



# Hebrew Language Proficiency and Its Impact on Arab Students' Integration in the Israeli Higher Education System

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## Abstract

This study explores the impact of Hebrew language proficiency on the integration of Arab students into Israeli academic life. Previous research indicates that proficiency in the majority language—encompassing reading, writing, and speaking—plays a crucial role in shaping minority group students' self-image, motivation to learn, academic performance, and overall integration. However, this phenomenon has not been extensively investigated among the Arab minority in Israel, making this study unique in its approach to addressing this gap. The research employs a quantitative methodology, surveying 903 students (223 males and 680 females) from various higher education institutions across Israel. Data were collected using three questionnaires focusing on the relationship between Arabic students' Hebrew language proficiency and their academic integration: a self-image questionnaire, a Hebrew proficiency questionnaire, and a motivation questionnaire. The results revealed significant positive correlations between Hebrew language proficiency and key factors such as self-image, motivation for learning, and academic success. Specifically, students with higher levels of Hebrew proficiency reported a more positive self-image, greater motivation to learn, and improved academic achievements.

**Keywords:** Hebrew language proficiency, integration in academia, self-image, learning motivation, academic achievements, Arab students, Israel

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## Introduction

Higher education is perceived as a means of empowerment and mobility for minority group members. However, minority students face challenges when navigating academic life – from language difficulties to other challenges related to academic and social integration (Miari et al., 2021). Arab students constitute about 17.3% of students in Israeli academic institutions (Central Bureau of Statistics, 2022). The teaching language in these institutions is Hebrew and, in many cases, Arab students start using the spoken and academic language only when they join the higher education system. The transition to higher education is

a crucial moment for these students as far as their exposure to the other culture is concerned (Hadad Haj-Yahya et al., 2021).

Arab students' level of Hebrew proficiency (reading, writing and speaking) can significantly affect their integration in academia (Tehawkho et al., 2020). Following acceptance, the Arab students must deal with many challenges. The key challenge they face is the Hebrew language barrier. They enter an academic system in which the teaching and reading language is their second language and, as a result, they are required to adapt swiftly to a dual challenge. Even students who speak Hebrew well find it challenging to adapt to an educational system that operates fully in Hebrew (Tehawkho et al., 2020).

Studies have shown a positive relationship between mastery of the Hebrew language and factors that support academic success especially among minorities: academic self-efficacy, academic motivation and ambition, social involvement, and general self-image (Alem, 2010).

## **Literature Review**

### ***Arab Students in Higher Education – Barriers and Challenges***

The Arab population in Israel is a national, ethnic, religious, lingual, and cultural minority (Smootha, 2010). Arabs constitute about 20% of Israel's population, numbering over one and a half million, including about 82% Muslims, 9% Christians, and 9% Druze; however, language-wise, they are a homogenous group that speaks the same language (Tarabia & Abu Rabia, 2020) .

The Central Bureau of Statistics (CBS; 2017) reported that 19.5% of the Arab population had an academic (or parallel) degree compared to 40.6% of the Jewish population. Research has shown that during the last decade and a half, Although the percentage of academic degrees in the general Israeli population has increased in the last decade, it seems that the gaps between the Jewish and Arab populations have been reduced only marginally in that period .

The Council of Higher Education (2016) has reported a 100% increase in representation of Arab students in Israeli academia, exceeding 50,000. But, despite the qualitative and quantitative achievements, the Arab population is still underrepresented compared to the Jewish population – both in the number of Arab students in advanced degrees, and academic and administrative staff members (Miari et al., 2021) .

Arab students face many challenges when they enroll in Israeli academia (Cook, 2016; Miari et al., 2021; Ulman-Darom, 2021). First, the a priori discrepancies between the Jewish and Arab elementary and high school education systems, including inequitable budgets, and different education methods and learning skills. Also, Arab students are required to adjust to a second language and to teaching methods that involve many new reading, writing and learning skills, including independently structuring their schedule, carrying out academic tasks, reading and summarizing articles in English and Hebrew, and more. The Arab students' young age presents them with additional challenges. They are expected to learn new behavior patterns and bureaucratic conduct in academic institutions (Mizel, 2021). The lack of cultural and bureaucratic coordination in the universities and colleges could create misunderstandings between the institution and its Arab students, and foster a sense of cultural estrangement and alienation rooted in cultural differences between their home culture and academic culture. Many Arab students move out of home, and are required to cope independently and responsibly with financial, social and academic issues such as finding a place to live, paying tuition, and time management. Poor access to transportation, accommodation and employment in the Jewish vicinity of the college or university add material difficulties. Finally, many Arab students come from a low socioeconomic background, are the first generation to acquire an academic education, and lack role models and cultural capital (Shavit & Bar-Haim, 2018).

