DEVELOPING MOTIVATION TO LEARN IN TEACHER TRAINING:
THE ISRAELI-ARAB CASE

Basma JARJOURA

Oranim Academic College, Israel

Developing motivation to learn is a crucial issue in teacher training. The vast majority of the literature about this topic has focused on students at elementary schools. This article attempts to turn the examination toward an evenly important group of students, college students in general, and Arab teachers training students in particular, whose motivation, academic engagement and achievement are also important to understand.

Keywords: *motivation to learn; Arab minority students; Arab society; teacher training colleges; teacher training program.*

DEZVOLTAREA MOTIVAŢIEI ÎNVĂŢĂRII ÎN PREGĂTIREA PERSONALULUI DIDACTIC:
CAZUL ISRAELIANO-ARAB

Dezvoltarea motivaţiei învăţării este o problemă crucială în formarea profesorilor. În mare parte, literatura de specialitate reflectă acest subiect vizând studenţii de la şcolile generale. Acest articol oferă o viziune asupra examinării unui grup de elevi, studenţi şi profesori arabi cu referire la formarea motivaţiei, a cărei importanţă academică este incontestabilă.

Cuvinte-cheie: *motivaţia de a învăţa, elevi minoritari arabi, societate arabă, colegii de formare a profesorilor, program de formare a cadrelor didactice.*

In recent years there has been an increase in the awareness of the contribution of raising students' motivation to learn on their success. Motivation affects students' attitude, ability to cope with pressure and satisfaction from their studies [7].

College student motivation to learn is a consistent problem at all levels of post-secondary education. Faculty and staff at colleges, and in private and public universities, all sigh on the lack of student motivation [24]. College faculty staff question the students' carelessness about their work, their lack of curiosity in the disciplinary content of the courses, and the importance they give to grades but not to learning process. Students seem to lack the desire to study or to try very hard, they also postpone and attempt to study for an exam at the last minute, or try to write a paper the day before it is due. They are neither organized enough, plan their work in a better way, nor they learn to perform very well. The decrease in their motivation at college, is expressed also in late arrival to class, absence from lessons, boredom, non-satisfaction and complaints, low grades, lack of perseverance [7, 24]. This can have deep implications on the students' eventual contribution as teachers in the school system.

Teacher training programs

The report published by the United Nations Organization for Education, Science and Culture (UNESCO) in 2003 [29] regarding multi-professional development for teachers was based on a comprehensive review of the literature. This report detailed the skills, attitudes and values that are required from the teachers, which included: Knowledge in the field of general pedagogy; Knowledge in the subject matter; Pedagogical content knowledge; Knowledge of student context, such as finding out more about the students and their families; Knowledge of metaphors that enables bridging between theory and practice; Knowledge in the field of external evaluation of the learning process; Clinical training; Knowledge of strategies, techniques and tools lead to effective learning process; Knowledge of strategies and attitudes needed to work with children in multicultural social groups; Knowledge and attitudes of supporting social and political justice, were the teacher's role as a social agent is very important; The knowledge and skills to apply technology in the curriculum and in the ongoing work in the classroom [29].

Vonk [30] reviewed the teacher-preparation programs existing in most Western-European countries. He concludes that there are two models:

(1) *Teacher professionalism,* "which is based on the principals of mastering the academic or subject knowledge and professional competence. In this model, teacher education provides future teachers with instructional skills and knowledge of pupils' learning processes and of child development" [30, p. 291].

(2) *Personal growth model*, assumes that "if teachers have greater self-understanding, are more reflective, more sensitive, more empathic, and more fully self-actualized, they would inevitably be better teachers" [30, p. 291].

Teaching is complex and challenging, therefore, teacher education programs are designed to provide pre-service teachers with theoretical knowledge and practical skills so that they are able to deal with the numerous challenges they may come across in the real contexts of teaching [21]. Teacher training colleges are a major and influential body which affects both teachers' personal and professional identity, they play a role in the refinement of a personal tutor to play its role in the education of new generations. Teacher training programs include three basic stages [18]:

(1) *Pre-service training*: The initial qualification stage is called "pre-service training" including theoretical and practical training in the colleges.

