

East Jerusalem Palestinian Students' Experiences in Israeli Academia

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Crossing the Line

By

Al-Khansaa Diab

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DEDICATION

IN MEMORY OF MY PARENTS

To my father, an unwavering lighthouse amidst the stormy seas of intellect and morality, you were among the pioneers who left Tamra, our small, picturesque village in Western Galilee. Your journey began in ancient Acre, where you continued your elementary and high school education, and from there, you ventured to Jerusalem to study at one of the first colleges of the early 20th century. Your commitment to education and lifelong learning ignited in me an unquenchable thirst for knowledge and a constant drive for self-improvement. As a school principal, you were not merely the guardian of a building, but the architect of futures, shaping young minds and nurturing their nascent dreams. Your indelible influence has guided my intellectual pursuits, enabling me to cross numerous boundaries that have defined my existence.

Following in your footsteps, I grew up and studied in Tamra, then made my way to Jerusalem to study at the Hebrew University. Since then, I have dedicated my life in Jerusalem to guiding, teaching, counseling, and advising, helping people from all backgrounds acquire quality education. In doing so, I continue the legacy you began, expanding the frontiers of knowledge and shaping futures, just as you did.

And to my mother, the very essence of love, compassion, and self-belief. Although your formal education ended in fourth grade, as was common for girls in your time, your wisdom and insight knew no bounds. You were a courageous leader, standing at the forefront of the struggle on the first Land Day in 1976, leading the resistance against the massive expropriation of land from Palestinians in Israel. You taught me that our lives are fertile ground for sowing seeds of hope and dreams. Your lessons in nurturing, patience, and the power of giving showed me that life's true harvest is not in the material gains we accumulate, but in the love we share and the lives we touch.

Amna - your name meaning 'safe and serene' - you passed on to me the torch of leadership and change. Your unwavering faith in my abilities has fortified

me, allowing me to cultivate ambitions and reap the rewards of perseverance and dedication. I continue to fulfill your unrealized dream by pursuing higher education, and I pass the torch forward to future generations.

This book, a harvest of thoughts and insights, is the pinnacle of the lessons you both imparted - whether through earnest conversations or silently displayed through the fabric of your daily lives. Your spirits are alive in these pages, and your teachings form the invisible ink that colors every word. The book describes the stories of many individuals, some of whom are first-generation college students, fulfilling their families' dreams and becoming agents of change themselves. They continue the tradition you started, supporting and assisting every Palestinian student aspiring to learn and advance, especially in Israeli academia.

Although time has carried you both beyond this earthly plane, your memories continue to light my path, and your wisdom serves as my moral compass. This work is but a humble testament to your enduring legacies.

May you rest in eternal peace, in the comforting embrace of each other's souls, knowing that the lines you drew in the sands of my existence continue to stretch, expand, and intersect in the formative contours of the map of my life.

With the deepest love, respect, and eternal gratitude,
Alkhansaa Diab

PREFACE

This book represents the result of research and personal contemplation on the journeys of students from East Jerusalem as they strive for higher education in Israeli academic institutions. As an educator who has navigated the world of Israeli academia, I have been deeply intrigued by the resilience, determination, and creativity displayed by these students, who transcend both physical and emotional barriers in pursuit of their educational aspirations.

The inspiration for this book was born out of my encounters and observations, as well as numerous discussions with students, colleagues, and members of the community over time. I was struck by the glaring lack of representation of these students' voices in the literature concerning education in Israel/Palestine. This void compelled me to illuminate their narratives.

Through interviews and narrative exploration, this book aims to offer a nuanced and personal depiction of the obstacles, achievements, and everyday experiences faced by students in Israeli universities and colleges. It is my aspiration that by sharing these narratives, we can enhance comprehension of the dynamics involved in cultural education within conflict zones, fostering meaningful conversations and initiatives toward more inclusive and fair educational approaches.

This book goes beyond being a project; it holds a deep personal significance. It showcases how education has the power to change lives in the toughest of situations. It also serves as a call to action urging educators, policymakers, and anyone concerned with justice to listen to and learn from the inspiring stories of these students.

As you delve into these pages, I encourage you to approach these narratives with heart and mind. The voices of the students you'll encounter here aren't merely objects of study; they are contributors to knowledge, offering insights into the complex interplay of education, identity, and politics in one of the world's most contested arenas.

ACKNOWLEDGMENTS

This book would not have been possible without the support, guidance, and encouragement of individuals and institutions.

First and foremost, I express my appreciation to the students who entrusted me with their stories. Your bravery, honesty, and strength form the core essence of this book. Thank you for sharing your experiences with me and allowing your voices to resonate.

I am sincerely thankful to my colleagues at David Yellin Academic College of Education for their support and intellectual engagement.

A big thank you to Adam Rummens, Senior Commissioning Editor at Cambridge Scholars Publishing, for believing in this project and shepherding it through publication. Your editorial input has undoubtedly strengthened this book.

To my family, your love, patience, and understanding during this journey have been my rock. To my spouse, Abbass, your unwavering encouragement and countless hours spent listening to me brainstorming ideas have been invaluable. To my children Ameer and Dahlia, I appreciate your patience with a preoccupied parent and your continually reminding me about the value of education and aspirations.

