# A Workshop for Education for Shared Life: Bedouins and Jews Female Teaching Students at Kay College for Education in the Southern Region of Israel

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## *Abstract*

The importance of multiculturalism in education in general and in academic institutions for teacher training in particular, it receives a lot of attention in the academic-educational research field. Most of the studies held in Israel about teacher training accompanied by a multicultural approach as part of an educational concept discussed the distinction between the attitudes of students from different cultural groups or their achievements; Others proposed models for multicultural education or contented themselves with raising awareness of the need to design models. This study seeks to propose an interventional concept oriented to situation assessment and well planned within the framework of diverse lessons as part of a pragmatic tool – applicable that seeks to educate for intercultural care and cultural competence. To examine these training processes, the qualitative paradigm was chosen by the activation of an action research that continued within the framework of a course called: "Education for ambassadors for a shared life" that was prepared in advance after a careful assessment of the situation and divided into structured steps. 10 female teaching students participated in the study: 6 Jewish and 4 Bedouin Muslim women, residents of the southern region of the State of Israel. The students wrote reflections and were asked to formulate a joint educational project. The results of the study emphasize the importance of learning the mutual culture as a tool that produces closeness and reducing stereotypes; Understanding the need to take mutual cultural responsibility as future teachers and citizens; Collaborative learning spaces of this type create a safe educational space for self-expression and presentation of personal and cultural identity. Cultural sublimation and a sense of belonging were also expressed. All the participants recognize the importance of the topic and the need to learn.

*Keywords*: education for shared life, multiculturalism, interculturalism, intercultural caring, identity, mutual cultural learning, shared learning spaces.

## 1. Literature review

### 1.1 *Culture and definitions for culture*

Culture as a term refers to a set of definitions moving on two central axes: chronological and circular social. In terms of the chronological axis, the term culture is the formation of the individual's identity while creating a continuous personal dialogue with his past and its origins, both at the personal level and at the community – social level. In this context, the formation of the concept of culture is aimed at the common future of the subjective items that are members of that group .In

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this context, the formation of the concept of culture is aimed at the common future of the subjective items that are members of that group. In the circular social axis – cultural engagement is done through shared cultural elements: starting at the private level and moving through the community and social spaces. This concept is an abstract concept, and its role is to serve as a tool for achieving personal and social balance in relation to gaps that originate from social and human variation and cultural diversity in a given society (Abu-Asba, 2015: 119). In addition, the concept of culture, through an anthropological point of view, refers to the set of components that make up the way of life of a particular society such as beliefs, tradition, beliefs and habits. Some remain constant and others are dynamic and evolve over time. From these foundations are derived the norms of the various behaviors that are transmitted in intergenerational transmission from parents to their children (Mead, 1970: 31).

Culture is additionally defined as a field of activity in which the individual faces the society and vice versa and forms the building processes that enable the various human activities and the conditions for their existence or non-performance. Hence, culture is additionally defined as the set of value charges of the individual and the potential of this to bring them to fruition Hence, culture is additionally defined as the set of value charges of the individual and the potential of this to bring them to fruition. In addition to values, culture contains beliefs and their expression in language related to historical and spatial-geographical circumstances. On the one hand, this dynamic cultural being creates homogeneity, and on the other hand, it creates different directions and developing trends that enable diversity, thus moving its details between uniformity and diversity (Boesh, 1991). The characteristics of culture and its universal dimensions play a decisive role in the stages of human development. Beyond the general human development characterized by chronological-stage uniformity, it was understood that the cultural factor plays a role in the individual's ability to realize the potential inherent in him or, in the opposite course, prevent his ability to self-realize (Nerlov & Spinner, 1981; Bruner, 1966).

Culture and the cultural structures of which it is composed represent distinct and interpretable cultural formations. The role of these formations is to formulate patterns of behavior accepted by the general and transmitted by systems of symbols that express personal achievements – separate, collective achievements, when both types together, are defined as belonging to the general society. Culture should exist around an ideological, traditional-historical core that is formed into a common set of values. These cultural systems express the results of the actions of the general society and constitute a condition for joint future activity (Crang, 1998). One of the established approaches that deals with the ability of a culture to exist deals with the need for cohesive group frameworks as a condition for its preservation. This concept places at its center the understanding that the cultural application as a case study is done by emphasizing the differences between the groups that make up the overall society while emphasizing the uniqueness of the central group and emphasizing its achievements, thus creating an attraction to the center – to her (Margalit & Halbertal, 1998).

### 1.2 *Multiculturalism*

Multiculturalism and a multicultural society is characterized as a dynamic, developing society with a sensitive self-critical ability, which has the ability to enrich its constituent partners and creates a fusion of values and morals between all the societies that compose it (Norberg, 2000). Additional definition of the concept of multiculturalism emphasizes the need for systems of recognition and perception expressed in a belief system that sees and acknowledges the importance of ethnic and cultural diversity and sees it as an opportunity for social development. The expression of this is the ability to invite diverse social experiences, choosing an appropriate lifestyle that matches the belief system and behavior patterns of the individual and the ability of subjects from different groups and nationalities to gain an equal opportunity for a proper education (Gay, 1995).

The term multiculturalism refers to the ability of a general society to make perceptual and mental change towards the way they see another society or another class from observing through a point of view that perceives them in the framework of general interactions, in a macro view that may also lead to exploitation to the ability to see the details within that group and the possession of resources of each and every one of them and thus converge to a concept dealing with cultural capital (Savage et al., 2004). A multicultural society that seeks to exist as such and from a concept of cultural continuity seeks to define anchored actions that require it to act appropriately in this area. For example, such a company places two central issues at the center of its existence: the creation of an open and cohesive cultural space and the recognition of multiple points of view and the right to represent them. Such a multicultural framework, beyond the anchoring of the definitions, will also work to preserve them both on the private – civil level and on the political level and the obligation of both forces to preserve them. The collective recognition will be shaped through public action, by the enactment of laws aimed at seeing its good of the general and thereby guarantee the continuity of society and its ability to establish a common existence (Elior, 2000).

A multicultural society that concentrates on multicultural practice and not only the one that recognizes it, places at the center of its systems the recognition of heterogeneity and recognizes the whole of the cultures and societies of which it is composed. A society of this type seeks for individuals and groups to preserve their uniqueness characterized by their diversity and according to this concept it must adapt the fundamental structure of its institutions to this and give expression to this diversity (Yona, 1998). Thin multiculturalism: includes liberal cultures only. Sales in the equal status of the company groups – the culture that make up the complete multinational company. This multiculturalism is characterized by political reciprocal relations motivated by the interests of each group. In this case there is no need to deal with cultural relativism or the lack of a common discourse or, on the other hand, a lack of agreement regarding the basic principles on which that society is founded. Tensions that arise in some cases in societies that operate in this way, do not stem from fundamental cultural gaps that exist between groups but from the inability of the two groups to distinguish the similar points that exist between them and hence, the formation of different cultural interests (Tamir, 1998).