(2) *Induction*: The stage of entering the field of education is called "Induction", where the new teacher starts his practical experience in the field of teaching as an independent teacher.

(3) *In-service training*: Professional developmental phase during the years of service "In-service training", where the professional role of the teacher shapes, and his professional identity develops.

This article focuses on pre-service teachers. Many educational and academic leaders care about the issue of efficient teacher training, in order to ensure and foster a generation of teachers and educators, whom are able to deal well with the needs of the students and the educational system. Lately, the Ministry of Education in Israel initiated publication of guidelines which are based on the principles of the "Ariav" Committee [13] which determines the goals of improving teachers' training programs, as follows[1]: Attracting qualified candidates to the field of education; determining unified conditions for acceptance and graduating which includes all teacher training institutions; promoting of specialized studies; increasing the control of the Higher Education Board of the rehabilitation process; setting new standards for the study of education, like other professions; emphasizing the importance of practical experience in the process of teacher education; establishing even guidelines for all academic frameworks of colleges and universities interested in the rehabilitation of teachers, building component platform of the four years study for a bachelor's degree in education, with access to education and certification in accordance with the requirements of the higher education system in Israel, and finally, to give academic credibility of teaching certificate studies for academics.

The existing programs for teacher training proposed by Ariav [13] in the teacher training colleges relies on three basic principles, namely:

(1) *Teacher personal development:* accordingly the teacher will be able to make self-criticism and improve according to the requirements of the surrounding environment, including students and community. The college must play a role in designing the character of the teacher.

(2) *Specialization in the field of education*: the teacher should be a specialist in a specific subject matter, in order to be able to teach the foundations of the necessary knowledge in the subject to his students. The ability of the teacher and his knowledge in the field of specialization helps in choosing the most important study materials to his students in the field of specialization, as it enables the teacher in directing students towards personal research, and gives them the appropriate tools to think deeply and independently on the subject.

(3) *Learning strategies and teaching methods*: The teacher should acquire different teaching methods and appropriate materials to help him teach the subject matter to his students in the best and most effective way, and match the teaching methods to the different capabilities of students. The students in the colleges of education gain these strategies through practical training in different schools with diverse groups of students.

Many beginner teachers experience reality shock during their first years of practicing the teaching profession. Studies have shown that teachers in the early stage of their teaching career experience a higher teacher turnover rate than do mid-career teachers [21]. These studies have revealed that beginner teachers feel overwhelmed or frustrated when they find significant discrepancies between what they envisioned as student teachers and what they are actually experiencing during their first year of professional teaching. These discrepancies lead to unexpected reality shock during the first year of teaching, resulting in higher

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[1] http://cms.education.gov.il/EducationCMS/Units/HachsharatOvdeyHoraa/MatvimManchim/MoezaLehaskalaGvoha.htm

teacher attrition among beginner teachers and further problems in the effectiveness of education [22]. Very few research studies have been conducted regarding the extent to which pre-service teachers expect to experience reality shock during the first year of professional teaching. Therefore, investigation of precursors of pre-service teachers' expectation of reality shock is necessary, next to their implications, in order to propose and plan effective teacher education programs. This is, so that pre-service teachers can be better prepared and adapt to their new teaching environments. Retaining quality teachers is enormously important for achieving excellence in education. The failure to educate efficient teachers has often been attributed to insufficient implementation of advanced teacher preparation curricula by teacher education programs [21]. It is critical to prepare pre-service teachers to effectively deal with challenges in the real context of teaching, and also to decrease beginner teachers' experience of reality shock, and increase their motivation in order to adjust and adapt efficiently.

Arab society in Israel

A thorough study of the learning context of Arab students requires a brief description of Israeli society and the position of the Arab society within it. Israeli society is described as a multicultural society that has multi-rifts [11]. It is an intensely divided country over national, ethnic, religious and other social rifts. The most central and problematic rift is between the Jewish majority and the Arab minority. Jewish–Arab relations in Israel are the result of conflict and have developed under the shade of this conflict. Palestinians in Israel are an indigenous minority. They formed the majority in Palestine until 1947. After the 1948 war, in which Arabs were defeated, only 156,000 Palestinians remained in Israel and became Israeli citizens [11].