I want to express my gratitude to the community in East Jerusalem. Your determination and dedication to education despite obstacles never fail to motivate me. This book belongs to all of us, not me.

Any mistakes or deficiencies in this project are solely mine.

INTRODUCTION

In *East Jerusalem Palestinian Students' Experiences in Israeli Academia: Crossing the Line*, the author delves into the uplifting journeys of Palestinian students from East Jerusalem navigating the Israeli higher education landscape. The book sheds light on their struggles, triumphs, and strategies for overcoming barriers and biases.

Using a blend of inquiry and critical theories, such as settler colonial theory, postcolonial theory, intersectionality, critical pedagogy, and cultural capital theory, this book offers a detailed and personal account of these students' educational experiences. By focusing on stories and firsthand experiences, it captures their perspectives in a way that hasn't been done before, filling a gap in existing literature on education in East Jerusalem.

The core concept of settler colonial theory highlighted in this book exposes how Israeli academic institutions are complicit in oppressing and displacing Palestinians. It sheds light on how these institutions support and perpetuate systems of settler colonial power. The importance of understanding the experiences of students within the context of colonization and resistance is highlighted. Postcolonial theory enriches this research by placing the stories of students in a perspective of power dynamics and the lasting effects of colonialism. This statement emphasizes how the Israeli educational system perpetuates and reinforces the marginalization and oppression of Palestinians. It also stresses the need to embrace an educational approach that prioritizes people's knowledge, experiences, and empowerment from a standpoint. Intersectionality theory adds complexity to the analysis, focusing on the forms of oppression in the lives of Palestinian students. The book underscores how identity markers like race, class, gender, and political climate interact to shape students' challenges and opportunities. It promotes an approach to understanding and addressing inequalities. Critical pedagogy offers a framework for examining ways to transform inclusive and empowering practices. It also enables the exploration of alternative teaching methods that center on marginalized students' experiences, knowledge, and agency. This statement highlights the importance of thinking, dialogue, and practical application in the journey while stressing the role of education as a tool for societal change and liberation.

The theory of capital provides insights into how Palestinian students effectively navigate the Israeli educational system by utilizing their cultural expertise, social connections, and resilience. It showcases how marginalized students resist assimilation and uphold their identity and heritage amidst pressures to conform. It underscores the importance of recognizing and valuing the knowledge and backgrounds that marginalized students bring to the setting.

The stories featured in this book are diverse and engaging, covering a range of subjects, fields, and personal journeys. These narratives illustrate the potential and unwavering determination of Palestinian students. Hind, a researcher, challenges expectations to pursue a Ph.D. in Genetic Engineering. Rumana, a resilient individual, discovers beauty and resistance through jewelry design. Asil and Kamal, caring nurses, overcome obstacles to serve their community.

Through listening to their stories, we witness the influence of education on personal growth and empowerment and as a catalyst for societal transformation and resistance for these students. Disrupt the narratives and power structures that seek to erase and sideline them simply by being present and persistent in Israeli academic institutions. Their courage, resilience, and unwavering commitment to their dreams and community are truly inspiring in the face of obstacles.

More than a collection of stories or an academic analysis, *East Jerusalem Palestinian Students' Experiences in Israeli Academia: Crossing the Line* showcases students' strength and determination, underscoring their boundless potential. It also calls for fairness, opportunities, and universal access to education as a right. This book urges us to confront the realities of settler colonialism by sharing the perspectives and experiences of these students. It also prompts us to imagine futures and work towards a world where all students can thrive and reach their potential regardless of their background or identity.

In a time marked by increasing division, conflict, and hopelessness, *East Jerusalem Palestinian Students' Experiences in Israeli Academia: Crossing the Line* offers a beacon of hope and a roadmap for resistance and change. It serves as a testament to the power of storytelling, the importance of listening to marginalized voices, and the urgent need for solidarity in combating oppression and injustice.

This book is a must-read for anyone interested in education, justice, and human rights. It showcases the resilience of the spirit in overcoming challenges. It's a piece crafted with dedication illustrating the strength of the Palestinian people. Let it inspire us to break down barriers, build connections based on understanding and unity, and work towards creating a world where every student can learn, grow, and thrive in an equitable society.

CHAPTER 1

EDUCATION IN EAST JERUSALEM

Overview

The 1967 Israeli annexation of East Jerusalem had a significant impact on the sociopolitical environment of the region, greatly affecting its population and infrastructure. The intricate transformations that ensued can primarily be ascribed to Israel's policies and intentions (Friesel 2016). In defiance of global resistance, Israel enforced its domestic legislation in East Jerusalem, resulting in substantial political, economic, and demographic transformations. The annexation brought attention to the earliest problems in the developing Israeli American relationship concerning compliance with international law (Friesel 2016). Israel persistently flouts legal limitations and strengthens its authority over East Jerusalem, as demonstrated by the enactment of the Nation-State Law, which declares Jerusalem as its unified capital (Shehadeh 2019).

The implementation of Israeli laws and policies in East Jerusalem has had extensive repercussions for the Palestinian community. The profound transformations in the political and economic domains have significantly reshaped the structure of Palestinian society, exerting a profound impact on their day-to-day existence and future opportunities. The Israeli policies have caused significant demographic changes that have deeply affected the Palestinian people. They have been subjected to discriminatory practices and have had restricted options for growth and development.