### ***Second Language Proficiency and Academic Success Among Arab Students***

There are two official languages in Israel – Hebrew and Arabic. Hebrew is the majority language, and enjoys clear hegemony and preference (Mar'i, 2013), whereas Arabic – the native language of 20% of the population – is a minority language. For Arab citizens of Israel, Hebrew is a second language, which is learned formally from third to twelfth grade in all Arab schools since 1948. It is also acquired in informal

everyday settings such as workplaces, and through the spoken and written media (Manor, 2019). Arab students join higher education, where the teaching and reading language is not their first language (Ali, 2013), and they are required to adjust quickly to understanding lectures in Hebrew, to reading and understanding academic articles in Hebrew and English, and to summarizing them. Academic writing is typically a difficult and demanding task for any student, and more so for students that are making their first steps in academia, and Hebrew is their second language. Inadequate Hebrew language proficiency negatively affects their grades (Ulman-Darom, 2021).

As a result, Arab students do not participate much in class compared to their Jewish counterparts, who speak the language freely (Halabi, 2016, 2018). Most students reported that one of the main reasons was the language barrier that makes it difficult to organize their thoughts and express themselves properly in Hebrew. In everyday life, they mostly speak Arabic, which weakens the second language (Hebrew). Consequently, Arab students have greater difficulties and barriers than Jewish students, especially during their freshman year. Master's degree Arab students are usually more proficient in Hebrew, thanks to the time they had spent in Hebrew academic surroundings (Ali, 2013). Hebrew is the dominant language in Israel, and is perceived as prestigious and important by young Arab students, because it is a tool for social integration and professional and academic advancement (Manor, 2019). One of the few data sources that provides a reliable picture of the Arab population's Hebrew language proficiency is the Central Bureau of Statistics (CBS) annual social survey. According to the 2020 survey, men reported better proficiency, especially in spoken Hebrew, after high school. Women reported better proficiency in reading and writing. The disparities grow with age; the main reason being men's greater participation in the work force .

Data segmentation by religion reflects differences between various groups within the Arab population, even in the same geographic area. 94% of Christian and Druze men reported good to very good spoken Hebrew proficiency, as opposed to 80-84% of Muslim men. At the same time, 94% of Christian women reported good to very good spoken Hebrew proficiency, as opposed to 77% of Druze women, and 58-66% Muslim women (Tehawkho et al., 2020). The poor proficiency of Bedouin women in the south of Israel can be explained by the weak education system in their sector, and the women's non-participation in the work force .

Findings show that Hebrew language proficiency increases with education. The correlation between Hebrew level and years of study is stronger among women, so that the gender differences lessen with years of education, and are removed completely after 16 years of education (Manor, 2019). Here also, the explanation is exposure to the language; although Arab men's participation rate is greater at all education levels, women's participation increases with education, and much of the language is acquired during academic studies (Manor, 2019; Tehawkho et al., 2020).

Furthermore, low Hebrew proficiency prevents students from understanding their teachers and the course material, learning new content, and actively engaging in classroom learning (Gray et al., 2014). It has also been reported that given that the assessment language is Hebrew, they sometimes do not understand exam questions, and cannot put what they know in writing (Davis & Phyak, 2016). All these affect the Arab students' self-esteem and academic success. Students further communicated that learning Hebrew was a key goal, and that they understood its importance to succeeding in their life in Israel. However, they were dissatisfied with the Hebrew-learning options provided by schools (Shohamy et al., 2022) .

Hebrew language proficiency affects future success, and the ability to find employment or acquire higher education in Israel. This is reflected in the Arab students' willingness to increase their Hebrew proficiency during their undergraduate studies (Geva et al., 2017). Nevertheless, one of the main reasons for their desire to become proficient in Hebrew is because it improves their grades.

Language proficiency relates to the ability to master four language elements – reading, writing, listening and speaking – in daily life outside the college (Geva et al., 2017). Furthermore, these factors illuminate their high motivation to learn the Hebrew language. Most Arab students initially acquire their education in Hebrew, and feel more comfortable expressing themselves orally and in writing (Hendin, 2011) .

