; were discussed as representatives of the multicultural democracy approach, seeking to add post-modern analysis tools to the discourse, as well as adopt an economic view and discus its implications on the rights of minorities.

Never have to two factors been studied together, i.e., the desired core curriculum vis-a-vis the factors that influenced failure to apply the existing one. The difficulty in and opposition to applying the core in class creates difficulties for the teachers and they are not trained to cope with opposition. Even veteran teachers with a great deal of knowledge and years of learning describe the difficulty they experience regarding opposition that stems from two main problems: cross-cultural identity crisis and the lack of appropriate tools and training for coping. One of the main problems discussed by teachers is parents'

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negative attitude toward the pupils, who strongly oppose the core curriculum and do not consider it an important matter. In fact, opposition derives from the influence of environmental factors such as religious figures and politicians, as they are ignorant and they fail to understand, nor are they involved in the core curriculum and its importance to their children. Discourse and dialogue between parents and teachers will inform parents and cause them to be involved in the future of their children. This in turn may lead to justifying the core curriculum among minorities as well, or at least minimize their opposition, which causes damage to pupils when they graduate and seek to integrate into the work market. As such, the first research aim, question and hypothesis were phrased.

IV.1 Research Aims, Questions and Hypotheses

IV.1.1 Research Questions

Deriving from the research aims, the research sough to find answers to the following questions:

1. What are the aims and objectives of a democratic state and a multicultural education system in applying a uniform core curriculum in all schools including minority schools in Israel?
2. What are the causes of conflict and difficulties that influence the effectiveness of applying the core curriculum in the Arab and ultra-Orthodox minority schools in Israel?
3. What are the solutions for increasing the core curriculum's effectiveness?

IV.1.2 Research Aims

The research sought to examine the core curriculum's aims and whether they have been implemented in practice, to identify the causes of failure to apply the core curriculum, and to identify the crisis factors that influence the effectiveness of the core curriculum.

The literature pertaining to minority populations' problems and the state's approach to them, the state's values and culture with regard to minorities differences and wish to

preserve their heritage and culture, also discussed problems underlying opposition, and this research will try to focus on several major problems. This the research aims were:

1. To identify and isolate the most influential factors regarding the effectiveness of applying the core curriculum in minority schools;

2. To construct a model for a designated teacher education guidance program for teachers who teacher core subjects for the increase the effectivity of application

3. To develop a program for teacher-parents' partnership as an influential factor in the core curriculum's effectiveness

IV.1.3 Research Hypotheses

The research hypotheses were derived from the studies of Friedmann (2011) and Noy (1999) regarding the teachers' widespread influence on the aims of the curriculum and its actual implementation. Teachers and parents have joint responsibility for the children, as seen in models of parental influences (Epstein, 1997; Davidson, 1998; Hoover-Dempsey & Sandler, 1997, Walker, 2005) and the parents' have a right to determine their children's education Hence the importance of teacher-parents' cooperation, especially in light of the recent changes in the patterns of parental involvement in school activities, the importance of eradicating ignorance and fear of the core curriculum contents taught at the school. Inter alia, opposition derives from cross-cultural crises such as the identity of lack of belonging or the desire not to be part of a society to which people do not feel they belong, despite the aims of the core curriculum that were determined by a state that presumes to be a multicultural and pluralistic state of all its citizens, taking the liberal approach, as emerges from the literature of the research studies, the research hypotheses were as follows:

General hypothesis

A gap will be found between the aims and objectives of the core curriculum and its application in Arab schools and Ultra-orthodox schools

- o **Hypothesis 1:** It will be found that the gap between the aims and objectives of the core curriculum and its application in Arab schools and in ultra-Orthodox schools is influenced by teachers who are teaching with no formal teacher training.

  Independent variable: The gap between the aims and objectives of the core curriculum and its application in Arab schools and in ultra-Orthodox schools

  Dependent variable: teachers who are teaching with no formal teacher training.