The ongoing Arab–Israeli conflict has served to expand the split. The relationship between the Arabs in Israel and those in neighboring countries, and particularly the Palestinians who are not citizens of Israel, Jewish Israelis tend to identify them as a ''hostile minority'' and ''security risk''. This view has had a central influence on the relations between Jews and Arabs in Israel and on the official policy of supervision and control [10].

Israeli governments have treated the Palestinian minority as a cultural minority and not as a national minority. The term used by Israeli Jews in order to define this group is "Israeli Arabs", thereby denying the Palestinian national affiliation [14]. They all define their own identity in various ways, with the order and choice of words being meaningful as they signify their priorities. They identify themselves as Palestinian-Israelis; 1948 Palestinians; Israeli-Arabs; Arab-Israelis; Israeli-Palestinian; Arabs; Muslims; Israeli-Muslims; Israelis; Arab-Christians; Israeli-Arab-Christians; Palestinian-Arab-Christians [19].

Education among Arabs in Israel

The Academic Education is one of the most important factors in the development of every society today. There is a special value for the academic education among the Arab society in Israel in the wake of 1948 Palestinian exodus- Nakba [9]. For the Arab minority in Israel, higher education is a central and almost exclusive tube for social- financial mobility. Therefore, the perception of the importance of higher education among the general Arab society and Arab women in particular, is even more than usual in Jewish society [17].

Al-Haj [9] emphasized that among the Arabs in Israel, the effort made on people has replaced the effort which is made on land. After losing their Land, the higher Education became a Palestinian symbol that the Arab society is proud of. Minorities give importance to acquire higher education to move away from a situation of unemployment and marginalized in society. The main labor market, mostly belonging to the hegemonic not easily opens its doors to members of the minority, and they must work harder to reach a state of equal opportunities with the majority [9]. Moreover, the minority students face more difficulties at the universities of the majority. In addition, their achievements are lower than others [31]. It seems that Arab students face many challenges by the time they enter the university. As a result of that, they experience more pressure than Jewish students [32].

In Israel there are two separate educational systems; Jewish schools and Arab schools. The purpose of the separation between the two systems is due to the concentration of the Arab citizens in the Arab areas, where Arabs can learn in an appropriate environment consistent with their lifestyle, and it also enables the students to maintain the culture, religion and language [10]. In contrast, higher education in universities is mixed (Jews and Arabs), and the Jews are the majority [23]. Although the Arab minority is recognized and identified as an ethnic minority in Israel, it does not enjoy a large measure of linguistic and cultural autonomy [2]. Many articles raised the issue of Arab education in Israel; it has shown that the educational system does not

fulfill its desired role. The outcome of this system has created a grim reality, evidenced during and at the end of each academic year when the official results for all grade levels are published. The results and implications of the system's failure in the reality of the Palestinian Arab population compared with the majority of Jews in the country, whether at the organizational and practiced level of political culture or when considering their low socio-economic status is also clear [1].

Arab schools reflect the educational toolbox that the students bring to higher education. Research on the impact of the Arab educational system on learning aspects of the integration in higher education mostly deals with teaching staff, teaching methods, learning skills, student achievement, public investment per student - teaching hours and the number of students in the class. A disadvantage of the system that supports students in the Israeli- Arab society is clear. The teaching staff at the secondary school is a significant resource with the ability to influence mainly in social environments where most of the older generation is not highly educated. Additionally, lack of role models in many Arab schools negatively affects the academic ambition of the Arab population [20].