### ***Academic Self-image***

There are three chief approaches to defining self-image. The dynamic approach perceives the self as a progressive process of development; the humanistic approach emphasizes the environmental impact on personal growth; and the social-cognitive approach considers the self as an object of awareness (Saied ,2018).

The individual's self-image grows and develops over the years (Akinci, 2011). Self-image can be defined as a group of relationships, some internal (such as one's self-image, satisfaction with one's self and behavior), and some external (such as body image, moral, family and social image) (Tarabia & Abu Rabia, 2020). Ayalon and Aharoni (2020) defined self-image as one's perception of how they are seen by the environment, and expanded the idea of low self-image, which is the clash between one's personal and social self-image.

Academic self-efficacy is one of the key factors that affect academic performance. It relates to students' beliefs and attitudes regarding their abilities to succeed, as well as belief in their ability to fulfil academic tasks and successfully learn new material (Hayat et al., 2020).

Positive academic self-image generates a positive sense of academic efficacy. Namely, dominance of the academic self-image as an active self-image fosters academic activities that fulfill academic goals and achievements. Ruvolo and Markus (1992) have shown that an academic self-image is formed when academic achievements have value for the student. Positive academic self-image forecasts learning motivation and achievements more than other self-image measures. The circular relationship by which academic self-image affects initial achievements, is in turn affected by consequent accomplishments beyond objective abilities and previous achievements, and is strengthened by increasing good performance of academic tasks (Tarabia & Abu Alhaija, 2021) .

Social support that includes elements of appreciation, support and protection of emotional development is one of the factors that affect the development of academic self-image and social competence. In turn, academic self-image affects learning motivation and willingness (Tarabia & Abu Rabia, 2020). Therefore, well-educated adolescents reported adverse attitudes to learning environments that are not supportive or enabling, and are perceived as having low self-image and low achievements, with certain gender differences described in the literature (Lana, 2010; Tarabia & Abu Alhaija, 2021; Throndsen, 2011).

### ***Learning Motivation***

Motivation is the process that initiates, guides, and maintains goal-oriented behaviors, and relates to the investment of energy, direction, and perseverance in attaining significant goals. People are motivated by either internal interests (internal motivation) or external demands and pressure (external motivation). Internally motivated individuals typically have more interest and self-confidence than externally motivated people. The outcomes include better performance, determination, creativity, energy, self-confidence, and general wellbeing (Elemi, 2013). Motivation has also been described the desire to invest time and effort in a certain activity, even if it involves difficulties, high costs, and disappointment (Beshara, 2018; Denault & Guay, 2017; Elemi, 2013) .

Learning motivation is a key element of learning at all ages and levels. It is a process that stimulates, directs and sustains one's behavior for the purpose of achieving a learning goal, and reflects the many reasons that make an individual behave in a certain way in a given situation (Beshara, 2018; Denault & Guay, 2017) .

Learning motivation is affected by multiple factors, and is driven by personal motives such as the psychological need to succeed in competitive situations, and the individual's self-image. Zoabi (2012) found a positive correlation between learning motivation, and self-image and self-esteem. Carter et al. (2013) reported that the support of family and friends, as well as mentorship during studies, are factors that contribute to success and increase motivation. Motivation to learn is an important aspect of learning a second language, and is more important than when learning one's native language. High motivation to learn the second language, and a positive attitude to it and its speakers, affect one's willingness to communicate in the second language. Research of multiple ethno-linguistic situations found that the willingness to

communicate in a second language predicts how much and how frequently it is used, and motivation to learn a second language predicts the readiness to communicate in it, and its frequency (Alian & Abu Hasin, 2012) .

The factor that affects the Arab students' motivation to learn Hebrew is instrumental. The main drive that guides them is the goal; namely, the Hebrew language is a practical means to attain economic, educational and social advancement; for example, employment, daily communication, and more. The motivation to learn Hebrew is also due to the fact that no university in Israel teaches in Arabic, except in Arabic departments, or in Arabic teacher training colleges where Arabic is the formal teaching language (Manor, 2019; Zoabi, 2012).