Israel's management of East Jerusalem illustrates an example of colonial authority by exercising control over urban institutions, services, and planning (Shlomo 2016). However, Israel's control was not absolute, as it lacked authority over organizations and municipal services. At the time, Palestinians with status faced restrictions on their rights and access to services, negatively affecting their overall well-being (Ronen 2015; State Comptroller Report 2019). The introduction of annexation policies led to the creation of a periphery in East Jerusalem characterized by both reliance on and resistance to government control (Shtern 2019). Under governance, East

Jerusalem has seen a decline from being a thriving Palestinian hub to becoming a neglected city (Shtern 2019). The mentioned procedures have implications for the landscape, as evidenced by Israel's censorship of Palestinian textbooks. This sheds light on the power dynamics within the education system (Alayan 2018a; 2018b). The aim behind expanding Israeli-run schools is to promote integration and bolster influence. However, this expansion also deepens divisions among communities.

The incorporation of East Jerusalem into control in 1967 has had an impact on its social, political, and educational landscapes, leading to major disruptions in infrastructure and communities as Israel asserts its authority.

The urban colonial rule enforced by Israel in East Jerusalem has negatively affected the residents. The lack of control over institutions and local services has created a fragmented and inefficient system that fails to meet the needs of the Palestinian community. Restrictions on rights and access to services have heightened their marginalization and exclusion from the benefits of citizenship. The annexation policies have given rise to a periphery that traps Palestinians in a cycle of dependence and resistance, hindering their ability to achieve self-government and economic prosperity.

In the past, Palestinian residents of East Jerusalem often chose to study outside their region or in the West Bank due to the lack of education options. This decision was influenced by factors such as standards, recognition of qualifications, cultural alignment, and limited local educational opportunities. Institutions like Birzeit and Al Quds made efforts to enhance accessibility. During the 1980s and 1990s, more students began opting for institutions (Ramon 2017). However, Palestinian graduates encountered challenges in getting their qualifications recognized professionally in Jerusalem because Israeli labor laws did not acknowledge their credentials. Consequently, these students had to pursue degrees to enhance their job prospects (Abbas & Mendel 2022). The stringent licensing requirements in fields like medicine and law also posed obstacles to securing employment opportunities (Ramon 2017).

The scarcity of tertiary education options in East Jerusalem has had an impact on the community. The necessity to seek education abroad or in the West Bank has resulted in a brain drain scenario where numerous talented and educated Palestinians have been compelled to leave their homeland in pursuit of career paths.

The Palestinian community in East Jerusalem has been negatively impacted by these developments as they lack the skills and expertise to thrive and prosper. The challenges that Palestinian graduates face in obtaining recognition in Jerusalem have only added to their struggles. The failure of labor laws to acknowledge their qualifications has created a hurdle for them to enter the workforce. As a result, Palestinians are compelled to pursue degrees to enhance their job prospects after completing their education elsewhere. The stringent licensing regulations in fields such as medicine and law have also posed obstacles for Palestinians aspiring to build careers in these sectors, limiting their choices and opportunities.

In recent years, the number of students enrolled in Israeli institutions has quadrupled (Zubaidat 2020). Several interrelated factors appear to be responsible. While there has been an increase in Palestinian institutions offering more educational opportunities, ongoing accreditation issues persist. Moreover, Israeli qualifications are increasingly associated with better job prospects and social mobility (Muqari 2020). Israeli universities offer streamlined admission and post-graduation processes. Consequently, practical employment opportunities and the desire for a positive reputation increasingly motivate Palestinian students to study in Israel (Muqari 2020).

The recent trends in higher education in East Jerusalem have been shaped by a complex interplay of factors. The increase in Palestinian institutions offering more educational opportunities has been a positive development, as it has provided more options for Palestinian students. However, the ongoing accreditation issues have limited the impact of these institutions, as their degrees may not be recognized by Israeli authorities or employers.

The association of Israeli qualifications with better job prospects and social mobility has been a major factor driving Palestinian students to study in Israel. The streamlined admission and post-graduation processes offered by Israeli universities have made them an attractive option for Palestinian students seeking to improve their employment prospects. The desire for a positive reputation has also played a role, as Palestinian students seek to gain the recognition and respect that comes with an Israeli degree.

Palestinian students studying in Israel encounter institutional and political obstacles that significantly affect their well-being and overall experiences. As Sa'di Ibraheem (2021) notes, feelings of alienation and isolation are prevalent due to differences in upbringing. Adjusting to traditions, languages, and historical perspectives often poses difficulties. Students frequently voice concerns about being marginalized, especially concerning

the design and layout of campus spaces that seem to exclude minority communities (Sa'di Ibraheem 2021). Many individuals face discrimination from both peers and educators, highlighting the inequalities within Israel's system (Abu Saad 2019). Collectively, these factors contribute to an environment that impedes development.

The hurdles encountered by students in educational settings are intricate and manifold. The disparities in backgrounds can result in feelings of detachment and solitude as students grapple with assimilating into a new cultural milieu. Negotiating customs, languages, and historical narratives can prove daunting for students struggling to find their place within Israeli society.

Furthermore, excluding minority groups through campus design and layout can lead to feelings of isolation and a sense of not belonging among students. The racial bias they encounter from peers and educators only worsens this feeling of being marginalized, making them feel inferior and unwelcome.

