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The internationalization and globalization of higher education (HE) has received much attention among researchers during the last decade and many have explored the factors affecting young people's decision to study overseas and their experiences during the academic studies. Haj Yehia and Arar's book continues this stream of study by shedding light on the movement of Arab young men and women who live in Israel to study in Europe (e.g., Germany, Italy, Hungary) and in nearby Arab countries such as Jordan and the Palestinian Authority. Yet, the unique contribution of this book lies in its focus on minority students (in their own country) who decides to move to another country for a couple of years in order to study mostly 'high-demanded' professions. Most fascinating, in my view, is the religious and ethnic aspects of their story; they are Muslims who live in a country with a Jewish majority who have been deciding to study in Arabic speaking universities with students from their own religion and culture for a wide variety of reasons. But, unfortunately, even there they are a minority – they are seen as different, named as 'the Arabs of 48,' the year their country – Israel – was established following a war between the Jews and their own people.
The book is divided into six chapters and a summary. The first chapter presents the social, political, economic, and cultural background of the largest minority group in Israel – The Israeli Arabs - whose other names are 'the Arabs of 48' or 'Palestinian Israelis.' This group, numbered 1,244,900 peoples in 2010, constitutes mostly the decedents of the Arabs who lived in the Mandatory Palestine and became Israeli citizens after the establishment of Israel (as opposed to the people who lives in the Palestine Authorities that are not Israeli citizens). This group is composed of Muslims (1,028,600), Christians (110,700), and Druze (105,600) characterized by high rates of 0-14 agers (37.1%) who live mostly in villages and small towns. Generally speaking, the Israeli Arabs share common cultural scripts, beliefs, customs, and the like with Arabs in Palestine, Jordan and other neighbouring Arab countries.

In light of intense modernization processes that the Arab group has been undergoing during the last two decades, the second chapter presents the massive growth in the rate of Arab students in HE, analyses the intrinsic and extrinsic factors affecting this growth, and traces the social, institutional and cultural upheavals in the Arab sectors (e.g., an increase in the rate of female Arab students in the Israeli universities, the establishment of academic colleges in Israel during the 1990s that enabled more young Arabs to gain an academic degree). In the year 2011-2012 13,360 Arab students studied in the Israeli universities, 3,772 in the local Open University, 5,911 in the colleges, 7,487 in teaching education colleges, and 9,260 in HE institutions overseas. Most of them study Arts and Social Justice and much less Sciences and Medicine. The chapter ends with a fascinating analysis of the influence of academic studies upon the young Arab student's social identity. One of the students who studies in an Israeli HE institution was cited as saying that “the course about Arab-Jewish relations made me think a lot about who I'm…questions about my social belonging…”

Chapter three analyses the meaning of seeking for education far away from home in the Quran and in the Islamic heritage pointing to the strong support of Muhammad, the prophet, in education everywhere. Interestingly, it provides popular sayings such as 'I would seek for knowledge even in China' to demonstrate the importance of
education in the Islam. Chapter four reviews the literature about student mobility and the internationalization of HE written mostly in Anglo-American nations. The authors provide data about international students in each parts of the world (e.g., North America, South-East Asia) and discuss the varied factors affecting this movement in the last decades.

Since the last quarter of the 20th century more and more Arab students emigrated temporarily from Israel to other countries in order to study in their HE institutions, as the authors indicate in chapter five. In 2012, more than half of them studied in Jordan and then in Palestinian Authorities and the other half in Moldova, Romania, Germany, and Italy. Very few studied in Russia, Hungary, Turkey, Ukraine, and US. This temporary immigration was driven by a wide variety of factors. Let's take Turkey as an example; only in recent years Turkey has begun to attract Arab students to study in its HE institutions, mainly because it cancelled its demand for an entrance exam for overseas candidates (“Yus”), i.e., it removed a major obstacle for Arab students from Israel. Likewise, the Turkish Ministry of Education attracted overseas students by funding some of their accommodation expanses. Although the authors claim they do not know the impact of these policy changes upon Arab students in Israel, it is likely that some of them are linked to the rise in the number of Arab Israeli students in this country.

The last chapter, and in my view the most commendable, deals with the factors affecting the movement of Arab students to Jordanian, American, German and Palestinians HE institutions and their experiences during the studies. For a shortage of space, I will focus on Jordan and the Palestinian Authority only. Following statistical presentations of the number of Arab students in Jordanian universities according to the name of the university, gender, years (from 100 students in 1998 to 3,060 in 2012), and fields of study (the most demanded of which are medicine, pharmacology, para-medical professions, and Islamic law), the authors analyze the factors pulling Arab students to Jordan. Among these factors is a lack of psychometric exam (as opposed to the situation in Israel), the acceptance to high-status professions, geographical proximity, same language, similar culture, and grants from the King of Jordan. They are added to factors pushing
The lives and personal experiences of Arab students from Israel in the Jordanian universities are described in the book. They pay higher tuition compared to Jordanian students and are required to pay for every extra service, such as documented approvals and personal conversations with professors. Additionally, they meet mostly with other Arab students from Israel during breaks and leisure time.

In contrast to the democratic spirit in Israel, the book highlights that Arab Israeli students in Jordan have to face a different academic climate. They cannot contradict a professor’s attitude or even debate anything during class and lack any free democratic life in the campus. An interesting difficulty faced by Arab students is related to language, as a minority in Israel, many of them include words from Hebrew in their daily conversations in Arabic. Some interviewees said it took them a while before they remembered not to include these words in their interactions with Jordanian professors and students.

The book presents a pioneer work about Arab students in the Palestinian universities in the West Bank, noting that this phenomenon is relatively new. Although many of the factors attracting Arab Israeli students to study in Jordan are relevant to Palestine, some distinctions exist. Culturally speaking, the Arab Israeli students feel much at home due to the same traditional customs, values, and language. Interestingly, due to the many years of insecurity in the West Bank, many students have divulged their concerns and fears before registering to universities in this part of the world.

The book will be translated to English to reach a broader audience.
the world that are interested in this new global phenomenon.

About the Reviewer

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