

**THE RELATIONSHIP BETWEEN THE EMOTIONAL
ATTITUDES GAPS TO JEWISH OUT-GROUP AND ARAB IN-
GROUP AND THE SOCIETY'S LEVEL OF
TRADITIONALISM**

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ABSTRACT

This study examines the gaps in the emotional attitude of the Arab in-group and the Jewish out-group. The purpose of this study is to examine the degree of emotional identification of the Arab minority with the suffering related to tragic event that occurs to member of their group and of the out-group, and to find how the attitude gaps relate to society's level of traditionalism.

Subjects were asked to respond emotionally to tragic events. The hypothesis was that the Arab minority would identify emotionally with their group a gap would be found related to the society's level of traditionalism. The findings show a bias of emotional attitude to the Arab side and the gaps related to society's level of traditionalism.

Key words: Jewish Majority, Arab Minority, In-group, Out-group, Emotional attitude.

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LITERARY BACKGROUND

The social group concept received importance in the field of social psychology which differentiates between large social categories and small groups. This concept of classical social psychology organizes groups and explains group behavior in terms of interaction between friends (Hogg & Vaughan, 2002; Baron & Byrne, 2003).

Members of a certain group always tend to define themselves as "a group" operating in a symbiotic manner, developing a social structure and with positive mutual emotional ties. Thus, they become a group to which belonging to becomes an emotional element and this element is strengthened by a social cohesion model (Tajfel & Turner, 2004).

Emphasizing the difference in the category together with the need for positive diagnosis creates a situation where the in-group prefers other members of the in-group rather than those of the out-group. Turner's self-categorization theory in 1987 was to present the group's design and preference for the in-group. According to this perspective, the personal and social identities are different in that they represent different levels of abstraction of self-categorization (Hogg, 2006).

Social categorization is decisively related to "self". Classification of other people must include implications to ourselves which expels the categorical connections between the self and others. People tend to categorize others on the basis of similarities and differences from the self. People perceive others as members of the same category (the in-group) or members in a different category (the out-group). We categorize ourselves like we categorize objects, experiences and other people (Spears, 2001).

The self-categorization process creates the emphasis of the similarities between the self and others (members of the in-group) and the differences between the self and others (members of the out-group) (Postmes & Jetten, 2006; Schubert & Otten, 2002). Emphasizing the similarities between the self to the members of the in-group is the social identification of the individual with the group. The complex identification of the individual with the group members becomes the social identity (Hogg, 2003; Ellemers, Spears & Doosje, 2002). Group membership is a psychological condition. This perception creates shared social representation

for members of the same group. Individual relationships will be with members of his group (the in-group) and members of the out-group and both affect his perception of "who he is, what kind of person he is and his relations with others." (Gaertner & Dovidio, 2000; Hogg & Abrams, 1998; Hogg & Terry, 2000; Deschamps, 1982; Babad, Birnbaum & Benne, 1983).

Theorists' presumption of social identity is that the differences between the out-group and in-group stem from the social assessment processes. (Brewer & Norman, 1996; Ellemers, Spears & Doosje, 2002) There is a universal tendency in humans to prefer the in-group over the out-group. (Tamir & Nadler, 2007)

The comparison between the in-group and the out-group and the preference of in-group members for the in-group over that of the out-group provides members of the in-group with status, prestige and positive social identity. Therefore, social categories and membership in them are linked to negative and positive values. Thus, the social identity will be positive or negative (Ellemers, Spears & Doosje, 2002; Gonnet, 2000).

This study examines the gap in the emotional attitude of members of the in-group to the in-group and the out-group. The out-group in this study is the Jewish majority and the in-group is the Arab minority in Israel. This Arab minority is indeed the minority group in the State of Israel and naturally identifies emotionally with the Palestinians (the Palestinian nation) and the Arab group (the Arab world). This gap has been examined in studies in lab conditions and less on actual groups. It has not previously been studied according to the attitude of the Arab minority group in Israel toward the Jewish citizens of Israel. As mentioned, studies show that there is a preference of the in-group to view the in-group as being better than the out-group. Tajfil claims that this preference is intended to raise the self-esteem of the in-group. (Tajfil, 1981)

The attitude test was conducted in the period after the Gaza War (according to the Palestinians) or Oferet Yezuka (Operation Cast Lead according to the Israelis). This war disrupted the social relations between the two groups, mainly as a result of the attack on Gaza. This war was violent and difficult for the residents of the Strip, in particular, and the

Palestinians, in general. It is possible that the Israeli Defense Force's (IDF's) violent and painful behavior in the Gaza Strip projected on the entire Jewish population.