Intercultural conflicts can be resolved through two paradigms according to Walzer (1992): liberalism 1 favors taking a neutral position on the part of the state and thus representing a policy that preserves the rights of the individual; Liberalism 2: at its core is the ability to support the existence of a defined general culture, but this is also committed to maintaining all the rights of individuals from all groups. Two bases for the existence of multiculturalism based on respect between cultures as a foundation and multiculturalism of liberalism, which is based on rights. One, recognition of cultural diversity and respect for this diversity, which exists only through the creation of mutual relations in which the other culture respects all its partners; The second, respect for the individual's personal tendencies and preferences (Tamir, 1998). Another definition of multiculturalism lies in the roots of liberalism that deals with the rights of ethnic minorities and centers on the recognition of the importance of the culture that motivates the autonomy of its individuals. This culture will recognize ethnic and hence cultural pluralism that exists in every society and operates in it, and at the same time will formulate an external point of view towards cultures different from it – which are not Western as part of safeguarding the rights of the individual (Kymlicka, 1989).

### 1.3. *Education for culture and education for multiculturalism*

Intercultural interactions that become part of the routine of many companies in the world places the field of knowledge dealing with culture and multiculturalism at the center of the educational discourse in general and the academic educational discourse in particular. This education strives to inculcate concepts of tolerance, harmony and coexistence (Abu Assaba, 2015).

Despite these multicultural opportunities and especially among Western countries, where policy leaders are not in a hurry to adopt multicultural educational approaches even in cases where these declare actions that are taken to accept the other and his culture. In order to be able to analyze multiculturalism in society, four parameters must be examined: social conditions, ideology, official policy and assimilation processes (Eldering, 1996). There is an opposite relationship in the context of multicultural education in the various educational systems around the world: more and more teachers and students encounter a multicultural reality and cultural diversity and few training processes take place in the academic frameworks for teacher training (Yazbek Abu Ahmed & Yahav, 2015).

The integration of cultural studies as an independent discipline was established in Western universities after the events of World War II. Its establishment is related to historical, social, and technological processes that began at the beginning of the twentieth century. The integration of these processes highlighted the importance of learning culture in the education systems in order to understand the life formations of human beings in the various political spaces and especially in those that became independent after the war (Evan Assaba, 2015). One of the approaches that deals with change processes for multicultural education seeks to create a social status process defined according to categories, which classify people into groups according to the number of resources they have accumulated and the types of resources they have obtained (mostly of similar types) and their ability to invest them for the advancement of their own lives and the advancement of their children's lives (Savage, Warde & Devine, 2004: 7). This approach is based on a mental transfer from the generalization of mutual relations to an individual view that sees the subjects that are part of the same group and the personal resources found in them and to promote them (Savage et al., 2004).

Another approach related to multiculturalism education seeks to foster a critical perception of the individual – the subject towards his culture. The learning of culture is done in two ways: one, through informal intergenerational transfer, in an active framework in the individual's family unit and usually by his parents and relatives. The second way, formal, takes part in education systems. These two ways lead to the assimilation of two central concepts: mass culture and high culture – the culture of the elites (Lem, 1999, 2000). Multicultural education is often placed within a social context and requires actions. The set of actions required for its activation are related to the creation of change processes in the educational system and it is binding on all concerned. This process requires the immediate rejection by response of any manifestation of racism or discrimination. At the same time, this process requires the formation of a pluralistic view of the whole community: students, teachers, and parents. This approach is combined with critical thinking that can help lead to change. This way that sanctifies multicultural knowledge and establishing actions for multiculturalism promotes principles of social justice (Nieto, 1992).

In addition, multicultural education advocates that this education is at its core an ideology that must be advanced into a movement that strives for educational and social change. This approach gives students who come from a different cultural moment and ethnic background the same opportunities to acquire an education. This approach seeks to help learners form a personal cultural identity that will enable them to establish solid attitudes and acquire knowledge and tools required for human-civic functioning in a multicultural-pluralistic and democratic society (Banks, 1995). One of multicultural education goal that presented by Banks (2001) is the creation of a society with common goals that knows how to achieve them by working together. This goal will be achieved by providing assistance to students to maintain normal relationships with people from different cultures and other societies and to conduct negotiations with them.

Education for multiculturalism and the investigation of the area of knowledge multiculturalism should be used as a central pillar in the focus of educational activities at every age and at every level. At its center is the willingness to learn the cultural characteristics of each group and emphasizing the differences between the minority group and the majority group. This educational approach seeks to motivate an integration that begins with rebuilding the socialization

of the educator class and continues with the creation of a sensitive multicultural consciousness in two directions: minority and majority, while preserving the identity of each group (Coulby, 2006; Ulkpokodu, 2002). Another aspect in the context of multicultural education emphasizes the importance of integrating the cultural and social diversity of the teaching staff at all age levels. This tool is another element in this multicultural approach that moves towards strengthening the definition of personal identity and strengthening the sense of solidarity that encourages critical thinking and equips its partners with tools that can lead to social change (Guyton & Wesche, 2005).

Multiculturalism is an educational goal. Those who see it as a goal seek to rule out "cultural chauvinism". The growth of this approach promotes a two-way critical observation of the individual towards his own culture and towards the culture of another (Repel, 2000). At the base of the approach to academic education in general and multicultural education in particular is the concept of academic freedom. At the root of this, the motive that asks faculty members to do research in diverse areas of society and to work on different social issues (Zimmerman, 2005). The approach to multicultural education holds that the future teachers must be trained in unique abilities that will give them tools for their application, for example: attention, sensitivity and understanding of diversity and the source that beyond theoretical learning processes, teaching students must be allowed to experience culturally diverse environments (Bhargava, 2004; Horton & Scott, 2004). The ability to implement multicultural education is reflected in helping the student to develop cross-cultural inclusion abilities by guided and supervised dealing with prejudices, with learning the other culture by learning its symbols, customs, traditions, and accepted norms of behavior. This process will form a bicultural individual who knows and understands the culture of his significant other (Banks, 2001).

The education for multiculturalism seeks to train educators in this field of knowledge and equip them with applied tools that will be integrated into the educational process. This preliminary education and these practical tools will enable teachers to maintain an appropriate cultural and pedagogical discourse that characterizes a multicultural and ethnically diverse educational space. With its help, these will be able to mediate a variety of issues dealing with the formation of racist attitudes, softening them, and creating a perceptual transition towards the formation of a perception that represents intercultural sensitivity that allows the inclusion of cultural diversity and openness to different cultures (Bennett, 1995; Armento et al., 2000). Other approaches that deal with multicultural education holds that the teachers are the ones who should be at the forefront of action and who should strive to build a society that is tolerant towards different cultural diversities and cultural diversity. At the core of this approach is embedded the understanding that this responsibility belongs to the teacher educators and that these tools will be used as part of a permanent and dynamic educational toolbox that can be integrated as part of teacher training programs both theoretically and practically (Yogev, 2001).

Teacher training institutions have additional roles beyond providing future teachers with pedagogical and educational tools, but also a highly important public, social role that seeks to create renewed and permanent accommodation processes of the multifaceted reality, understanding the renewed and new series, learning it, education for new attitudes and thereby trying to prevent social injustices (Kenan, 2014). For example, the foundations of the multicultural education approach prevalent in the United States lie in the ethnic cultural diversity that characterizes the education system there and the need for teachers to deal with many conflicts that arise within this framework. On the other hand, in Europe, the approach of peace education that seeks to shape a multicultural society that strives to integrate all its details representing societies with different and sometimes even opposing interests is widespread. This approach teaches mutual respect, which is a broad basis for establishing a harmonious society (Yazbek Abu Ahmed & Yahav, 2015).