- o **Hypothesis 2:** It will be found that the gap between the aims and objectives of the core curriculum and its application in Arab schools and ultra-Orthodox schools is influenced by teachers who were trained but teach subjects other than their designated training.

- o **Hypothesis 3:** It will be found that the gap between the aims and objectives of the core curriculum and its application in Arab schools and ultra-Orthodox schools is influenced by lack of dialogue or cooperation between teachers and parents.

IV.1.4 Research Variables

Independent variable: The gap between the aims and objectives of the core curriculum and its application in Arab schools and in ultra-Orthodox schools

Dependent variable: the level of dialogue or cooperation between teachers and parents.

These two factors, or sets of variables, to a direct influence of lack of teacher training and guidance on the effectiveness of core curriculum teaching, parents' opposition to the core curriculum and pupils' achievements and interest in core subjects.

The research variables were examined by a series through inquiry into such as the aspects & and Stein, 1997), the gap between the aims of a desired core curriculum and those of the existing one, lack of teacher training for coping parents' opposition, the source of this lack of training and which training courses they require (Noy 1999)

There are also mediating variables – identity and belonging to the two types of schools (Arab and Ultra-Orthodox), as well as training teachers in a a designated program including tools for coping with crisis factors as identified in this research.

IV.2 The Research Paradigm: Implementing a Mixed Methods Research

In line with the research aims, questions, hypotheses and conceptual framework chosen to anchor the research, we chose a mixed-methods research to achieve the research aims. So as to observe, describe or identify the phenomenon within minority populations in this case. Qualitative research can, by its nature, provide answers to the question "why?", enables in-depth examination of a topic and provides rich information even when the research population is not large. Through interviews, questionnaires, observations, document analysis and a focus group, a researcher can collect much information about an examined phenomenon. In this research, we sought to identify goals and aims of the state in the existing core curriculum and the seemingly key influencers on applying the existing curriculum and gaps between it and a curriculum desired by minorities. Therefore, the qualitative research paradigm was chosen.

The main qualitative component of research was a semi-structured interview with open questions for teachers. Answers were analyzed by qualitative methods. Parental influence was examined through interviews with parents based on a parental involvement questionnaire by ; Hoover-Dempsey & Sandler, 1997 and Walker (2011). These interviews were also analyzed by qualitative methods.

Quantitative research relies on objective data and systematic statistical analysis. In contrast, qualitative research has earned much criticism as typical and not representative of a researched population. Those who criticize the qualitative approach argue that relationships that develop during research between researchers and research participants are likely to lead to bias and data interpretation is likely to be subjective and influence external validity. In additions, critics argue that it is impossible to repeat qualitative research or to use it for the purposes of comparison, and therefore it cannot be a basis for generalization. Nonetheless, in this research, attempts were made to minimize bias by collecting data from questionnaires, observations and interviews with minimum

intervention by the researcher so as to increase the strength of findings (Shkedi, 2011). In addition, the research population was made up of involved and representative participants.

IV.2.1 The Description of the Mixed-Methods Research

The research employed a combination of quantitative and qualitative research methods, whereby the researcher was involved in reading through the materials which were edited and processed through classifying recurring ideas and questions emerging from the data, and placing the information in categories.

Focused interviews were conducted with principals and teachers and/or other central figures in the four minority schools (ultra-Orthodox and Arabs) (altogether about 32 interviews). The interview findings were summarized in the research report, and were subject to content analysis, which allows for understanding in-depth perceptions, thoughts and feelings (Tzabar Ben-Yehoshua, 2001) and served as grounds for developing qualitative research tools. The aim of in-depth interviews and observations is to rely on the variables which emerge from the interviews and minimize the problem of reliability and validity. The information collected in this research allowed me to build a model. This model attempting to provide a proper solution for the conclusions emerging from the research with regard to the questions and hypotheses examined, will be submitted to the Ministry of Education.