### ***Success in Academic Studies***

The period of academic studies is an important period for students everywhere, and they face many challenges as students (Alem, 2010; Mizel, 2021). Academic success is driven by various elements such as academic and social self-efficacy, support, motivation to succeed, academic goals, social engagement, general self-image, academic skills, and financial support. Studies have shown a positive relationship between these aspects and academic success, also among minorities. For instance, social engagement, setting academic goals, and general self-image were identified as contributing factors among Afro-American students (Arar, 2012; Idan & Margalit, 2014), as well as a positive attitude towards their academic institution. Alem (2010) found that perseverance, determination, belief in ability, influence of family members, academic friendships, spirituality and hope were drivers of academic success.

In Israeli higher education institutions, Jewish students perceive themselves as capable of succeeding and achieving good academic results, and some aspire to continue to advanced degrees. Najjar et al. (2020) argued that there is no relationship between ethnicity and academic success; namely, it is a personal matter that depends on the learner's efforts and investment. On the other hand, Arab students and students of Ethiopian origin in Israel feel that due to their origins or financial situation, they are required to invest greater efforts to succeed in higher education (Najjar et al., 2020).

In light of the research literature and the theoretical model, the research question at the heart of this study is: To which degree does Hebrew language proficiency among Arab students affect their integration and success in the Israeli academic world?

Consequently, the following hypotheses were formulated:

H1: Students proficient in Hebrew will report higher levels of self-image, learning motivation, and academic achievements.

H2: Differences will be found for Hebrew proficiency, self-image, motivation, and academic achievements between students in various years. Specifically, first-year students will report lower levels of Hebrew proficiency, self-image, motivation, and academic achievements than second-, third-, and fourth-year students.

### **Method**

The present study focused on examining the effect of Arab students' Hebrew language proficiency on their integration in higher education institutions in Israel. A quantitative method and statistical analysis were chosen to investigate the research question and the two hypotheses. Data analysis was performed with SPSS software.

### **Research Population**

The study included 903 Arab students enrolled in higher education institutions in Israel during the 2021-2022 academic year. The participants' demographic data are presented in Table 1. The sampling method was volunteer sampling, which allows free choice to volunteer and answer the questionnaires freely.

Table 1. Demographic data of study participants (N=903)

Category		N	%
Gender	Male	223	24.6
	Female	680	75.4
Religion	Muslim	769	85.1
	Christian	84	9.4
	Druze	50	5.5
Region	North	405	44.9
	South	408	45.2
	Jerusalem	67	7.4
	Center	23	2.6
Academic institution	University	263	29.1
	College	640	70.9
Year	First year	215	23.8
	Second year	215	23.8
	Third year	318	35.2
	Fourth year	155	17.2
YAEL exam	Yes	582	64.4
	No	321	35.6

## Tools

The following questionnaires were employed in this study:

1. *Demographic questionnaire*: The participants' background information including gender, religion, education, and place of residence, as well as college or university, year of studies, and discipline.
2. *Hebrew language proficiency* was examined in two ways:
  - a. YAEL Hebrew knowledge exam (administered by the National Institute for Testing & Evaluation) for examinees whose native language is not Hebrew. That is, students who had not studied in Hebrew, or had not taken the matriculation exam in Hebrew, or had taken the psychometric university entrance exam in a language other than Hebrew.
  - b. Hebrew proficiency questionnaire: A self-report questionnaire that examines Hebrew writing, reading and speaking, based on the 2019 CBS social survey. The questionnaire included three questions (for example: What is your level of Hebrew language writing?) on a 5-point Likert scale of 1 (*Very good*) to 5 (*None at all*). Internal reliability of the questionnaire was  $\alpha=0.93$ .
3. *Self-image* was examined by two questionnaires:
  - a. Multidimensional Self-Concept Scale (MSCS; Bracken, 1992) translated into Hebrew by Zeidner (1996). The questionnaire included 24 items: 12 academic self-concept items that relate to the examinee's self-perception as a learner. Sample items are: "I often don't understand the material taught in class" or "I usually do very well in exams"; and 12 social self-concept items that relate to the examinee's perception of his or her ability to make social contacts, and what others think about him or her. Sample item: "I get along very well with others". The items are graded on a Likert scale of 1 (*Completely false*) to 4 (*Completely true*). An overall self-concept score is reported. The reported reliability of the original questionnaire was  $\alpha=0.91$  for academic self-concept and  $\alpha=0.92$  for social self-concept, and in the current study  $\alpha=0.76$  and  $0.83$ , respectively.

b. Tennessee Self Concept Scale (TSCS) was employed to examine additional aspects of self-concept not included in Bracken’s (1992) questionnaire, and includes 25 self-description statements on a 5-point Likert scale of 1 (*Completely false*) to 5 (*Completely true*). The questionnaire is composed of two scales – personal self-concept and body self-concept (for example: “I have a healthy body”). The reported reliability of the original questionnaire was  $\alpha=0.81$  for body self-concept and  $\alpha=0.82$  for personal self-concept.