The impact of racism on Palestinian academic opportunities is significant. Despite an increase in enrollment, Palestinian representation in universities remains disproportionately low (Arar & Haj Yehia 2018). Additionally, overlooking high school qualifications limits Palestinians' chances for academic programs, thus restricting their educational prospects (Muqari 2020). Reports have also highlighted grading practices. Lowered academic standards based on ethnicity upon enrollment (Abu Saad 2019) further hinder Palestinians from achieving equal educational success.

It is crucial to acknowledge the effects of racism on Palestinian students' academic journeys. The underrepresentation of Palestinians in universities despite rising enrollment numbers underscores the challenges they encounter. Neglecting the qualifications of high school students not only restricts their access to top-tier academic programs but also limits their potential for success. Unjust grading and reduced academic expectations tied to backgrounds are examples of racism. Such actions lead to a setting where students' academic progress and potential success are hindered. These obstacles prevent Palestinians from attaining opportunities, contributing to their marginalization and exclusion in society.

From a political perspective, the occupation of Palestinian territories increases the risk of potential dangers and imposes significant psychological burdens. Campus events that celebrate or explore Palestinian history and

culture, such as commemorations or student elections, are prohibited. Engaging in political expression risks disciplinary action, arrest, and disruption of education (Abu-Saad 2019). University life is hindered by checkpoints, travel restrictions, and the unpredictability of family visit permits. The precarious and unstable conditions undermine Palestinians' stability, safety, and ability to focus on academic pursuits.

The political challenges and psychological burdens faced by Palestinian students in Israeli universities are immense. The occupation of Palestinian territories creates a constant sense of danger and insecurity as students are forced to navigate a complex and often hostile political landscape. The prohibition of campus events that celebrate or explore Palestinian history and culture further contributes to this sense of alienation and marginalization, as students are denied the opportunity to express their identity and heritage.

The risks associated with engaging in political expression are also significant, as students face disciplinary action, arrest, and disruption of their education for speaking out against injustice or advocating for their rights. The presence of checkpoints, travel restrictions, and the unpredictability of family visits further compound the psychological burden on Palestinian students, as they are forced to navigate a complex and often arbitrary system of control and surveillance.

The challenges highlight the complex tensions between efforts to improve Palestinian students' socioeconomic opportunities by enrolling in Israeli universities and the ongoing marginalization and oppression they experience. It underscores the persistent struggle to reconcile individual identities, qualifications, and aspirations within a hostile system that disregards their integration or success. Achieving genuine equal access to higher education remains an elusive goal despite significant improvements.

The dilemma faced by Palestinian students in Israeli universities is a complex one, as they seek to enhance their socioeconomic opportunities while facing ongoing marginalization and oppression. The decision to enroll in Israeli universities is often driven by a desire to improve their job prospects and social mobility, but this comes at a significant cost to their identity and well-being.

The persistent struggle to reconcile individual identities, qualifications, and aspirations within a hostile system that disregards their integration or success is a daunting one. Palestinian students are forced to navigate a complex web of cultural, institutional, and political barriers that make it

difficult for them to succeed academically and professionally. Despite significant improvements in recent years, achieving genuine equal access to higher education remains an elusive goal, as the systemic barriers and discrimination faced by Palestinian students continue to persist.

In recent years, there has been a sharp increase in the number of East Jerusalem high schoolers who have decided to enroll at Israeli universities. A number of factors are likely fueling this trend, such as incentives offered to those who immigrate from the United States, a more efficient admissions process that may also include reduced or waived Hebrew preparation classes, and financial aid (Ramon 2017; Hasson 2019; Abd Rabbo 2021). While fewer paths exist to take Israeli students from matriculation to graduation, Palestinian Arabs have more opportunities on that score. The Israeli degrees also increase employment chances in the local government spheres (Ramon 2017; Muqari 2020).

The opportunities for Palestinians to study at Israeli universities are diverse. Specific incentives, such as scholarships and financial support, make studying in Israel attractive for Palestinian students. Public ad campaigns and increased pre-matriculation Hebrew language classes have also made it easier for Palestinian students to enter Israeli academia and succeed in their studies.

It is also no wonder that there are additional reasons pushing some Palestinians to get their degree from any other field of an Israeli university due to the belief about better chances for employment in local government positions with a certified Israel-made diploma. An Israeli degree is often viewed by Palestinian students as a key to prosperity: it enables them, presumably in sought-after sectors of the market economy, upward mobility that might otherwise be beyond their reach.

According to Hasson (2019), in the 2018/19 academic year, over 600 Palestinian students enrolled at Hebrew University to pursue graduate degrees in high-demand fields. These numbers have grown exponentially, doubling since 2018. Ramon (2017) also found that the introduction of extensive preparation programs led to increased enrollment of Palestinian students in art and design schools in Israel. In 2014, Israel introduced substantial financial aid for Palestinian citizens pursuing higher education within the country. This initiative was partly aimed at encouraging more Palestinian citizens to enroll in higher education programs. The provision of such incentives seems to have played a significant role in shifting Palestinian perspectives and overcoming previous ideological resistance to

the integration of Palestinians into Israel's education system (Abd Rabbo 2021). East Jerusalem graduates often prioritize professional pragmatism over politics when seeking employment opportunities and building networks in Israel (Muqari 2020). However, ongoing debates within Palestinian society continue regarding the potential long-term implications for identity and collective action.