### 1.4. *Care-ethics*

Care-ethics is an approach that sees people as dependent creatures longing for relationships and not as self-sufficient independent individuals. According to this approach a moral person is a person who consciously creates, maintains, and preserves a caring encounter with other human beings. In such encounters one attentively listens to others, understands their thoughts, feelings, and experiences from their point of view, discovers what are their needs, and responds to these needs as successfully as possible. The central focus of care-ethics is not on the person's ability to express commitment to universal morality. Rather, the central focus is the moral prominence of being caring, that is, listening and responding to the needs of the people for whom we take responsibility (Gilligan, 2008; Held, 2006; Noddings, 2002). This approach which is based on virtue-ethics (Clament, 1996) distinguishes between minimal concern that refers to taking care of the other's needs, and authentic concern that seeks to help the other get to know oneself (Heidegger, 1996). Hence care-ethics is relevant both on a social and personal levels (Gilligan, 2008).

The care approach is based on two main areas of thought: psychology and philosophy (Gilligan, 2008). In the psychological field, it is related to the formation of the moral concept among humans and deals with the relationships between position, personal relationships, and response (Gilligan, 1993). The caring attitude is expressed in listening and in the intention that aims to drive change according to the needs of the other (Carmon, 2016). A true ethic attitude cannot exist unless it is accompanied by actions leading to social change (Gilligan, 2016).

The philosophical approach can be found in Martin Buber's works on interpersonal philosophy (Buber, 1980). Kierkegaard (1985) assumes a connection between the level of morality of a person and the ability to care for others. The care approach is also based on feminist approaches that emphasizes the importance of listening and responding to others (Gilligan, 1993; Noddings, 2013, 2008; Weil, 1977). These characteristics of attention and response play a central role in the development of the caring approach for teaching (Gilligan, 2008). The approach of care is based on the establishment of concrete relationships, a tangible encounter between two parties – one cares for the other that is cared for (Carmon, 2016; Noddings, 2008). The party who is cared for also has a contribution to the relationship, responding in a way that signs that the care has been received (Noddings, 2008).

### 1.5. *Educational approach to caring*

The field of education is defined as a care profession (Kuhse, 1997; Guyton & Wesche, 2005). However, there is a difficulty to discriminate between the terms used for the educational definition: "caregiving" and "caring". Not everyone who is defined as a caregiver acts out of care (Noddings, 2007).

Education for care places at the core of it doing the building of the caring relationship between the teacher and his student. Placing the caring as underlying the educational act implies several implications regarding teaching goals, methods and assessment, teacher training and the curriculum and it requires its practitioners to be flexible (Carmon, 2016; Slote, 2002). Education for caring seeks to consolidate the ability to identify the overt and hidden needs of the students. The main motivation theory that exists in the field of caring education is the theory that places the learner's inner needs and desires at the center (Noddings, 2002; 2007).

### 1.6. *Education for shared society*

Education for a shared society is a holistic way of life that requires regular maintenance. Further to the claim of Rosen and Perkins (2013) which is well expressed in the title of their article, "Shallow roots require constant watering: The challenge of sustained impact in educational

programs." Education for a shared society among a population that does not necessarily identify with these values, requires continuous investment, and a pedagogical commitment from kindergarten to teacher training institutions. The meaning of the multicultural ideology is the preservation of the differences between the social groups out of concern for a unique cultural existence and respect for rights (Powell-Benyamin & Rheingold, 2016). Education for shared society is seen as an egalitarian education that provides for all student tools for efficient and valuable functioning in society, regardless of their ethnic origin, the racial, cultural, or social (Convertino et al., 2017). That is, education for a shared society promotes learning, respecting cultures diversity and creating an inclusive space for all cultures (Ho - Kyung, Seong Woo & Ju Sung, 2015).

Education for a shared society has been called – and still called in different countries of the world – education for peace, education for coexistence and education for democracy. Each of these definitions emphasizes a certain aspect, but all of them.

Engaged in finding educational ways to deal with the prevailing hostility and frustration in interactions between different cultural groups; to reduce manifestations of racism, to reduce stereotypical thinking, to deepen the acquaintance with the other and establish recognition of him. Among these concepts, the concept of education for a common society is inclusive and egalitarian most. The goal in education for a common society is the creation of common citizenship (Powell-Benyamin & Rheingold, 2020).

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

## 2. Methodology

Examining the responses of the female students and the mutual relations that developed between them were examined through the qualitative paradigm.

This paradigm gives thoughts, considerations, feelings, experiences, and interpersonal relationships with the workshop partnership to be part of the conversation. The discussion of the diverse dilemmas dealing with shared life and education for shared life is done through their language, their views, approaches, and expectations of the students.

Action research was chosen as the research tool because it makes it possible to concentrate each time on a central theme and to examine at that moment the reactions, the connections, the intensity of the emotions and the conversation between the participants in the workshop. The broad theoretical meaning of action research is that action is behavior guided by cognitive judgment and is a fundamental unit of social inquiry (Arieli, 1989). Another definition for action research as a type in qualitative research includes a process of change by intervention (Shlesky & Alpert, 2007).

The material practices – the knowledge collection tools that used in this study are reflections written by the students and a dairy record that was written by the researcher.

### 2.1 *Participants*

The workshop included ten female students: Six (6) Jewish and four (4) Bedouin. In the age range 19-23. They are all residents of the South originally. The workshop was held for fourteen weeks, once a week for an hour and a half at a time.

Initially, the students were exposed to different approaches that deal with the subject and learned the basis of the conceptual discourse that characterizes the field (Banks, 1995; Bennet, 1995; Elior, 2000; Lam, 1999). The learning infrastructure of intercultural dialogue focused on the understanding that one should talk about issues and not about a person or a group Subsequently, dilemmas characterizing the conflict points of the two society were flooded. In this setting, students learned through immediate feedback how to conduct a multicultural discourse. In the second stage, the group chose a common goal: multicultural learning tutorial and began working on it together through ongoing dialogue and mutual help. The letter J (Jewish) will be placed next to the Hebrew names The letter M (Muslim) will be placed next to the Muslim – Bedouin names.

### 2.2 *Data analysis*

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

### 2.3 *The intervention process*

In the first sessions, the students were exposed to a general theoretical background dealing with the issues of multiculturalism, interculturalism and education for shared life. This theoretical background gave the students the tools to formulate the basic rules for the intercultural dialogue that will take place during the lessons.

### 2.4 *The rules of discourse*

The words they and we cannot be used.

No individual or group can be blamed for the actions of an individual.

You can ask anything (almost) – but you must think about how you ask.

If I feel fear from my significant other, does that mean, he or they are guilty of something?

I do not take a judgmental position towards a custom or a way of life that is unfamiliar to me.

I should define my role as belonging to the majority group or the minority group

I must learn to observe my society critically and not be afraid of it.

### 2.5 *Demographic and cultural background*

In the second stage, the students received a demographic background in the State of Israel and the division of most settlements according to religious affiliation. In addition, they received background on the meeting points between different groups in the State of Israel considering the challenges of space and place separation. Also, data was presented on the separate education systems in the State of Israel and the importance of the academic institutions in these contexts. Furthermore, the students learned about the various socialization processes that young Jews and Bedouins in Israel go through: social structure, gender, decision-making in choosing a profession.