Study Purpose was to examine the degree of emotional identification of the Arab minority with the suffering and sorrow of the unfortunate tragic event that occurs to another member of their group and of a member of the Jewish out-group and how the attitude gaps related to society's level of traditionalism.

Study Hypothesis was that the Arab minority will identify emotionally with their group (the in-group) and less with the Jewish out-group. A gap will be found between the emotional expressions of the in-group about episodes defining the in-group and those expressions about episodes which define the out-group. The attitude gap will be related to society's level of traditionalism.

The study subjects are high school students of the Arab minority in Israel. Arab citizens of Israel live within the 1948 borders in three large demographic concentrations – the Galilee (the northern part of Israel), the Meshulash (the Triangle) and the Negev (The Negev Desert, the southern part of Israel). Urban, Rural and Bedouin students were tested in this study.

The Sample includes 475 students, 10, 11 and 12 grades, 14-17 years old adolescents. Choice of the sample population is based on the assumption that adolescence is a decisive stage of an individual's life when physical, intellectual and social changes occur.

That being the case, adolescence is important and decisive in identity formation. This is especially true of the ethnic identity among adolescents from ethnic minorities. Because the main component of collective social identity is the emotional attitude gap to the in-group and out-group, (Hujierat, 2008) and also because of the importance of the identity issue, in general, in the adolescent stage, it is justified to examine this gap among adolescents. However, caution should be taken in inclusion of the findings from this age group in the general population.

Study Process: A special original questionnaire was prepared to examine the attitude gap of the subjects to events in the Arab in-group and the Jewish out-group.

The questionnaire was distributed to adolescent subjects from various high schools in the Arab sector. At the end of the test, the questionnaires were collected and sent to the researcher and the data was entered and processed on SPSS software and various variance analysis tests were made including Chi square test and different correlations.

Research Tools: questionnaire was composed and included four incident that occurred to a member of one of the groups or to the entire group. Two incidents are related to the Arab minority in Israel and two to the Jewish majority. The events selected are:

1. A Jewish Tel Aviv boy was seriously injured in a bicycle accident and died as a result of his injuries.
2. Electrocution of an Arab boy from Shfar-am (an Arabic town) who died later.
3. Palestinians fired rockets at Israel killing two Israelis and injuring more than twenty Jews.
4. IDF (Israel Defense Forces) shelled targets in Gaza killing nine schoolchildren.

The subjects are asked to express their feelings towards each incident. The answers are rated on a scale from 1 to 5. The questionnaire was scanned by two independent researchers to validate content and their comments were taken into account.

RESULTS AND DISCUSSION

The findings related to both the first (A Jewish Tel Aviv boy was seriously injured in a bicycle accident and died as a result of his injuries) and second (Electrocution of an Arab boy from Shfar-am (an Arabic town) who died later) events have shown that most of the participants (86.9%) in their answers expressed a tendency to identify with the in-group.

Table no. 1 shows that the subjects expressed deep sorrow for the death of the Arab child in that 63.9% expressed a sad or very sad feeling and only about 5.4% expressed the same feeling toward the death of the Jewish child. 25.5% of the subjects referred to the death of the Jewish child with indifference compared with only about 13% that referred to the death of the

Arab child with indifference. It is possible to explain this finding as a solution to the Jewish-Arab conflict. The Arab minority wanted to express their negative feelings toward events that occur to Jews although the attitude toward the given event is allegedly humanitarian and not political. In the same spirit, 69.1% of the subjects expressed a sense of joy toward the death of the Jewish child compared to 12.4% who expressed the same feeling to the death of the Arab child. It is strange that 12.4% of the subjects also expressed a happy feeling toward the death of an Arab child – a member of the in-group. This finding is not consistent with the rest of the findings and there is no explanation for this.

Average subject answers to the event relating to the Arab child were 2.42 that is an expression to a "sad" answer. This is compared to their average answers regarding the death of the Jewish child which was 4.02 which corresponds with "joy". In other words the gap between them was 1.6.

Here as well, the attitude gap to both events showed bias to the Arab side meaning less sorrow to the Jewish suffering and more emotional identification with the Arab suffering and sorrow ($M_j - M_a = 3.48 - 1.83 = 1.65$).

Examining the distribution of the findings – relating to the "death of the Jewish boy" and the "death of the Arab boy" – according to Society's Level of Traditionalism, it was found that among the Urban subjects 66.2% expressed sorrow at the death of the Arab boy compared to only 6.7% who expressed sorrow at the death of the Jewish boy from Tel Aviv. 45.7% of the Villager subjects expressed sorrow at the death of the Arab boy compared to only 4.1% who expressed sorrow at the death of the Jewish boy. The Bedouins – South In the Negev, 46.9% expressed sorrow at the death of an Arab boy compared to 4.6% who expressed sorrow at the death of the Jewish boy. But the Bedouins – North conducted the same as the Urbans.