Examination of compulsory subjects and contents in the core curriculum was done through a survey, using a variety of tools, such as analysis of official Ministry of Education documents and documents collected intervening factors and schools, opinions of experts, review of the literature in the areas of heterogeneous classroom teaching and introducing change processes in schools.

- o Use of a survey research design enabled me to provide a comprehensive description of the situation: the way in which contents of compulsory subjects in the core curriculum are accepted among minorities and the manner of applying these contents in minority schools, identifying causes of crisis of opposition to applying the core curriculum.

o The most important principle in this qualitative research is, having a genuine interest as a teacher, and therefore, there are different methods to carry out the research. This research used semi-structured and sometimes unstructured **interviews**, **observations**, **documents, and focus groups**.

CHAPTER V: THE FINDINGS OF THE RESEARCH

V.1 Findings Emerging from the Qualitative Research

Content analysis carried out on data collected from semi-structured interviews and questionnaires with school principals and core curriculum teachers in the Arab and ultra-Orthodox sectors in Israel who also expressed their opinions and views of their pupils and parents, revealed three main themes referring to the issues and factors influencing the effectiveness of applying a uniform core curriculum with minorities in a multicultural, Jewish, democratic state. The findings are presented according to recurring ideas, criteria arising from the data and categories that emerged.

Table 1.V: Themes and categories emerging from interviews and questionnaires regarding factors influencing the effectiveness of applying the core curriculum in minority schools

Theme	Effectiveness issues with applying a uniform core curriculum among minorities			
Categories	Reasons for establishing a uniform core curriculum	Core curriculum's goals and aims	Attitude to minorities in a multicultural democratic state	
Theme	Crisis factors influencing effectiveness of core curriculum			
Categories	Cross cultural aspects		Lack of teachers trained to teach core curriculum	
Theme	Focus groups - mini research with core curriculum teachers			
Categories	Essence of role	Difficulties	Recognizing the need	Training and budgeting

V.2 Pedagogical Experiment Findings

Category	To what extent….	Ultra-Orthodox	Arab
Application +Understanding	1. I am familiar with the aims of the Ministry of Education's core curriculum	▨ (yellow)	
	2. The core curriculum's defined aims are implemented in my class	▨ (yellow)	
	3. During year I define and explain the aims of the core curriculum to pupils and parents	▨ (yellow)	▨ (orange)
	4. I implement the hours defined for each compulsory subject in the core curriculum		
Crisis factors	5. In my class there is opposition to studying the compulsory core curriculum subjects		▨ (orange)
	6. Training during the research helps resolve crisis factors in my class		▨ (orange)
	7. Practical tools and knowledge I acquired during the research helped me cope with opposition to the CC		▨ (orange)
	8. Knowledge and tools make it easier for me to apply the core subjects		
	9. Pupil's opposition is similarly characterized at all ages against the background of an identity crisis and lack of ideological and religious belonging		
	10. A training program pertaining to the crisis factors during the research allowed implementation in my work		▨ (orange)
	11. Parents' lack of understanding of the program is a major and influential factor in opposition to core curriculum application	▨ (yellow)	
	12. I involve nor initiate parental involvement in the core curriculum.	▨ (yellow)	▨ (orange)
	13. There is no cooperation between me and parents regarding core curriculum issues		
	14. There is dialogue between parents and me with regard to core curriculum significance and its aims	▨ (yellow)	▨ (orange)
	15. Parental involvement will increase the learning achievements in core subjects		
	16. Parents' understanding of core contents and their significance to pupils will reduce opposition		▨ (orange)
	17. I know how to cope with conflicts and identity crises	▨ (yellow)	▨ (orange)
	18. Parents' understanding of the contribution of the core curriculum and harm of not learning core subject to their children's future reduced opposition	▨ (yellow)	▨ (orange)