**Bedouin youth**: Average age of starting studies: immediately after finishing high school 18-19. The Bedouin girls live in the context of a religious and conservative society. They conduct themselves according to the rules of a patriarchal society that supervises different layers of their lives: for example: getting from place to place, time of return home or limiting the time of leaving the house in the evening, form of clothing and choosing a field of study (Bar-Sinai, 2020).

**Jewish youth:** Mandatory military conscription law. Average age of starting studies after military service: 22-28. Many of the young Israelis go on a long trip abroad after their release from the army (Iram & Schachter, 2002).

### 2.6 *Historical background*

In the third stage, the students studied the history of the State of Israel and the region through two narrative perspectives: Jewish and Arab. In addition, an emphasis is placed on the term: "Palestinian culture"; A term that was unknown to all students.

### 2.7 *Personal questions*

In the fourth stage the students were asked to ask any questions that they interest with. The questions represent two main fields: Personal universal questions that deal with daily life of the students from both cultural groups. The second field represent a general question that ask to get an over vie knowledge on the other culture, for example: history, ethnic region, national and self-identity.

### 2.8 *Acting and setting common goals*

In the fifth stage, the students were asked to think together of a similar point of identity and a common goal that they would formulate together as a group. For example: Similar aspirations; The Hebrew and Arabic languages share many common words; Comparisons between the biblical stories and the Koranic stories and found a broad common ground, The students explored the musical foundations of Israeli music and Arab music and found many mutual influences; The Jewish students whose families originate from Arab countries, researched customs practice in the family or used to be practiced and found many common denominators with Arab customs; The students who study art, looked for mutual influences in works of art by Jewish and Arab artists. The common goals

that were chosen: Building a tutorial learning for multiculturalism and education for multiculturalism based on the study departments operating in the college.

### 3. Results

3.1 *Learning the culture of those who are different from me: Creating kinship relationships built by mutual cultural learning*

The intervention process that the female students experienced is represented by all the researched through five stages: (1) settling in a comprehensive concept that emphasizes the importance of knowing the other's culture; (2) The desire to get to know the significant other who is a partner in the process within the framework of the workshop; (3) Acknowledging the importance of learning the other's culture by looking for cultural characteristics like the two groups the students come from: Bedouin Muslims and Jews; (4) A desire to create closer personal communication, while being able to share various personal experiences, including sharing personal intercultural experiences; (5) Finally, the interviewees refer to their personal aspects in relation to the process they went through in the workshop and a statement on future actions (a general statement) that they will strive to do in the context of education for shared life.

"This allowed us to integrate into two different cultures, despite the partial similarity between them, in terms of language, religion and certain customs" (Lama: M); "It increased my motivation and my desire to strengthen my Hebrew language" (Elam: M); "I had many concerns and fear that the students would not accept me because I am Arab. However, their reaction to me joining their class was very different from what I expected. They were very kind and hospitable, and they welcomed me with joy" (Ragda: M); "The participants in the course were very interested in getting to know each other and learning about each other, I had an amazing experience with one of them, she was interested in finding the commonality between the Quran and the Bible. She devoted her time and effort to do this, and I appreciate it" (Yasmin: M); "And it's amazing to find people who are willing to support living together and dedicate their effort to teach others about their culture and language and find ways to communicate despite all the difficulties and differences between the two communities" (Asil: M); "During the workshop, the students developed a sense of belonging" (Ziv: J); "I feel like I went through a process from the moment I signed up for the course until today, as I was exposed to the world of multiculturalism and our ability as a society to live a shared life side by side no matter what our faith" (Kalanit: J); "I know the listening was mutual" (Ron: J); "I was very happy to take part in this important course. Its content and the practices learned will serve me in the future as an Israeli citizen as well as a future teacher" (Hadar – J); "Working in the course allowed me to get to know the Arab culture a little more closely and also the Jewish culture a little more deeply" (Mali – Jewish student); "I learned a lot of new things, about which I had no prior knowledge, **knowledge about the Bedouin sector, customs, a little language..." ...** "I learned how similar we are, both in our customs and in our religion. I learned about how important it is to find out information about religions different from yours in order to understand where they come from and what they believe and to respect them and their beliefs." ... "I believe that the course gave me a lot of tools and insights about living together, I would love for as many students as possible to go through the cross and most importantly that the Tutorial we built will help living together not only in our college but in general in all of Israel" (Li'el: J).

Positioning in a comprehensive concept

Recognizing • the importance

Desire to get to know the other and his culture

Transition • to active thinking

Recognition of the importance of cultural learning

Search for • cultural similarity

Aspiration to create a closer personal communication

Able to share personal and cultural experiences

Establishing a clear intercultural position and a statement for future action
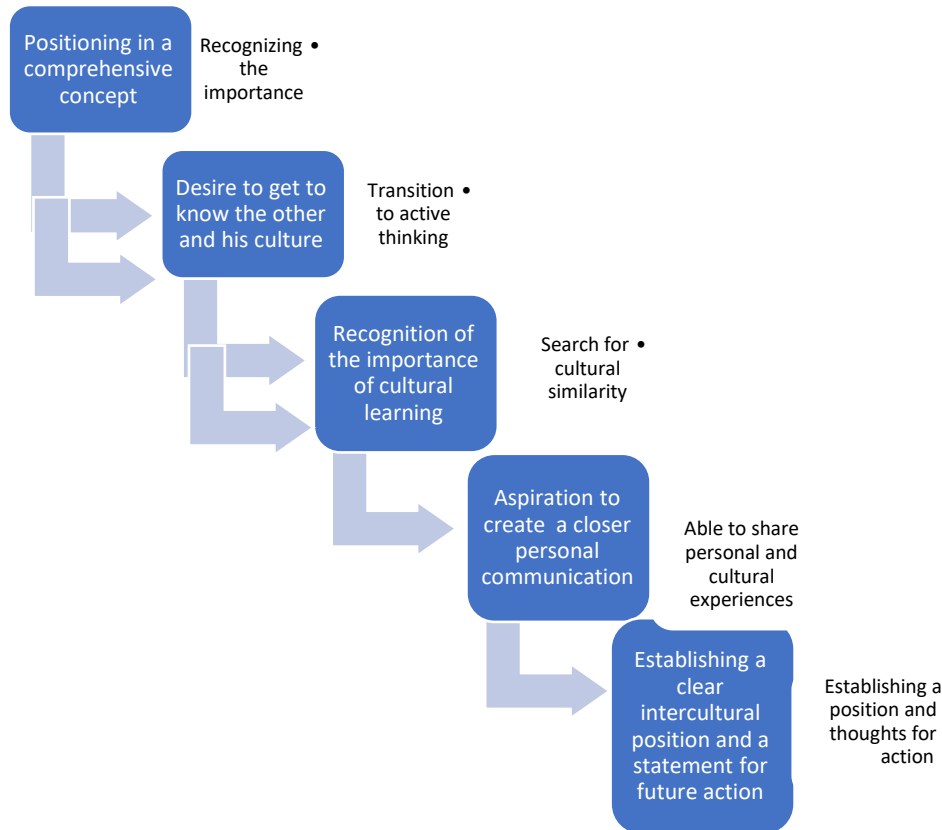
Establishing a position and thoughts for action

Figure 1. A graded cognitive model for cultural closeness based on process learning

### 3.2 *Taking responsibility: On a personal level and professional level*

Participating in the workshop led some of the participants (5: 3 female Jewish students and 2 female Bedouin students)) to formulate a view that seeks to take responsibility. Taking responsibility is represented by three points of view: taking responsibility towards the significant other or the general other, taking professional responsibility as teachers for the future and taking social educational responsibility at the civil level which presents an overall point of view towards wider social circles.