Arab schools differ from Jewish schools also in teaching the methods and learning skills. In general, teaching methods in Arab schools do not encourage critical and independent thinking patterns. These methods also differ from the academic methods in higher education. School educational systems use mainly memorization methods and understanding texts at a basic level. Another gap, between the Arab and Jewish populations, and among the Arabs themselves, exists in computer skills that are required in higher learning [26]. Furthermore, the policy of Israeli Ministry of Education and Culture concerning the Arab minority is oriented more towards Hebrew language and literature than to Arabic language and culture [3]. Moreover, school budgets and teaching hours are not fairly distributed between them [27]. Al-Haj [10] complains and proves the injustice and discrimination against minorities in education budgets. He argues that the approach of the Ministry of Education and the education system is not multi–cultural. For example, they study more Hebrew and Jewish history than Arabic language, Arab culture, and Arab history [3].

Diab & Daas [16] indicated that despite the large and significant differences in function in various areas of the education system, beginnings of development and achievements can be seen, for example: the success of girls in matriculation exams, decrease in the percentage of students dropout in secondary school, better results in the exams of school efficiency and development on the one hand. But on the other hand, the way to achieve the desired image is still long and complex in terms of the factors and influences and the need to work within a complex and multi-dimensional model [16]. These gaps directly affect Arab university students, as they face difficulties in admission to universities and academic institutions because of a gap (100 degrees) in the Psychometric Tests (university entrance exam). This could be an obstacle to their acceptance to the domains they wish to learn in order to serve their community [Mostafa, 2011 In 16].

Options and difficulties in higher education

After graduation from school, young Arabs who managed to graduate successfully can pursue higher education by attending Jewish universities, mixed colleges, or Arab colleges. Except that, in light of the difficulties presented above and due to the fact that Arab students learned separate from their Jewish companion in Arab schools, it is found that the Arab student at the end of the way, and very often, learn literary topics, especially in teacher training colleges. Besides that, some tend or even forced due to these conditions to continue their higher education at universities and colleges abroad, for example, in Jordan and in Eastern and Western European countries [11]. The Arab students face a number of difficulties and challenges after their acceptance for any domain. These difficulties lay ahead in front of the entrance to the university, in terms of adjusting to the new atmosphere and the academic requirements and challenges, especially the need to use the Hebrew language, and adjusting for independent style of learning in which the student is at the center, contrary to what the Arabic high school has prepared [Mostafa, 2011 In 16].

Research on the integration of Arab students in higher education in Israel raises a number of findings about the personal aspects of integration. Abu-Saad [4] found that whenever the student's self-esteem is higher the evaluation of the abilities is higher too and this leads to higher academic ambitions. Other factors that affect integration are immaturity of the individual and a limited experience in life as well as a sense of isolation. The higher these factors are the integration in higher education will be more difficult [26]. Another personal aspect, which differentiates between most Jewish students and Arab students, is mother tongue. Roser-Strier & Haj-Yahia [26] refer to the language barrier as a major barrier to Arab students.

Teacher training for Arab in Israel

Teacher training colleges are the education ministry's principal teacher training institutions, granting Bachelor and Master degrees, and teaching certification. These colleges combine the academic discipline with the practice, enabling its' students to experience actual teaching in kindergarten, elementary schools, junior high schools and special education schools. Learning in teacher training colleges was separate for Jews and Arabs [23]. The Ministry of Education and Culture prohibited accepting minority students into Jewish teacher training college. Israeli- Arab society had only one college, in Haifa, that could not get all the registrants, and therefore the pressure of the minority population to get into Jewish colleges succeeded. So, for over than two decades, Jewish colleges have been accepting Arab students [6].

Israeli-Arab citizens who wish to obtain teaching certificate are able to enroll in academic preparation for a teaching career in the universities, or enrollment in teacher training colleges of education. Some of those students choose to join the Arab colleges of education, but many others choose to join official public academic colleges (sometimes called Hebrew or Jewish colleges). Two options are available in the section of the academic colleges of education to Arab students: (1) joining the course of public education or; (2) enrollment in private separate sections carrying multiple names such as: Bedouin and Arabs education tracks or institute for the preparation of Arab teachers [25, p. 275]. Most of the Arabs attending Jewish colleges learn in Arab programs [6].

