

**THE RELATIONSHIP BETWEEN THE EMOTIONAL
ATTITUDES GAPS TO JEWISH OUT-GROUP AND ARAB
IN-GROUP AND THE RESIDENTIAL REGION**

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Abstract:

The objective of this study is to examine the practice of members of an in-group giving preference to the in-group rather than the out-group in any society, thereby providing its members with status, prestige and a positive social identity. This study examines the gap in the emotional attitude of 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. The purpose of this study is to examine the degree of emotional identification of the Arab minority with the suffering and sorrow related to an unfortunate tragic event that occurs to another member of their group and to a member of the Jewish out-group. It is also to find how the attitude gaps relate to the region where the subjects live. To begin, a questionnaire was composed that included details about events that provoke feelings of grief and sadness. Subjects were asked to respond emotionally to these events. The hypothesis was that the Arab minority would identify emotionally with their group and less with the Jewish out-group and that a gap would be found that is related to the residential region. The findings show a bias of emotional attitude to the Arab side. The gaps that were discovered in the attitude to both groups were related partially to the residential region.

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

Literary Background

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 People) 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 the region where the subjects live.

Study Hypothesis is 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 the region where they live.

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 HaMeshulash (the Triangle) and the Negev (The Negev Desert, the southern part of Israel).

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. Electrocutation 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 and second 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.

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

$T = 25.162$ $df = 627$ $p < 0.000$

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.

Table 2:

The event/The feeling	Very Sad	Sad	No special feeling	Very Happy	Happy	Mean
3. Palestinians fired rockets at Israel killing two Israelis and	30	29	285	16	106	3.48

Injuring more than twenty Jews.	6.5	6.2	61.3	3.4	22.6	
IDF shelled targets in Gaza	393	41	22	6	6	1.83
Killing nine schoolchildren.	84	8.8	4.7	1.3	1.3	

Distribution of the subjects answers by the kind of the events (frequencies & Percentage)
(N=468)

$T = 31.668$ $df = 626$ $p < 0.000$

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 "Arab boy" – according to residential area, it was found that among the subjects in the Galilee 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 subjects from the Meshulash (the Triangle) expressed sorrow at the death of the Arab boy compared to only 4.1% who expressed sorrow at the death of the Jewish boy. 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. The findings show a difference between the subjects in the Galilee and the rest of the subjects from the Meshulash (the Triangle) and the Negev. In the Galilee, 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 in the Meshulash (the Triangle) and Negev show more discrimination from the in-group against the out-group.

Examining the distribution of the findings relating to the four events, no significant differences were found. Regarding the four events, (see table no. 3) the gap between the subjects attitude to the in-group and the out-group was tested and no significant differences were found among residential areas.

Table 3:

Distribution of Means of Attitudes Gaps to the Events that related to in-group and out-group

Residential area	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.	
Galilee	1.17	1.81	1.47
Meshulash	1.43	1.85	1.76
Negev	1.79	1.73	1.85

To examine the effect of event type on the subjects' attitude to both groups, two tragic events were taken which from an humane point of view should arouse feelings of sadness and sorrow. Also, two happy events were selected which from a humane point of view should arouse a feeling of joy. As mentioned, in the first two events – "the death of a Jewish boy" and the "death of an Arab boy" – there was a significant gap ($T=25.16$, $df=627$, $p<0.00$) in the subjects' attitude to both events. In both happy events – "advancement of Ahi Nazareth (an Arabic football team) to the Israeli premier league" – compared to "Beitar Jerusalem (a Jewish football team from Jerusalem) wins State Cup in 2009 after defeating defending champion Maccabi Haifa (A Jewish football team from Haifa city)" - there was a gap but very small. The findings showed that the gap is related to the type of event that was used. Unlike previous tragic events, the subjects expressed a sense of joy zto sporting events related to Jews but more so when the event is related to the in-group.

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 with the suffering and sorrow of the unfortunate tragic event happening to another members in the Arab group and the Jewish 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 region where the subjects live. The hypothesis is that the Arab minority will identify emotionally with their group and less with the Jewish out-group. 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 and related to the residential region.

A study questionnaire was prepared, distributed, and data collected. 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.

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 residential area of the participants but only in some of the events.

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 residential area. 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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