The increase in Palestinian enrollment in Israeli universities and the provision of financial assistance have had a significant impact on the Palestinian community in East Jerusalem. The exponential growth in the number of Palestinian students pursuing graduate degrees in high-demand fields at Hebrew University is a clear indication of the success of these initiatives in encouraging Palestinian participation in Israeli higher education.

The introduction of extensive preparation programs and substantial financial aid for Palestinian citizens pursuing higher education within Israel has also played a significant role in shifting Palestinian perspectives and overcoming previous ideological resistance to integration into Israel's education system. However, the prioritization of professional pragmatism over politics by East Jerusalem graduates when seeking employment opportunities and building networks in Israel has raised concerns within Palestinian society about the potential long-term implications for identity and collective action.

Decision 3790 had an impact on education in Israel, especially in East Jerusalem. The 2017 strategy aims to boost mobility and create university opportunities for communities on the outskirts (Council for Higher Education 2018 a, b). As per details from Ir Amim in 2020, a total of \$210 million has been set aside to introduce programs that offer scholarships and enhance infrastructure in the surrounding areas by 2022. However, Decision 3790 brings about consequences for East Jerusalem's circumstances.

Decision 3790 has had a notable influence on education in East Jerusalem. The strategy's goal to enhance mobility and provide university opportunities for communities could bring about significant changes in the city's educational setup. Investing \$210 million to introduce programs that offer scholarships and improve infrastructure around the area is a substantial commitment to the future of the Palestinian community living in East Jerusalem.

Nevertheless, it is crucial not to overlook Decision 3790's implications for the situation in East Jerusalem. East Jerusalem's educational system challenges,

which include complexities, disparities in resource distribution, and cultural and linguistic differences between Israeli curricula, call for a more focused approach tailored to this specific context. It is important to consider the requirements and challenges East Jerusalem faces when assessing policies such as Decision 3790. It is essential to ensure that all individuals within the community truly benefit from these programs.

Education in East Jerusalem encounters difficulties in political issues, disparities in resource distribution, and cultural and language differences between Palestinian and Israeli educational programs. These obstacles lead to different outcomes, facilities, and student qualifications (Duesdieker 2016). The impact of occupation-related constraints further hampers advancements and limits accessibility. Therefore, it is essential to take into account the needs and challenges of East Jerusalem when evaluating policies such as Decision 3790. The educational system in East Jerusalem faces a variety of challenges. The political complexities surrounding the occupation and annexation of East Jerusalem have given rise to an ineffective system that fails to cater to the Palestinian community's requirements. Variances in resource allocation between Israeli schools have led to results, facilities, and student credentials exacerbating the marginalization and exclusion of Palestinian students.

The cultural and linguistic disparities within Israeli curricula also present hurdles for Palestinian learners. Navigating through languages, customs, and historical narratives can be daunting for students who struggle to adapt to a new educational setting that may seem unfamiliar. Additionally, occupation-related restrictions like checkpoints and travel limitations, such as the uncertainty surrounding family visit permits, impede progress and restrict educational opportunities for Palestinian students.

Decision 3790 could potentially direct resources to institutions in East Jerusalem that have historically lacked adequate funding. However, as pointed out by Ir Amim (2020), the peripheral funding approach is being discussed whether it can tackle the deep-rooted inequalities in this specific setting. Critics argue that the standard methods of allocating funds may not fully consider the needs of East Jerusalem.

The distribution of resources and implementation of the funding model under Decision 3790 hold promise for addressing some of the enduring disparities in East Jerusalem's institutions. The historical lack of funding for these institutions has led to resources and opportunities for students,

contributing to their ongoing marginalization and exclusion from higher education advantages.

However, the debate continues regarding whether the peripheral funding model can address these inequalities within the context of East Jerusalem. Critics raise concerns about how conventional allocation methods for funds might fail to account for the needs and obstacles faced by the Palestinian community in East Jerusalem. These challenges include disparities between Israeli curricula, limitations due to occupation, and complex political issues surrounding the East Jerusalem annexation.

Access to universities is a debated topic. While Decision 3790 aims to expand opportunities for marginalized groups and foster inclusivity and diversity, it is crucial to examine its effects on minority communities in East Jerusalem. Palestinian young people encounter cultural, language, and financial obstacles when striving for education (Ir Amim 2020; Ir Amim 2022).

The issue of university access for youth in East Jerusalem is intricate and controversial. While Decision 3790 seeks to enhance opportunities for groups and promote inclusivity and diversity, it is vital to assess its impact on minority populations more diligently.

Palestinian youth confront linguistic and economic hurdles when pursuing advanced education. The disparities between Israeli curricula can pose challenges for students in adapting to the Israeli higher education system. Additionally, financial constraints make it challenging for families to cover the expenses associated with higher education.

The difficulties that Palestinian youth face in accessing education are exacerbated by the constraints linked with occupation, such as checkpoints, travel limitations, and uncertainties regarding family visit permits.

The limitations imposed can pose challenges for students in maintaining class attendance and engaging fully in campus activities. This, in turn, exacerbates their sense of being marginalized and excluded from the advantages of education.