According to the data from the Central Bureau of Statistics (CBS) from 2007-2008 Arabs comprise more than 31.2% of the students in teacher training colleges, although they only comprise about 20% of the Israeli society [15]. There are only 3 Arab teacher training colleges, whereas there are 56 Jewish colleges. In addition, there are 2,827 students in the Arab education colleges while the number of students in the Jewish teacher training colleges is 33,893, among which 3,327 are Arab students. The total number of Arab students in Arab and Jewish teacher training colleges combined is 6,154. Arab students who attend Arab colleges comprise almost 46%, while 54% of them attend Jewish colleges, mostly in special programs planned to include only Arab students. Many of these Arab programs within the Jewish colleges have some extent of managerial autonomy inside the college [6].

Only Israeli Arab students from all the Arabic-speaking minorities Muslims, Christians, Bedouins, Cherkessians, and Druze attend Arab colleges. Thus, the Jewish don't attend Arab colleges because of language limitations as mentioned above. Most of the teaching staff are Arabs. The teaching in Arab colleges is mostly in Arabic language - which is the mother tongue (first language) of the Arabs in Israel. In Abu-Rabia [2] research, for second language learning, it was noted that the language curriculum will be engaging and meaningful to students only if it is relevant to their lives and their cultural backgrounds. It should be noted that even in Arab colleges, dealing with Hebrew language cannot be avoided.

Peleg & Raslan [23] indicated in their research that the Jewish College has a human approach to students, which is a necessary, but not enough for proper training for multicultural. There is a cultural distance in education between the two groups of students, Jewish and minorities, which requires differential treatment in the training program that takes into account cultural differences, criticism from the staff on the college policy regarding the absorption and integration of minorities. It is necessary to adopt a clear definition of multicultural teacher education. Such definition should determine the policies and criteria for the minority population. The field of practical work and experience for the minority students must undergo re-examination and change, in order to train student teachers minorities to work in their schools. Even in Israeli education system the multicultural approach is more declared than introverted. The Israeli education system advocates equal rights and opportunities. In reality, the needs of the minorities are not recognized as Jews are. This is expressed in the allocation of resources and the legitimacy of the national component in the curriculum [23].

Accordingly, In Jewish colleges the majority of the students are Jews. Arab students from all the Arabic-speaking minorities also attend these colleges, but they are a minority. The minority members face more difficulties at the colleges of the majority [23, 10]. The Israeli Arab students who attend Jewish academic colleges are expected to be autonomous and responsible learners. For the first time (after learning in Arab schools by Arab teachers) they are learning and being taught mostly by Jews. They must listen to lectures, read, and write papers in Hebrew, a second language. They must also read articles and understand academic jargon in English, a third language in which they are often not yet proficient. In Peleg & Raslan [23] it was shown that Arab students face many challenges by the time they enter the college. The study found that the

first year of the Arab students in Jewish college is especially traumatic, and that a cultural disparity in education exists between the two groups of students. As a result of that, they experience more pressure than Jewish students [32] and have difficulties in academic and social adjustment [8; 28]. These difficulties are extremely obvious in their first academic year. In addition, their achievements are lower than others [31]. As entry to the college is also a passage from an Arab to a specifically Jewish context, it marks a transition to a position of social minority within the Jewish sector.

Sela & Resesi [27] research studied plagiarism among Arab students in Hebrew college for teacher training, and considered the Hebrew college as a melting pot of the academic integrity of the Arab education in Israel. They aimed to raise the issue on the agenda and lighting dimensions hidden from the eye, and presented the depth and complexity of the definition of the underlying problem, and suggested ways to reduce it [27].