4. *Motivated Strategies for Learning* Questionnaire (MSLQ) was developed by Pintrich et al. (1991), and includes 31 items about motivation, presented on a 7-point Likert scale of 1 (*Not true at all*) to 7 (*Very true*). For example: “I prefer challenging material in my academic studies, so I can learn new things”. The questionnaire addresses five facets: internal motivation, external motivation, mission value, beliefs about control of learning, and self-efficacy. The reported reliability of both the original questionnaire and the questionnaire used in this study was  $\alpha=0.93$ .

## Findings

The first part of this section is devoted to demographic data and descriptive statistics. The second part presents the findings of the main analyses that were performed to examine the hypotheses.

### Descriptive Statistics

Table 2 presents the means, standard deviation, and minimum and maximum of the research variables and the participant's grades.

**Table 2. Descriptive statistics of research variables and academic achievements**

	$\alpha$	M	SD	Min	Max
Academic self-image	0.76	3.14	.42	1.58	4.00
Social self-image	0.83	3.33	.48	1.42	4.00
Hebrew language proficiency – self-report	0.93	3.86	1.22	1.00	5.00
Hebrew language proficiency – Yael exam		97.91	18.82	12.00	149.00
Motivation	0.93	5.46	0.87	1.74	7.00
Current year average		84.11	8.41	30.00	100.00

## Hypotheses

### First Hypothesis (H1)

The first hypothesis suggested that students proficient in Hebrew would report higher levels of self-image, learning motivation, and academic achievements. Pearson correlations were employed to examine the correlations between Hebrew language proficiency and self-image, learning motivation and academic achievements in general and among male and female students separately. The results are presented in Table 3.

**Table 3. Pearson correlations between Hebrew language proficiency and self-image, learning motivation, and academic achievements for male and female students**

	Academic self-image	Social self-image	Motivation	Achievements – current year average
Hebrew language proficiency – self-report male students	.169*	.306***	.157*	.157*
Hebrew language proficiency – YAEL exam male students	.337***	.305**	.190*	.183
Hebrew language proficiency – self-report female students	.217***	.182***	.079*	.085*
Hebrew language proficiency – YAEL exam female students	.152**	.052	.050	.261***

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

As can be seen, H1 was partially corroborated. Significant positive correlations were found between both male and female students' self-reported Hebrew language proficiency and academic self-image, social self-image, motivation, and current year achievements. That is, the better self-reported language proficiency was, the higher their academic and social self-image, motivation and current year achievements were. Also, significant positive correlations were found between male students' YAEL exam results and academic self-image, social self-image, and motivation. On the other hand, significant positive correlations were found between female students' YAEL exam results and academic self-image, and current year achievements.

### **Second Hypothesis (H2)**

The second hypothesis postulated that differences would be found for Hebrew proficiency, self-image, motivation, and academic achievements between students in various years. Specifically, first-year students would report lower levels of Hebrew proficiency, self-image, motivation, and academic achievements than second-, third-, and fourth-year students. To examine this hypothesis, one-way analysis of variance (ANOVA) was performed. The results are depicted in Table 4.

**Table 4. Differences between Hebrew language proficiency, self-image, motivation and academic achievements between students in various academic years**

	1 <sup>st</sup> year (N=215)		2 <sup>nd</sup> year (N=215)		3 <sup>rd</sup> year (N=318)		4 <sup>th</sup> year (N=155)		F
	M	SD	M	SD	M	SD	M	SD	
Academic self-image	3.11	0.42	3.09	0.43	3.14	0.43	3.31	0.39	8.49***
Social self-image	3.31	0.48	3.31	0.51	3.35	0.48	3.35	0.50	0.68

Proficiency self-report	- 3.84	1.14	3.68	1.22	3.79	1.33	4.31	1.00	8.50***
Proficiency YAEL exam	- 102.46	19.57	98.54	18.29	97.59	19.54	103.94	20.42	2.84*
Motivation	5.45	0.89	5.33	0.92	5.49	0.84	5.59	0.82	2.81*
Current year achievements	83.53	8.43	84.56	7.68	84.51	8.01	84.15	9.86	0.73

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

As can be seen, the hypothesis was not supported, although significant differences were found for academic self-image, self-reported Hebrew language proficiency, Hebrew proficiency – YAEL exam, and motivation. A further Scheffé test found that fourth-year students' academic self-image and self-reported Hebrew proficiency were higher than those of first-, second-, and third-year students, but could not find the source of the significance.