The findings relating to the third event – "Palestinians fired rockets at Israel killing two Israelis and injuring more than twenty Jews" – and the fourth – "IDF shelled targets in Gaza killing nine school children" – showed that most of the subjects (91.7%, $N = 468$) expressed in their answers a tendency to identify with the in-group as well.

Table no. 2 shows that the subjects expressed deep sorrow and identification with the suffering of the Arabs at the deaths of their dear ones in that 92.8% expressed sad and very sad feelings and only about 12.7% expressed the same feeling toward the deaths of two Jews and injury of more than twenty others from rocket fire at Israel. 61.3% of the subjects responded with indifference to the deaths and injuries of the Jews compared to only about 4.7% who expressed indifference to the deaths of the Arab schoolchildren in Gaza. 26% of the participants expressed a sense of joy toward the deaths and injuries of the Jews compared to only about 2.5% who expressed the same feeling at the deaths of the Arab students in Gaza.

Regarding the deaths and injuries of the Jews, the average answers of the subjects was 3.48%. This is an expression of indifference compared to their average answers regarding the killing of the Arab schoolchildren in Gaza by the IDF shelling in Gaza Strip that is 1.83 which is "sad". In comparison to the event of the death of the Jewish boy, the subjects expressed less malicious joy at the event of the rocket fire. The explanation for this finding may be that some of this population (N=468) did not want to express their real feelings toward this event because the death was caused by hostile external elements which is seen in Israel as an act of terrorism so that any expression of joy would be interpreted as support of terrorism.

Examining the distribution of the findings – relating to the "deaths of two Jews and injury of more than twenty others from rocket fire at Israel" and the "killing of the Arab schoolchildren in Gaza by the IDF shelling in Gaza Strip" – according to Society's Level of Traditionalism, it was found that among the Urban subjects 71.2% expressed sorrow at the killing of the Arab schoolchildren compared to only 7.3% who expressed sorrow at the deaths of two Jews and injury of more than twenty others. 43.1% of the Villager subjects expressed sorrow at the killing of the Arab schoolchildren compared to only 4.2% who expressed sorrow at deaths and injuries of the Jews. The Bedouins – South In the Negev, 46.9% expressed sorrow at killing of the Arab schoolchildren compared to 6.4% who expressed sorrow at the deaths and injuries of the Jews. But the Bedouins – North conducted the same as the Urbans.

The findings show a difference between the Urban subjects and the rest of the subjects. Urbans, more sorrow is shown at the death of the Arab boy and also towards the death of the Jewish boy. It can be assumed that the attitude is more humanitarian beyond the national

affiliation of the deceased individual. The data of the Villagers and Bedouins – south show more discrimination from the in-group against the out-group.

The attitude gap to both these events also showed a bias to the Arab side meaning, as mentioned, less sorrow to the Jewish suffering and more emotional identification with the Arab suffering and sorrow ($M_j - M_a = 3.09 - 1.91 = 1.18$). In comparing the responses of both sexes, relatively small insignificant differences were found and, therefore, do not deserve any reference.

Attitude Gap to the In-Group and Out-Group and Society's Level of Traditionalism: Another purpose of the study was to find how the attitude gaps of the subjects to events related to the in-group and out-group are related to the level of traditionalism of the in-group. Table no. 3 shows the distribution of attitude gaps to the in-group and out-group according to the groups' level of traditionalism.

Findings of a variance analysis test of the averages of the attitude gaps between the Jewish out-group and the in-group according to society's level of traditionalism was ($F=33.87$, $df=3$, $p>0.000$). The smallest gap was with the Bedouin in the northern part of Israel which is similar to the gap of the urban subjects. This is probably because they are young people who, unlike the other groups, undergo field training, Gadna (youth battalions) programs, visit military sites and they are prepared for recruitment to the IDF. Therefore, they are more likely to identify with the Jewish majority group, the out-group.

The largest gap is found in the Bedouins in the southern part of Israel and in the rural population. This is probably because of their very difficult living condition and, therefore, they see in their attitude a sort of protest against the dominant majority group. Society's lifestyle affects the subjects' attitudes to events that occur to the in-group compared to events that occur to the out-group. In terms of society's level of traditionalism, the urban population is closer to the majority group and, therefore, the attitude gap was smaller.