Category	To what extent….	Ultra-Orthodox	Arab
Training, Study + Workshops	19. I do not get any guidance at school and have no one to turn to for help in this case	▢ (yellow)	
	20. A workshop during the research on parental involvement and creating dialogue with parents regarding crisis factors will help me minimize opposition	▢ (yellow)	▢ (orange)
	21. Tools for dealing with unique conflicts provided during the research helped me deal with crises in the classroom	▢ (yellow)	▢ (orange)
	22. Becoming familiar with the pupils' heritage and identity helped me apply the program in my class		▢ (orange)
	23. A unique training program for my class will assist me in applying the program	▢ (yellow)	▢ (orange)
	24. I participated in a unique training program that will help me implement the core curriculum in class	▢ (yellow)	▢ (orange)
	25. I will participate in a training program if it takes place within my working hours and if I am remunerated	▢ (yellow)	▢ (orange)
	26. I will participate in a training program even if it takes place outside working hours	▢ (yellow)	
▢ (yellow)	27. The Ministry of Education does not recognize the intensity of coping and the difficulties in teaching the core curriculum contents to minorities	▢ (yellow)	▢ (orange)

V.3 Findings Emerging from the Quantitative Research Methods for Statistical Processing of Data in Quantitative Research

The quantitative data is based on 36 teachers' responses to a closed-ended questionnaire developed for this research. The aim of the closed-ended questionnaire was to calculate the themes and categories that emerged from the content analysis in the qualitative part. Therefore, we added a measurement of the extent to which the categories contribute to the effectiveness of applying the core curriculum in the Arab and ultra-Orthodox minority schools in Israel. Thus, the participants' responses testify to their level of agreement with each of the 28 items on the questionnaire by indicating the extent of their agreement with each of the 28 items in the questionnaire. The measurement scale of their level of agreement is on a five-

The following statistical analyses were performed in order to identify trends in teachers' responses:

A. Calculation of the percentage of teachers who answered each item on each level of agreement (as presented in Tables 8.V, 11.V, 14.V).

B. Calculation of the rate of high level of agreement for each item (the rate of respondents who strongly agreed or agree to a great extent) (as presented in Tables 9.V, 12.V, 15.V).

C. Calculation of the mean and standard deviation for each item (as presented in Tables 10.V, 13.V, 16.V).

D. Calculation of the median (the mid-way between 50% or more or more of the respondents responded in the 'high' section, and 50% of the respondents who responded in the 'low' section) (as presented in Figures 8.V, 9.V, 10.V).

The different ways of processing the data sought to validate the research findings.

To make it easier for readers to identify the main trends, the items were presented in the order in which they appeared in the questionnaire, in the distribution tables (Tables 8.V, 11.V, 14.V) and in a descending order of agreement (Tables 9.V, 12.V, 15.V), or means (Tables 10.V, 13.V, 16.V).

CHAPTER VII: CONCLUSIONS AND RECOMMENDATIONS

VII.1.4 The Main Conclusions Arising from the Integration of Findings Obtained through the Research Tools and Different Methods

Hypothesis	Categories Examined	Conclusions Arising from Interviews
Hypothesis 1: **It will be found that the gap between the aims + objectives of the core curriculum and its application in Arab schools and in ultra-Orthodox schools is influenced by teachers who are teaching with no formal teacher training**	Have the goals and aims of the core curriculum been reached?	Causes and aims of establishing the Core curriculum were not realized (N.G; O.J; A.I; M.M; H.CD). Causes and aims of establishing the Core curriculum failed and created the opposite of the original aim: increased hatred and greater gaps (O.; N.G; M.M; H.CO; P.G) **Hypothesis 1 was confirmed**.
	Is the state's attitude to minorities democratic? Is it egalitarian towards all its citizens?	No equality; Increased divides; No sense of belonging and increased hatred; Wish for a different desired core curriculum: more heritage, culture and history lessons with unique contents that will allow each sector to develop its uniqueness. (Y.D; D.N; A.I; O.J; A.D) Significance of core curriculum to pupils' future **Hypothesis 1 was confirmed**.