Decision 3790 brings both challenges and opportunities. It has the potential to drive development and establish centers in areas, but its successful implementation relies on a deep understanding of East Jerusalem. This includes considering the requirements, cultural backgrounds, student financing methods, and inclusive governance approaches of the region.

Critics argue that a uniform funding approach may not adequately address the obstacles encountered in East Jerusalem (Ir Amim 2020; Ramon 2021).

The geographical aspects and the importance of taking an approach to tackle the education system challenges in East Jerusalem are fundamental. Decision 3790 poses both hurdles and prospects from an angle as new initiatives can spark growth and create focal points in distinct locations.

Nevertheless, executing Decision 3790 necessitates grasping the needs and struggles of the community in East Jerusalem. This involves understanding the requirements of Palestinian students, their cultural heritage, and practices available for student financing options for Palestinian families and advocating for inclusive governance strategies that consider the intricate political dynamics related to the East Jerusalem annexation.

Critics argue that using a funding method for the periphery may not adequately tackle the difficulties encountered in East Jerusalem. This approach could potentially ignore the community's requirements and hurdles. A focused and situation-specific strategy is required to ensure that Decision 3790's advantages reach all individuals in the East Jerusalem community.

Critics contend that the implementation of Decision 3790 has led to outcomes in relation to Palestinian education. In East Jerusalem, Palestinians encounter obstacles when it comes to educating their children, such as hurdles, severe poverty, a lack of classrooms, and insufficient facilities (Duesdieker 2016). Additionally, structural barriers contribute to dropout rates. Critics raise concerns that the inclusive peripheral education initiative under Decision 3790 may not effectively meet the pressing needs of communities.

The criticisms surrounding Decision 3790's impact on education in East Jerusalem are substantial and cannot be disregarded. The array of challenges faced by Palestinians in East Jerusalem regarding their children's education necessitates a situation-specific approach to meeting the community's needs.

Moreover, the structural barriers that worsen dropout rates among students are a cause for alarm. These obstacles encompass issues stemming from the occupation context disparities between Israeli curricula, as well as economic hardships experienced by numerous Palestinian families, all contributing to academic struggles and incomplete educational journeys for Palestinian students.

Critics express doubts about whether the Decision 3790s inclusive peripheral education scheme caters to the requirements of Palestinian communities in East Jerusalem.

The program's emphasis on enhancing mobility and offering university access to marginalized communities might not fully tackle the obstacles encountered by the Palestinian population in East Jerusalem. These challenges include resources and opportunities for student restrictions due to occupation and the intricate political dynamics linked to the annexation of East Jerusalem.

Research findings indicate that Decision 3790 is pushing for a curriculum centered around Hebrew, which raises concerns about the impact on the linguistic rights of students (Manor & Binhas 2023). Critics believe that this approach could diminish Arabic language education and the cultural heritage of East Jerusalem as it prioritizes unity and Hebrew skills while overlooking the identity issues faced by youth. The potential infringement on the linguistic rights of students under Decision 3790 is a significant worry. The promotion of a Hebrew-focused curriculum may undermine Arabic language education and the cultural identity of East Jerusalem, emphasizing cohesion and proficiency in Hebrew while disregarding the identity concerns of youth. It is crucial for Palestinian students to have their linguistic rights respected for their well being and growth. Learning in one's language and expressing one's identity plays a vital role in developing a strong sense of self-worth and connection to one's roots. The push for a Hebrew centered curriculum that ignores the identity issues faced by youth could lead to feelings of isolation and exclusion among these students further marginalizing them from the opportunities offered by education. Critics argue that prioritizing unity and proficiency in Hebrew within the program might overlook or compromise the linguistic rights of Palestinian students.

The disregard for the identity issues faced by Palestinians could result in a decline in traditions and a fragmentation of the Palestinian society in East Jerusalem. This is because students are compelled to embrace a language and way of life to excel in their professional pursuits.

Arab Palestinian community groups in East Jerusalem, are urging a reconsideration of Decision 3790, citing concerns over educational rights violations. The decision has sparked discussions among Palestinians regarding equality, access to education, language rights, and the preservation of their culture.

The push to overturn Decision 3790 and the plea for rights from Palestinian organizations highlight the significant issues and obstacles that the Palestinian population in East Jerusalem is grappling with. The decision's disregard for rights, which includes encroachments on the linguistic rights of Palestinian students and a lack of attention to the identity challenges faced by Palestinian youth, has prompted serious questions about equality, access to education, language privileges, and cultural heritage preservation (Alessa & Kamal 2021).

The request to reverse Decision 3790 underscores the necessity for a situation specific approach to addressing the requirements of the Palestinian community in East Jerusalem. This entails establishing a fair education system that acknowledges the cultural and linguistic entitlements of Palestinian students, takes into consideration the identity dilemmas faced by young Palestinians, and tackles head-on the unique difficulties confronting Palestinians in East Jerusalem within a backdrop of occupation-related restrictions and intricate political issues surrounding East Jerusalem annexation (Ighbarieh 2022; Nuseibeh 2015).

Advocating for rights also signifies a desire for improved opportunities for education among Palestinian students residing in East Jerusalem.

To ensure Palestinian students have access to resources and opportunities, addressing the obstacles that may impede their achievements is important. Creating a fair education system that considers the unique needs and hurdles of the Palestinian community in East Jerusalem is crucial for their educational advancement (Ighbarieh 2022).