### 3.3 *Creating a responsible point of view towards the other*

The statement seeking to take responsibility for the other or others is represented by three perspectives that express the positioning of the researched in three expanding social circles and stemming from their national affiliation: the private, the workshop partners and the general social. This category is represented by five female students and is presented here due to its importance: three Jewish female students and two Bedouin female students.

The consolidation of the different perspectives between the female students: Jewish and Bedouin in relation to this theme, has the effect of testifying to the position of these in the overall fabric of social relations of the female students in Israeli society. This social positioning is represented by differences between the majority and the minority and expresses the participants' perception of themselves and their relation to others and hence their ability to establish an intercultural and social paradigm based on the mobilization of cultural cognitive resources. In addition, it can be assumed that the placement in the broader social point of view – by all the Jewish students (one student expressed two positions) perhaps represents a distant – less personal point of view that is more convenient for them, in the process of processing the sequence of the workshop and it is possible that this is an expression of an alienated position in relation to the direct partnership for the course

### 3.4 *Taking responsibility: Between imposing responsibility and taking responsibility through the perspective of a minority group*

Compared to the establishment of the overall view of the Jewish female students, the Bedouin female students present a different point of view, which expresses more personal and seemingly deeper relationships with the significant other. This point of view reflects the ability to define the individual's role in relation to others through two processes: one, the imposition of intercultural responsibility in relation to self-change processes and the ability to "absorb" cultural components (in our case: personal and professional components); The second, taking responsibility, which is expressed in two ways: recognizing the other and his ability to make changes; The second way, the ability to recognize it and voice it.

"I was very happy to participate with my kind colleague 'Ziv' in the last job, as it added new experience and support to me, in my educational career, in this college" (Lama: M); "I had an amazing experience with one of them, she was interested in finding the commonality between the Koran and the Bible. She put her time and effort into doing this, and I appreciate it. She wanted to know more about my religion and culture and was very respectful and open-minded. And I think this is the essence of living together" (Ragda: M).

As mentioned, at the end of the workshop, the Jewish female students established three broader points of view than the Bedouin female students: one, taking responsibility for the participation in the workshop – from the Bedouin society: "...I would be happy to hear more from the girls from the Bedouin sector who would express their opinion without fear" (Liel: J ); "I think the Bedouin girls should talk more so that we can understand more" (Mali: J).

### 3.5 *The second point of view: The formation of a concept that expresses taking professional responsibility as teachers for the future and its application to intercultural practice*

The manifestation of this perceptual formation is divided into four stages: acquisition of intercultural knowledge, transfer of intercultural knowledge, access to the importance of knowledge both on a personal and professional level, and thoughts on the application of knowledge on a practical intercultural level. Acquisition of knowledge: "I would have been happy if this course had

been an annual course because I learned a lot in a short period of time and if the course had been an annual course I would have learned even more, educated" (Liel: J); "I was very happy to take part in this important course, which will accompany me in the future as an Israeli citizen as well Also as a teacher for the future" (Kalanit: J).

**The transfer of knowledge**: "... and pass my knowledge on. It seems to the students that it is possible and desirable to live together. As future teachers..." (Liel: J); "As a future teacher, I think I will take from the course the opportunity to give my students.... In my opinion, an **ambassadors'** course for shared life should be an annual course that lasts over two semesters, like a community or at least a semester and a half" (Mali: J).

**Making the importance of knowledge accessible**: "It is important that they get to know and know each other's beliefs and customs, that they build partnership and the desire to live together... As a future teacher, it will be important for me to convey to my students the importance of living together, I will teach the Jewish students about the Bedouin side, traditional customs, etc. And I will teach the Bedouin side about the customs and traditions of the Jewish people, I will show them how similar we are and how important it is to want and love to live together" (Liel: J); "I am hopeful that I will be able to use not only the study material but also tolerance and patience and the ability to explain the material in different ways..." (Ziv: J); "Their reaction to me joining their class was very different from what I expected. They were very kind and hospitable, and they welcomed me with joy. The lecturer also spent ten minutes of the class to explain everything to me about the course and its requirements, which reflected the true meaning of the course... I was very respectful and joined in with an open mind. I think this is the essence of a shared life" (Kalanit: J).

**Thoughts on the application of the knowledge**: "That they want to show their students the importance of living together and pass it on!" (Liel: J); "I will take from the course the opportunity to give my students a safe and inclusive place to express themselves and sit in class and feel comfortable and have a joint and orderly conversation and discussion" (Mali: J); "...and to find ways to communicate despite all the difficulties and differences between the two communities, and to do so in a respectful and civilized manner..." (Ron: J).

**The third point of view represents taking social educational responsibility in relation to broad civil levels:** "It is important that they get to know and know each other's beliefs and customs, that they build the partnership and the desire to live together" (Ron: J); "We will show the students that it is possible and desirable to live together... that they will want to show their students the importance of living together and pass it on!... I will show them how similar we are and how important it is to want and love to live together" (Liel: J); "I was very happy to take part in this important course, which will accompany me in the future as an Israeli citizen as well as a future teacher" (Kalanit: J); "Not only in the study material but also in tolerance and patience and the ability to explain in different ways" (Ziv: J); "The most important thing is that the students we have built will help to live together not only within the walls of the college but in general in all of Israel" (Mali: J).

### 3.6 *A safe space for intercultural self-expression*

#### 3.6.1 *Moving from the establishment of habits of cultural interactions to change processes of intercultural experiences*

The starting point in relation to this theme represents a fundamental difference in the concept of a sense of security in a controlled and educational multicultural space between the representations of the societies: the Muslim Bedouin and the Jewish, centered on two focal points: conflict and relations between a majority society and a minority society. The perception of the concept by the representatives of the society can be describe as an axial process, but one whose direction of origin is different: a horizontal axis process characterizes the Bedouin female students,

while a vertical axis process from top to bottom characterizes the Jewish female students. As mentioned, the Bedouin Arab female students are represented by a process of horizontal change, which manifests itself in three evolving (perhaps circumstantial) sub-phases: beginning with feelings of apprehension, continuing with a reflection of a sense of belonging, and finally taking part in the active discussion, which at the end expresses a process of reversal: it is evident that they came to the workshop with an expectation of a relationship Distancing to the point of discrimination and even harm by racist statements on the part of Jewish female students. This point of departure seems to represent their experiences from previous interactions. Compared to this "cultural expectation" those report that throughout the workshop they experienced the opposite experience of acceptance, inclusion and taking an active part as an equal member: Representations of the beginning of the process:

"In the beginning**...** I had a lot of concerns and fear…" (Jasmin, Rada, Lama: Ms); "The relationship between us was very good, and I did not feel any discrimination, or racis" (Rada: M); "They were very kind and welcoming, and they received me happily…" (Lama: M); "Despite all the difficulties and differences between the two communities**...**" (Rada: M); Representations of a sense of belonging and taking an active part: "So I attended my classes with energetic love, full of life…" (Rada: M); "I felt safe to express myself, and participate in discussions from the first time." (Lama: M); The reversal and recognition phase: "At the end of this meeting we had during the semester, which was fun and wonderful; especially that it allowed us to integrate into two different cultures…" (Jasmin: B); "…which reflected the true meaning of the course…" (Rada: M); "…and to do so in a dignified and civilized manner" (Lama: M).