Hypothesis	Categories Examined	Conclusions Arising from Observations
It will be found that the gap between the aims and objectives of the core curriculum and its application in Arab schools and ultra-Orthodox schools is influenced by teachers who were trained but teach subjects other than their designated training.	What are the crisis factors that create opposition?	Sense of coercion, discrimination and deprivation Fear of religious figures and parents' ignorance regarding the core curriculum Environment's influence on parents; Parents' influence on pupils No teacher-parents' dialogue; Parents' indifference and lack of trust in the CC Prejudice; Lack of designated core curriculum teachers; Teachers' lack of knowledge and tools for coping with conflicts, parental involvement' dialogue and negotiations, multicultural identity, discrimination and deprivation and balancing values (N.I; B.V; G.K; H.F; A.H; N.S; D.; H.S; J.J; K.L). **Hypothesis 2was confirmed**
	What is the factor that influenced parent the most with regard to justifying the application of the core curriculum to their children? What will help teachers gain parents' trust and an honest dialogue with them? What are the tools that teachers need for that?	CC's significance for pupils' future; preventing damage due to loss of income, unemployment and integration into society. All this requires teachers to be trained in workshops regarding parental involvement and preventing conflicts. (D.N; O.J; B.V; N.S; H.S; D;) **Hypothesis 2was confirmed**.

Hypothesis	Categories Examined	Conclusions Arising from Focus Group Discussions
Hypothesis 3: It will be found that the gap between the aims and objectives of the core curriculum and its application in Arab schools and ultra-Orthodox schools is influenced by lack of dialogue or cooperation between teachers and parents.	Is there recognition of the need and essence of the role? What is the core curriculum's teacher's role?	Identifying opposition in class and neutralizing it through negotiation and dialogue; Recruiting parents and the environment as partners in decision-making Management style – national value-based identity and establishing trust; Avoiding development of conflict situations with parents Preserving Ministry of Education contents; (H.J; M.N; D.; H.S; Y.I; J.K)
	Where will the unique training program lead teachers with regard to crisis factors	Exiting the circle of differentiation and poverty; Realizing the core Curriculum's goals of cohesion, equality in education and productive and contributing citizens (M.N; M.G; G.G; P.G; N.S; H.J) **Hypothesis 3 was confirmed.**
	Recognition of need	Recognition of the need and significance of teachers' role; Lack of guidance and tools for dealing with opposition in class; Lack of training institutions (D.J; M.N; K.L; H.J; H.S; D.; H.S; H.H; H.N; I.K; N.F; Y.S; interviewees)
	Training and budgets	Applying the core curriculum as important and worthy; Recognition of the need and importance of teachers' role; Budgeting Lack of guidance and tools for dealing with opposition in class; Lack of training institutions Parents' oppositions which disrupt teachers' work Lack of knowledge Identity and belonging crises Appointing unsuitable teachers with no experience or training (Interviewees) **Hypothesis 3 was confirmed.**

VII.2 Conceptual Conclusions: Solutions for Closing the Gap between the Aims and Objectives of the Core Curriculum and Its Application

First Conclusion - The first steps in this study suggest that teacher training for using tools that teach the creation of dialogue and parental involvement in unique minority sectors and the transforming parents who constitute the main source of opposition to the core curriculum, with the understanding that only core studies will save their child from the cycle of poverty and unemployment, will increase the justification for core studies in minority schools.

Second Conclusion - That training teachers to cope with conflicts, discourse and acquaintance with other pupils, their religion, environment and identity vis-à-vis the values of a democratic Jewish state, and the core curriculum objectives will lead to the justification for the application of the core curriculum.