The Israeli Academy has been facing difficulties in admitting students due to a long history of political alienation, physical separation, and social challenges. The Palestinian's limited proficiency in Hebrew has also been an obstacle. Moreover, the fact that Israel does not recognize the Palestinian matriculation certificate (Tawjihi) has further complicated the admission process for this group.

The Israeli Academy encounters substantial hurdles in accepting students, which cannot be overlooked. The longstanding political alienation, physical barriers, and social issues between the community in East Jerusalem and the Israeli authorities have created impediments to the enrollment of Palestinian students in Israeli academic institutions (Arar & Haj-Yehia 2016).

Furthermore, students' lack of fluency in Hebrew has presented a considerable barrier to their admission into Israeli universities. This language barrier can

impede students' success and full engagement in campus life, perpetuating their marginalization and exclusion from higher education opportunities (Mizel 2020).

Additionally, Israel's refusal to acknowledge the Palestinian matriculation certificate (Tawjihi) has added another layer of complexity to the eligibility process for students seeking admission to universities. This policy hurdle poses a challenge for students who must meet additional requirements or complete extra coursework to qualify for enrollment at Israeli academic institutions.

To tackle these challenges and promote the involvement and inclusion of East Jerusalemites in society and economy, the government has put forth initiatives like Decision 3790. This decision was specifically aimed at reducing gaps and fostering integration by substituting educational content with Israeli materials and offering more access to the Israeli schooling system. The program was part of a strategy to address the issues faced by Palestinians in East Jerusalem, particularly focusing on enhancing opportunities.

The steps taken by the government to encourage the integration and engagement of East Jerusalemites in society and economy, including Decision 3790, have significantly shaped the educational landscape in East Jerusalem. The decision's clear goal of lessening disparities and promoting integration through curriculum changes and enhanced schooling options has sparked debates (Mizel 2018).

Although implemented as part of an approach to address challenges encountered by Palestinians in East Jerusalem with an emphasis on expanding educational prospects, critics argue that it has had negative repercussions for the Palestinian community.

The substitution of materials with Israeli resources is viewed as a violation of the cultural and language rights of Palestinian students. This shift prioritizes unity and Hebrew proficiency over the identity concerns of Palestinians (Alessa & Kamal 2021).

The expanded options to enroll in the education system are perceived as a blessing. While it could offer students access to resources and prospects, there's also concern that it may erode the cultural and linguistic heritage of the East Jerusalem Palestinian community. Students might feel pressured to embrace a language and customs to excel academically and professionally (Hager & Jabareen 2016).

Decision 3790 brought about a change by introducing the curriculum in place of the Palestinian system. This switch from educational frameworks represented a significant shift, ensuring that Palestinian children in Jerusalem receive equal educational opportunities as their Israeli counterparts. The move aims to enhance their prospects for education and employment within Israel. The switch from the Palestinian curriculum under Decision 3790 has had an impact on the education scene in East Jerusalem. It is viewed as a means to provide opportunities for Palestinian children in Jerusalem, aligning them with Israeli students. However, this transition has raised concerns regarding the preservation of linguistic rights among students. The emphasis on unity and Hebrew proficiency in the curriculum has overlooked the identity issues faced by Palestinian youth. There are worries about cultural heritage loss and the weakening of the community in East Jerusalem as students are compelled to embrace a new language and culture for academic and professional success.

Nevertheless, some see this transition as a step towards enhancing opportunities for Palestinian students to pursue education and secure jobs in Israel. However, opponents argue that this shift comes at the cost of the linguistic heritage of the community in East Jerusalem. They believe that students are pressured to embrace a language and culture to excel academically and professionally.

In essence, the introduction of the curriculum. The increased availability of Israeli-style education aimed to help young Palestinian students integrate into the Israeli system by exposing them early on. This approach, known as Israelification, was intended to open up education opportunities for Palestinian students in higher education in Israel (Alayan 2018 b; Masarwi 2022).

The promotion of integration through exposure to educational practices has been a fundamental aspect of Decision 3790. By familiarizing students with the Israeli curriculum and educational style from an early age, the goal is to equip them for success in higher education in Israel and in the local job market. Critics raise concerns about how the adoption of Israelification may impact the linguistic identity of the community in East Jerusalem. The focus on promoting unity and proficiency in Hebrew within the education system has sparked worries about potential cultural heritage erosion and the weakening of the Palestinian community in East Jerusalem. This is because students are required to embrace a language and culture for career success, raising questions about preserving their traditions and identity.

Decision 3790 was specifically designed to improve the teaching of Hebrew as an element of the integration process. Government-funded initiatives were implemented to address the language barriers Palestinians face in East Jerusalem, allowing them to engage effectively in institutions, job roles, and public settings through enhanced Hebrew language education programs. The ultimate aim is to boost proficiency to enhance achievements and foster social harmony among the diverse populations in Jerusalem.

The focus on enhancing language skills has been an aspect of Decision 3790's efforts to facilitate the integration of Palestinians from East Jerusalem into the Israeli system. These initiatives, supported by government funds, aim to overcome obstacles experienced by Palestinians in East Jerusalem by introducing improved Hebrew language education programs. The objective is to enhance proficiency, elevate academic performance, and support social unity among different communities in Jerusalem. Through Hebrew language skills, the program aims to empower Palestinians from East Jerusalem to actively participate in institutions, job opportunities, and public spaces (Abbas & Mendel 2022). Nevertheless, critics argue that prioritizing Hebrew proficiency may result in neglecting the linguistic heritage of the East Jerusalem community.