As mentioned, compared to the gradual process that represents the manifestation of the intervention experienced in the workshop by the Arab Bedouin students, the Jewish students represent a different point of view – a vertical axis directed from top to bottom. The discourse presented by them (as mentioned, in contrast to that presented by the Arab female students) is a discourse, the overwhelming majority of which is not personal, but general, which looks at the process through a broad – general point of view, which goes through three stages, which are as mentioned from top to bottom: the first, the examination of the discourse in front of the security situation that accompanied the course of the workshop.

The second, the definition of the discourse as a respectful discourse that takes place in the mediation of two different cultures by a linguistic gap in two different languages. The third stage, a process projection that refers to the success of the workshop on the other group and the workshop leader. Examining the discourse in relation to the political situation: "During the course, security things happened in the country, and I was happy that in the course we talked about the things and feelings that occurred mainly in the context of common life" (Kalanit: J); "The security situation in the country at the time of the course was not good and there were attacks, and we could talk about things properly" (Ziv: J). Respectful discourse mediated by two cultures in different languages: "An open and respectful discourse, and a safe place for joint work in two cultures and sometimes also different languages" (Hadar: J); "I felt that at the beginning I would not participate so much or say what I think because of the fear that I would say things that the Arab girls would not understand, maybe because of the language gap, but I did feel towards the end that I was expressing myself more…" (Mali: J); "And I know that the listening was mutual and the conversation was always open and respectful" (Kalanit: J). External consequences: "He [the lecturer] gave her the space to express herself was clear and felt throughout the course, this was manifested in his ability, tolerance and patience to answer questions that the students asked" (Ziv: J); "That I was attentive to the contents of the lesson, and I know that the listening was mutual, and the conversation was always open and respectful" (Kalanit: J); "I would have been happy to hear more from the girls from the Bedouin sector who would express their opinion without fear" (Liel: J).

### 3.7 *A reserved sense of belonging from a distant intercultural position considering mutual cultural learning: The social-intercultural "Sublimation"; Attitudes that represent positioning in a distant intercultural point*

The term "social appearance" refers to skipping one or more social-cultural cognitive stages and moving to a "higher" stage, without processing staged processes to create the ability to settle in a safe personal space. This process can be paralleled to the creation of cognitive consonance when experiencing cognitive dissonance as part of the aspiration to return to harmony – and to the creation of cognitive balance by completing data that is difficult to process or accept (Festunger, 1957, 1959). This position represented by female students from both cultural groups: Bedouin-Muslim and Jewish expresses a distant point of view both towards the process they went through and towards the group of the significant other. It is evident that this positioning, which was also expressed in other categories and more strongly by the Jewish students, has a pedagogical – educational reference to the process they went through as students for teaching and understanding the importance of the subject on the one hand and remaining in an immature – initial stage in the process that calls for "advancement on the scale of intercultural competence" on the other the other The female students from both groups make use of two basic syntactic patterns: moving from a single linguistic complex to a plural linguistic complex and vice versa.

It is evident that the use of general statements, the expression of which is the operation of a multi-linguistic integrator, does not represent process partnership, but expresses their positioning in a position that distances them both from the process itself and from the group of the significant other; Thus, along with the representation of the sense of intercultural belonging – partially, the female students maintain a cultural, remote social location which seems to establish a sense of security for them.

"Feeling belonging" (Ziv: J); "We can act from our place" (anemone); "I felt like I was a part of this thing" (Mali: J); "Companies from the Bedouin sector, companies that tell everything" (Liel: J); "To accompany me in the future as an Israeli citizen and also as a future teacher" (Ron: J); "I was exposed to the world of multiculturalism and our ability as a society to live a shared life side by side no matter what our faith is..." (Hadar: J); "during the course security things happened in the country and I was happy that in the course we talked about the things and feelings that occurred mainly in the context of the shared life" (Kalanit: J); "Especially because it allowed us to integrate into two different cultures" (Lama: M); "I had an amazing experience with one of them" (Rada: M).

However, and in contrast to the general position, it appears from the analysis of the statements of the Bedouin female students (and perhaps one Jewish female student as well) that they formulated a more approachable position, but even in this case, it is in a position that maintains a distance and places the speakers in a safe cultural place according to their point of view. The expression of this verbal representation is by using a contrasting syntactic pattern that opens with expressions of proximity: first person singular or third person plural and ends with expressions of distance: "We have... different cultures" (Lama: M); "I had... one of them" (Rada: M); "I acquired more information in the course [from] companies from the Bedouin sector, companies that tell everything to each other, companies without difference" (Liel: M).

### 3.8 *Intercultural statements: Between the absence of practical thinking and practical thinking according to social affiliation*

In some of the statements of the Jewish female students (4) there is the use of syntactic structures that make a transition from a single linguistic combination to a multi-lingual combination or vice versa: a transition from presenting a general position to a more personal position. In all references to proximity, this amounts to a general statement that maintains distance by remaining

in a general personal social position and without any display of thought about practice or aspiration to it.

"We can act from our place..... and how the course has an impact on a personal level..." (Kalanit: J); "I felt like I was part of this thing" (Mali: J); "That I was attentive to the contents of the lesson and I know that the listening was mutual..." (Ron: J); "I acquired more information in the course [from] companies from the Bedouin sector, companies that tell each other everything, companies without difference" (Liel: J).

From the words of the Bedouin female students (2) a similar pattern is obtained, which represents a departure from a general pattern, but unlike the Christian pattern expressed by the Jewish female students, these converge on defined levels accompanied by examples and thoughts about a practice – future instrumental – often personal that will be used to create good relationships with the significant other.

"At the end of this meeting we had during the semester, which was fun and wonderful; especially that it allowed us to integrate into two different cultures, despite the partial similarity between them, in terms of language, religion and certain customs... It increased my motivation and my desire to strengthen my Hebrew language" (Lama: M); "I had an amazing experience with one of them, she was interested in finding the commonality between the Koran and the Bible. She put her time and effort into doing this, and I appreciate it. She wanted to know more about my religion and culture and was very respectful and open-minded. And I think this is the essence of living together" (Ragda: M).


4. Discussion

### 4.1 *Learning the culture of those who are different from me: Creating kinship relationships built by mutual cultural learning*

The intervention process experienced by the female students represented by five stages that deal with emphasizing the importance of knowing the other's culture; The desire to know the other meaning; recognition of the importance of learning the culture of the significant other; creating personal communication, while sharing different personal experiences; A statement on future actions (general statement) that they will strive to do within the framework of education for common life. All five of these steps are supported by the scientific literature.

This finding supports the multicultural approach which sees a respectful and inclusive approach to promote learning processes about other cultures, thus creating an inclusive space (Ho - Kyung et al., 2015). Also, this finding supports the multiculturalism – interculturalism approach that sees diversity as a resource that must be nurtured (Colombo, 2015). Additionally, this finding strengthens the understanding of the need for guided kinship relationships and testifies to the ability of social construction that creates mutual relationships that stand in contrast to the knowledge that a multicultural reality that exists without an orderly political concept will determine social divisions and the relationships in it will be characterized by injustice and equality, cultural alienation, lack of dialogue, avoidance and mutual negation (Powell-Benyamin & Rheingold, 2020).