Totri [28] studied the Arab students and the degree of absorption in a Jewish college for teacher training. In her study she found that most Arab students are young, unmarried, and they usually live with their parents who help them pay their tuition, although the income of the parents of the Jewish student are double than the income of the Arab parents. Most of the Jewish students pay the tuition and the rent from their own earnings. Large part of the Arab students did not receive at all or received a lesser amount of the skills required for academic studies, and therefore first year is very difficult for them. This is a significant failure of Arab high schools in preparing the student to academic studies. A large part of the respondents indicated that they find it difficult studying for exams, read and understand texts in Hebrew and English, write an academic paper, prepare for oral test and mostly - handle heavy assignments during the school year. Therefore, most of them believe that they are forced to put in more effort than Jewish students. While most Arab students face difficulties adapting to their studies, they do not participate in activities or do not seek frameworks that can help them fit in college-life: academically and socially. Many expressed a desire to fit in, but they do not make an effort to do so. Most Arab students do not participate in activities because they feel rejected and unwanted by Jewish students.

Agbaria [7] examined the correlation between self-efficacy and the extent of participation in choosing the teaching profession as predictors of academic motivation among Arab student girls. The study was conducted among Muslim Arab female students, in an Arab college of education. The findings indicated that positive correlations exist between the extent of participation and self-efficacy on the one hand, and academic motivation on the other.

Results from international tests and matriculation exams have indicated that the performance of Arab students as compared to their Jewish peers is constantly dropping. Several committees were established in order to examine the state of the teacher training colleges in Israel over the past several years. However, all of these committees took a universal approach to teacher training, and ignored differences between Arab and Jewish teachers such as language, national identity, and tradition [6].

From another research of Al-Haj [10] it was shown also that there has been a lot of criticism regarding Arab teacher training: the amount of trainees and their learning level and the quality of the training offered to them. Various studies have shown that the academic training of the Arab teachers, whether it is in Arab colleges or in universities, is not relevant to their cultural background [10].

Agbaria [6] emphasized the importance of recognition of the cultural and national individuality of Arab students as an indigenous minority in Israel. He emphasized the need to address this individuality in the teacher training process itself. And also the need for true partnership in the decision-making processes: e.g. Arab society will be evenly integrated in making decisions and setting policies regarding the material and supervision of teacher training in Israel. Agbaria [6] emphasizes the need for distinctive Arab teacher training policy that would provide solutions for the different cultural, linguistic, and social needs of the Arab minority in Israel.

Few studies have been conducted in the Israel about the integration of the Arab students in Jewish teacher training colleges, although it was more than a decade these colleges absorb Arab students. Teacher training in Israel is common for Jews and Arabs because of logistical reasons, such as income level, geographical proximity to Arab communities, but not for ideological reasons. Thus, training Arab students in Jewish colleges is the responsibility of the college itself, for developing a model deemed appropriate for its students [23]. Agbaria [5] noted that despite the large number of Arab students in Jewish teacher training colleges, the college did not yet open special programs for Jews, such as the study of Arabic and learning about multiculturalism

and minorities in the country. In fact, for the first time, Jewish and Arab students meet as part of the learning in higher education institutions.

Al-Haj [10] estimates that in the nineties there has been an improvement in the training of Arab student in teacher training colleges, but still no training that gives them the right amount of appropriate tools development of creative thinking, dealing with changing situations, work with parents and others. Academic training of Palestinian teachers, both in colleges and universities, is irrelevant to their cultural background and therefore an obstacle, which is perceived as one of the main factors that reduce the placing of the significant changes in the work patterns of the Israeli Arab teacher.

Summary

Today, there is an influx of Arab students attending mixed colleges [23]. Arab students who graduate from mixed colleges teach in Arab schools, and they have to make the translation, transformation and adaptation of their learning content by themselves [23]. It seems there is a need to invest more efforts in the process of training Arab teachers, in Arab and mixed colleges of education, to provide the future Arab teachers with the essential tools to deal with the complex reality of the cultural and national uniqueness in Israel. This reality is experienced by half a million Arab students living in a society undergoing continuous changes that are often quite dramatic.

As is the case in most other areas of life in Israel, in education as well as in teacher training, Arab researchers and education leaders are systematically excluded from the policy and decision-making processes [6]. Arab students in Arab colleges and mixed colleges go through different socialization process: academically, pedagogically, psycho-socially and linguistically. Therefore there is an obvious need for developing insights regarding the effect of the learning context dimensions on their motivation to learn to learn.

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