The emphasis on teaching Hebrew or Arabic in East Jerusalem has raised concerns about the loss of cultural heritage and the weakening of the Palestinian community. Students are facing pressure to embrace a language and culture for professional success (Buchweitz & Mar'i 2023).

Israel has introduced initiatives to integrate Palestinians, including support for housing, healthcare, and transportation in East Jerusalem. While not labeled as policies, these efforts aim to enhance living standards and offer services for better integration. However, these measures have sparked controversy due to perceptions of undermining identity and promoting narratives (Ighbarieh 2022).

Critics contend that while it is important to enhance services and elevate living standards, it should not be done at the cost of jeopardizing the linguistic heritage of the Palestinian community residing in East Jerusalem. The introduction of the curriculum is perceived as a means to offer youths a high-quality education geared towards equipping them for their academic and career pursuits. Nonetheless, critics argue that this initiative may erode the linguistic identity of the East Jerusalem Palestinian populace as students are compelled to embrace a new language and customs in order to excel in their academic and professional endeavors (Manor & Binhas 2023).

The differences in how resources are distributed between East and West Jerusalem clearly show a bias in resource allocation along these lines. After East Jerusalem was taken over in 1967, Israel gradually decreased the services to residents. This included limits on support, which had effects (Duesdieker 2016).

The resource distribution disparities between East and West Jerusalem highlight a bias in resource allocation based on ethnicity. The gradual decrease in services for residents after the annexation of East Jerusalem in 1967 has greatly affected the lives of Palestinians in East Jerusalem, especially in education. The constraints on facilities have led to adverse outcomes for students in East Jerusalem, such as overcrowded classrooms, substandard amenities, and restricted access to resources and opportunities (Nuseibeh 2015). These discrepancies have reinforced the marginalization and exclusion of students from receiving quality education benefits.

Moreover, ethnic-based resource allocation has significantly impacted the linguistic identity of the community in East Jerusalem. The de-emphasis on language and preference for Hebrew language instruction has raised concerns about the loss of cultural heritage and the weakening of the Palestinian community in East Jerusalem (Vitullo 2017).

A significant issue to consider is the implementation of school-based management changes in schools located in East Jerusalem. According to Mizel (2018), the driving force behind these changes was ideological rather than a genuine push for educational autonomy. The result seems to reflect a process of Israelification with the goal of integrating Palestinians into institutions rather than fostering true autonomy (Mizel 2018).

The introduction of school-based management changes in schools situated in East Jerusalem has sparked debates regarding the motives behind these changes and their impact on schools' autonomy. Mizel (2018) suggests that political and ideological factors were the drivers behind these changes, overshadowing any interest in promoting educational independence.

The consequences of these changes appear to align with a strategy of Israelification designed to assimilate Palestinians into structures rather than nurturing authentic autonomy for Palestinian schools. The initiatives seem focused on incorporating Palestinians into the framework instead of empowering Palestinian schools and communities to have agency over their educational decisions.

The limited autonomy experienced by schools in East Jerusalem has had effects on the cultural and linguistic heritage of the Palestinian community.

The implementation of the program and the emphasis on teaching Hebrew have sparked worries about the risk of erasing cultural traditions and diminishing the strength of the Palestinian population in East Jerusalem.

Furthermore, a study conducted by Alayan (2018 a) sheds light on the issue of textbook censorship, highlighting the extent of Israel's control over materials for students in East Jerusalem. Through tactics like erasing symbols, omitting segments, and deleting pages, Israel wields influence over the cultural and historical knowledge of young Palestinians. Critics argue that the primary aim behind this control is to promote Israelization despite claims of enhancing education in East Jerusalem (Alayan 2018b). This situation exemplifies how the Israeli government exerts dominance over the education system by censoring textbooks and limiting access to crucial aspects of Palestinian history and culture.

The act of exerting power by textbooks reveals Israel's aim to shape the educational content and promote the idea of Israelization in East Jerusalem. Detractors argue that the main purpose of this initiative, despite claiming to enhance education in East Jerusalem, is about pushing forward the agenda of Israelization rather than genuinely enhancing education quality for Palestinian students. The control over textbooks and the enforcement of the curriculum are viewed as attempts to erase Palestinian identity and integrate Palestinians into Israeli society (Alayan 2018 b; Masarwi 2022).

The program's effect on the identities of young Palestinians is worrisome. According to Ighbarieh (2022), the curriculum aims to diminish the importance of the language and promote a perspective that could undermine Palestinian identity. By emphasizing coexistence and featuring literature centered on Israel, it runs the risk of downplaying cultural heritage (Ighbarieh 2022).

The impact of the curriculum on shaping the identities of youth in East Jerusalem raises significant concerns as it could sideline the Arabic language in favor of an Israeli viewpoint to the detriment of Palestinian identity. Ighbarieh (2022) contends that by highlighting coexistence and focusing on literature and culture, there is a risk of marginalizing Palestinian cultural history.

The erasure of identity through the imposition of the curriculum is viewed as a deliberate move to assimilate Palestinians into Israeli society and