Further mor this finding is supported by the assimilation approach that seeks to establish intercultural ties by emphasizing common denominators based on the reduction of the various cultural elements and the erasure of group cultural uniqueness (Basuchoudhary & Cotting 2014). More than that, the results of the workshop, also represented by the shared spatial learning approach, led to mutual learning processes, each person learning another's culture. In this way, a significant reduction of culturally stigmatizing perceptions was achieved (Flavian, 2020). This finding stands in contrast to the approach that is part of the assimilation approach in which an organization or country aims to establish a neutral policy. This approach can fundamentally harm

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the individual's rights to justice and equality. This makes it difficult for the individual to form a collective identity (Margalit & Harbetal, 1994; Taylor, 2006).

The multicultural approach seeks to preserve the ethnic diversity that exists between the groups and encourages mutual learning between cultures (Powell-Benyamin & Rheingold, 2016). This creates an infrastructure of mutual respect and respect for rights. This approach seeks to produce an ecological cultural system – an eco-system in which diverse social balances are maintained (Gat et al., 2023). This position is supported by the accepted concept in research that claims that exposure to the other's culture affects the development of self-identity, social and cultural and the whole sense of personal coherence (Kakonda-Moalem et al., 2020).

This attitude, that emerges from the female students reinforces the need for the existence of intervention procedures while creating a guided closeness and supports what is known in the research according to which students from both groups do not aspire to create educational or friendship relationships with students from the other ethnic group. In addition, these do not want to adopt the elements of their culture from the culture of the significant other. This cultural distance originates from the Israeli-Palestinian conflict which adds to the reluctance of both groups to be exposed and to know deep bits of the other's culture such as religion. Customs, music, and history (Kakonda-Moalem et al., 2020).

### 4.2 *Taking responsibility: On a personal level and professional level*

As mentioned, the Jewish female students present a position that is contrary to the species of the Bedouin female students. The latter present a point of view that expresses the desire for the formation or desire for the formation of more significant relationships with the significant other. This point of view reflects, as noted, two processes: one, the imposition of intercultural responsibility and the ability to "absorb" cultural elements; The second, taking responsibility, by recognizing the other and being able to recognize him.

The findings of the study strengthen what is known in the study and revealed that among the participants a learning approach was adopted that seeks first to find out who their learning partners are and then to establish other – more sensitive – learning procedures (Hirsch, 1996). This finding indicates that the creation of mutual and long-term relationships consolidates a perception of responsibility and stands in contrast to the established understanding that the absence of a multicultural policy leads to alienation and a position that denies the other (Powell-Benyamin & Rheingold, 2020). The multicultural approach supports this finding in that at the foundation of its concept is the understanding that everyone always has the right to receive an equal and effective education that reflects him as a person, according to his characteristics and needs and regardless of his ethnic origin (Banks, 1995).

This finding supports the multicultural approach that works to promote a way of cultural interrelationships motivated by grounded moral gratitude accompanied by empathy. This concept places emphasis on multiple narratives and voicing the different perspectives of members of disadvantaged cultural groups (Evans, 2011). Academic institutions – representing spaces of pluralistic multiculturalism, are an opportunity to challenge institutions that perpetuate separateness and represent particularistic multiculturalism (Gat et al., 2023). This approach undermines the existence of a cultural center and thus allows a variety of ethnic groups to be seen in the different spaces, to make their voices heard and to create a process of social reconstruction (Rorty, 1989). In addition to the pedagogic approach to shared life, a workshop for shared lives also constitutes the concept of the shared learning space. This combination, while emphasizing the importance of the other, its advantage is that it leads to learning accompanied by more significant processes in relation to differential learning that takes into account the characteristics of the other and to a more correct and sensitive planning of the educational space (Beder & Crane, 2011).

The format of the workshop that implements the collaborative learning spaces approach is based on the understanding that the student is a social-cognitive and emotional subject and hence the importance of the partnership in the learning process and the contribution to it from all or most of the students. This meaningful and intensive learning allows adaptation to the learner's needs and to the set of his characteristics. In fact, it teaches to take professional and personal responsibility (Rosenfeld, 2004). The spatial cooperative learning approach implemented as part of the workshop led to the creation of significant relationships between its partners. This sense of belonging led to the formation of a perception of personal and professional responsibility among the representatives of the cultural groups (Flavian, 2020).

The participation in the workshop led the participants to create a position that seeks to take responsibility for the significant other both on a personal and professional level. This finding is consistent with the concept that in a multicultural democratic country the approach of learning in a common space should be adopted and, in any case, only external integration should be avoided as is often the case (Avinon, 2013). One of the findings of the workshop that was reflected in the words of the partnership dealt with the need to take professional and personal responsibility for the other. This finding is supported by the scientific literature, and it emerged that learning the one and his culture consolidates an educational sensitivity and understanding that the cultural other must be taught – the significant one through the formation of learning strategies that are unique to him and according to the background of his cultural origin (Flavian, 2020; Dewey, 1938).

### 4.3 *A safe space for intercultural self-expression*

One of the goals of education for shared life is the creation of a safe common space that represents the plurality of social voices and thus establishes common citizenship driven by defining common goals and a desire to achieve them (Fraser, 2014). The finds thar rise from the workshop supports the multiculturalism approach (Colombo, 2015) which seeks to promote cultural learning and in this way lead to cultural respect, thereby establishing safe spaces for cultural expression (Ho - Kyung et al., 2015). There are three levels of multiculturalism in relation to educational spaces: the first, a particularistic multicultural educational space, the second, a universal educational space and the third, a pluralistic multicultural educational space. In the third space, educational processes take place and mutual recognition, and intergroup recognition are created there (Tamir, 1995).

The choice to acquire higher studies is purely practical and does not indicate a desire for cultural acquaintance and the creation of processes of intercultural kinship. This shared spatial presence does nothing to promote significant processes of kinship and recognition and to recognize diverse cultural aspects that carry meaning such as religion, tradition, and customs (Kakonda-Moalem et al., 2020). The pluralistic multicultural approach sees mixed academic institutions as an opportunity for multicultural intervention (Yona, 2007). This concept offers a reconsideration of the social structure and the location of the center in it and turns any place without geographical reference into a center. In this way, all partners in society are granted the ability to express and build a new shared social space (Gat et al., 2023; Rorty, 1989).

This central statement stands in contrast to the perception of the liberal approach which seeks to relegate the individual's preference and perception of his cultural identity to the private space and thus keeps the public space neutral. On the other hand, the workshop, even though it was held within the framework of the college that represents the preservation of the public smear free of disciplinary multicultural representations, gave its partners a safe space for multicultural expression. In addition, it emerged that the workshop did not form a broad collective identity, but instead found common denominators (Taylor, 2006). In addition, these findings are supported by the multicultural approach that emphasizes the advantages of cultural diversity and its utilization as a social resource, thus creating a safe cultural space for all ethnic groups and promoting justice and equality (Colombo, 2015).