## Discussion

The aim of the present research was to examine the effect of Hebrew language proficiency (reading, writing and speaking) among Arab students in Israel on their self-image, learning motivation and academic achievements, and their integration in Israeli academia. This quantitative study included 903 students (223 males and 680 females) from various academic institutions.

The study examined two hypotheses: (H1) that students proficient in Hebrew would report higher levels of self-image, learning motivation, and academic achievements; and (H2) that differences would be found for Hebrew proficiency, self-image, motivation, and academic achievements between students in various years. Specifically, first-year students were expected to report lower levels of Hebrew proficiency, self-image, motivation, and academic achievements than second-, third-, and fourth-year students.

Our findings corroborated the first hypothesis, showing that Hebrew language proficiency positively affected the Arab students' levels of academic and social self-image, learning motivation, academic achievements, and in general – successful integration in the academic world. These results support the findings reported by Tehawkho et al. (2020), which showed that mastery of the Hebrew language significantly promoted the integration of Arab students in Israeli academia, and in general affected their integration in the labor market and future success. Also, the present findings are in line with Orth et al. (2012) that indicated a positive relationship between minority students' proficiency (reading, writing and speaking) in the majority language, and positive academic self-image and success in academic studies. Furthermore, the present findings are consistent with Stock and Ron's (2023) study, which found that Hebrew language proficiency affected not only Arab students' mental wellbeing and academic performance, but also their integration in academia. Moreover, the present findings are in line with Marom's (2014) study, which found that Hebrew language proficiency significantly improved adult Arabs' self-confidence and degree of integration in Israeli society, as well as their chance of integrating in the labor market.

On the other hand, our findings refuted the second hypothesis, showing that no significant differences were found between first-, second-, third-, and fourth-year students as to level of Hebrew language proficiency, self-image, learning motivation, and academic achievements. In contrast, the findings indicated that Hebrew language proficiency, self-image, learning motivation, and academic achievements were particularly high among fourth-year students. These results corroborate Green's (2014) study, which showed that low mastery of the majority language among students with a different ethnic background significantly affected not only their academic performance, but also their ability to make progress in academic studies. Furthermore, Woolf et al. (2013) claimed that low proficiency among second-language speakers affected not only their ability to realize successful academic studies, but could also predict failure and dropping out of academic studies. In this context, Reyes (2007) argued that low proficiency among second-language speakers is considered one of the most dominant factors that considerably affect their academic achievements. Our findings also support Dev and Qiqieh (2016), who found a positive relationship

between non-native-speakers' proficiency and self-image; namely, the lower the mastery of the second language is, the lower the non-native-speakers' self-image is, which considerably affects their academic performance and achievements.

## Conclusion

The findings of this study underscore the critical role of Hebrew language proficiency for Arab students in Israel and its profound impact on various dimensions of their academic and social lives. Students who demonstrate high proficiency in Hebrew not only experience enhanced self-image and increased motivation for learning but also achieve greater academic success and more effective integration into Israeli academia and society. This integration is vital, as it allows these students to navigate their educational environments more confidently and interact meaningfully with peers and faculty.

Overall, students with strong Hebrew language skills gain a significant advantage, positively influencing their self-esteem, learning motivation, and academic performance. These results provide valuable insights into the intricate relationship between language proficiency, academic achievement, and social integration. Therefore, it is essential to invest resources and develop targeted initiatives aimed at improving Hebrew proficiency at all educational levels. Such efforts should focus on creating engaging learning experiences that not only enhance language skills but also build confidence in using Hebrew in academic contexts.

Moreover, it is crucial to recognize that language proficiency extends beyond merely facilitating academic comprehension; it serves as a vital component of personal growth and social advancement. By fostering Hebrew language skills, educational institutions can empower Arab students to overcome barriers, engage more fully in academic discussions, and contribute meaningfully to the broader society. Ultimately, enhancing Hebrew proficiency is not just about academic success; it is about equipping students with the tools they need to thrive both personally and socially in a diverse and dynamic environment.

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