Figure 1.VII illustrates the model for closing the gap between the aims and objectives of the core curriculum and its application
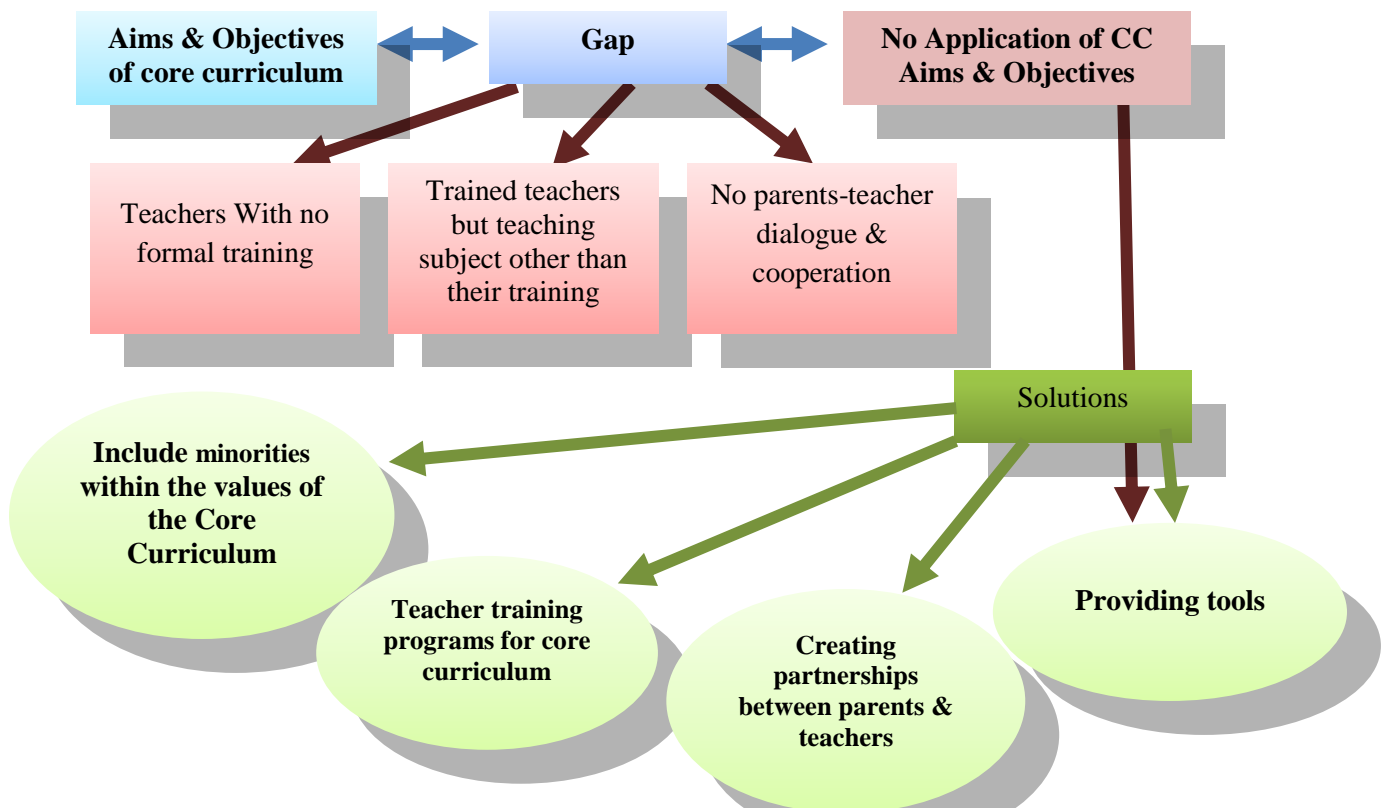
Figure 1.VII Closing the gap between the aims and objectives of the core curriculum and its application

VII.3 Practical Implications and Recommendations

o Become acquainted with others' culture, identity, language, heritage, religion and history.

o Engage in nurturing diversity vis-à-vis its actual implementation within core content based on shared values.

o Develop pupils' social abilities and skills to promote adaptation processes, belonging, involvement and responsibility to the community in which they live.

o At the same time, promote values and norms appropriate to the way of life in a democratic society as common grounds for all citizens of the state.

o Encourage pupils' development into equal and involved citizens so as to exit the circle of poverty towards progress, personal advancement and development

o Strengthen civil culture and commitment to the State of Israel.

o Recognizing pupils' right to be equal citizens, starting from equal education at the very beginning of elementary school, only a genuine partnership will lead to an arrangement in a multicultural state

o Providing equal educational opportunities for pupils - social pluralism, tolerance and reducing differentiation and divides in a heterogeneous society as that in Israel

○ .