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The findings of the workshop support the known in research in which it is claimed that in the framework of traditional frontal learning, those who do not belong to the majority culture are discriminated against (McIntyre, 1997). The course of the workshop and its initiative is in line with the concept that claims to raise awareness of the changes that must be made in teaching and learning in multicultural spaces. The operation of the workshop and its results strengthen the understanding in the face of profit today in a world where courses are taught as part of the training of teachers dealing with multiculturalism, which remain at the theoretical level only. The workshop led to a prolonged and in-depth personal and group multicultural discourse and raised the motivation for multicultural cooperative learning (Schlein & Garii, 2011; Sleeter & Smith, 2013).

Pluralistic education-based spaces such as academic institutions enable intentional and unmediated encounters between cultures. These meetings promote mutual cultural recognition and acquaintance between individuals (Tamir, 1995). This sense of security for self-expression and exposure of aspects of identity, especially among the Bedouin students, was made possible thanks to the implementation of the concept of education for shared life, which leverages educational spaces and promotes mutual relationships striving for sharing. This approach establishes a subjective sense of belonging in the operated space and strengthens the value-cultural perception of all the members of the group (Powell-Benyamin & Rheingold, 2020).


### 4.4 *A reserved sense of belonging from a distant intercultural position considering mutual cultural learning*

The foundation of this figure is supported by the concept that multiculturalism constitutes an undermining element to the existing social order and an explanatory factor for distant social settlement (Triandafyllidou, 2003). This position is partially supported by the multicultural concept. This works with the help of the development of a high moral document supported by an approach of intercultural care (Gat et al., 2023) which is achieved by emphasizing the existence of multiple narratives and by providing the opportunity to include the voices of members of different cultures (Evans, 2011). Also, this finding reinforces some of the perceptions of the pluralist approach which recognizes the rights of groups that are not the majority group but does not seek to adapt to the mainstream and certainly not to assimilate into it. By its very recognition of the dominant culture and its cultivation, it perpetuates the inferiority of groups that are not part of it (Gorski, 2008).

Shared spaces in general and shared educational spaces in particular have been known to play an important and central role in the creation of multicultural social change processes and especially to the public space in its guises as academic institutions. These spaces can establish dynamic multiculturalism (Gat et al., 2023; Yona, 2007). This aspect is supported by the multicultural approach presented by Colombo (2015) who sees cultural diversity as a social resource of great importance. At its core is a value approach guided by cultural sensitivity and recognition of the multiplicity of groups. This way has the potential to lead to civil equality and distributive justice. It turned out that among the female students there was a partial improvement process which placed them in a slightly distant position. This achievement, even if it is a partial expression of the goals of the workshop, is supported by the educational – pedagogic concept that seeks to prepare for a shared life. Feelings of sharing and expressing a position for sharing and a sense of belonging to the subjective educational space of the workshop were formed (Powell-Benyamin & Rheingold, 2020; Fraser, 2014).

This finding serves to strengthen the concept of pedagogy for shared life, which emphasizes that it is not enough for the joint presence of students from different cultures in an academic space, but that action must be taken to create change processes. This finding stands in contrast (albeit partially) due to taking a positive but reserved position in relation to the other and in relation to the knowledge that students from different cultures do not form a bicultural identity. This difference is rooted in the distant and even alienated cultural starting point from which the

students come: the Jews and the Arabs in Israeli society (Kakonda-Moalem et al., 2020). Additionally, he results of the workshop, even if they represent a partial change, reinforce what is said in the research that daily "natural" contact between groups cannot lead to interpersonal relations, but only to a prolonged and well-prepared set of activities (Paul Binyamin & Haj-Yehia, 2019). This type of contact may create personal connections, sympathy and even empathy (Bohmert & Demaris, 2015). Another results of this study indicated a desire for change and improvement and from the understanding of the importance of creating joint processes in order to establish significant products that support the scientific literature in the field indicating the understanding that learning in common spaces alone is sufficient, that regular programs in this field should be formulated directed by a clear educational policy that sets goals and thus A guided and responsible multicultural discourse will be established. Another understanding that supports this research is that learning and teaching in shared spaces must be prepared as part of an overall concept (Sleeter, 2001).

### 4.5 *Intercultural statements: Between the absence of practical thinking and practical thinking according to social affiliation*

The results of the joint life workshop and its expression, which was also built on the foundations of the spatial joint learning approach, is supported by the well-known in the scientific literature. This is in line with the understanding that this type of learning, which creates practical learning processes through interactions with variety, beyond learning content, consolidates the participants' attitudes about teaching and future pedagogical practice (Flavian, 2020). The finding of this workshop supports the multicultural approach that sees an active and continuous meeting between cultural groups as a way to create social leadership (Powell-Benyamin & Rheingold, 2020).

One of the results, which deals with the formation of practical and pedagogical thinking according to social affiliation and that which is not practical, is supported by the well-known research indicating that between cultural groups there are visible and hidden layers and only after understanding the visible layer can the hidden one be dealt with (Hirsch, 1996; McIntyre, 1997) and in this case to move to applied thinking while understanding the other and his needs (Gat et al, 2023). Another aspect of this research emphasis the fact that despite the intense presence in the workshop, there are processes that do not undergo a fundamental change. From the literature it appears (although in contrast to the reality described here) that the joint presence of students from different cultures in one academic space does not constitute a particular bicultural identity. It is evident that this presence does not sufficiently expose the other to the culture of the different (Kakonda-Moalem et al., 2020). Thus, an alienated multicultural position is established (Gat et al., 2023). It appears that despite the active stay accompanied by a powerful intervention is not a sufficient parameter to formulate a strong bicultural identity concept.

This results, even if partially supported due to the partial multicultural statements in relation to practical educational aspects, is supported by the understanding that the multicultural-social aspect affects the development of thinking. The theory of cognitive change describes how the mediation of the surrounding society affects a person's ways of thinking and leads to his development (Feuerstein et al., 2015). The purpose of the pedagogy of the common educational space, which the workshop is also based on, is to impart to the teachers of the future Tools for understanding the diversity among learners and teachers. The teaching goals according to approaches these derive from the educational concept according to which diversity characterizes each group of learners and it is manifested in various fields and affects the teaching and learning processes in a variety of ways (Flavian, 2020).

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5. Summary

Multicultural academic spaces are an advantage for creating familiarity processes and relational kinship ties, within the framework of which the students will strive to learn about the culture of the significant other. Teaching another culture is a basis to get to know those who come from a different culture. The learning process creates closeness processes that originate from the reduction of barriers and reduction of stereotypical thinking. In spaces where a well-planned intervention action is not carried out, carried out from prior learning, and understanding that the cultural background requires a flexible pedagogical approach, will lead to opposite results and settling in opposing and even alienated positions. As soon as the process is controlled and learned before, positive multicultural attitudes may be formed that reflect a desire to absorb some of the elements of identity that until now were foreign to me from both sides and even adopt a bicultural view. This sequence can lead to the understanding that you must take responsibility for the other from you in micro and macro processes and provide a safe academic-educational - multicultural space for the expression of positions, especially those belonging to the minority group. In addition, a meaningful and powerful intervention process can consolidate social sublimation and a sense of belonging, even if partially. It is evident that this process also contributed to a pedagogical consolidation that sees great importance in multiculturalism and the need to learn about the phenomenon and pass it on to the students.

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