CONCLUSION

Previous studies have noted the universal tendency of humans who belong to an in-group to prefer the members of this in-group over the members of the out-group. This is how the desire to examine this gap in the Arab minority group in Israel arose. Comparisons of the two groups show that the practice of the members of the in-group preferring their own group provides members of that group with status, prestige and positive social identity. Another study determined the attitude gap to both groups as an important component of identity. The test was conducted in the period after the Gaza War (according to Palestinians) or "Ofereit Yezuka" (Operation Cast Lead according to the Israelis) which disrupted the social relations between the two groups, mainly as a result of the attack on Gaza which was violent and difficult for the residents of the Strip, in particular, and the Palestinians, in general.

The inquiry was about the degree of emotional identification of the Arab minority, members of the in-group, with the suffering and sorrow of the unfortunate tragic event happening to another member in the group compared to their degree of emotional identification with the suffering and sorrow of a member of the Jewish out-group. The query was also to examine how the attitude gaps of the subjects to events related to the in-group and out-group are related to the group's level of traditionalism. The hypothesis is that the Arab minority will identify emotionally with their group and less with the Jewish out-group. And, also, the hypothesis is that a gap will be found within the Arab minority between their emotional expressions towards the in-group and their emotional expressions towards the out-group. This gap is related to the society's level of traditionalism.

A study questionnaire was prepared, distributed, and data collected. In order to examine the attitude gap of the study group to the in-group and out-group, a series of variance analysis tests were formulated. The findings showed an impressive confirmation of the study hypothesis in that most of the participants (86.9%, N=468) expressed in their answers a tendency for identification with the in-group. The attitude gap to the four events showed bias to the Arab side which means, as mentioned, less sorrow for the Jewish suffering and more emotional identification with the Arab suffering and sorrow.

Thus, these findings are validations to the previous research done on the in-group and the out-group. As mentioned, the members of the in-group (in previous researches and especially in

Tajfel's researches on laboratory groups) prefer their group. In this study, the new finding is that there is a relationship between the identification with the in-group and the residential area of the subjects. The findings here show that most of the participants expressed in their answers a tendency for identification with the in-group. This tendency was related to the society's level of traditionalism.

Society's lifestyle affects the subjects' attitude to events occurring to the in-group and to the out-group. From this point of view, the urban population is closer to the majority group and, therefore, apparently the attitude gap is smaller. Thus, any future study or relevant discussion must deal with the following two points:

- a. Attitudes of the out-group and the in-group are an integral part of the identity of the subjects.
- b. The attitudes of the subjects of the two groups are not constant. They are related to the society's level of traditionalism. Their attitudes are also related to the period when the study occurred and to the general relationship between the two groups, especially the political one.

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APPENDIX:

Table 1:

Distribution of the subjects answers by the kind of the events (Frequencies and Percentage) (N=468)

The event/The feeling	Very sad	Sad	No special feeling	Happy	Very Happy	Mean
1. A Jewish Tel Aviv boy was seriously injured in a bicycle accident and died as a result of his injuries.	16 3.4	10 2	119 25.5	147 31.4	176 37.7	4.02
2. Electrocution of an Arab boy from Shfaram who died later.	108 31	154 32.9	145 13	18 3.8	40 8.6	2.42

T = 25.162 df = 627 p<0.000

Table 2:

Distribution of the subjects answers by the kind of the events (frequencies & Percentage)

(N=468)

The event/The feeling	Very Sad	Sad	No special feeling	Very Happy	Happy	Mean
3. Palestinians fired rockets at Israel killing two sraelis and Injuring more than twenty Jews.	30 6.5	29 6.2	285 61.3	16 3.4	106 22.6	3.48

4.IDF shelled targets in Gaza Killing nine schoolchildren.	393	41	22	6	6	1.83
	84	8.8	4.7	1.3	1.3	

T=31.668 df=626 p<0.000

Table 3:

Distribution of Attitudes Gaps by society's level of Traditionalism (N=468)

(Mean and standard of deviation)

Society's Level of Traditionalism / mean of Attitudes Gaps.	Gap 1	Gap 2	Gap Beyond Events
	1 . Death of Jewish boy. 2. Death of Arab boy.	3. Palestinians fired Rockets at Israel killing two Israelis and injuring more than twenty Jews. 4. IDF shelled targets in Gaza killing nine School children.	
Urbans	0.81 1.47	0.87 1.20	0.98 1.45
Villagers	0.92 1.64	0.79 1.76	1.08 1.82
Bedouins-South	0.74 1.79	0.99 1.73	0.99 1.85
Bedouins-North	1.07 1.55	0.85 0.80	0.78 1.37