Academic Teacher Education Program - **B.Ed**

Unique for minority

Specialization - Core Curriculum subjects (compulsory + elective)

**Toolbox
Coping with crisis factors**

Workshop and training for new and veteran teachers as in-service

**Teaching skills fitting minorities' needs
Only for new teachers**

Negotiation + building trust; coping with crisis + conflict; Multicultural

Parental involvement model

**Heritage, history, culture
Family, environment, identity, belonging**

Mapping fields of interest

Mapping fields of interest suited to core contents

Balance values: Jewish Democratic state + population's heritage

Imparting knowledge of CC goals

**Identification + understanding state goals
Improving awareness of society's needs
Belonging and solidarity
Developing caring
Cohesion for knowing various cultures
Taking responsibility**

Cooperation + involvement in CC application

Significance of CC, future contribution + damage due to not learning CC

**Minimizing opposition
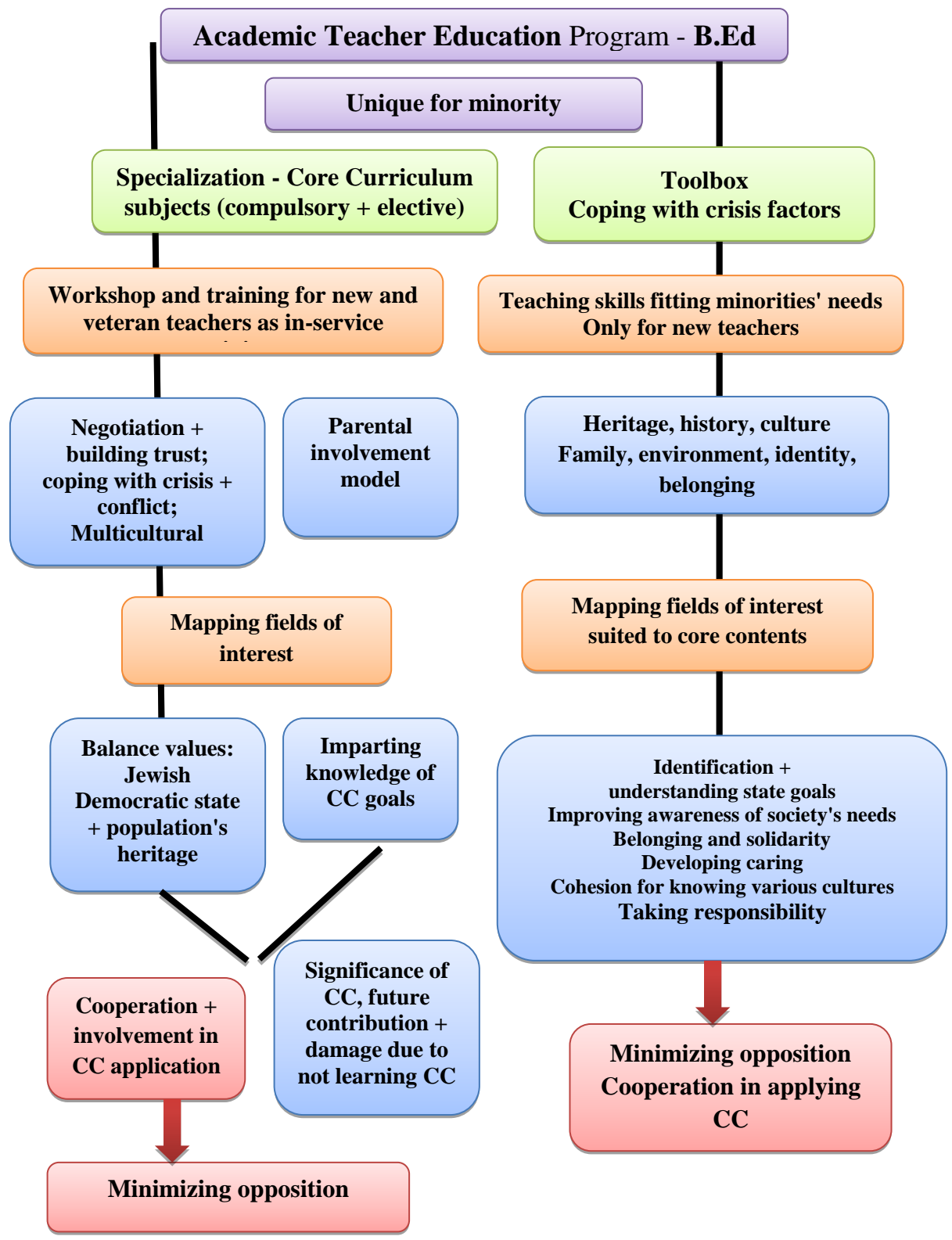Cooperation in applying CC**

Minimizing opposition

Figure 2.VII: Recommended teacher training program for minority CC teachers

VII.5 Contribution to Knowledge

VII.5.1 Contribution to Theoretical Knowledge

An evident conclusion is that the state is reluctant to find an appropriate solution for the long-lasting debate regarding the core curriculum issue. The state has been concerned about losing the ultra-Orthodox votes, which are of particular influence, whereas the Arab sector seeks educational autonomy that does not appear to be applicable in practice. Numerous discussions and committees established to deal with the issue have not resulted in one clear long-term policy, and decisions have often changed to no avail.

The conclusion is that there needs to be an outline to deal with cross-cultural and human factors as intertwined factors. There is an immediate need to act upon the outline suggested in this research so as to deal with the two most influential factors as an in-depth and efficient long-term solution. This solution, indeed, requires state budgets, but its contribution outweighs the losses of state budgets owing to not applying the core curriculum to the minority sectors.

