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The Connection between the Characteristics of the Palestinian Cultural
Ethnic Identity, Civil Identity and Well-Being and Pro Social Behavior
among Adolescents in Arab Society in Israel

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Abstract

The present study clearly deals with the relationship between the characteristics of the ethnic identity of the adolescent Palestinian Arab in Israel, civil identity, psychological well-being and control components of his due cultural identity and pro-social behavior. Moreover, the study deals with the inquiry whether the parameters of his identities, the perception of the relationship between cultures - civic ethnic indeed predict the pro social behavior. The claim is that the era of multi-cultural, where people are exposed and come into contact with different cultures and not withdrawn in their own culture. As the person demonstrates control, involvement and a sense of greater comfort with respect to these cultures, it will demonstrate higher levels of psychological well-being, a sense of closeness between identities and levels pro-social behavior (Benet-Martinez, 1998; Benet-Martinez & Aygun, 2003).

The question of pro-social behavior among adolescents, in general and adolescents belonging to ethnic minority groups have not received sufficient attention in the study. Hence, the current research will serve as a continuation of few studies discussing pro social behavior among adolescent population mostly adolescents and ethnic minority cultures. It will be used for continued research studies which discussed the behavior of pro-social adolescent Arabs in Israel, in view of their belonging to a minority ethnic-cultural group, which is revealed to the majority culture that differs from it in many ways, such as multi-cultural, religious and linguistic (Abu Asba, 2011; Smooha, 2001, 2008).

Arab society in Israel is described in the research literature as a hierarchical social structure society. In this society, people define themselves in terms of belonging to in group and demonstrators high identification with the needs, beliefs and values of the

group (Al-Haj, 1997; Haj Yahiya, 1994). Accelerated Changes in Arab society, leaving their mark on its collective trait, value system and norms that shape the rules of conduct internally and externally. By the process of growing, Arab teenager asked to assimilate his ethnic identity into his personal identity, as a condition for a positive and stable identity design. (Phinney, 1989; Tajfel, 1978). Together, with the increasing awareness of complex and comprehensive socio-political of his society as part of Israeli society: the assumption is that internalizing the values derived both from the interior and from the majority and prompt pro-social behavior, led to the formation of stable personal identity and pro social identity.

The main hypothesis of the study which dealt with the inquiry between the components of ethnic identity of a Palestinian adolescent Arab society in Israel and the components of his pro social behavior, presuming that the centrality, personal assessment, public assessment of ethnic identity and perception of their identity as an encouragement of integration ideology are higher: his positions connected to pro-social behavior (desirable positions in the field of social involvement and compliance to laws, comprehending other positions in relation to altruism, attitudes towards existing norms in relation to aiding others in concrete situations and assistance in concrete situations in community, personal care assistance, organizational and technical assistance) will be higher. Similar assumptions were in the study hypotheses which dealt clearly in the inquiry of the relationship between the civic identity components of adolescent Arab in Arab society in Israel and between his pro-social behavior components.

Whereby as the centrality, personal assessment, public assessment of civic identity and comprehending of civic identity as an encouragement ideology of integration are higher, such his pro social behavior will be higher. Fifth hypothesis, clearly deals

with the relationship between the control components of due cultural identity and pro-social behavior components. The hypothesis holds that as the level of the use of Hebrew and Arabic are higher adolescent attitudes will be higher in the extents of various pro-social. And holds that the greater exposure of adolescent to media in Hebrew and Arabic, thus his positions will be higher in extents of various pro-social behavior. In the third part of the hypothesis, it is assumed that a higher identification with the inner culture identification with the majority culture will lead to the discovery of high levels of positions in the scope of pro social behavior. The sixth hypothesis assumes the existence of a link between well-being and social dimensions of pro-social behavior. In fact, high levels of well-being leading to higher levels of pro-social behavior. The seventh hypothesis assumes that the dimensions of identity, perception of the relationship between culture and well-being, will have a positive pro predicting pro social behavior dimensions. The current data were collected through self-report instruments and include questions about demographics data. The questionnaire is about humane and altruist attitudes. The attitudes' questionnaire designed to check-up altruistic and humane, the questionnaire was designed to test the concept of being tested for the altruistic nature of man, nature and willingness to help others. This questionnaire was built by Guzman (1989). On the basis of the questionnaire "philosophy of human nature" Philosophy of human Nature (Riitzman, 1974). Besides , a questionnaire about desirable attitudes in the field of social involvement and compliance with laws (Guzman, 1989), the questionnaire was designed to check up the conception of the checked person's pro-social behaviors desired buy a guy in his age in her age. Another questionnaire is about concrete assistance positions in the community (Guzman, 1989), the questionnaire was designed to test the participant's willingness to help the needy in various scenarios.

Another questionnaire is about: the identity of bi cultures is developed by Martinez and Hariatos (Benet- Martinez & Hariatos, 2005): a questionnaire that examines the perception of distance or proximity between different ethnic identities and examine the degree to which the individual has the identity bi culture which combines between his sub-identities .Another questionnaire is about ethnic identity is developed by Sellers and his colleagues (Sellers, Rowlet & Chvovous, 1998). It examines the different dimensions of racial identity of the African-American group in the United States. The questionnaire is suited to the Israeli reality by Boxer (2009). This research was suited to check Israeli Arabs identity. identity of the Arabs in Israel. The sample included 145 pupils of 11th grades including: 63 boys (43.4%) and 82 girls(56.6%) who attended four high schools in the Arab sector at the center of the country. Most participants (61.4%) were the Students in Science. As for their parents' education about 39% of fathers and about 45% of the mothers were high school graduates and about 19% of fathers and about 23% of the mothers were graduates of academic studies. The average number of persons per room was 6.99

The results indicated that the level of ethnic identity indices: centrality, personal assessment and high public assessment such pro-social behavior levels are higher. In addition, there was a positive correlation between the perception of ethnic identity as a sanction for an ideology of integration and the measure of compliance to the laws and the measure desired attitudes towards assisting others in concrete situations.

In addition, according to the results, there was no connection between civic and pro-social behavior, except for a weak link between personal evaluation of civic identity and one-dimensional measure pro-social-behavior personal assistance. In addition to that is the highest in the use of language and other bi cultural high

exposure to other bi cultural communications -demonstrated higher levels of well-being and pro-social behavior compared to low ones in the bi cultural. It was also found that among the highest in the bi cultural - cultural identity, level of behavior of pro-social significantly higher compared to the lowest in the bi cultural field of identity. The general measurement of desired positions in the field of social involvement and compliance with laws and the measurement of attitudes towards norms are relative to assist others in concrete situations. It was also found that a high level of well-being more pro-social behavior level of compliance with laws measurement is higher. As for predicting the measurement of pro social behavior by identity measurement, the perception of the relationship between cultures and well-being is predicted by the concept of ethnic identity and the measurement compliance with laws by the well-being. To sum-up the study's findings highlight the ethnic identity as most influential pro-social behavior among adolescents Arabs in Israel. Nevertheless, the theoretical and practical implications of this research are discussed.