Furthermore, with social changes deriving from social justice processes, which result from social justice processes, permissiveness, and expressing opinions in multiple settings, the right of free speech is fully expressed and no one prevents it, and more social and human rights conventions are signed around the world, in particular in countries with many immigrants, this model is universal as it can explain processes of crisis created by the power of a sovereign over the minorities. As no previous studies were found regarding this issue, this research is original and innovative.

VII.5.2 Contribution to Practical Knowledge

This study can contribute to the practical knowledge through parent-teacher cooperation and dialogue will first realize the core curriculum's importance to their children. For the first time, they will be affected not only by their environment (religious and political factors) but also by teachers conveying a message and a clear understanding of the curriculum and its significance and contribution to the pupils. Teachers will justify the goals of applying the core curriculum and its advantage in integrating in society.

This will lead to an improved situation, where minority pupils will gain basic knowledge and will be able to integrate into the labor market and exit the circle of poverty, and lead to acceptance and understanding of the culture and character of the Jewish state, alongside the heritage of Arabs and prevent increased hatred between secular and religious Jews and Arabs.

Furthermore, the recommendations may lead to a change in policy with regard to teacher education programs and increased teachers' motivation, by allocating resources for the professional development of teachers in order to prevent opposition and crises that result in violating the rights of minorities, without taking away from the state's character.

VII.6 Further Research

1. Future research to be conducted after implementation of the program and analyzing results with a larger sample.
2. Conducting relevant research from the parents'& pupils' perspective.
3. Conducting comparative research between graduates that studied the core curriculum and those who did not, to be able to assess benefits and harm.

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